2017

Life Mapping as a Means of Redemptive Transformation: Change the Name and the Story is About You

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LIFE MAPPING AS A MEANS OF REDEMPTIVE TRANSFORMATION:

CHANGE THE NAME AND THE STORY IS ABOUT YOU

A THESIS PROJECT SUBMITTED IN PARTIAL FULFILLMENT

OF THE REQUIREMENTS

FOR THE DOCTOR OF MINISTRY DEGREE IN

LEADING FROM THE INSIDE OUT

BY

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ST. PAUL, MINNESOTA

MAY 2017

ACKNOWLEDGEMENTS

This researcher expresses gratitude to the faculty, staff, students, and graduates of Bethel Seminary of the East for their participation in the research survey, and particularly the eleven, two of them New England Christian Study Center students, who took time for the interviews that contributed to this project. Karen Fournier and Michelle Couture helped this researcher to perfect his interview questions, which was very helpful. Doctor of Ministry grad Laura Cassidy-Moffatt was a real cheer leader during the project. BSOE grad Jeannette Gordon offered invaluable help with her proofreading of the final draft.

Acknowledgements are due the following people who helped him in the process of researching this project: Dr. Doug Fombelle, his thesis advisor; Revs. George Kohl and Tom Sparling, his mentors; Dr. Nancy Ross, chairperson of the psychology department of Eastern Nazarene College, who advised him on statistics; Mr. Dick Kantzer for his review and suggestions as second reader; Drs. Jeannine Brown and Glen Scorgie for good suggestions; Drs. Brian Labosier and Wayne Hansen for their encouragement and prayers; former Center Directors Tyrone Perkins, Michael Herbert, and Trish Barrett for their helpful input; Revs. Lou Soiles, Jeremy Allard, and Nurney Mason, his fellow cohort members, for their suggestions and prayers; and his wife Ingelise for encouraging and putting up with him during the research and writing grind.

And of course, thanks are due to Doctor in Ministry Director Justin Irving, Program Coordinator Ceallaigh Anderson Smart, and the faculty and readers who provided overall instruction, leadership, and peer review for project completion.

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ABSTRACT

This project explored the formation practice known as Life Mapping, on the hypothesis that it is a catalyst for varied forms of spiritual transformation, quickening, and awakening. Though there are clear antecedents in the Christian tradition, the practice was initiated when Saint Augustine explored the work of God in his life, recording that first spiritual autobiography in his classic theological and philosophical work *Confessions*. A "Life Map" is a contemporary term for a spiritual quest to make sense of one's whole life. This researcher discovered the practice with mentors who guided him through a church crisis at midlife using a Life Map. He subsequently led over fifty seminarians in construction of a Life Map as part of their preparation for ministry, observing a pattern of transformation for these adults. This project surveyed the graduates of Bethel Seminary of the East and interviewed eleven, finding solid confirmation for that hypothesis using statistical analysis and grounded theory. As secondary support for the hypothesis, he explored the theme of spiritual formation and transformation in an Old and New Testament character study, using a genogram and systems theory for Joseph and the latter for Paul. This project also surveyed research literature on a noted spiritual formation model, findings from narrative psychology, and an outline of a history of spiritual autobiography. He synthesized these data sources to propose a model for Life Mapping for use by individuals and groups. Narrative psychology calls this practice "Life Review" and makes the case that it is a universal human need. With autobiography the most popular genre in American literature, the time is ripe to reintroduce the practice.

CHAPTER ONE: THE PROBLEM AND ITS CONTEXT

Origin and Setting for this Project

This researcher was awakened to a practice called Life Mapping at midlife as the result of a church leadership crisis that for him and his spouse was foundation-shaking. Adult educator Jack Mezirow proposed a learning theory that begins with a "disorienting dilemma" and ends with a "perspective transformation" defined as "a more fully developed (more functional) frame of reference, … one that is more (a) inclusive, (b) differentiating, (c) permeable, (d) critically reflective, and (e) integrative of experience."[1] That church conflict was a "disorienting dilemma" and the subsequent counsel of two mentors to engage in Life Map work became the catalyst for real "perspective transformation." His frame of reference during that crisis lacked most of the mature attributes described by Mezirow. "Dark side" issues emerged for him with a defensive posture that illustrated biblical images for sin. A gap between what he believed he should do and actually did added to relational tension and breakdown. The critical reflection and positive integration of his Life Map work helped to initiate a healing process and narrow that gap.

This chapter will offer a firsthand account of the transformative nature of his Life Map practice as the motivation for this project. In research terms this is called "phenomenology," or a "study of appearances," derived from the Greek verb *phainesthai*,

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[1]Jack Mezirow, "Contemporary Paradigms of Learning," *Adult Education Quarterly,* 46 (1996): 163.

"to seem or appear." Also referred to as spiritual autobiography, Life Mapping originated

with Saint Augustine (354-430 AD) who reflected deeply on the work of God in his life

in his seminal work *Confessions*.[2] James Dillon identified two versions of this specialized

type of autobiography, one that "tells the story of the author's quest to find meaning and

purpose within the unfolding course of his or her entire life," and the other "a more

specific genre of Christian salvation literature."[3] This project includes both types.

Introduction to this formation practice during that 1996 leadership crisis capped

37 years of ministry as associate pastor in two churches in Massachusetts. This researcher

began using Life Maps with seminarians in 2006 after his appointment as Center Director

of Bethel Seminary of the East (BSOE), New England. The closure of that center in 2013

added a transformative outcome and a new hapter to his Life Map. At age 65 this spiritual

practice enabled him to negotiate change from a more "differentiated" perspective,

"inclusive" of broader meaning and "permeable" to differing points-of-view.[4] This

chapter will state the research problem, outline subproblems into which the project has

been divided, discuss key assumptions, and describe this researcher's phenomenology

and expanded use of Life Maps.

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Statement of the Project Problem

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The problem this project will address is the gap between potential and spiritual

reality, with Life Map practice a transformative catalyst that can close that gap. In

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[2]Saint Augustine, *Confessions,* transl. Maria Boulding (Hyde Park, NY: New City Press, 1997).

[3]James J. Dillon, "Psychology and Spiritual Life Writing," *The Humanistic Psychologist* 39 (2011): 138.

[4]Jack Mezirow, "Learning to Think like an Adult: Core Concepts of Transformation Theory," in *Learning as Transformation: Critical Perspectives on a Theory in Progress*, ed. Jack Mezirow and Associates (San Francisco, CA: Jossey-Bass, 2000), 19.

response to the problem this researcher (a) used systems theory to examine the transformation theme in two biblical accounts, Joseph in the Old Testament and Paul in the New Testament; (b) explored the research literature on spiritual formation and transformation, narrative psychology, and autobiography as a context for Life Mapping within the Christian tradition; (c) collected field data from three sources: (1) a phenomenological study of his experience with Life Mapping initiated by a life-crisis; (2) a survey of Bethel Seminary of the East (BSOE) students who completed a Life Map as part of their seminary training; and (3) interviews with BSOE students who found Life Mapping to be a transformative experience. Each of these sources offers substantial evidence for a bridging of that gap between potential and reality. This researcher will integrate the data sources to propose a model to help Christian leaders "equip all God's people to do the work of the ministry" (Eph. 4:11-12, New English Translation).[5]

Subproblems and Delimits

This project was broken up into six subproblems, with each "delimited" or focused to facilitate problem solution and model creation. The first subproblem was to use systems theory and a genogram to analyze the dysfunction and sin in the extended family of Joseph. A genogram shows key emotional information or, more technically, "a graphical diagram, widely used by clinicians to display information gathered during a family assessment, and to identify patterns in the family system."[6] Systems theory was also used to examine the conflicted relationship between Paul and his Corinthian church.

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[5]Unless otherwise noted, all Scripture citations are from the New English Translation (NET) Bible (Richardson, TX: Biblical Studies Press, 1996-2016).

[6]Randy Gerson, "Online Demo Overview" (Atlanta: Genoware, Inc. 2012), accessed December 21, 2012, http://www.genogram.org/demo/demo.html.

This researcher has included a summary of systems theory and its eight key concepts in Appendix A.[7] The reader is encouraged to review these concepts. It was anticipated that the outcome for this first step would shed light on the problem by comparing and contrasting the transformation observed in these two biblical accounts with that of Life Mapping. Chapter five will summarize the findings for all six of the subproblems.

The second subproblem was to explore the complex relationship between spiritual formation and transformation. This was delimited by examining just one spiritual formation model among many that could be studied. Steven Sandage and LeRon Shults proposed a model which incorporates two poles in this important journey, spiritual dwelling and spiritual questing.[8] The other delimit was to focus on only one formation method, Life Mapping, though other spiritual practices such as prayer, Bible study, and journaling commonly accompany it. This second step is reported in chapter three and clarifies the relationship between formation and transformation.

The third subproblem in the project was to survey the recent field of narrative psychology with its promising research findings for reminiscence and Life Review. Spiritual Life Review, an offshoot of this research, is very similar to Life Mapping. That research began with senior adults, but has been extended to the whole lifespan. This third outcome proposes narrative psychology as a rich resource for developing a Life Mapping plan. Delimiting this involved selecting relevant findings from a mountain of research results reported in the journals.

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[7]Key terms with their definitions are included in Appendix A. It will help the reader to become familiar with these terms, which will be used frequently in chapters two and three.

[8]F. LeRon Shults and Steven J. Sandage, *Transforming Spirituality: Integrating Theology and Psychology* (Grand Rapids, MI: Baker Academic Books, 2006). Mary Jensen is also mentioned in this paper as a contributer to the development of this theory.

The fourth subproblem was to evaluate the evidence of transformation associated specifically with Life Mapping. A mixed-methods research strategy was adopted for this, with a survey instrument created and sent to all BSOE graduates. This approached the problem quantitatively while the interview of selected graduates focused on the qualitative findings. It was expected that the empirical testing of BSOE survey results would verify the research hypothesis that Life Mapping is a transformative practice. That is accomplished by eliminating the "null hypothesis" which assumes that "no statistical significance exists in a set of given observations."[9] It was anticipated that the phenomenological and grounded research results would uncover the forms transformation takes, with nuances that need to be taken into account for any Life Map model.

It was assumed that this researcher's phenomenology would offer a collection of snapshots of spiritual transformation. It was further assumed that the interviews would represent a diverse cross-section of the BSOE student body and the survey returns from the 250 plus graduates of BSOE's four teaching centers a more than adequate testing sample. The word "catalyst," borrowed from the work of chemist Jöns Jacob Berzelius, suggests that Life Map work is comparable to "a substance, which itself undergoes no permanent change," but which facilitates a chemical reaction.[10] This researcher observed in retrospect that the notion of a chemical catalyst proved inadequate for describing the transformation he observed with Life Mapping. He sought and found a more appropriate

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[9]"Null Hypothesis," *Investopedia*, accessed March 11, 2017, http://www.investopedia.com/terms/n/null_hypothesis.asp. "Null" means results are merely random.

[10]"Catalysis" in *The Compact Edition of the Oxford English Dictionary: Complete Text Reproduced Micrographically*, vol. II (Oxford, England: Oxford University Press, 1971), 171.

catalyst from the field of biology.

The fifth subproblem was to outline the history of Life Mapping as a formation practice. Delimitation involved writing a brief historical outline for this practice started by Augustine. The expected outcome for this subproblem was that spiritual autobiography has had a long and productive practice in the church, with many forms of transformation associated with it. The plan was to compare and contrast these with results from the biblical cases, the Shults-Sandage model, and the field findings. The question of why this practice has declined in the modern period was not addressed though it may be implied for the modern period described in that history.

The sixth subproblem was to create a model for Life Mapping that can be offered as part of a discipleship plan for churches and denominations in New England and beyond. Delimitation of subproblem six anticipated the crafting of a five or six week Life Mapping Lite, adapting the practice from seminary or graduate level for lay leaders. Supplementing this would be a more intensive learning journey of approximately six weeks, or Life Mapping Intensive. There are some models available for spiritual Life Review and individual or group autobiography, reviewed in Appendix C, but not an adequate model that can be used and replicated more widely for the church. A final delimit concerned an individual versus a group dynamic in transformation and spiritual autobiography. This project focused mainly on the former individual dimension, though group dynamics and implications are referred to.

Assumptions

Several biblical passages speak to this researcher's assumptions about the spiritual gap which exists between potential and reality. The Old Testament refers to a state of

peace (*shalom*) and blessedness (*berakah*) resulting from living in covenant relationship with God. That relationship is described in the words of Isaiah: "Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed,' says the LORD, who has compassion on you" (54:10, NIV). The journey of faith is described as a "way" (*derek*) of life in Job 5:10, a term similar to a Life Map. The gap that grows out of human covenant-breaking (*parar*) or violation (*chalal*) results in adversity (*raah*) and distress (*tsar*). Also called sin, the New Testament describes this gap in terms of a "divided self," expressed in the words of Paul: "For I do not do the good I want, but I do the very evil I do not want" (Rom.7:19). The Apostle further attributed that confusion and resistance to his "flesh," or tendency to become totally self-absorbed. Self-deception and delusion are thus real factors in life, memory, and autobiography. The work of the Holy Spirit as described in the New Testament becomes a real resource in bridging this gap between appearance and reality.

Cornelius Plantinga's description of this gap in both negative and positive terms develops the theme of sinful flesh along distinctly spiritual and relational lines:

> As the writing prophets of the Bible knew, sin has a thousand faces. The prophets knew how many ways human life can go wrong because they knew how many ways human life can go right. (You need the concept of a wall on plumb to tell when one is off.) These prophets kept dreaming of a time when God would put things right again. They dreamed of a new age in which human crookedness would be straightened out, rough places made plain. … All nature would be fruitful, benign, and filled with wonder upon wonder; all humans would be knit together in brotherhood and sisterhood. … The webbing together of God, humans, and all creation in justice, fulfillment, and delight is what the Hebrew prophets call *shalom*. We call it peace, but it means far more than mere peace of mind or a cease-fire between enemies. In the Bible, shalom means *universal flourishing, wholeness, and delight*- a rich state of affairs in which natural needs are satisfied and natural gifts fruitfully employed, a state of affairs that inspires joyful wonder as its Creator and Savior opens doors and welcomes the creatures in whom he delights. *Shalom*, in other words, is the way things ought to be.[11]

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[11]Cornelius Plantinga, Jr., *Not the Way It's Supposed to Be: A Breviary of Sin* (Grand Rapids, MI:

The prophetic vision described here pictures the world as it was meant to be. The chapter two case studies on Joseph and Paul will explore the spiritual transformation which acts to address the sin barrier individually and corporately. The systems term that is similar to *shalom* is "homeostasis," balance, equilibrium, or healthy functioning in a family system.[12] This project aims to show that the formation practice of Life Mapping acts as a catalyst for closing this gap and facilitating biblical *shalom* or systems homeostasis.

Several theological issues are implicit in a Life Mapping project. The first relates to freedom versus predestination. A decision to engage in Life Mapping represents a quest to know God on a deeper level. John Calvin opened his *Institutes* with the assertion that human wisdom "consists almost entirely of two parts: the knowledge of God and of ourselves."[13] Calvin further argued that these are intimately joined together. The Life Map mentor or coach comes to the learning experience with a prayerful commitment to help each member remove barriers to self-awareness by encountering God more intimately. Repentance, prayer, journaling, and reliance on the work of the Holy Spirit are all part of a Life Map process. The work of the Spirit is explored in depth in John's gospel, Chapters 14-16, where He is referred to as Paraclete, Comforter, Advocate, and Supporter. Walt Russell expressed it in this way: "Jesus is commissioning the disciples to carry on his work on earth. … The Spirit will be their sponsor in the work of prophetic

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William B. Eerdmans Publishing, 1995), 9-10.

[12]Thomas M. Smith, "Homeostasis," accessed January 17, 2017, http://www.drtomcares.com/homeostasis.html.

[13]John Calvin, *The Institutes of the Christian Religion*, transl. Henry Beveridge (Grand Rapids, MI: Christian Classics Ethereal Library, 2002), accessed January 19, 2017, http://www.ccel.org/ccel/calvin/institutes.html, 1.1.1 (Chapter, Section, Paragraph).

proclamation."[14] The Spirit thus "advocates" by helping a person remove barriers to *shalom*, facilitating self-awareness, and sparking forms of awakening and transformation.

A variety of metaphors are employed by the biblical writers to describe the divine and human contributions that widen or close the spiritual gap. God is the potter actively shaping human destiny toward good ends, though human subjects may resist such influence (Jer. 18:1-12). God is the metallurgist refining the character of His leaders, separating gold from dross (Mal. 3:3). To David, God was a master weaver: "You created my inmost being; you knit me together in my mother's womb" (Ps. 139:13, NIV). God is the executive Head of the Body of Christ, orchestrating its varied activities like a symphony (Col. 1:18). The human story thus assumes divine influence behind the scenes, with tension and conflict introduced by human freedom. Spiritual themes of formation and transformation unfold as part of each life journey. The perennial barriers of sin and selfishness remind each generation of its need for a fresh awakening and encounter as the resolution to the story. Each generation repeats this drama as if it were the very first one.

A Phenomenology of this Researcher's Life Map Project

This researcher will offer sixteen observations of spiritual transformation from his own experience with Life Mapping, or phenomenology, to compare and contrast with the quantitative survey and qualitative interview findings. Inclusion of life-experience as part of real research originated with German existentialist philosophers Edmund Husserl (1859-1938) and Martin Heidegger (1889-1926) who countered the notion that logical positivism and empiricism were the exclusive basis for truth-claims. Phenomenology for

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[14]Walt Russell, "The Holy Spirit's Ministry in the Fourth Gospel," *Grace Theological Journal* 8, no. 2 (1987): 236.

them explored the complexity of human experience, immersing the researcher in the *sitz im leben* of the question being investigated as a more comprehensive means for exploring reality.[15] This researcher assumes that beginning thus will strengthen research outcomes.

The first outcome associated with this researcher's practice of Life Mapping was the "perspective transformation" he experienced as he reacted to and processed his role in a church conflict. The disorienting dilemma arose during a two year transition after the senior pastor of a large evangelical church in mid-Massachusetts resigned and left (1994). This researcher had been called on staff as associate after the senior pastor had taken the church from a split which left 20 members to a full sanctuary and 300 members in just a few years. During that interim the Elder Board appointed one of its members who had been considering a pastoral call to preach and do visitation with this researcher as his mentor. The Search Committee narrowed down several hundred applicants to one out-of-state candidate. The elder appointed to preach received affirmation that he should become the next pastor, a possibility he privately agreed with against the counsel of his mentor. What could have been a win-win advance for the church became a tragedy when the vote to call a new pastor was short by one vote and a contentious meeting left open wounds. In the days to follow this researcher requested time off to sort things out, pray, and recover. Not only did this coincide with a midlife transition but it led to a "dark night of the soul" in which he doubted everything but his salvation. The elder ended up leaving with forty people to plant a church in a nearby town and this researcher returned to "pick up the pieces" with the church. Another church split had occurred, with much stress and anxiety;

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[15]Marianne Sawicki, *The Internet Encyclopedia of Philosophy*, s.v. "Edmund Husserl (1859-1938)," accessed August 20, 2014, http://www.iep.utm.edu.

but that tragedy morphed into an important "perspective transformation" which began with personal ownership and confession of sin.

Life Mapping became the principal catalyst in three more significant changes, questioning old assumptions, resisting the temptation to quit, and discovery of a new roadmap through the confusing maze. In the emotional turmoil and triangled communication of that crisis, brothers and sisters in Christ ignored the bond of love and became "accusers of the brethren" (Rev. 12:10). Several weeks away and sound advice from veteran pastors who had weathered similar storms suggested a new way forward. This researcher recalls two resources utilized as he began Life Mapping, the first being a program that had been used for helping pastors cope with ministry stress. Called "The Power of a Focused Life," it had an outline for personal renewal, a post-it note timeline, and a personal vision and values exercise.[16] The second was to use J. Robert Clinton's *Making of a Leader* and the post-it notes to create a personal timeline highlighting important persons, events, and life lessons.[17] This timeline included his mistakes, failures, and participation in conflict as a valuable part of a leader's learning curve. These exercises helped this researcher turn from his sinful self-absorption, resist the temptation to run away from his calling, and recognize a new path through the "dark night" trial. Several items in Mezirow's theory were bundled into this deeper-life learning. For example, self-examination, critical assessment of assumptions, and recognition that this kind of tragedy was a shared experience helped transform the crisis into a necessary growth opportunity, a forge for building leadership character.[18]

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[16]Terry Walling, "The Power of a Focused Life: Personal Renewal," 2001.

[17]J. Robert Clinton, *Making of a Leader* (Colorado Springs, CO: NavPress, 2014).

[18]Andrew Kitchenham, "The Evolution of John Mezirow's Transformative Learning Theory,"

Reflecting on God's providential care through his whole lifespan as the context for this crisis helped him perceive the grace of God on a new scale. This added a fifth and sixth transformation to his expanding list, noticing God's presence on a wider horizon and identifying his spiritual roots. Life Mapping held out many small eureka moments and one larger epiphany as he used his Greek skills to translate the gospel of John, during which God enlightened for him a promise in verse 12 of Chapter 14: Through the indwelling Holy Spirit greater things were ahead after a humbling time of deconstruction and efforts to restore broken relationships. Eureka, from the Greek for "I have found it," refers to a sudden intellectual or spiritual discovery after intense study; epiphany, to a profound insight associated with divine awakening, often with transformative outcomes.[19] In short, the combination of mentoring, biblical reflection, and Life Mapping became spiritually transformative. This also helped him search for the factors in his genealogical history which shaped his "sovereign foundations," the early influences which mediated God's presence and blessing.[20] This connected him with what Ronnie Lessem and Alexander Schieffer described as a person's real cultural and spiritual roots, their "personal grounding."[21]

Further exploration of Life Mapping early in the new millennium pinpointed a pattern of events in this researcher's life that actually was the context for his subsequent conversion experience. This was a very significant and seventh observation regarding

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Journal of Transformative Education 6 (2008): 105.

[19]Elizabeth Andrew, *Writing the Sacred Journey: The Art and Practice of Spiritual Memoir* (Boston, MA: Skinner House Books, 2005), 73. Andrew explores the theme of epiphany in depth.

[20]Clinton, *The Making of a Leader*, 254.

[21]Ronnie Lessem and Alexander Schieffer, *Integral Research and Innovation: Transforming Enterprise and Society* (New York, NY: Routledge Press, 2016), 98.

spiritual transformation, connecting the dots that led to conversion. Several earlier encounters with the darker side of life had prepared him for the signal change of conversion. The first was a serious talk his WWII veteran father had with him when he came home at age eight wearing a Nazi war helmet, payment for cleaning a neighbor's yard. Explaining in hushed tones what Hitler had done to the Jews shocked this researcher and led to years of reflection on the evils of the Holocaust, an event only a few years before his birth. If one could do so dark a deed, he feared, others could too.

Deeper meditation on his own war experience incorporated an eighth transformation factor, as he recovered and integrated into his timeline the trauma that became a distinct chapter in his Life Map. Drawing a low number in the last draft held in America, this researcher did a one-year tour as a "grunt" in Viet Nam, carrying a radio for a First Air Cavalry division infantry unit. If it had not been for the daily threat from North Vietnamese and Viet Cong soldiers, this would have been a one year camping trip for him. Wounded August 6, 1971 on the last patrol before taking a "freedom bird" back to "the world," his recollection of the sequence and content of events of that traumatic day was completely distorted. A reunion years later with members of his infantry unit filled in the order and details, correcting and adding to the journal he had kept during that tour of duty. In that document his witness to the horrors of war are mingled with a distinct search for identity and purpose, inspired by a Christian chaplain and medic attached to his combat company. His spiritual turning-point or conversion, receiving Jesus as Savior and Lord, occurred while he was recovering from serious war injuries. This chapter he titled "Caught Up in the Jesus Movement (December, 1971 to Summer 1974)," and it was transformative in more ways than one. In that same time frame he also

made decisions about his marriage partner, a life vocation or calling, and his first real assignments in ministry.

Engaging Seminary Students in Transformation via Life Mapping

Life Mapping became a formation tool not only for tracking the movement of the Spirit in his own soul but for equipping emerging leaders. It highlighted for this researcher a ninth transformation factor, negotiating the challenging transitions of life. An unexpected new chapter began with his appointment to be Center Director of Bethel Seminary of the East, New England, on January 1, 2006. His first teaching assignment was to help ten adults create and present their Life Maps to each other as the culminating learning experience for the required Introduction to Spiritual Formation class. Those forty-five minute sessions, followed by questions, feedback, and prayer, were remarkable in many ways. For many it proved to be the highlight of their seminary training.

Each student worked his or her way through Richard Peace's *Spiritual Journaling*[22] and *Spiritual Autobiography,*[23] prayerfully processing their life-journey. Each identified chapters bordered by significant transitions or "hinge events," noting God's activity in what Peace called the discipline of noticing: "The spiritual skill one learns in writing a spiritual autobiography is that of noticing. We learn to notice God's presence throughout our lives."[24] Each student creatively presented this Map to his or her classmates, often creating lasting bonds in the group. Students were encouraged to invite

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[22]Richard Peace, *Spiritual Journaling: Recording Your Journey Toward God* (Colorado Springs, CO: NAV Press, 1998).

[23]Richard Peace, *Spiritual Autobiography: Discovering and Sharing Your Spiritual Story* (Colorado Springs, CO: NAV Press, 1998).

[24]Peace, *Spiritual Autobiography*, 89.

their spouses and mentors to participate in those sharing sessions. For some the sharing session brought healing to past conflict or trauma, for others a clarification of calling or invitation to a new ministry. For all it helped interpret life's many transitions. In his seven years as director, over fifty seminarians completed this spiritual formation practice as part of their preparation for ministry. For most of them it proved to be the catalyst for some authentic work of spiritual transformation.

Mezirow identified two of the functions in transformative adult learning as differentiation and integration.[25] These terms will repeat throughout this research project. Both are associated with spiritual transformation, with differentiation as a tenth observation about Life Mapping. Some students in his formation class had to revisit traumatic events such as molestation, imprisonment, or divorce. This was only done with the support and prayers of the group. Traumatic life experiences do present real challenge to anyone engaging in Life Map work. This researcher had to relive real symptoms of Post-Traumatic Stress Disorder (PTSD) as he journaled and prepared his chapter on Viet Nam. Peace anticipated this confrontation with the dark side of life:

> In writing a spiritual autobiography, you may uncover issues that cause you pain. When you locate an incident from the past that still pricks strong emotions in you, this is a sign that the situation has not yet been dealt with completely. In such a case, two things are important: First, don't become preoccupied with the painful incident. … Second, resolve to deal with this issue once your spiritual autobiography is written.[26]

By "deal with this issue," Peace suggested seeking out the assistance of a trained pastor or professional counselor. Once this researcher had integrated the war experience into his

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[25]Mezirow, "Contemporary Paradigms," 163.

[26]Peace, *Spiritual Autobiography*, 86.

life-journey, he noted distinct gains in what systems theorist Murray Bowen called

"differentiation."[27] The differentiated person is able to avoid both fusion and flight,

keeping enough distance from an anxious situation to become an effective change agent,

one who can move others toward equilibrium or "homeostasis."[28] Seminarians who

processed and integrated earlier life trauma, made real gains in differentiation.

In working with his own Life Map and helping his students with theirs, this

researcher began to note an interesting phenomenon, his eleventh observation. Life

Mapping clearly was a tool for reflection and integration of past experiences but it also

seemed to be a catalyst for "proflection." One Doctor in Ministry researcher defined

proflection as "considering possible future trajectories based upon past experience."[29]

This twin characteristic of autobiography is observed in Augustine's *Confessions*, with

Books X to XIII devoted to his probing discussion of memory and perception, time past

and future, and eternity:

> You [Lord] are the king of your creation; tell me, then: how do you instruct
> people's minds about the future? You did so teach the prophets. … These are
> three realities in the mind, but nowhere else as far as I can see, for the present of
> past things is memory, the present of present things is attention, and the present of
> future things is expectation.[30]

The "present of future things" in Augustine's phraseology points to this function in

spiritual autobiography. Not a few BSOE students were proflecting future possibilities

based on Life Map inferences. For some it actually became a turning point and

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[27]The reader is referred to Appendix A for a brief description of Bowen's theory and terms.

[28]McKnight, "Eight Concepts."

[29]David M. Alberts, "Seeking My Face: Spiritual Autobiography and Truth" (Doctor in Ministry diss., Wesley Theological Seminary, 2004), 61.

[30]Saint Augustine, *The Confessions,* transl. Maria Boulding (Hyde Park, NY: New City Press, 1997), 11.20.26.

confirmation of a calling for their life and ministry.

The closure of New England's BSOE Center by Bethel University in 2013 led to a year of transition, an extended period of grieving, the decision to establish a new school for equipping church leaders—the New England Christian Study Center (NECSC), and a twelfth observation: Life Map practice can confirm one's calling or inaugurate a new ministry. As a result of this new "disorienting dilemma," this researcher added a new chapter to his Life Map and adjusted his formation course from graduate to college level. He honestly did not expect his new students to live up to the expectations for his former grad students. On the contrary, all the NECSC students put extraordinary work into the journaling and preparation of their Life Maps, adopting creative ideas for sharing with the group. Many utilized the arts, metallurgy, puzzle-making, photography, quilting, or other skills in their presentations. A handful engaged in a new ministry as a result of what they discovered about themselves and God, proflecting with feedback received from their spouses, mentors, and pastors. This similar trajectory of transformative outcomes for NECSC and BSOE students was what planted the idea for this research project.

The shock of the BSOE closure precipitated for this researcher a thirteenth observation about transformation, the dynamic interaction of two spiritual realities. Shults and Jensen referred to this in their model of spiritual formation as "questing," a time of existential anxiety and deeper questioning about identity and vocation. Depicted in Figure 1.1, this model suggests alternating times of spiritual questing and dwelling, dynamics that are in life-long tension.[31] This researcher's journey first focused on spiritual

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[31]Stephen J. Sandage and Mary L. Jensen, "Relational Spiritual Formation," *Reflective Practice: Formation and Supervision in Ministry* 34 (2014): 98.

"dwelling" through a church in his home town of White Plains, New York, where he attended Sunday School and was exposed to the heroes and heroines of the Bible. The

Confrontation (Purgative Way)
Growth/ Questing
Anxiety/Arousal Intensifies
Wandering
Anxiety-Reduction/Soothing
Comfort/Safety
Seeking
Dwelling
Boredom or Disappointment
Spiritual Complacency
Self-Soothing (Illuminative Way)
Detachment or Denial
Awakening
Risk
Anxiety/ Arousal
Commitment
Trust (Unitive Way)
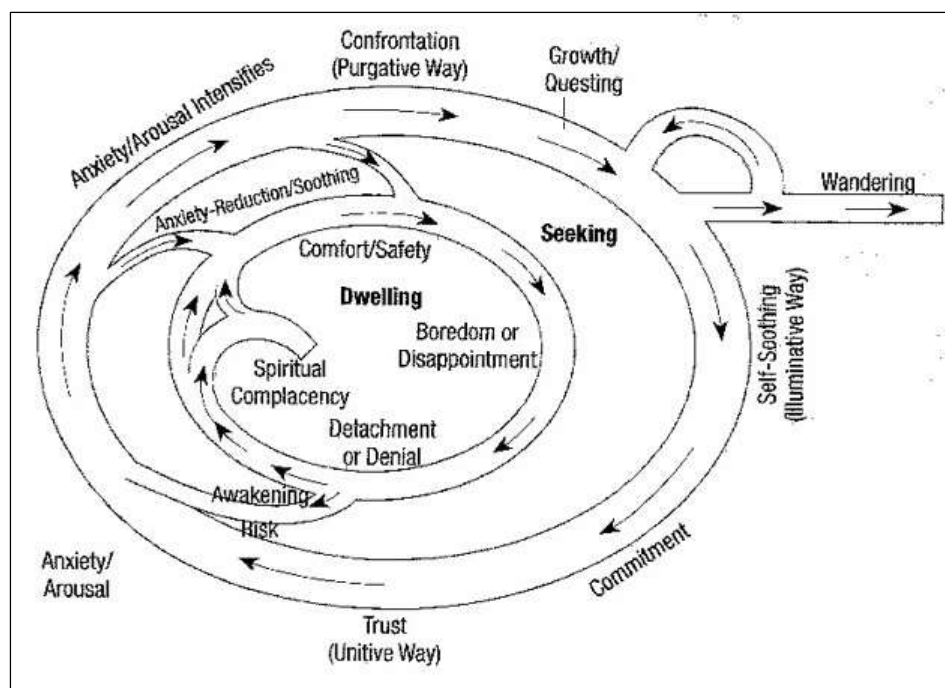
Figure 1.1 Shults and Sandage Model of Spiritual Transformation[32]

introduction of a Christian cult group called Moral Re-Armament through his family-of-origin, triggered for him anxiety and an extended period of spiritual wandering which included experimentation with Eastern religion and a hippy lifestyle. That seeking or "questing" extended through his time in Viet Nam, with his subsequent conversion introducing a new period of spiritual "dwelling." Life Mapping practice seems to uniquely capture the dynamism, tension, and "adventure" in this formation model.

Focused attention on Life Mapping in light of this model highlighted for this researcher a fourteenth observation, identifying God as a Potter actively working to shape a willing clay vessel. Thus "purgative," "illuminative," and "unitive" ways guide a seeker

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[32]Shults and Sandage, *Transforming Spirituality,* 235.

toward union with God. Augustine scholar James O'Donnell connected these important themes in a spiritual quest:

> *Noverim te, noverim me*: "I would know you [God], I would know myself." Augustine wrote these words in one of his earliest works, but they retained their force throughout his lifetime. The irrefutable solipsism of self confronted with the absolute reality of God, the wholly other: all of Augustine's thought moves between those two poles. But those poles were not far distant from one another, with vast uncharted territory between. Rather, they were elements of an intimate personal relationship destined for permanent and indissoluble union.[33]

God's absolute reality is what really began to stand out in this researcher's Life Mapping work as an ever-present if hidden or disguised plot or Presence. Through a process of Life Map journaling and reflection, the Holy Spirit illuminated a disquieting pattern of sin, memories of dwelling and questing, and a climactic encounter with Christ.

Life Mapping Transformation in a Broader Societal Context

Observations about the catalytic impact of spiritual autobiography, his own and that of his students, have thus accumulated for this researcher, sparking his curiosity and generating deeper questions: Could this be a divinely ordained part of his calling, to craft a transformative learning experience for awakening the church in New England and beyond? Has an ancient spiritual formation practice introduced by Augustine been neglected or lost? O'Donnell's mention of the "solipsism of self" in polar tension with the "absolute reality of God" points to a profound linking of the personal with the biblical story. Early research for this project surfaced several fields of study birthed in the last 25 years, each related to literary or narrative criticism. These fields are based on the assumption that life at its very core is a "storied" affair. French postmodern philosopher

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[33]James J. O'Donnell, "Augustine: Confessions," accessed March 29, 2016, http://faculty.georgetown.edu/jod/twayne/aug5.html. That earliest work referred to is Saint Augustine, *Soliloquies: Augustine's Inner Dialogue* (Hyde Park, NY: New City Press, 2000).

Jean-François Lyotard created the term "metanarrative" to describe the underlying

presuppositions which are assumed to be operative in ideas like Enlightenment progress,

Marxist idealism, or the Judeo-Christian ethic.[34] Lyotard became profoundly skeptical of

all such "grand narratives" traditionally used to give meaning to cultural groups. He

replaced these with *petits récits* or "smaller narratives" for specific localized contexts.[35]

Jeannine Brown's article titled, "Is the Future of Biblical Theology Story-Shaped?"

expresses a similar insight for theology and ministry, but without Lyotard's bias against

the "grand narrative" of Scripture.[36] This metanarrative trait or content in a Life Map is a

fifteenth observation, important for life integration.

There are deeper questions raised by a loss of metanarrative for the church and for

culture, adding a sixteenth observation, resolution of conflict. In his critique of a

collection of essays titled *Why Narrative?* George Stroup posed the following question:

"Hauerwas and Jones might have asked what it is about Western culture in the latter half

of the twentieth century that evokes a widespread interest in narrative."[37] Stroup

proceeded to answer his own question, offering insights relevant to this project:

> In North American culture, most forms of tradition and the narratives they
> embody are in disarray. There is a deep and profound confusion concerning not
> only what it means to be Christian, but also what it means to be male or female,
> husband or wife, father or mother. In the midst of this massive confusion about
> identity and the absence of what were at one time compelling narratives and

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[34]*New World Encyclopedia*, s.v. "Metanarrative," accessed March 24, 2013, http://www.newworldencyclopedia.org/entry/Metanarrative.

[35]Johannes Willem Berterns, *The Idea of the Postmodern: A History* (London, England: Routledge Books, 1995)*,* 124.

[36]Jeannine K. Brown, "Is the Future of Biblical Theology Story-Shaped?" *Horizons in Biblical Theology* 37 (2015).

[37]George Stroup, "Critic's Corner: Theology of Narrative or Narrative Theology?: A Response to *Why Narrative?" Theology Today*, 47 (1991): 430.

living traditions, it is hardly surprising that there is both a fascination with and a longing for narratives that recreate an ordered world and provide meaning and direction to personal and communal existence. The interest in narrative across the spectrum of theological disciplines is not because theologians have run out of topics to debate and discuss; rather, the theme of narrative touches an exposed, raw nerve in the life of Christian communities and in the life of the larger culture. Not only do traditions and the narratives they embody provide a sense of personal and communal identity, but it is also true that we remember by means of stories. … The fascination with narrative in North American culture suggests a crisis of memory in the social fabric.[38]

If narrative and story are at the heart of human society and social interaction, then Life Mapping holds real potential for clarifying personal identity and mediating conflict.

Stroup's critique generates questions for the church and for the larger culture. What about the malaise in the West, locked with the East in what has been termed a "clash of civilizations?"[39] Are there metanarrative conflicts on this broader scale? In grounding his story in the Judeo-Christian metanarrative, this researcher answers in the affirmative, assuming further that Life Map practice has real potential for closing the spiritual gap by linking the "smaller narratives" in personal and church life with the "grand narrative" of Scripture. The chapter two case studies will attempt to link the *petits récits* of Joseph and Paul with that biblical master story, affirming the executive function of a metanarrative. Societal conflict over narrative thus comes into focus in this researcher's Life Map work as a sixteenth observation, like a canary in a coal mine.

Conversation with a Bethel Seminary graduate heading a church in Minnesota brought out for this researcher the real pastoral implications for narratives, false and true.

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[38]Stroup, "Critic's Corner," 430.

[39]Samuel Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York, NY: Simon and Schuster, 2011). See also Herman Hesse, *Journey to the East: A Novel* (New York, NY: Farrar, Straus and Giroux, 2013).

Jeremy Berg mentioned how his life "was transformed by the collision of narratives in

college" as he was striving to "make sense of the powerful dynamic of story in spiritual

transformation."[40] The following observations drive this point home with force:

> My convictions have only increased over the years and in my ministry context
> around the power of story for shaping identity. Our culture is captive (largely
> unknowingly) to certain modern and postmodern secular narratives that really do
> profoundly shape our experience of the world. I wrote in seminary from a naive
> academic/theoretical standpoint. Now I'm pastoring real lives, seeing firsthand
> how these false narratives (e.g., American Dream, secular humanism, self-
> obsession, false identity quests, workaholism, etc.) are directly connected with
> people's sufferings and sense of meaningless and the deep levels of anxiety and
> depression facing people in our midst. People need rescuing not just from their
> individual sins, but the cultural captivity and ideologies at their root. The gospel is
> the hope of the world both at the microlevels and macrolevels, personal and
> societal. Thus, the church must include in our preaching not just salvation from
> individual sins/behaviors, but also expose the guiding communal narratives
> offered in our world (and in the church!) and invite them into the kind of full
> gospel story that truly offers people a counter narrative and a counter cultural
> community that embodies it![41]

Clearly the church is tasked with proclaiming and embodying the biblical metanarrative

that a Life Map should reflect. This researcher's Life Map phenomenology surfaced

sixteen observations that point to the correlation hypothesized as his thesis. He has found

enough real evidence of spiritual transformation in this formation practice to believe that

Life Mapping needs reviving.

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[40]Jeremy Berg, "Essay: The Collision of Stories: An Exploration in Narrative Theology (2002)," *Jeremyberg.wordpress.com*, March 20, 2010, accessed July 6, 2016, https://jeremyberg.wordpress.com/2010/03/20/essay-the-collision-of-stories-an-exploration-in-narrative-theology.

[41]Berg, "Essay: The Collision of Stories."

CHAPTER TWO: BIBLICAL AND THEOLOGICAL FOUNDATION

Introductory Thoughts

This chapter on Bible and theology aims to accomplish three things as a foundation for understanding spiritual formation and transformation. It will outline a recent development in hermeneutics with its rationale for identifying the biblical story as a metanarrative. It will retell the Joseph story with its surprise resolution as part of the genealogical history of Israel. It will explore the sudden turnaround in the life of the Apostle Paul with its implications for his use of autobiographical information and his interaction with the contentious church in Corinth. The insights on transformation will then be compared and contrasted with literature review, survey, and interview findings.

The Narrative Turn and Narrative Theology

A major development in hermeneutics followed what Stanley Hauerwas described as the "narrative turn."[1] This change is grouped loosely in what is called "narrative theology," incorporating views ranging from those of Lyotard to those of Brown. One factor in this change was Paul Ricoeur's important proposition that metaphor and narrative incorporated in the biblical text in effect contribute to the creation of a "proposed world" with an implicit invitation to the reader to enter into and "inhabit" that world.[2] A second was Erich Auerbach's seminal comparison of the Greek heroes of

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[1]Stanley Hauerwas, *Performing the Faith: Bonhoeffer and the Practice of Nonviolence* (Grand Rapids, MI: Baker Books, 2004), 198.

[2]David Pellauer and Bernard Dauenhauer, *Stanford Encyclopedia of Philosophy,* s.v. "Paul

Homer with the Hebrew exemplars of the faith. This pointed to the power of narrative or

story as the unique achievement of the Old Testament. Biblical descriptions of its heroes,

according to Auerbach, exhibit depth, mystery, multilayeredness, a complex background,

and real character development. That contrasted with the surface or superficial

presentation of heroes in the *Iliad* and *Odyssey*:

> Fraught with their development, sometimes even aged to the verge of dissolution, [biblical heroes] show a distinct stamp of individuality entirely foreign to the Homeric heroes. Time can touch the latter only outwardly, and even that change is brought to our observation as little as possible; whereas the stern hand of God is ever upon the Old Testament figures; he has not only made them once and for all and chosen them, but he continues to work upon them, bends them and kneads them, and, without destroying them in essence, produces from them forms which their youth gave no grounds for anticipating.[3]

Auerbach highlights here a divine "kneading" that transforms character. It can be applied

equally to the transformations of Abraham, Isaac, Jacob, and Joseph, as to this

researcher's life. A third contribution to this narrative turn came from the world of

literary criticism. Leland Ryken, for example, emphasized a very similar point about

character development as he examined the Bible's numerous stories in terms of setting,

conflict, suspense, plot, and resolution. This quote highlights Joseph as a leader:

> Biblical storytellers prefer more subtle types of tests than those involving physical strength or resourcefulness. … For example, Joseph's willingness to forgive his brothers and conquer his impulse to take revenge is sorely tested when his brothers show up in Egypt. The most profound type of testing is moral or spiritual. We think at once of Potiphar's wife tempting Joseph to commit adultery with her. … What is tested in such stories is the protagonist's faith in God or obedience to God's moral law. The test motif is pervasive in the stories of the Bible. Whenever it is present, it is a good framework for organizing the story. Usually it is also a key to the story's meaning.[4]

Ricoeur," accessed July 17, 2016, http://plato.stanford.edu/archives/sum2016/entries/ricoeur.

[3]Erich Auerbach, *Mimesis: The Representation of Reality in Western Literature* (Garden City, NY: Doubleday Anchor Books, 1953), 14-15.

[4]Leland Ryken, *How to Read the Bible as Literature … and Get More Out of It* (Grand Rapids,

Here the actual form and expression of the biblical story carry the author's burden of truth, often with the narrator telling the reader what to take away from the story.

Theologians also contributed to the narrative turn. Hans Frei's *Eclipse of Biblical Narrative* was one key early work calling for renewed interest in the literary character of biblical narrative rather than Scripture merely reflecting the world that shaped the text.[5] George Lindbeck noted the importance of story for biblical theology: "The story is logically prior [to proposition or doctrine]. It determines the meaning of images, concepts, doctrines, and theories … rather than being determined by them."[6] Jeannine Brown made the further observation that all biblical genres can be described as having a "storied" nature: "Poetry, epistle, narrative, and all other biblical genres show their narrativity by assuming stories, affirming stories, and often subverting stories."[7] This will become important for Paul's correspondence with the Corinthians, which reflects a distinct relational exchange. John Frame refers to biblical narrative or story as a second element of three in the theological endeavor: "Doctrine is all three things: propositional truth-claims, expressions of the inner experience of regeneration, and rules for the speech and conduct of God's creatures."[8] This "formula" adds subjective in with objective truth.

MI: Zondervan Publications, 1984), 14-15.

[5]Hans W. Frei, *The Eclipse of Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics* (New Haven, CT: Yale University Press, 1980).

[6]George Lindbeck, "The Story-Shaped Church: Critical Exegesis and Theological Interpretation," in *The Theological Interpretation of Scripture: Classic and Contemporary Readings,* ed. Stephen E. Fowl (Malden, Mass: Blackwell Publications, 1997), 42.

[7]Jeannine K. Brown, *Scripture as Communication: Introducing Biblical Hermeneutics* (Grand Rapids, MI: Baker Academic Books, 2007), 163-4.

[8]John M. Frame, "Review of Lindbeck's *The Nature of Doctrine*," accessed January 18, 2017, http://frame-poythress.org/review-of-lindbecks-the-nature-of-doctrine.

These statements by narrative theologians and literary critics also point to a close correspondence between the narrative emphasis in Scripture and the storied nature of human experience, as if the Creator specifically chose this medium for His message. Stephen Crites captured this effectively in his seminal essay on the storied nature of reality, which proposed three levels and important intersections in human experience:

> So the narrative quality of experience has three dimensions, the sacred story, the mundane stories, and the temporal form of experience itself: three narrative tracks, each constantly reflecting and affecting the course of the others. And sometimes the tracks cross, causing a burst of light like a comet entering our atmosphere. Such a luminous moment, in which sacred, mundane, and personal are inseparably conjoined, we call symbolic in a special sense. … A religious symbol [like the cross] becomes fully alive to consciousness when sacred story dramatically intersects both an explicit narrative and the course of a man's personal experience. The symbol is precisely that double intersection.[9]

There is much to unpack in this statement, which could serve as a credo for Life Mapping theory. The intersection of a personal or mundane account with "sacred story," creating a transformative new story, resonates well with this researcher's autobiographical project.

Narrative theology has also picked up postmodernism's emphasis on metanarrative, or actually its de-emphasis. The idea of metanarrative crops up frequently when the subject of spiritual transformation is investigated, with an interesting list of synonyms. Literary critic Northrop Frye asserted that early pre-literate oral societies were totally dependent on story for communication, with some of their oral stories rising to the status of "meta-story," because they narrated that culture's reason-for-being. These became recognized as "'sacred' stories, distinct from 'profane' stories, and formed what

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[9]Stephen Crites, "The Narrative Quality of Experience," *Journal of the American Academy of Religion* 39, no. 3 (1971): 305.

the Biblical tradition called revelation."[10] That is a very significant observation.

There have been a variety of versions offered for the biblical metanarrative, each expressed with a new metaphor, most frequently that of drama, complete with acts, scenes, and even an intermission. Thus N. T. Wright likened the big story of Scripture to a Shakespearean play in four acts, with the fifth act inviting the audience to participate in and "complete" the drama.[11] Bartholomew and Goheen offered a six-act dramatic sequence for the biblical story, incorporating the creation, fall, Israel, Christ, the church, and the consummation, all dramatized as a king who established a kingdom, lost it, and then regained it again.[12] J. Kent Edwards described a biblical "backstory" in which Lucifer, having failed in his frontal rebellion against God, subtly retaliated by alienating His beloved creations, Adam and Eve. That set in motion the redemptive drama the whole human family is still engaged in.[13] As an unfinished story with the destiny of human souls hanging in the balance, this metanarrative clearly is portrayed as "normative," a story incorporating everyone and everything, and claiming to make sense of all of reality. "Like other stories, the Bible has a beginning-middle-end pattern, a unifying plot conflict between good and evil, a focus on people in the act of choosing, and a central protagonist who is God."[14] Lyotard's "metanarrative" or "grand narrative"

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[10]Northrop Frye, *The Great Code: The Bible and Literature* (New York, NY: Harvest Books, 1982), 32-3.

[11]N. T. Wright, *The New Testament and the People of God* (Minneapolis, MN: Fortress Press, 1992), 140.

[12]Craig G. Bartholomew and Michael W. Goheen, *The Drama of Scripture: Finding Our Place in the Biblical Story* (Grand Rapids: Baker Academic Books, 2004), 27.

[13]J. Kent Edwards, "Proclaiming the Narratives of Scripture: A Biblical Preaching Seminar" (Conference, Faith Church, Auburn, MA, May 6-7, 2016).

[14]Ryken, *How to Read the Bible as Literature,* 179.

is thus referred to as a "sacred story" by Crites, "meta-story" by Frye, and Scripture's "big story" by Wright.

Biblical metanarrative is comparable to other key concepts in the humanities, where a clash of stories often comes into play. Ryken identified this meta-story with the universal pattern in world literature called "the monomyth," shaped like a circle quartered by the seasons of the year: It begins with God's romance in the Garden of Eden (summer), descends into the tragic fall of His beloved (autumn), follows closely God's epic redemption quest (wintertime), and rises to the ultimate comedy and celebration of souls restored (springtime).[15] Wright compared the biblical metanarrative to a worldview, which answers the fundamental questions of human existence: "Who are we, where are we, what is wrong, and what is the solution?"[16]

The real relevance of metanarrative and story in this researcher's project relates to the clash of normative stories. Gabriel Fackre expressed that conflict in positive terms: "Evangelical narrative is the linkage of the Christian Story to the believer's story through biblical stories. It is the Christian faith lived at the juncture of personal, ecclesial, and biblical narrative."[17] "Monomyth" and "worldview" here widen and extend the connotation of Lyotard's seminal "metanarrative." In thinking about a living context for the Life Mapping project, Fackre's ideas of juncture and linkage fit well with Crites's "intersection," "resonance," and "luminous moment" (epiphany).[18] This researcher's life

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[15]Ryken, *How to Read the Bible as Literature,* 190-91.

[16]Wright, *The New Testament and the People of God,* 123.

[17]Gabriel Fackre, "Narrative Theology from an Evangelical Perspective," *Faith and Narrative*, ed. Keith E. Yandell (New York, NY: Oxford University Press, 2001), 193-4.

[18]Crites, "The Narrative Quality of Experience," 305.

and Life Map thus pivot around a conversion experience which has profoundly illuminated the rest of his life. Such a conversion really meant a radical turning from one metanarrative to another, an epiphany which transformed or subsumed a pagan or secular worldview in a new "meta-story."

Four Generations in a Divinely Inspired Family History

What makes Genesis unusual in epic literature is the presence of four protagonists instead of one. Northrup Frye thus labeled it "the story of all things,"[19] an epic heroic narrative dealing with the early ancestry of a nation which was at the center of "the history of the whole human race viewed from the perspective of God's acts of redemption and judgment."[20] In other words, Genesis is foundational to the Hebrew metanarrative. In the case of the fourth main character, Joseph, narrative interest is heightened as the narrator tells the reader exactly how things will turn out in the end, but with no hint about how that will happen.[21] A tool employed in family counseling called a genogram has been used to explore the emotional dynamics that make up Joseph's family tree.

The genogram depicted in Figure 2.1, with a key in 2.2, covers the three generations before Joseph's, that of Abraham, Isaac, and Jacob. The Hebrew word *toledoth* is repeated eleven times in Genesis and translates as "genealogy, generational record, or family history."[22] It gives this story real resemblance to a spiritual autobiography. Terah, shown at the top, migrated from Ur in Mesopotamia to Canaan

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[19]Northrop Frye, *The Return of Eden: Five Essays on Milton's Epics* (Toronto, Canada: University of Toronto Press, 1965), 3.

[20]Ryken, *How to Read the Bible as Literature,* 80.

[21]Ryken, *How to Read the Bible as Literature,* 42.

[22]"*Toledoth*" in *A Hebrew and English Lexicon of the Old Testament*, eds. Francis Brown, S. R. Driver, and Charles A. Briggs (Peabody, MA: Hendrickson Publishers, 1994).

with his son Abram (later renamed Abraham) and daughter-in-law Sarai (renamed Sarah),

in approximately 2025 BC.[23] They followed the Fertile Crescent trade route on the Tigris-
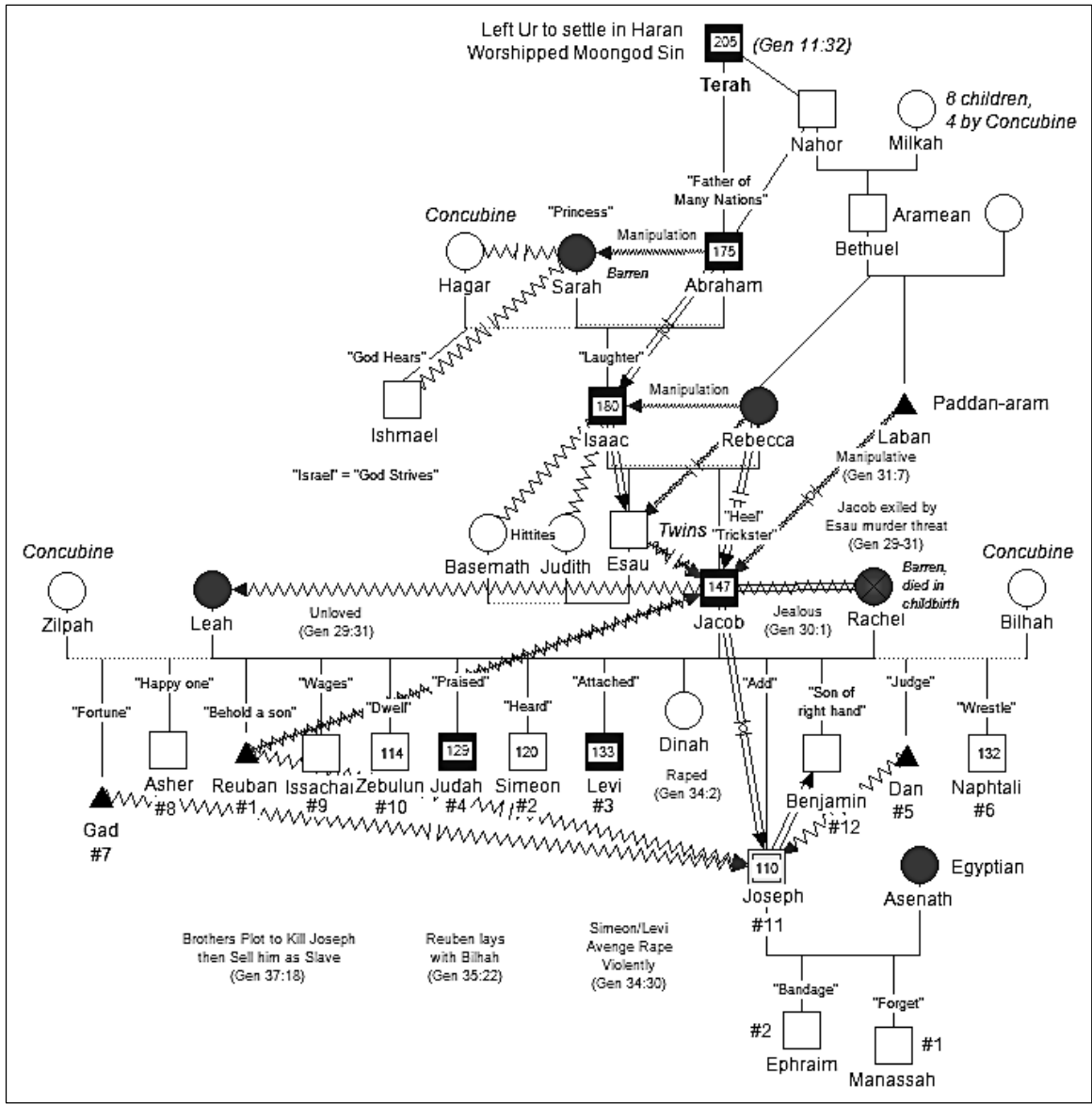
Figure 2.1 A Genogram for Joseph and the Patriarchs[24]

Euphrates River north to Haran (Gen. 11:31). Ur was one of the first seven cities that

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[23]Michael S. Bushell, Michael D. Tan, and Glen L. Weaver, *BibleWorks 7 Timeline* (Norfolk, VA: BibleWorks, 2006). All biblical dates are taken from this timeline.

[24]The order of the generations in the genogram begins with Terah, but Abraham's will be considered the first, Isaac's the second, Jacob's the third, and Joseph's the fourth generation, for the narrative.

existed on earth as part of Sumeria. There writing was invented close to 3050 BC, some

125 years before Terah left his homeland.[25] The head of this family was polytheistic and

the main object of worship in Ur was Sin, a Moon goddess who demanded the sacrifice

of children.[26] Metanarrative conflict for this clan began with polytheistic enculturation in
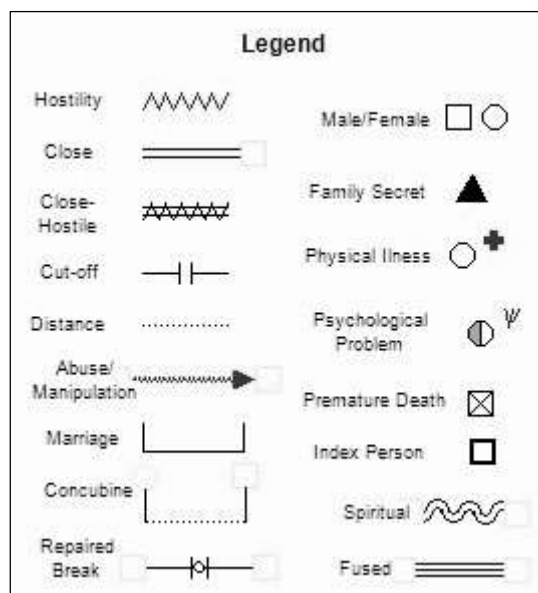
Figure 2.2 A Key to the Genogram for Joseph and the Patriarchs

Sumeria and continued with a similar belief system dominant in Canaan, the land where

they migrated. The unique calling of Abram recorded in Genesis 12:1-4 to follow the

monotheistic God Yahweh, represented a huge departure from polytheistic practice. It

introduced stress and tension into the family emotional system for this growing family, a

third systems concept covered in Appendix A. The clan left Haran upon Terah's death

and ventured south into the land of Canaan in obedience to the Lord's call. This Genesis

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[25]Samuel Noah Kramer, *History Begins at Sumer: Thirty Nine Firsts in Recorded History* (Philadelphia, PA: University of Pennsylvania Press, 1981), xxi.

[26]John Moble Wilford, "At Ur, Ritual Deaths That Were Anything But Serene," *New York Times*, October 26, 2009, accessed July 17, 2016, http://www.nytimes.com/2009/10/27/science/27ur.html.

toledoth incorporates four plots for the central character Abraham: "(1) Defining the hero; (2) progressive revelation of the covenant; (3) the quest for a son and descendants; (4) the conflict between faith and expediency.[27] Vacillation between faith and feeling was dominant in all three generations, with each protagonist lacking the first systems concept called "differentiation," a factor that impacted crossroads decisions in the family history.

Applying systems thinking to the generation of Abram, migration, war, and a series of famines provides the external context for real internal family anxiety with multiple stressors at work in the family emotional system. Abram's wife Sarai was very beautiful, and when forced by famine to sojourn with foreigners, Abram in low differentiation manipulated her into saying she was his sister, putting her at great risk (Gen. 12:13). She was also barren, a condition considered to be the curse of God,[28] and Abram resorted to the Hittite custom of taking Sarai's concubine Hagar to bear a child and continue the family line.[29] Thus Ishmael was born, triangling real tension between the two women, highlighting a second systems concept. After a divine name-change (Gen. 17:5), God showed up and the promised "miracle child" was borne to aged Sarah and named Isaac, Hebrew for "laughter." The genogram depicts deepening hostility in the family system, with the formation of two interlocking triangles that put Abraham in tension with Sarah and favorite son Isaac, but also locked in conflict with concubine

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[27]Ryken, *How to Read the Bible as Literature,* 48-9.

[28]"Barrenness and Fertility," *Jewish Virtual Library: A Project of the American-Israeli Cooperative Enterprise*, accessed May 11, 2013, http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0003_0_02084.html.

[29]"Concubine," *Jewish Virtual Library: A Project of the American-Israeli Cooperative Enterprise*, accessed May 11, 2013, http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0005_0_04557.html.

Hagar and her son Ishmael, the displaced heir. This stress resulted in emotional cut-off, a

sixth systems concept, which took the form of exile from the household for the latter two

(Gen. 21:10). Scholars actually list this as one source of tension in the Middle East

today.[30] A surface reading of the family history is no laughing matter, for it leads the

reader to suspect that dysfunction and sin would certainly triumph, leaving a broken and

disintegrated family. The biblical hope, however, is maintained through the whole

account as clearly stated in Genesis 17:7: "I will establish My covenant between Me and

you and your descendants after you throughout their generations for an everlasting

covenant." It is only the intervention of this covenant God which preserves the family.

The dysfunctional family pattern of the first generation reproduced itself almost

mirror-like in the second generation, as a fourth systems concept, family projection

process, impacted Isaac and Rebecca. The anxiety this time involved inheritance rights

for the first and second-born sons, Esau and Jacob, and that surfaced systems concept

seven, sibling position. Toxic triangles formed from Rebecca's favoritism for youngest

son Jacob and Isaac's for firstborn Esau, so that manipulation and rivalry colored all

interactions in that household. Systems theory brings out the repeating pattern well:

> We see the formation of four interlocking family triangles: Isaac and Esau against
> Jacob, Isaac and Esau against Rebekah, Jacob and Rebekah against Isaac, Jacob
> and Rebekah against Esau. Isaac is a man ruled by his appetites in that Genesis
> tells us he favours Esau because Esau brings him wild game (25:28). Appetite
> rules Esau, as it does his father. … We would characterize this family as more
> distant, disengaged, and lacking in closeness and nurture.[31]

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[30]J. Kristen Urban, "Opportunities for Peace within Religious Narrative," *Journal of Religion, Conflict, and Peace* 2, no. 2 (Spring 2009), accessed August 28, 2016, http://www.religionconflictpeace.org/volume-2-issue-2-spring-2009/isaac-and-ishmael.

[31]Kamila Blessing, *Families of the Bible: A New Perspective* (Santa Barbara, CA: Praeger Publishing, 2010), 36.

God did reaffirm His covenant with this second generation, too (Gen. 25:11 and 26:3-5), but family conflict escalated. Esau irritated the family by marrying two Hittite women, Rebecca schemed to trick him into giving away his inheritance rights, and Jacob sought refuge with relatives from his older brother's emotional cutoff, this time as murderous threats. Rebecca never saw her favorite son again. The narrator of Genesis seems to relish reporting the theatrics, but Samuel Driver expresses how dysfunctional this family had become when he stated that the story "tells how, instigated by his ambitious and designing mother, Jacob deceives his aged father, and wrests from his brother his father's blessing. That the action of Rebekah and Jacob was utterly discreditable and indefensible, is of course obvious."[32] Yet the pattern continued and so did the providential care of God: "The Jacob cycle provides a clear indication that the grace of God can break through the determinism of sin, multi-generational transmission [systems concept five] and cultural customs. God can always create exceptions in the flow of genogram patterns."[33]

Third generation Jacob found sanctuary in Paddan-aram with his uncle Laban, where a similar family projection process was set in motion when Jacob fell in love with his uncle's beautiful daughter Rachel. Jacob spent seven years earning the bride-price for her, but Laban tricked him on his wedding night by slipping Leah, his not-nearly-as-attractive firstborn daughter, into the bridal tent. That deception coerced Jacob to work another seven years for the love of his life. The one whose name in Hebrew means "supplanter" was thus out-tricked by his manipulative uncle.[34] Barrenness afflicted

[32]Samuel Rolles Driver, *The Book of Genesis: With Introduction and Notes,* 6th ed. London, England: Methuen Publishing, 1907, accessed October 4, 2016, https://www.hathitrust.org/digital_library.

[33]Blessing, *Families of the Bible*, 38.

[34]"Jacob," *Behind the Name*, accessed July 13, 2016, http://www.behindthename.com/name/jacob.

Rachel, too, and in spite of it Jacob had twelve sons and one daughter during his exile. They were borne to Leah and her concubine Zilpah, to Rachel's concubine Bilhah, and finally to Rachel herself, to whom the two youngest were born and named Joseph and Benjamin. The triangulation that took place in this third generation peaked in magnitude and unloved Leah competed against jealous Rachel for her husband's attention. The naming of the thirteen children reflects this tension well. The interlocking competition of the two concubines and their sons triangled to create what Kamila Blessing referred to as "emotional soup."[35] Sibling position played prominently in this case, too, with Jacob's favoritism symbolized by the prized coat given to Joseph.

Emotional cut-off took an ultimate turn in this fourth generation. Joseph's dreams put his older brothers in an inferior position, setting the stage for a murder plot by his brothers, thwarted only when Simeon engineered a plan to sell his brother as a slave to a caravan company headed for Egypt (emotional cutoff). Joseph was definitely the "black sheep" among his brothers in this real-life family projection process. The dysfunctional pattern of the first three generations was thus passed down in a "multigenerational transmission process," a fifth concept in systems theory. Dark secrets plagued the family as Jacob's sons broke his heart over their lie about an animal attack ending Joseph's life, "proven" by his bloodied coat. Blessing points out that the story of the rape of Dinah illustrates systems theory, too, as "the stress in the family system focuses on Dinah [who] becomes 'the identified patient' by hanging out with a 'bad crowd,' the immoral Canaanites," and setting up another deadly triangle.[36] Blessing, borrowing family systems

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[35]Blessing, *Families of the Bible,* 43.

[36]Blessing, *Families of the Bible,* 53.

insights, brings out the compounding trauma dogging this family well:

> The ill will that began with Sarah and Hagar had been passed on to Ishmael and Isaac. It increased through deceit and outright theft of the birthright between Jacob and Esau, and was now about to escalate to murder among the sons of Jacob. Would anything stop the downward spiral that was sucking this family dry [and] nearly to death? The answer must wait for the story of Joseph.[37]

And it must await the intervention of the Lord and His covenant promises. In spite of the spiraling hostility and attempted fratricide, God appeared and reaffirmed His covenant with Jacob, renaming him "Israel," Hebrew for "God contended" and nomen to a new nation. This memorialized the spiritual transformation in his character (Gen. 32:28).[38]

Formation and Transformation in Joseph's Story

Jewish educator Michael Rosenak labeled the Joseph story a *bildungsroman* or "novella of 'personal development,' the story of an education," raising some intriguing questions: "Is this a story of Joseph's self-education as he tries to understand God, or is it God's education of him, which he only slowly identifies as such (as "the story he's in")?"[39] Or is it both? Rosenak further observed that Joseph is the only figure in the Hebrew Scriptures and Rabbinic literature titled *Ha-tzaddik*, "The Righteous One," raising the interesting question about when in Joseph's life-journey he earned that title? Certainly not, according to Rosenak, when he mistreated his brothers or failed to notify his father that he was alive after his prison release.[40] Jewish commentary also anticipates Christian theological reflection that Joseph is an Old Testament "type" of Jesus Christ,

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[37]Blessing, *Families of the Bible*, 103-4.

[38]"Israel," *Behindthename.com*, accessed July 13, 2016, http://www.behindthename.com/name/israel.

[39]Michael Rosenak, *Tree of Life, Tree of Knowledge: Conversations with the Torah* (Boulder, CO: Westview Press, 2001), 261.

[40]Rosenak, *Tree of Life, Tree of Knowledge*, 269.

both of them reflecting a suffering-exaltation motif.[41] This researcher identifies this as his

favorite Bible story, because since he first heard it narrated by his fifth grade Sunday

School teacher, he has never failed to well up with tears at the climax of the story, when

Joseph revealed himself to his brothers. Exploring the transformation theme evident in

this story, Gordon Wenham makes the following apt observations:

> Joseph is the patriarch with which modern readers can identify most easily. He is
> the spoiled brat who through adversity develops into a mature and competent
> leader, he is the unfairly persecuted boy who eventually becomes top man and
> who ultimately is the agent of their salvation and countless others. More than that,
> the story of Joseph shows how God's secret providence is behind the darkest
> deeds of men and works to their ultimate good. It is thus both a very realistic story
> and also profoundly optimistic. It is little wonder that it has delighted generations
> of hearers.[42]

This researcher would attribute more than delight to the narrative, given his being so

deeply drawn into the plot and dialog that something closer to what is described in

Hebrews 4:12 is at work here: "For the word of God is alive and powerful. It is sharper

than the sharpest two-edged sword, cutting between soul and spirit, between joint and

marrow. It exposes our innermost thoughts and desires" (NLT).

All four generations of this Genesis *toledoth* evidence the spiritual transformation

that Shults and Sandage express in their model.[43] Authorial intention to confront the

reader in the depth of his or her being is definitely part of the narrative design. Narrative

theologians highlight this as a "revelation plot" and literary critics cite it as one of the

great moments in world literature: "Rarely in Western literature has form been woven

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[41]Gordon J. Wenham, *Word Biblical Commentary: Genesis 16-50*, vol. 2 (Dallas, TX: Word Books, 1994), 398.

[42]Wenham, *Word Biblical Commentary: Genesis 16-50*, vol. 2, 357.

[43]Shults and Sandage, *Transforming Spirituality*, 33.

into content, pattern sewn into meaning, structure forged into theme with greater subtlety and success."[44] This is the story that resonates most with this researcher's life.

Approaching the climax in the story, God remembered Joseph in his captivity, granting him favor in the sight of prominent Egyptians, including a Pharaoh troubled by dreams of imminent famine that only Joseph could interpret (Gen. 41). Appointed to high position as Pharaoh's trusted advisor because of his wisdom and discernment (differentiation), Joseph prepared the nation for the coming crisis. In time Joseph's brothers were sent by Jacob for food and appeared before him, bowing to the ground as Joseph had described in his youthful dreams. His ten brothers, the ones who sold him, did not recognize him in his royal attire. Upon seeing them, Joseph decided to put his brothers through a test to see if they had changed since cutting him off years earlier. Wenham captures the motive and strategy behind the controversial testing in Genesis 42 well, noting Joseph's distrust of his brothers and the absence of those he most wanted to see, Jacob and Benjamin: "To discover the real situation, he adopts a harsh and indirect line of interrogation, charging them with spying in order to elicit information about their home background. He thereby discovers that his father and brother are still alive."[45]

In the second act of a three-part test, Joseph withheld Simeon to force them to return with Benjamin. Under deepening famine and fatherly protest, Joseph's brothers produced Benjamin to free Simeon, and thus Joseph managed to put his brothers in the exact dilemma they had put him in years earlier. This third act in the test, threatening to

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[44]Donald A. Seybold, "Paradox and Symmetry in the Joseph Narrative," in *Literary Interpretations of Biblical Narratives*, ed. Kenneth R. R. Gros Louis (Nashville, TN: Abingdon Press, 1974), 59.

[45]Wenham, *Word Biblical Commentary: Genesis 16-50,* vol. 2, 412.

jail Benjamin for theft of his royal cup (Gen. 44:4-5), elicited "the longest and most

impassioned speech in Genesis," an emotional plea by eldest brother Judah.[46] Narrative

theologian Robert Alter discusses the transformation unfolding among the twelve:

> This remarkable speech is a point-for-point undoing, morally and psychologically, of the brothers' earlier violation of fraternal and filial bonds. … Twenty-two years earlier, Judah engineered the selling of Joseph into slavery, now he is prepared to offer himself as a slave so that the other son of Rachel can be set free. Twenty-two years earlier, he stood with his brothers and silently watched when the bloodied tunic they had brought to Jacob sent their father into a fit of anguish; now he is willing to do anything in order not to have to see his father suffer that way again.[47]

The Great Reveal

The "great reveal" comes in Genesis 45:4-5 right after Judah's speech. Through

that exchange Joseph learned new family details, such as Jacob's profound grief at the

news of his death, the reason for his brothers' delayed return, and the added pain this

testing was causing his family. The narrator brings suspense to a climax as the brother's

despair touched Joseph's deepest desire, and Joseph cleared the room of all but his

brothers to pour out his heart and soul. "I am your brother Joseph, whom you sold into

Egypt. And now do not be grieved or angry with yourselves, because you sold me here;

for God sent me before you to preserve life." At this his brothers were dumfounded, "a

term used for the paralyzing fear sometimes felt by those involved in war."[48] Set in

motion was a most unexpected family reunion, with immediate plans to return and inform

Jacob of the news and relocate the whole family to Egypt for the remainder of the crisis.

For this researcher, the tears shed as he wrote and re-read the "great reveal" for this case

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[46]Wenham, *Word Biblical Commentary: Genesis 16-50,* vol. 2, 425.

[47]Robert Alter, *The Art of Biblical Narrative*, 2nd ed. (New York, NY: Basic Books, 2011), 174-5.

[48]Wenham, *Word Biblical Commentary: Genesis 16-50,* vol. 2, 427.

study, prompts him to ask if his life is authentically tracking with the metanarrative he says he has based his life on? Perennially the Joseph story has addressed him in the very depth of his being, as a special work of the Holy Spirit, explained in John 14:26.

This change of heart and character initiated by Joseph and facilitated by the Spirit of God, was deep and mutual. Meir Sternberg identifies several important nuances to the "transformation" evident in this Genesis revelation:

> It is nothing short of a transformation, from subnormal to abnormal solidarity. That the sons of the hated wife should have come to terms with the father's attachment to Rachel ("my wife") and her children is enough to promise an end to hostilities and a fresh start. That the second of these children should enjoy his brother's affection is amazing. But that Judah should adduce the father's favoritism as the ground for self-sacrifice is such an irresistible proof of filial devotion that it breaks down Joseph's last defenses.[49]

Transformation began in the heart of Joseph through God's forming, kneading, and shaping him like a Potter does clay. It played out spiritually, emotionally, and psychologically in his brothers who had grievously harmed him. Then it expanded like ripples on a pond to impact the whole clan and the ruling family in Egypt, a very good example of systems concept eight, societal emotional process. This *toledoth* is the perfect example of a narrative that rose to meta-story status, with a divine seal placed upon its significance to the plot of the Genesis story, the first canonical book of the Bible.[50]

Rosenak's question about how and when Joseph gained that distinctive title "Righteous One" goes to the heart of the individual and family transformation. Rosenak's analysis utilizes Maimonides's four levels of human perfection related to possessions, wellbeing, excellence of character, and a fourth associated only with God's *hesed*,

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[49]Meir Sternberg, *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading* (Bloomington, IN: Indiana University Press, 1987), 308.

[50]Frye, *The Great Code,* 32-3.

mishpat, and *tzedakah* (lovingkindness, judgment, and righteousness).[51] Several actions

for Rosenak qualified Joseph for this fourth divine appellation, including Joseph's

resisting the attempted seduction by Potiphar's wife, the wisdom by which he handled the

testing and reconciliation with his brothers, and then the crowning grace he demonstrated

after Jacob's death. For then he assured his brothers that he would not take vengeance on

them for past misdeeds, leaving all judgment up to God (Gen. 50:15-18):

> Joseph has, with this exclamation, redeemed the harsh words of his father to his
> mother. He has reconciled himself to his brothers. And, perhaps most important,
> he now understands why he himself, as our sages tell us, never told his father that
> his brothers had sold him. He now realizes what he must have intuited seventeen
> years before, when his father came down to Egypt, namely, that divulging that
> secret to the old father, however morally justified, was not the way to the fourth
> perfection of the self.[52]

While anticipated by the reader, this outcome was a total surprise to the family.

Concluding Thoughts on the Joseph Transformation

The last three Chapters of Genesis seem to the modern reader to be anticlimactic.

The disbelief and emotion of Jacob at the unexpected news about his lost son is another

climactic moment in the unfolding family history. To the narrator of Genesis the detailed

accounts of the deaths of Jacob and Joseph are proof that God fulfilled the promises made

to Abraham. The promises of land, covenant-love, blessing, and descendants were all

accomplished short of the first one, the land. Thus, "Genesis requires a sequel."[53] By the

eighth concept of systems theory, societal emotional process, the family of Jacob passed

on its spiritual DNA to the future nation of Israel, and the Jewish metanarrative was

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[51]Moses Maimonides, *The Guide to the Perplexed*, 2nd ed., trans. M. Friedlander (Mineola, NY: Dover Publications, 1956), chap. 54.

[52]Rosenak, *Tree of Life, Tree of Knowledge*, 271.

[53]Wenham, *Word Biblical Commentary: Genesis 16-50, Vol. 2,* 358.

firmly established. Bowen's homeostasis, not that dissimilar from biblical *shalom*, was restored to a family bent on destruction. As already stated: "The webbing together of God, humans, and all creation in justice, fulfillment, and delight is what the Hebrew prophets call *shalom*. … *Shalom*, in other words, is the way things ought to be."[54]

Not only does the Genesis genogram offer an authentic portrait of the founding family of Israel, but it does so with the depth and multilayeredness attributed to biblical narrative by Auerbach and the sense of interiority reflected in Augustine's masterpiece. "Few of us reflect, as Joseph seems to have done, that God is 'behind' the whole story he is 'in,' but that possibility may enter our minds at times."[55] Ryken pointed out the juxtaposition of a hidden plot in this tragi-comic biblical account: "In the story of Joseph, the apparent plot is a series of disasters [from outcast to slave to prisoner]. … The hidden plot is the story that we as readers are aware of and the characters in the story come to perceive. … It is a story, not of tragedy, but of redemption."[56] If John Goldingay is correct, the protagonist is not actually Joseph: "The primary concern of biblical narrative is to expound the gospel, to talk about God and what God has done, rather than to talk about the human characters who appear in God's story."[57] Jack Miles's biblical revisionism is far off the mark,[58] but his title *God: A Biography* does encapsulate this

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[54]Plantinga, *Not the Way It's Supposed to Be,* 9-10.

[55]Rosenak, *Tree of Life, Tree of Knowledge*, 262.

[56]Leland Ryken, *Words of Delight: A Literary Introduction to the Bible*, 2nd ed. (Grand Rapids, MI: Baker Books, 1992), 102-3. The brackets are supplied by this researcher.

[57]John Goldingay, "Biblical Narrative and Systematic Theology," in *Between Two Horizons: Spanning New Testament Studies and Systematic Theology*, ed. Joel B. Green and Max Turner (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1999), 137.

[58]Douglas Groothuis, "God: A Biography," *Christian Research Institute*, accessed January 18, 2017, http://www.equip.org/article/god-a-biography.

truth.[59] Genesis does not tell many details about family worship in Egyptian exile, but

remembering and celebrating the emplotted restoration miracle had to be a central

activity around the family altar, narrated of course by Joseph and Jacob, and later

enshrined in Scripture. Genesis and Exodus together are referred to as "collective

autobiography" which preserves "corporate historical memory."[60] If the Joseph story has

influenced this researcher and the rest of the world the way it has, imagine the impact its

first person narration had on that first generation. This family *toledoth* was for Joseph his

"Life Map," a metanarrative and Archimedean lever that has moved the world.

Introducing the Pauline Case Study

The Apostle Paul is noted for his perspective on spiritual formation and

transformation, which grew out of his own spiritual crisis at midlife. This case study will

use Bowen's systems theory and Jeannine Brown's hermeneutical method to explore

Paul's interaction with the church he planted in Corinth. It will detail his use of

established truth and innovative ideas to challenge the Gentile believers in Corinth to

actually inhabit the "proposed world" made possible by Jesus Christ.[61] And it will

explore the implications of Paul's "conversion" for future spiritual autobiography.

The sequel to the book of Genesis was eventually written and completed by

Moses, according to Jewish tradition, as *torah*, a Hebrew word translated "law, teaching,

or way of life."[62] By 1000 BC, Israel had risen to empire status under Kings David and

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[59]Jack. Miles, *God: A Biography* (New York, NY: Vintage Books, 1996).

[60]Barry N. Olshen, *Encyclopedia of Life Writing: Autobiographical and Biographical Forms*, vol. 1, ed. Margaretta Jolly, s.v. "The Bible" (London, England: Fitzroy Dearborn Publishers, 2001), 104.

[61]Pellauer and Dauenhauer, "Paul Ricoeur."

[62]John E. Hartley, "Torah, Law, Teaching," in *Theological Wordbook of the Old Testament*, vol. 1, ed. R. Laird Harris (Chicago, IL: Moody Press, 1980), 403-5.

Solomon and the Hebrew Scripture was expanded to include the Prophets and the Psalms, as described by Jesus in Luke's Gospel (24:44). These documented the rise and fall of Israel, with its division, exile, and return under Ezra and Nehemiah (458 to 445 BC).[63] The Hebrew metanarrative clearly emerged in stages, with the climactic Genesis fulfillment of the covenant promise made to Abraham solidified with Israel's epic rise to power but then left incomplete by subsequent events. The prophetic expectation of a coming Messiah had many claimants when Jesus lived and taught in Palestine. His life ended dramatically according to the New Testament in crucifixion and resurrection (Luke 24).[64] Jewish parties such as the Pharisees and Essenes offered competing versions of a completed metanarrative, with leading Rabbi Saul of Tarsus, later renamed Paul (Acts 13:9), propagating that of the Pharisees. Paul clearly saw the growing Jesus movement as a deadly threat to Judaism.

Scholars debate the actual nature of the Apostle's conversion experience. Something dramatic clearly happened, because fellow Jews changed their view of Paul from that of a rising Rabbinic star to a dangerous "apocalyptic prophet."[65] Post conversion, Paul claimed to unveil the shocking secret that the blessing of Abraham was now accessible to "unclean" Gentiles. To a first-century Jew this was a "clash between the fact that God always intended what has in fact happened and the fact that not even the most devout Israelite had dreamed that it would happen like this."[66] Luke, Greek

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[63]Peter Enns, "Ezra and Nehemiah", *The Center for Biblical Studies,* accessed July 26, 2016, http://thecenterforbiblicalstudies.org/resources/introductions-to-the-books-of-the-bible/ezra-and-nehemiah.

[64]Vipool Patel, "Time Line During Life of Jesus- Lifetime Overview," *JesusCentral.com*, accessed July 26, 2016, http://www.jesuscentral.com/ji/historical-jesus/jesus-lifetime.php.

[65]N. T. Wright, *Paul in Fresh Perspective* (Minneapolis, MN: Fortress Press, 2005), 54.

[66]Wright, *Paul in Fresh Perspective,* 54.

physician and author of Luke-Acts, had theological and possibly political reasons for penning his surprise ending to the Hebrew metanarrative.[67] Acts documents three versions of Paul's dramatic turn-around, the latter two first-hand accounts (9:1-31, 22:6-11, 26:13-19). Some scholars argue that Paul's "conversion" was really not as dramatic as described by Luke, but more analogous to the prophetic call of a Hebrew prophet like Jeremiah (1:1-19).[68] Other scholars such as Scott McKnight side with Luke.[69] Years later Augustine did view his own conversion as patterned after Paul's, and both men re-interpreted their previous lives in light of their later epiphany. This raises a point very much related to transformation and conversion narratives later to be patterned after Augustine and Paul's:

> That moment exists only retrospectively, when the convert, examining his life, attempts to interpret his present in light of his past ('How did I get here?'). But he comes to his past only through his present, and it is from his vantage point in the present that the convert constructs a narrative that renders past and present continuous, intelligible, and coherent ('This is how I got here').[70]

Reconstructing the Story Behind Paul's Letters to the Corinthians

Many of the Bowen systems concepts help to spotlight the level of contention that existed between Paul and the church he planted in Corinth. Paul faced both external opposition and internal conflict in his Corinthian interaction. Gordon Fee in his commentary on First Corinthians reconstructs the narrative story behind Paul's pastoral

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[67]Wright, *The New Testament and the People of God,* 382.

[68]Krister Stendahl, "The Apostle Paul and the Introspective Conscience of the West," *Harvard Theological Review* 56, no. 3 (July 1963): 199-215.

[69]Scot T. McKnight, *Turning to Jesus: The Sociology of Conversion in the Gospels* (Louisville, KY: Westminster John Knox Press, 2002).

[70]Paula Fredriksen, "Paul and Augustine: Conversion Narratives, Orthodox Traditions, and the Retrospective Self," *The Journal of Theological Studies* 37, no. 1 (April 1986): 33.

relationship with his church. He notes "at least eleven different, somewhat disparate concerns" addressed in Paul's letter, most of them threatening unity in the family emotional system.[71] Between the time Paul left Corinth in 49-51 AD (Acts 18) and when he wrote this letter, a major division had surfaced, with several sources within the church threatening his authority (emotional cut-off). More importantly, that threat undercut the gospel message itself (1:10). Paul had asked them not to associate with fornicators in a previous letter (5:9). Given the "combative nature" of language in this letter, certain leaders there had taken major exception to his prohibition.[72]

Church leadership was a three-way balancing act for Paul, between him as traveling founder, his appointed local workers (16:15-17), and the house-church hosts: "In Paul's absence the young communities were vulnerable both to dissidents within and to other preachers who had come in from the outside, often creating the local dissidents."[73] Letters carried on the Roman road system arrived slowly, encouraging unofficial influencers in the leadership triangle to instigate behind-the-scene for pastoral cut-off and change (15:12).

The modern reader learns only from Paul's side of the conversation. That reveals the church's triangled preference for Apollos and Corinthian questioning as to whether Paul was even a true prophet (14:37). Paul needed to persuade church members to change both their theology and behavior. His opposers were clearly in danger of "leavening the

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[71]Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids, MI: William B. Eerdmans Publishing, 1987), 4.

[72]Fee, *First Epistle to the Corinthians*, 6.

[73]Norman R. Petersen, *Rediscovering Paul: Philemon and the Sociology of Paul's Narrative World* (Philadelphia, PA: Fortress Press, 1985), 299.

whole lump" (5:6), or in systems terms creating a multi-generational transmission process

that actually would destroy the church from within. The cluster of other problems in
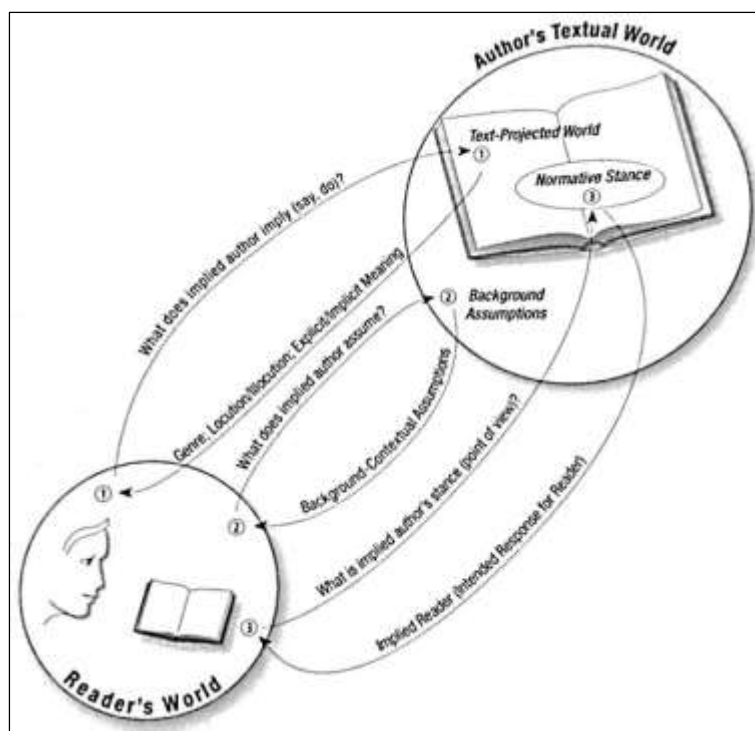
Figure 2.3 A Hermeneutical Model for Interpreting Scripture

Corinth revolved around this core conflict, with Fee listing an overemphasis on

glossolalia, boasting of superior knowledge, threatening lawsuits, and a drift into Greek

dualism that demeaned the physical side of life and overlooked serious immorality.[74]

Gerd Theissen highlights sociological differences in Corinth as probable background to

the conflict, with wealthy house church hosts abusing poor church members at the Lord's

Table in what constituted serious emotional cutoff.[75] Most of the systems concepts, then,

were applicable in the relationship between Paul and the church he planted, with

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[74]Fee, *First Epistle to the Corinthians*, 11-13

[75]Gerd Theissen, *The Social Setting of Pauline Christianity: Essays on Corinth*, trans. John H. Schütz (Philadelphia, PA: Fortress Press, 1982), 69-70.

damaging loss of spiritual unity or homeostasis a repeated theme in Paul's epistles.

Using Jeannine Brown's hermeneutical model (Figure 2.3) for "reading" this

conflict, the first of three movements between the worlds of the ancient author and that of

a modern reader engages the modern reader in a task of filling in the relational details.

That involves discerning what the "implied author" means and picturing that author's

"textually projected world."[76] Paul as implied author clearly viewed his church as a

spiritual family, referring to himself in affectionate fatherly terms (4:15) and to them as

"dear brothers" (1:26). In systems terms, his church was a close family emotional system.

Paul supplemented his biblical interpretation of Israel's story with moral instruction

known as "paraenesis,"[77] birthed in the Jewish Diaspora communities outside Palestine:

> Paul also inherited a Jewish paraenetic tradition, which included major aspects of
> the identity and ethics of family life. Indeed, numerous parallels to the family
> ethic of Paul appear in the *Testaments of the Twelve Patriarchs*. ... Here jealousy,
> strife, and anger undermine family life. … In the *Testaments of the Twelve
> Patriarchs*, Joseph is the model of love for his brothers (T. Reub. 4:8-9; T. Benj.
> 4:3-4).[78]

Interestingly, Paul's frequent "one another" exhortations find their parallel in and may

derive from the *Testaments* as well as his stress on a love modeled by Joseph.[79] The

"implied author" or real picture modern readers get of Paul, is that of a deeply concerned

spiritual father and pastor. Paul proceeds to employ old and new metaphors and unique

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[76]Brown, *Scripture as Communication*, 48.

[77]Reidar Aasgaard, *My Beloved Brothers and Sisters: Christian Siblingship in Paul* (Edinburgh, Scotland: T. and T. Clark, International, 2004), 93-106.

[78]James W. Thompson, *Moral Formation According to Paul: The Context and Coherence of Pauline Ethics* (Grand Rapids, MI: Baker Academic Books, 2011), 58. The references in Thompson's quote are from two sources in the *Testaments of the Twelve Patriarchs*, the *Testament of Reuben* and the *Testament of Benjamin*.

[79]James W. Thompson, *Moral Formation According to St. Paul: The Context and Coherence of Pauline Ethics* (Grand Rapids, MI: Baker Academic Books, 2011), 56.

words to call the Corinthians to really be the kind of family Jacob's became in the end.

With that "textually projected world," Brown defines her second hermeneutical

dialog as "the reader's movement toward the textual world with a particular focus on

background-contextual assumptions."[80] Here Brown counsels the interpreter to lean on

historical-critical research and cultural cues to fill in details. For example, after Rome

destroyed the city of Corinth in 146 BC, Julius Caesar refounded the colony in 44 BC:

> In our reading of Paul's letter, it will be useful to remember that he was writing to a church in a city only a few generations removed from its founding by colonists seeking upward social mobility. … The older, pre-Roman Corinth had apparently acquired—at least among the Athenians—a reputation as a center of sexual promiscuity: The comic playwright Aristophanes, for example, coined the verb *korinthiazesthai*, meaning "to fornicate."[81]

Knowledge of Corinthian cultural and religious practice enables the modern reader to

clarify assumptions about Paul's response in Chapter 8, verses 1-8, where the most

"spiritual" Corinthians felt free to partake of meat offered in pagan worship. Although

Paul agreed in principle (8:6), he took his church to task for ignoring the "weaker brother

and sister," whose conscience would not allow eating meat offered to an idol (8:4, 10:28):

> Paul argues that sinning against a fellow believer is tantamount to sinning against Christ. Paul's final move is to become autobiographical to provide another motive—Paul's own choice in the same situation. Paul would never, ever eat meat of any kind if it caused a brother or sister to stumble.[82]

Paul's "perplexed church" misapplied his normative teaching and neglected real familial

love in its poor state of differentiation. Church members also assumed, based on their

slogans, that food and sex were merely private and individual matters not involving the

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[80]Brown, *Scripture as Communication*, 48.

[81]Richard B. Hayes. *First Corinthians: Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville, KY: John Knox Press, 1989), 3-4.

[82]Brown, *Scripture as Communication*, 54.

whole person: "The Corinthian slogans … reflected the individualism of Greek ethics."[83]

Brown's third and final hermeneutical movement calls the modern reader to cross the gap between Paul and his "implied reader," the perplexed Corinthian stuck in individualistic assumptions about spiritual freedom.[84] Literary theory defines the "implied reader" as one who responds "only as the author intends."[85] In this letter, Paul confronted Corinthian selfishness and sin and called members to enter his "textually projected world," one defined exclusively by what Jesus Christ came to do, in his death and resurrection. Speech-act theory offers insight into the fact that much in Scripture assumes real action from both the implied and modern reader.[86] For example, Paul rebukes their celebration at the Lord's Table on the assumption that communion is a reenactment of the atoning sacrifice of Christ for all believers in Corinth, rich and poor, an act that calls for actual behavorial transformation on their part (11:17-34).

According to systems theory, Paul is the differentiated leader offering fatherly pastoral counsel and astute theological correction in an attempt to redirect his church which was clearly in danger of losing its Christian identity. As Richard Hays stated: Paul "sees the community of faith being caught up into the story of God's remaking of the world through Jesus Christ."[87] That is what happened to Paul. At the moment of the apostle's conversion, he suddenly realized the source of his real conflict and re-framed

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[83]Thompson, *Moral Formation According to Paul*, 50.

[84]Brown, *Scripture as Communication*, 50.

[85]Brown, *Scripture as Communication*, 40.

[86]J. L. Austin, *How to Do Things with Words*, 2nd ed. (Cambridge, MA: Harvard University Press, 1975).

[87]Richard B. Hays, *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics* (San Francisco, CA: HarperSanFrancisco, 1996), 45-6.

his Hebrew metanarrative: "Christ's story [became] the center of this narrative tapestry; to use a different image, it [was] the hinge, the crucial turning point, bringing to a climax the previous stories and determining how the rest of the story [would] play out and turn out."[88] Paul viewed himself in triumphal procession behind Christ (1 Cor. 4:9), but at the same time a lead actor in a "public spectacle" scripted by the devil and his cohorts (Col. 2:15). The whole universe was the stage or theater on which this conflict played out.[89]

Spiritual Formation and Transformation in the Pauline Case Study

This researcher will detail five innovations used by the Apostle Paul to leverage real spiritual transformation. To motivate his implied readers to enter his textually created world, Paul first called the Corinthians to remembrance of a widely established vocabulary of transformation. The potter and clay metaphor, prominent in Scripture and referred to by Auerbach, supplied that language of transformation. Isaiah 64:8, for example, states: "Yet, LORD, you are our father. We are the clay, and you are our potter; we are all the product of your labor." The Corinthians were to be "treasure in earthen vessels" (2 Cor. 4:7).[90] The potter-clay metaphor is behind Paul's choice of two linguistically related words used in writing to the church in Galatia (4:19): "My children-I am again undergoing birth pains until Christ is *formed* in you!" The Greek word here is *morphoo*, picturing Christ at the potter's wheel and believers as lumps of clay,

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[88]Ben Witherington III, *The Paul Quest: The Renewed Search for the Jew of Tarsus* (Downers Grove, IL: InterVarsity Press, 1998), 230.

[89]W. L. Liefeld, *The New International Dictionary of New Testament Theology*, vol. 3, ed. Colin Brown, s.v. "Θεατρον" (Grand Rapids, MI: Zondervan Publishing, 1971), 521.

[90]Karl Alan Stelzer, "Clay-Potter Imagery in the Bible: Theological and Practical Implications for Daily Christian Life" (Doctor in Ministry diss., Liberty Baptist Theological Seminary, 2013), 23.

continually "being formed and shaped."[91] To the church in Rome, Paul speaks of a necessary spiritual "transformation" (12:2): "Do not be conformed to this present world, but be *transformed* by the renewing of your mind, so that you may test and approve what is the will of God—what is good and well-pleasing and perfect." Here the Apostle addresses Roman believers with a compound verb *metamorphoo*, commanding them "to be transfigured, transformed, or changed in form."[92] This is the etymology for the English word "metamorphosis" and it is the verb used in reference to the transfiguration of Jesus in Matthew 17:2. These words resonated personally with his Gentile readers.

Secondly, Paul's call for Church members to enter his textually created world was enhanced by an innovative use of Greek in addition to a handful of powerful neologisms, or words coined for a brand new purpose. The power of Paul's persuasion may be missed by modern readers or minimized by scholarly opinion. This researcher sides with James Thompson as he countered the view that the Corinthian transformation was only a future eschatological reality: "Paul provides the vocabulary for what would later be called spiritual formation—he envisions moral transformation—a metamorphosis—in the present as a prelude to the ultimate transformation at the end. Thus he writes his letters to assure that his goal is fulfilled."[93] New words signal a new paradigm or new reality.

It is likely that this innovation of Paul's also came from his reading the literature of the Jewish Diaspora, this time Four Maccabees, where the seven Jewish brothers were

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[91]Walter, Bauer, William F. Arndt, and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago, IL: University of Chicago Press, 1957), 530.

[92]Bauer, Arndt, and Gingrich, *A Greek-English Lexicon of the New Testament,* 513.

[93]Thompson, *Moral Formation According to St. Paul*, 2.

Table 2.1: *Syn*-compound Nouns, Verbs, Adjectives Related to the work of Christ[94]

Christ in Connection with the Believer	*Syn-Compound*	Bible Reference
"we **suffer** together with Him"	*sygkakopathew**	2 Timothy 1:8
"we **share in** each other's **trials**"	*sympaschw**	1 Corinthians 12:26
"we are **crucified** together with Him"	*systaurow**	Romans 6:6
"we are **united** with Him in His death"	*symphytos*	Romans 6:5
"**fellow-members** of the same body"	*syssomos**	Ephesians 3:6
"we are **built together** with Him"	*synoikodomew*	Ephesians 2:22
"we are **fitted together** with Him"	*synarmologew**	Ephesians 2:21
"we are **joined together** with Him"	*symbibazw**	Colossians 2:19
"as close-fitting **ligaments**"	*syndesmos*	Colossians 2:19
"we **die together** with Christ"	*synapothneskw*	2 Timothy 2:11
"we are **buried** together with Him"	*synthaptw*	Colossians 2:12
"**brought to life** together with Christ"	*syzwopoiew**	Ephesians 2:5
"we **live together** with Him"	*syzaw*	2 Timothy 2:11
"we are **raised up together** with Him"	*synegeirw*	Colossians 3:1
"we **become like** Christ"	*symmorphizw*	Philippians 3:10
"we are **conformed to** Christ"	*symmorphos**	Romans 8:29
"we are **joint-heirs** together with Him"	*sygkleronomos*	Romans 8:17
"we are **joint-partakers** with Him"	*symmetochos*	Ephesians 3:6
"we are **fellow-citizens** with the saints"	*sympolites*	Ephesians 2:19
"we **rejoice together** with Him"	*sygchairw*	1 Corinthians 12:26
"He **seats us together** with Christ"	*sygkathizw*	Ephesians 2:6
"we **reign together** with Him"	*symbasileuw*	1 Corinthians 4:8
"we are **glorified together** with Him"	*syndoxazw*	Romans 8:17

*syn-compound words with an asterisk are neologisms, invented by Paul

exemplars of "brotherly affection" because they "demonstrated sympathy

(*sympathesteron*) for one another."[95] "Sympathy" here is a compound of the Greek noun

pathos ("feeling") with preposition *syn* denoting "the totality of persons who are together,

or who come together, or who accompany one another, or who work together, sharing a

common task or a common destiny, aiding and supporting one another."[96] Table 2.1 lists

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[94]McGrath, "'*Syn*' Words in Saint Paul," 219-226.

[95]John R. Bartlett, *4 Maccabees* (Sheffield, England: Sheffield Academic Press, 1998), 13:23.

[96]Walter Grundmann, "*Syn-Meta*" in *Theological Dictionary of the New Testament*, vol. VII, ed. Gerhard Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1971), 770. It should be noted that the consonants ending the preposition *syn* changes depending on the consonant each blends with in the noun, verb, or adjective.

22 of these *syn* compound words used in theologically important ways by Paul, eight of them neologisms. For example, a *syn*-compound not found anywhere in Greek writings sums up the goal for spiritual formation, as believers are to "be conformed (*symmorphos*) to the image of His Son" (Rom. 8:29). Significantly, formation for Paul extended out to the community, a process that has been termed "resocialization."[97]

Thirdly, these verbs, nouns, and adjectives figure prominently in Paul's innovative choice and use of the Body metaphor to accomplish what Hays termed "a conversion of the imagination." His poorly differentiated Corinthians needed a paradigm shift from their individualist Greco-Roman assumptions. "Jew and Gentile alike found themselves summoned by the gospel story to a sweeping reevaluation of their identities, an imaginative paradigm shift so comprehensive that it can only be described as a 'conversion of the imagination.'"[98] In Paul's own words (1 Cor. 12:27): "Now you are Christ's body, and each of you is a member (*syssomos*) of it." This living metaphor was intended not only to reshape personal identity but to help the Corinthians understand their union with Christ corporately.[99] "The very idea of the body of Christ denotes incorporation, union, and identification of Christ and his people."[100] If the Lord guided the hidden plot in the life of Joseph, even moreso for the Corinthian whose Head is Christ: "This is no decapitated body! It belongs to its head, who shares with it, shapes it,

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[97]Hayes. *First Corinthians,* 11-12.

[98]Richard B. Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture* (Grand Rapids, MI: William B. Eerdmans Publishing, 2005), 5-6.

[99]R. Morton, "Paul's Use of the Image of the 'Body of Christ' in 1 Corinthians 12." *Kardia* 3 (1988).

[100]Constantine R. Campbell, *Paul and Union with Christ: An Exegetical and Theological Study* (Grand Rapids, MI: Zondervan Publications, 2012), 268.

promotes its growth, and cares for it."[101] Clearly, the Old Testament "does not appear to

anticipate such notions as mutual indwelling, the instrumentality of Christ, the

otherworldly realm of Christ, and the body of Christ."[102] Paul the "master builder" can be

heard calling his Corinthians (3:10) to be "knit together" (*symbibazo*), "fitted together"

(*synarmologeo*), and "corporately built up" (*synoikodomeo*) "as a dwelling place of God

in the Spirit."[103] This researcher can imagine members meeting in response to Paul's

letter, putting together his word picture as if completing a puzzle or corporate Life Map.

The theologically important phrase "in Christ" (*en Christo*) used in Ephesians 1:3

and "with Christ" (*syn Christo*) in Romans 6:8, are his fourth innovation. These combine

with the body metaphor to communicate the radical nature of this "textually proposed

world."[104] Otto Kuss referred to *syn Christo* as an "entelechy," or "the effectual centre of

the life process, by which other and at first alien elements are assimilated, so that they

now belong to the new unity of life, 'Jesus Christ.'"[105] This notion seems to describe

accurately what happened to Paul in the aftermath of his Damascus Road encounter,

discovering he actually had the wrong ending to the Hebrew metanarrative. *Syn Christo*

expresses "intimate personal union,"[106] and includes a person's actual partaking with

Christ in his "death, burial, resurrection, ascension, glorification, and session in

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[101]Campbell, *Paul and Union with Christ*, 288.

[102]Campbell, *Paul and Union with Christ*, 417.

[103]Carl B. Hoch, Jr., "The Significance of the *Syn*-Compounds for Jew-Gentile Relationships in the Body of Christ," *JETS* 25, no. 2 (June, 1982): 180.

[104]Otto Kuss, *Der Römerbrief* (Regensburg, Germany: Verlag Friedrich Pustet, 1957), 373.

[105]Kuss, *Der Römerbrief*, 373.

[106]Murray Harris, *Prepositions and Theology in the Greek New Testament: An Essential Reference Resource for Exegesis* (Grand Rapids, MI: Zondervan Publications, 2012), 200.

heaven."[107] That is what Paul envisioned because it is what he knew and experienced. In fact, recent theologians propose union with Christ as the key to Pauline theology.[108] Another theologian expressed the essence of this idea by coining the term "cruciformity."[109] The triangling that occurred in Corinth, whereby Paul's appointed leaders had been pushed from "insider" to "outsider" status by the wealthier house-church hosts needed to be reversed. Paul had given them the necessary tools and a vision for unity of all members in one Body to accomplish that task. He also promised to return to broker that transaction (1 Cor. 16:5-9). In systems terms, Paul was counting on the brothers and sisters he had locally appointed as shepherds to take a loving and more differentiated role, stepping up to confront the bullies.[110]

A fifth innovation of the apostle's was his use of the word *agape* for love, common in the Greek Old Testament (LXX) and prominent in the *Testaments of the Twelve Patriarchs*, but rare in Greco-Roman literature. In the *Testaments*, "love one another" is often connected to the actions of Joseph toward his brothers.[111] "Paul seems to have used the word *agape*, which was little used in the papyri and literary sources, as a substitute for many of the Greco-Roman virtues and moral conventions. … It was the antithesis of boasting, self-interest and factionalism. It was the mark of maturity."[112]

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[107]Campbell, *Paul and Union with Christ*, 236.

[108]Campbell, *Paul and Union with Christ*, 441.

[109]Michael J. Gorman, *Cruciformity: Paul's Narrative Spirituality of the Cross* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2001), 4.

[110]Anne S. McKnight, "Eight Concepts: Differentiation of Self," *The Bowen Center for the Study of the Family*, accessed August 13, 2016, http://www.thebowencenter.org/theory/eight-concepts.

[111]Thompson, *Moral Formation According to Paul,* 58.

[112]Mark Strom, *Reframing Paul: Conversations in Grace and Community* (Downers Grove, IL: InterVarsity Press, 2000), 195.

Perhaps the crowning project Paul took on late in his ministry was his money collection among his Gentile churches to provide famine relief for Jewish believers in Palestine (1 Cor. 16:1-4, 2 Cor. 8:1-9:15, Rom. 15:14-32). Though the New Testament does not report on the results, this project was done "for the blessing and fellowship (*koinonia)* of helping the saints" (2 Cor. 8:4):

> The Collection is itself a massive symbol, a great prophetic sign, blazoned across half a continent, trumpeting the fact that the people of God redefined around Jesus the Messiah is a single family and must live as such, by the principle of practical *agape*. We can only marvel, with boggling minds, at the spectacle of Paul persuading [Gentile] Christians around Greece to part with hard cash on behalf of people they had never met in places they had never visited.[113]

Paul's epistles were "words on a mission" and his "textually projected world" demanded practical action characterized by *agape* love.[114] Brown reminds the modern reader to ask several key application questions in view of the fact that "the biblical authors were interested in converting their readers to a theological perspective and a life vocation. And conversion is not a 'halfway deal': What sort of world, what sort of community, and what sort of person is this text constructing?"[115] Life Mapping poses very similar questions.

Conclusions from the Pauline Case Study

Classics scholar Sarah Ruden, author of *Paul Among the People*,[116] makes the fascinating observation that reading Paul alongside Greco-Roman authors spotlights the general brutality of civilization as compared with what is described in the letters of Paul:

> What characterizes our society at its best is the habit of looking at ourselves with

[113]Wright, *Paul in Fresh Perspective,* 167.

[114]Kevin J. Vanhoozer, *First Theology: God, Scripture and Hermeneutics* (Downers Grove, IL: InterVarsity Press Academic, 2002), 179.

[115]Brown, *Scripture as Communication*, 271.

[116]Sarah Ruden, *Paul Among the People: The Apostle Reinterpreted and Reimaged in His Own Time* (New York, NY: Image Books, 2010).

a critical attitude. I think this really started for Western civilization on the road to Damascus. … He has this revelation, and he is forced to answer the questions, "What are you doing? What are you actually doing? Why are you persecuting me?" … So there's a galvanizing, horrifying, but enlightening realization that what you do every moment you do in the sight of an infinitely loving God.[117]

The heavenly voice and question from Jesus definitely precipitated for the Apostle an identity and faith crisis, and from his autobiographical comments in Galatians One, a full Life Review.[118] "I did not go to ask advice from any human being, nor did I go up to Jerusalem to see those who were apostles before me, but right away I departed to Arabia, and then returned to Damascus" (vss. 16b-17). What better setting for that than a retreat to Arabia which Wright theorized took him to Mt. Sinai in the footsteps of perplexed prophet Elijah.[119] It constitutes an interesting thought experiment to speculate what transpired there.

One can imagine Paul searching the Scriptures to find out how and why he was so wrong on the big question, the metanarrative ending to his Hebrew story. He would have prayerfully read through the LXX, including the apocryphal books such as *Testaments* and *Maccabees* which suggest a source for many of his innovations. Narrative theologians have coined the term "intertextuality" to explain how an older allusion may trigger a brand new insight. Jeremiah Chapter 9, verses 23-24, offers a good example: "Jeremiah's critique of wisdom, power, and wealth as false sources of identity that

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[117]John Wilson, "Apostle of the Golden Age: Review and Interview," *Christianity Today*, September 22, 2010, accessed March 14, 2016, http://www.christianitytoday.com/ct/2010/September/26.44.html.

[118]B. R. Gaventa, "Galatians 1 and 2: Autobiography as Paradigm," *Novum Testamentum* 28, no.4 (1986): 326.

[119]N. T. Wright, "Paul, Arabia, and Elijah," *Journal of Biblical Literature* 115, no. 4 (Winter 1996): 685.

violate the covenant are re-imaged by Paul as a critique of wisdom, power, and wealth that impede God's saving acts in Jesus Christ."[120] This describes part of what followed Paul's "central transforming experience" which led to "the re-evaluation of all that proceeds it. In this sense Paul's call is tantamount to a conversion."[121] Paul had been persecuting the very Church he now championed. Not only was Paul's transformation history-shaping, but it virtually established "the standard retrospective pattern of autobiography" for Augustine and all who later reflected on life in this genre.[122]

This researcher speculates that Paul's retreat to Mt. Sinai was analogous to the Life Mapping exercises his mentors guided him through in his leadership crisis. In both cases, matters of self, identity, mission, and metanarrative were reviewed and reformulated at midlife. This researcher had a eureka moment as he put together Paul's language-picture of over forty words, summarized in McGrath's list (Table 2.1). He applied this to his conversion and his call to teach and pastor, assembling these "puzzle" pieces with the central turning point in his life, the fulcrum of his Life Map. He discovered that the divine Potter from the beginning guided his life-journey, with distinct moments of epiphany over readings in Genesis, John, and the letters of Paul. This researcher has learned to ask deeper questions with Ryken and Brown about his profound reactions to Scripture: "Exactly what accounts for the narrative interest that this [meta]story elicits from me?" and: "How does it make me a participant in the action?"[123]

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[120]Gail R. O'Day, "Jeremiah 9:22 and 1 Corinthians 1:26-31: A Study in Intertextuality," *Journal of Biblical Literature* 109, no. 2 (1990), 259.

[121]Olshen, *Encyclopedia of Life Writing, s.v.* "The Bible," 104.

[122]Olshen, *Encyclopedia of Life Writing, s.v.* "The Bible," 104.

[123]Ryken, *How to Read the Bible as Literature*, 42.

CHAPTER THREE: REVIEW OF THE RELATED LITERATURE

Introductory Thoughts

The chapter on Bible and theology offered two case studies to build a foundation for understanding spiritual formation and transformation. Chapter three aims to provide a research base for assessing and complementing that foundation. Specifically, this chapter does three things that support the proposition that Life Mapping is a catalyst for spiritual transformation. First it explores the research base for the spiritual transformation model proposed by Shults and Sandage, already referred to in the first two chapters and pictured in Figure 1.1. Second, it summarizes the research amassed in the promising new field of narrative psychology with growing use of Life Review at all stages of the developmental cycle. Thirdly, it outlines the history of the formation practice known as spiritual autobiography or Life Mapping. That history is set within a context of secular autobiography, which was birthed out of the tradition of conversion narratives and spiritual autobiography.

The Shults and Sandage Model of Spiritual Transformation

The *Oxford English Dictionary* defines "transform" as "to alter in function or nature … a complete change in character or condition; the action of changing in form, shape or appearance, a metamorphosis."[1] Thus spiritual transformation speaks to a

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[1] "Transform, Transformation," in *The Compact Edition of the Oxford English Dictionary: Complete Text Reproduced Micrographically*, vol. II (Oxford, England: Oxford University Press, 1971), 259-60.

complete change in character and identity through divine shaping, starting deep within a

person and flowing outward to impact other people and create a real community. This

section will identify three domains or degrees of transformation. Discussion of the

spiritual formation journey in this researcher's life, as with the story of Joseph and

epistles of Paul, uncovers a complex relation between formation and transformation, not a

simple matter of linear development or cause and effect. Each situation in the lives of

Joseph and Paul presented unexpected challenges to the secure "dwelling" provided by a

faith covenant or church community. Each challenge was at first unwelcome, pushing

these protagonists into difficult "questing" with a high degree of anxiety. The Shults-

Sandage model with the research that supports it seeks to clarify this important

formation-transformation relationship, with substantial implications for anyone who uses

a Life Map to reflect (or proflect) on the meaning of his or her faith journey. Shults and

Sandage capture the essential importance of Life Mapping for spiritual formation:

> Life stories "thicken" our description of a person's spiritual formation journey.
> They tell us the particularities, the bends and turns in a person's life. Pivotal
> characters, settings, and events can be given rich description. Stories appeal to the
> narrative mode of cognition, which can be contrasted with the logical or analytical
> mode. … This is the spiritual power of testimony, which is so central in some
> traditions. The Jewish and Christian Scriptures offer rich narratives with diverse
> characters and plots that serve to theologically locate God amidst the earthly
> spirituality of life.[2]

General Description and Origin of the Shults and Sandage Model

Social psychologist Gordon Allport did the seminal work on what he termed

"mature religious sentiment," which expressed itself as three attributes in a life: "The

avenue of widening interests (the expanding self), the avenue of detachment and insight

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[2]Shults and Sandage, *Transforming Spirituality*, 171.

(self-objectification), and the avenue of integration (self-unification)."[3] He contrasted this

with its opposite, noting that "most of the criticism of religion is directed to its immature

forms." These are associated with self-gratification, wish-fulfillment, and lack of any

dominant integrative pattern.[4] Allport accented the harder part of this definition:

> We may then say that the mature religious sentiment is ordinarily fashioned in the workshop of doubt. Though it has known intimately the "dark night of the soul," it has decided that theoretical skepticism is not incompatible with practical absolutism.[5]

Allport's later work distinguished a mature end-oriented "intrinsic" religion from a self-

centered "extrinsic" faith focused merely on the means to reach the end: "The

extrinsically motivated person *uses* his religion, whereas the intrinsically motivated *lives*

his."[6] Dan Batson furthered Allport's seminal insights by proposing and researching a

third faith dimension neglected by the intrinsic-extrinsic polarity: "Religion as quest."[7]

Quest involves "honestly facing existential questions in their complexity, while at the

same time resisting clear-cut, pat answers."[8] Batson and Schoenrade cited support for this

controversial third quest dimension of faith from Allport's focus on doubt and from such

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[3]Gordon W. Allport, *The Individual and His Religion: A Classic Study of the Function of Religious Sentiment in the Personality of the Individual* (New York, NY: MacMillan Publishing, 1950), 61.

[4]Allport, *The Individual and His Religion*, 61-61.

[5]Allport, *The Individual and His Religion*, 83.

[6]Gordon W. Allport and J. Michael Ross, "Personal Religious Orientation and Prejudice," *Journal of Personality and Social Psychology* 5, no. 4 (April 1967): 434.

[7]C. Daniel Batson, "Religion as Prosocial: Agent of Double Agent?" *Journal for the Scientific Study of Religion* 15, no. 1 (March 1976): 29-45.

[8]C. Daniel Batson and Patricia A. Schoenrade, "Measuring Religion as Quest: 1) Validity Concerns," *Journal for the Scientific Study of Religion* 30, no. 4 (1991): 417.

religious authorities as Gandhi,[9] Bonhoeffer,[10] and Niebuhr.[11]

Stephen Sandage and Mary Jensen taught in the Department of Marriage and Family Therapy at Bethel Seminary, where they sought a model for spiritual formation of seminarians that would be supported by current social science research within an evangelical heritage. They made this observation from their research with seminary students: "We have identified several key theoretical constructs which related to aspects of self-development and spiritual growth necessary for reflective practice."[12] Building on educational theories, they proposed the model cited in this paper, incorporating both spiritual dwelling and spiritual questing:

> Growth toward spiritual maturity often involves a stressful, crucible-like process—with periodic reductions in spiritual well–being as deconstructive processes—leading to a systemic reorganization toward more complex ways of relating with the sacred. In fact, in our longitudinal research there is a consistent U-shaped pattern with a dip in many well-being measures [dwelling] during the middle of seminary before finishing higher.[13]

In other words, in seminary and in life, the pursuit of spiritual maturity or transformation actually pushes a person outside their comfort zone where spiritual safety and wellbeing are experienced. They then enter Allport's "workshop of doubt" to attempt to achieve higher or deeper gains. One of the theories that helps explain this paradoxical outcome

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[9]Mahatma K. Gandhi, *Gandhi's Autobiography: The Story of My Experiments with Truth*, trans. M. Desai (Washington, DC: Public Affairs Press, 1948).

[10]Dietrich Bonhoeffer, *Letters and Papers from Prison* (New York, NY: Macmillan and Company, 1953).

[11]H. Richard Niebuhr, *The Responsible Self* (New York, NY: Harper Press, 1963).

[12]Steven J. Sandage and Mary L. Jensen, "Relational Spiritual Formation," *Journal of Reflective Practice and Supervision in Ministry* 33 (2013): 95, accessed March 12, 2016, http://journals.sfu.ca/rpfs/index.php/rpfs/article/view/268/267.

[13]Sandage and Jensen, "Relational Spiritual Formation," 101.

calls for embracing "double-loop learning," or the use of a dilemma, life puzzle, or real problem to challenge both the values and assumptions of the learner.[14] Single-loop learning is associated with a first semantic domain called "functional transformation," which involves the assimilation of new information but leaves values unaffected.[15]

Mezirow's "disorienting dilemma" exemplifies the kind of challenge that produces the second-order change in which "meaning-perspectives" are actually altered.[16] Mezirow also called this "perspective transformation."[17] This is evidently what happened when Joseph tested his brothers, creating a profound transformation within the family, a new and unexpected "ecological balancing" of relationships.[18] Shults and Sandage defined this as a second semantic field called "systemic transformation." This deeper transformation is "more explicitly concerned with the healing or reordering of the broader relations within which a person's spirituality is embedded."[19] Shults further explained this as gaining more complex ways of holding or being held in relation to others and the Other.[20] Seminarians preparing to invest in helping people need themselves to go through what Sandage and Jensen called a learning "crucible," facilitated by "authentic

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[14]Chris Argyris and Donald A. Schön, *Organizational Learning II: Theory, Method, and Practice* (Reading, MA: Addison Wesley, 1996), 20–22.

[15]Shults and Sandage, *Transforming Spirituality*, 20. Italics are in the original quote.

[16]Jack Mezirow, *Transformative Dimensions of Adult Learning* (San Francisco, CA: Jossey-Bass, 1991).

[17]Jack Mezirow, "Perspective Transformation," *Adult Education Quarterly* 28, no. 2 (February 1978): 100-110.

[18]J. W. Maddock and N. R. Larson, *Incestuous Families: An Ecological Approach to Understanding and Treatment* (New York, NY: W. W. Norton Publications, 1995), 25.

[19]Shults and Sandage, *Transforming Spirituality*, 20.

[20]F. LeRon Shults, *Reforming Theological Anthropology: After the Philosophical Turn to Relationality* (Grand Rapids, MI: Eerdmans Publications, 2003).

relationship attachments with staff, faculty, and supervisors."[21] Leaders in any helping

profession need skills in intercultural competence, intimacy, and alterity, or "relating to

the *differentness* of others."[22] These relational skills push a person into the quest side of

learning and spirituality, requiring real risk and thus systemic transformation. Miller and

C'de Baca called this alteration in life-meaning "quantum" change, describing it as

"vivid, surprising, benevolent, and enduring."[23]

A third semantic field involves religious or redemptive transformation, or what is

described in the Puritan conversion narratives and in Augustine's *Confessions*.[24] This is

the point at which the Christian metanarrative, "the redemptive work of God in Christ

through the Spirit," enters the change equation. "When the religious dimension of human

life emerges … this opens up the possibility of an ultimate transformation, a new

ordering of the human spirit in relation to the divine or sacred."[25] The transformation

which the Apostle Paul experienced on the Damascus road profoundly reoriented his life,

changed his metanarrative, and gave him a new calling. That fits this third redemptive

category well. Mahoney and Pargament contrasted quantum from conversion change by

stating that the latter "embeds" or alters metanarrative in the transformation, the former

does not: "In short, we argue that the integration of the sacred into the destinations and

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[21]Sandage and Jensen, "Relational Spiritual Formation," 103-104.

[22]Steven J. Sandage et al., "Relational Spirituality and Transformation: Risking Intimacy and Alterity," *Journal of Spiritual Formation and Soul Care* 1, no. 2 (2008): 183.

[23]W. R. Miller and J. C'de Baca, *Quantum Change: When Epiphanies and Sudden Insights Transform Ordinary Lives* (New York, NY: Guilford Press, 2001), 4.

[24]Shults and Sandage, *Transforming Spirituality*, 22.

[25]Shults and Sandage, *Transforming Spirituality*, 22.

pathways the individual adopts is the unique element of spiritual conversion.[26] Dan

McAdams noted that the areas of personality that are intensified or transformed through a

conversion experience are not traits or temperaments (level one traits) but a person's

expression of those traits (level two traits including motives, beliefs, and values), and the

formation of a new sense of personal identity and calling (level three traits):[27]

> *Level 3* refers to that aspect of personality wherein lies identity and life narrative, self-definition in light of global life themes, and purpose in life. At this level, personality change means a change in identity, in life definition, in worldview. It is here that changes due to religious conversion are most encompassing.[28]

<p align="center">*Spiritual Dwelling in the Shults and Sandage Model*</p>

Sandage developed this spiritual transformation model further with F. LeRon

Shults. They described the change process as incorporating both the spiritual dwelling

and questing phases, or in systems terms, successive cycles of relational attachment and

differentiation.[29] Robert Kegan describes this dual formation process as a dance or

dialectic of attaching and separating throughout the life span, alternating between periods

of inclusion and independence, integration and differentiation.[30] Cynthia Kimball used

Lev Vygotsky's scaffolding concept to describe the same process as a "dance" in which

relational support is wisely extended and withdrawn to promote real transformation in a

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[26]Annette Mahoney and Kenneth I. Pargament, "Sacred Changes: Spiritual Conversion and Transformation," *Journal of Clinical Psychology* 60, no. 5 (2004): 487.

[27]D. P. McAdams. "Can Personality Change? Levels of Stability and Growth in Personality Across the Lifespan," in *Can Personality Change*?" eds. T. F. Heatherton and J. L. Weinberger (Washington, DC: American Psychological Association, 1994), 299-313.

[28]Raymond F. Paloutzian, James T. Richardson, and Lewis R. Rambo, "Religious Conversion and Personality Change," *Journal of Personality* 67, no 6 (December 1999): 1066-68.

[29]Shults and Sandage, *Transforming Spirituality*, 180.

[30]Robert Kegan, *The Evolving Self: Problem and Process in Human Development* (Cambridge, MA: Harvard University Press, 1982), 109.

maturing person.[31] Laurent Daloz offered a helpful visual for this dynamic relation of challenge and support (Figure 3.1), with too little of either resulting in stagnation (stasis), but a healthy balance of both in growth and transformation.[32] This researcher recalls his
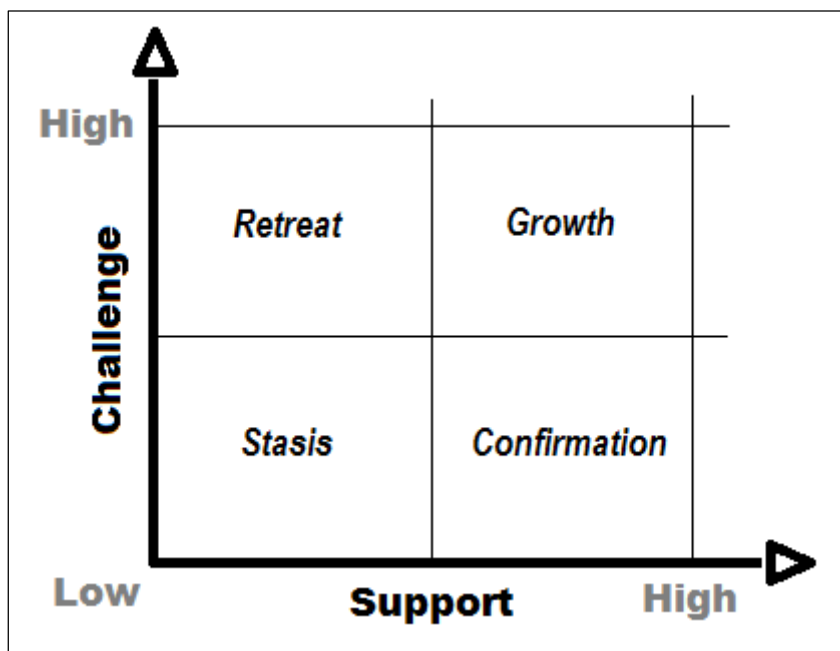
Figure 3.1 Effects of Support and Challenge on Adult Development

introduction to the model's "dwelling" phase in the church his family attended in the Fifties. There he experienced a sense of support and safety through attachment to Christian adults who taught his Sunday School classes, with the Joseph story creating for him a profound early attachment to God.

Attachment theory originated in the research of Mary Main, who discovered an "inborn attachment system" in humans as early as eight months which regulates social

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[31]C. N. Kimball, "Family Brokenness: A Developmental Approach," in *Care for the Soul: Exploring the Intersection of Psychology and Theology*, eds. M. R. McMinn and T. R. Phillips (Downers Grove, IL: InterVarsity Press, 2001), 346-362.

[32]Laurent A. Daloz, *Mentor: Guiding the Journey of Adult Learners* (San Francisco, CA: Jossey-Bass Publishers, 1999), 208.

and emotional relatedness, autobiographical memory, and the development of narrative and self-reflection.[33] John Bowlby noted that this system becomes internalized and shapes an adult in terms of secure versus insecure attachments and organized versus unorganized attachments. It can also generate avoidant or ambivalent attachment patterns of relating to other people and to God.[34] The essence of secure attachment to parent, caregiver, or mentor is a "mutually sharing, mutually influencing set of interactions—[an] emotional attunement or mental state resonance."[35] In one research sample of Protestant seminary students, secure attachment was positively correlated with measures of spiritual maturity or transformation.[36] There is real debate among researchers as to whether a dwelling spirituality represents a more mature expression of faith than a questing one. Sandage and Jankowski reported that both are complementary factors in spiritual transformation.[37] As Allport and Batson affirmed, both are necessary.

Spiritual Questing in the Shults and Sandage Model

The Shults-Sandage model pictures the outer circle as the seeking or questing path, which "can be prompted by dissonance or crises in spiritual development or through more gradual forms of developmental transition."[38] This is not unlike what William

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[33]Mary Main, "Introduction to the Special Section on Attachment and Psychopathology: 2. Overview of the Field of Attachment," *Journal of Consulting and Clinical Psychology* 64 (1996): 237-243.

[34]John Bowlby, "Attachment and Loss: Retrospect and Prospect," *American Journal of Orthopsychiatry* 5, no. 4 (1988b): 664-678.

[35]Daniel J. Siegel, *The Developing Mind: How Relationships and the Brain Interact to Shape Who We Are*, 2nd ed. (New York, NY: Guilford Press, 2012), 144.

[36]J. R. TenElshof and J. L. Furrows, "The Role of Secure Attachment in Predicting Spiritual Maturity of Students at a Conservative Seminary," *Journal of Psychology and Theology* 28 (2000): 99-108.

[37]Steven J. Sandage and Peter J. Jankowski, "Quest and Spiritual Development Moderated by Spiritual Formation," *Journal of Psychology and Theology* 38, no 1 (2010): 24.

[38]Sandage and Jankowski, "Quest and Spiritual Development," 17.

James described as gradual or sudden changes that can unify the "divided self," resulting in a real spiritual "firmness, stability, and equilibrium succeeding a period of storm and stress and inconsistency."[39] This researcher's war experience and church leadership conflict pushed him from a dwelling state into stormy times of deep questing. The Bible describes ten "dark containers" that have been employed in the refining or smelting work needed in a journey of spiritual transformation.[40] Joseph and Paul both endured prison, David a cave, and Jesus the desert, as examples. Victor Turner's research on liminality, from the Latin *limen* for "threshold," offers another perspective on change.[41] Paul's Arabian retreat was for him a liminal in-between time and space, a crucible in which a new metamorphosis and synthesis were forged in his life. Shults and Sandage went on to explain how a "container" such as a crucible can spark systemic or redemptive change:

> Using the crucible metaphor, the resiliency and non-reactivity of the container is essential to the transformative process. Crucibles or containers with melting points lower than the chemical reaction inside will crack under pressure and fail to hold the potential transformative process.[42]

Reflecting further on this researcher's experience of such crucibles, the container was the presence of wise, differentiated mentors who served as coaches using the heat and pressure of the crisis to facilitate character transformation. His mentors had been spiritually transformed through a similar questing process and thus were able to act as non-reactive guides. In this researcher's faith crisis, the creation and mutual sharing of

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[39]William James, *Varieties of Religious Experience: A Study in Human Nature* (New York, NY: Modern Library, 1958), 47.

[40]Shults and Sandage, *Transforming Spirituality*, 38.

[41]Victor Turner, *The Ritual Process: Structure and Anti-structure* (Ithaca, NY: Cornell University Press, 1969).

[42]Shults and Sandage, *Transforming Spirituality*, 31.

Life Maps became the catalytic agent in his metamorphosis.

Implications of the Shults and Sandage Model

This researcher observes that his Life Map incorporates all three of the Shults-Sandage categories of transformation, functional, systemic, and redemptive. His Life Map practice also appears to integrate personality levels one through three.[43] Bible stories created a functional knowledge base in his religious training, facilitating an early attachment to God. A series of systemic changes, some painful, occurred in the successive chapters narrated in his spiritual journey. A redemptive turning-point does define his Life Map as a conversion narrative, with level three transformative change "in identity, in life definition, [and] in worldview."[44] That embedded his story in a metanarrative, linking church nurture, personal identity, and master story. Redemptive transformation speaks both to the pathway and to the destination.[45] The Shults-Sandage model could serve as a key to this researcher's life and Life Map. Each movement of "the Triple Way," purgation, illumination, and union, is a relevant part in this journey, as they were for Joseph and for Paul.[46] Divine union speaks to an end-point in the journey.

The Contribution of Narrative Psychology

D. E. Polkinghorne has noted the "narrative turn" in the humanities and social sciences which occurred in the mid-1970s.[47] Chapter two explored this development in

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[43]Heinz Streib, "Faith Development Theory Revisited: The Religious Styles Perspective," *The International Journal for the Psychology of Religion* 11, no. 3 (2001): 148. Level one refers to adult traits, level two to motives, beliefs, and values, and level three to personal identity and life-calling.

[44]Paloutzian, et al., "Religious Conversion and Personality Change," 1066-68.

[45]Mahoney and Pargament, "Sacred Changes: Spiritual Conversion and Transformation," 487.

[46]Bruce Demarest, *Seasons of the Soul: Stages of Spiritual Development* (Downers Grove, IL: InterVarsity Press, 2009), 161.

[47]D. E. Polkinghorne, *Narrative Knowing and the Human Sciences* (Albany, NY: SUNY Press,

theology, with Annemarie Gockel listing the application of narrative research to other

disciplines, "including psychology, sociology, business, education, nursing, medicine,

English, and critical studies."[48] The original insights for psychology were published by

gerontologist Robert Butler, the first researcher to do long-term studies of healthy older

persons. In his seminal paper "The Life Review," he challenged universally held

assumptions that older people's mental powers were degenerating, with reminiscence and

dwelling on past life events and memories signs of senility:

> Life review, Janus-faced, involves facing death as well as looking back. … As the
> past marches in review, it is surveyed, observed, and reflected upon by the ego.
> Reconsideration of previous experiences and their meanings occurs, often with a
> concomitant revised or expanded understanding. Such reorganization of past
> experience may provide a more valid picture, giving new and significant
> meanings to one's life; it may also prepare one for death, mitigating one's fears.[49]

Based on his research observations in the 1950's, he "postulated the existence of the

process of life review as a universal developmental phenomenon."[50] McMahon and

Rhudick followed with research linking reminiscing and Life Review with positive

mental health,[51] Lieberman and Tobin with emotional wellbeing and conflict resolution,[52]

Haight and associates with a reduction in measures of depression,[53] and Coleman with an

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1987).

[48]Annemarie Gockel, "Telling the Ultimate Tale: The Merits of Narrative Research in the
Psychology of Religion," *Qualitative Research in Psychology* 10 (2013): 190.

[49]Robert Butler, "The Life Review: An Interpretation of Reminiscence in the Aged," *Journal of
Interpersonal Processes in Psychiatry* 28 (1963): 67-68.

[50]Patrick McKee, "Plato's Theory of Late Life Reminiscence," *Journal of Aging, Humanities, and
the Arts* 2 (2008): 267.

[51]A. W. McMahon and P. J. Rhudick, "Reminiscing: Adaptational Significance in the Aged,"
Archives of General Psychiatry 10 (1964): 292-98.

[52]M. A. Lieberman and S. S. Tobin, *The Experience of Old Age: Stress, Coping and Survival* (New
York, NY: Basic Books, 1983).

[53]B. K. Haight, Y. Michel, and S. Hendrix, "Life Review: Preventing Despair in Newly Relocated

enhanced sense of identity and self-esteem.[54] After surveying 100 practitioners of Life Review, Haight noted seven percent reporting negative reactions.[55] This researcher was clearly surprised by the volume of empirical findings and fascinated that they have expanded from senior adulthood to the whole of the lifespan.[56]

The Philosophical Implications of Narrative Psychology

There is a significant debate among those who use the adjective "narrative," with the word offering several basic connotations. The first suggests the notion of lived time. Crites picked up on Augustine's seminal insight about life's narrative flux when he stated that human consciousness "anticipates and attends and remembers, so that what it anticipates passes through what it attends into what it remembers."[57] Literary scholar Peter Brooks offered another connotation in his notion of "emplotment" or the thread of connectedness included in all forms of life-writing. These threads "are reworked in that story of our own lives that we narrate to ourselves in an episodic, sometimes semi-conscious, but virtually uninterrupted monologue. We live immersed in narrative."[58]

Nursing Home Residents- Short- and Long-term Effects," *International Journal of Aging and Human Development* 47 (1998): 142–199.

[54]Peter Coleman, *Ageing and Reminiscence Processes: Social and Clinical Implications* (New York, NY: Wiley Press, 1986).

[55]B. K. Haight, "Reminiscing: The State of the Art as a Basis for Practice," in *The Meaning of Reminiscence and Life Review,* ed. J. Hendricks (Amityville, NY: Baywood Publishing, 1995), 21-52.

[56]Laurie Aikman, *Encyclopedia of Life Writing: Autobiographical and Biographical Forms*, vol. 2, ed. Margaretta Jolly, s.v. "Reminiscence and Life Story" (London, England: Fitzroy Dearborn Publishers, 2001), 741.

[57]Crites, "The Narrative Quality of Experience," 298.

[58]Peter Brooks, *Reading for the Plot: Design and Intention in Narrative* (New York, NY: Knopf Publications, 1984).

Brooks joined Stroup, Frye, Wright, and Crites in representing the school of thought which is labeled "narratology."[59] This viewpoint assumes that narrative "conforms to a storied reality" versus the counter-view that narrative "brings shape to chaotic reality."[60] Don Cupitt took the latter position, stating that "our narrative constructions of reality are produced by way of setting up a moral framework for us to inhabit, and scripting parts for ourselves either to play or to play at playing."[61] A philosophical root cause for narrativity was elaborated by Immanuel Kant (1724-1804) who came to the startling conclusion that time and space are not aspects of external reality but rather part of the innate processing of the brain: "The human mind analyzes the data it receives in terms of space and time. Space and time are the 'irremovable goggles' through which we perceive the world."[62] John Goldingay argued that the Bible's narrative form "points to the idea that God's experience is story-shaped, that God lives in narrative sequence."[63] Goldingay's controversial statement could support either school of thought, but he does assume that metanarrative is determinative, making all other stories derivative. The bias against narrative in the Christian tradition has substantially been fostered by Georg W. F. Hegel (1770-1831) and his famous dictum that "story is the work of primitive people while philosophy and abstract thinking are the higher and more

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[59]Gerald Prince, "Narratology," in *Johns Hopkins Guide to Literary Theory and Criticism*, ed. Michael Groden and Martin Kreiswirth (Baltimore, Maryland: Johns Hopkins University Press, 1994), 524. This term is anglicized from the French *narratologie*, originated by Tzvetan Todorov.

[60]Bruce Longenecker, "The Narrative Approach to Paul: An Early Retrospective," *Currents in Biblical Research* 1 (2002): 97.

[61]Don Cupitt, *What is a Story?* (London, England: SCM Press, 1991), 79 and 85.

[62]Donald Palmer, *Looking at Philosophy: The Unbearable Heaviness of Philosophy Made Lighter,* 2nd ed. (Mountain View, CA: Mayfield Publishing, 1994), 196.

[63]John Goldingay, "Biblical Story and the Way it Shapes Our Story," *The Journal of the European Pentecostal Theological Association* 17 (1997): 6.

efficient way to accurate knowledge."[64] Longenecker aptly concluded this debate over a storied versus a chaotic reality: "Both sides of the dispute recognize narrative to be fundamental to humanity's quest for meaning."[65]

Psychologist Jerome Bruner used the interesting phrase "canonical life narratives" for the range of scripts that a society makes available "to structure perceptual experience, to organize memory, [and] to segment and purpose-build the very 'events' of a life."[66] Sociologist Nancy Ammerman used the word "intersectionality" to combine the themes of religious identity, narrative, and societal scripting. She explained that modern identity is complex and thus likely to be a threading together of "multiple narratives, both public and private, sacred and secular."[67] She pointed out that postmodern fragmentation has over-emphasized "the incoherence of the scripts, rather than their solidity."[68] She has adopted Margaret Somers's typology for narrative identity, with four templates that shape life and life-writing: (1) ontological or autobiographical narratives, which a person uses to emplot his or her own life; (2) public narratives which are identified with groups and institutions; (3) conceptual narratives which are used by social scientists to study cultural patterns; and (4) metanarratives or "masternarratives," containing all the elements of narrativity—characters, emplotment, action, and transformation.[69]

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[64]Gisela H. Kleglinger, *Dictionary of Christian Spirituality*, eds. Glen G. Scorgie, Simon Chan, Gordon T Smith, and James D. Smith III, s.v. "Story" (Grand Rapids, MI: Zondervan Publishers, 1994), 773-74.

[65]Longenecker, "The Narrative Approach to Paul," 97.

[66]Jerome Bruner, "Life as Narrative," *Social Research* 71, no. 3 (Fall 2004): 684, accessed May 23, 2016, http://www.jstor.org/stable/40971721.

[67]Nancy T. Ammerman, "Religious Identities and Religious Institutions," in *Handbook of the Sociology of Religion*, ed. Michelle Dillon (New York, NY: Cambridge University Press, 2003), 224.

[68]Ammerman, "Religious Identities and Religious Institutions," 210.

[69]Margaret R. Somers, "The Narrative Constitution of Identity: A Relational and Network

Findings of Narrative Psychology for Adults

The Eleventh Biennial Conference of the International Institute of Reminiscence and Life Review was held in November, 2015, gathering "educators, researchers, psychologists, nurses, occupational therapists, art therapists, personal historians, and people from many other occupations" from eight countries to share research results on Life Review.[70] Birren and Svensson reported that "the emerging reminiscence era is expected to have many impacts that range from individual benefits to influencing science and institutions."[71] They listed individual benefits such as self-acceptance, decreased anxiety and tension, increased meaning and purpose in life, and connectedness with others.[72] To this they added outcomes from participation in a group such as Guided Autobiography (GAB) which increased "memory priming" or recovering forgotten memories, bonding with group members, and acting on goals once unreachable: "Participants often report feeling 'transformed' after participation in a GAB class."[73]

This researcher found several important features for Life Review with adults to highlight. The notion of societal scripts shows up repeatedly in the research, with "redemption narratives" for negative events that have transformational outcomes and

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Approach," *Theory and Society* 23, no. 5 (October 1994): 617-620.

[70]James Biros, "International Institute of Reminiscence and Life Review Conference Held in Orlando," *University of Wisconsin Center for Continuing Education*, December 10, 2015, accessed September 23, 2016, https://www.uwsuper.edu/cee/news/international-institute-of-reminiscence-and-life-review-conference-held-in-orlando_news1771591.

[71]James E. Birren and Cheryl Svensson, "Reminiscence, Life Review, and Autobiography: Emergence of a New Era," *The International Journal of Reminiscence and Life Review* 1, no. 1 (2013): 3, accessed September 23, 2016, http://www.ijrlr.org/ojs/index.php/IJRLR/article/view/17.

[72]Birren and Svensson, "Reminiscence, Life Review and Autobiography," 5.

[73]Birren and Svensson, "Reminiscence, Life Review and Autobiography," 3. GAB stands for "Guided Autobiography Group," a term adopted by the Birren Center for Autobiographical Studies to assist people worldwide to write down their life story in an interactive online format.

"contamination sequences" for the reverse.[74] These were widely observed. Tomkins

labeled the redemption story a "limitation-remediation script," tracing its origin to ancient

Greek myths and the world's major religions.[75] In a major study of Israeli and Palestinian

youth, it was discovered that both groups incorporated into their personal narrative

identities their respective metanarratives, resulting in redemption stories for the Israelis

and "stories of contamination and tragedy for the Palestinian youths."[76] A recent foreign

film sensitively addressed the Israeli-Palestinian conflict behind this.[77] This notion of

redemption scripts as a common template for facing life's mysteries is the kind of

empirical evidence Robert Spitzer cites in *New Proofs for the Existence of God*.[78]

 Coleman noted in his research four important dimensions to a "successful" Life

Review: Coherence, assimilation, structure, and truth.[79] Coherence related to themes that

often emerged in early adulthood, which McKee and Quinn labeled "temporal gestalts."[80]

Examples of such themes were intimate relationships, religious beliefs, or family legacy.

Coleman noted further that repressed memories, such as those associated with war or

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[74]D. P. McAdams, A. Diamond, E. de St. Aubin, , and E. D. Mansfield, "Stories of Commitment: The Psychosocial Construction of Generative Lives," *Journal of Personality and Social Psychology 72* (1997): 678-694.

[75]Silvan S. Tomkins, "Script Theory," in *The Emergence of Personality,* eds. J. Aronoff, A. I. Rabin, and R. A. Zucker (New York, NY: Springer Publishing, 1987), 147-216.

[76]P. L. Hammack, "Narrative and the Cultural Psychology of Identity," *Personality and Social Psychology Review 12* (2008): 222–247.

[77]Jordan Mintzer, "The Other Son (Le Fils de l'autre): Film Review," *The Hollywood Reporter*, accessed January 19, 2017, http://www.hollywoodreporter.com/review/film-other-son-le-fils-de-l-314229.

[78]Robert J. Spitzer, *New Proofs for the Existence of God: Contributions of Contemporary Science and Philosophy* (Grand Rapids, MI: William B. Eerdman's Publishing, 2010).

[79]Peter G. Coleman, "Creating a Life Story: The Task of Reconciliation," *The Gerontologist* 39, no. 2 (1999): 133.

[80]P. McKee and C. Quinn, "Temporal Gestalt: A Concept for Quantum Theory," *Journal of Methodology and Science* 27 (1994): 235–243.

trauma, often became a roadblock to Life Review, requiring specialized help: "Assimilation of traumatic experience is necessary for the creation of a satisfactory life story. Without it the story will remain incomplete, its central messages vulnerable to ambiguity and fragmentation."[81] Structure in a narrative refers to a beginning, middle, and an ending. In the case of autobiography, however, "we lack memory for the beginning of our lives and are ignorant how it will end."[82] That presents real challenges. McAdams and his colleagues noted a strong correlation between family blessing in early childhood with a solid personal ideology later on.[83] Endings were also challenging, with seniors whose lives incorporated redemption scripts possessing what Lars Tornstam termed "gerotranscendence."[84]

Mark Freeman described the opposite group of seniors as having "narrative foreclosure," a state of just "killing time" until the end.[85] The fourth dimension was truth value, which Coleman described as "authenticity, that the person is trying to tell the truth as he or she knows it."[86] A Finnish sociologist connected this last dimension directly with metanarrative: "The practice of 'confession' … connects the concepts of truth and autobiography with that of God who exists eternally, outside and beyond man.[87] This

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[81]Coleman, "Creating a Life Story," 136.

[82]Coleman, "Creating a Life Story," 134.

[83]McAdams, et al., "Stories of Commitment," 678-694.

[84]Lars Tornstam, "Gerotranscendence: A Theoretical and Empirical Exploration," in *Aging and the Religious Dimension,* eds. L. E. Thomas and S. A. Eisenhandler (Westport, CT: Greenwood Publishers, 1994), 203-25.

[85]M. Freeman, "Death, Narrative Integrity and the Radical Challenge of Self-understanding: A Reading of Tolstoy's *Death of Ivan llych,"* *Ageing and Society* 17 (1997): 373-98.

[86]Coleman, "Creating a Life Story," 137.

[87]J. P. Roos, "The True Life Revisited. Autobiography and Referentiality after the 'Posts,'"

points to the act of worship as a necessary venue for spiritual transformation.

Spiritual Life Review represents a more recent development among adults. Mary Moschella led spiritual autobiography groups for seniors in a church setting, noticing how vital support was for those experiencing the "cracking open" process of late life losses.[88] James Dillon, who teaches spiritual life-writing at the University of West Georgia, reported that 82 percent of his students agreed that writing their story from a spiritual perspective "put them in touch with a dynamic and resonant force behind and within their lives that helped give their lives new meaning, coherence, and direction."[89] A third researcher noted "sacred moments" in spiritual autobiography, with *kairos* time as "defining moments" distinguished clearly from normal *chronos* time.[90] Marysue Strautin, graduate of Bethel Seminary of the East and hospice chaplain, records and transcribes the life stories of senior adults and invites the whole family to be present for the reading. She noted the power of intergenerational bonding in these events, with themes of gratitude, forgiveness, and legacy celebrated.[91] Ministry potential here is immense and untapped.

Findings of Narrative Psychology for Children and Adolescents

More recent research has extended the application of narrative findings to the whole lifespan. Farrant and Reese in their research measured a reciprocal relation

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Autobiography 3 (1994): 1-16.

[88]Mary Clark Moschella, "Spiritual Autobiography and Older Adults," *Pastoral Psychology* 60 (2011): 97.

[89]Dillon, "Psychology and Spiritual Life Writing," 147.

[90]W. Andrew Achenbaum and Barbara Lewis, "Narrative Gerontology, Spiritual Time," *Narrative Works: Issues, Investigations, and Interventions* 2, no. 2 (2012): 107.

[91]Marysue Strautin, "Telephone Conversation about Hospice Chaplaincy," May 14, 2016. See Anita Hecht and Mary O'Brien Tyrrrell, "Life Stories as Heirlooms: The Personal History Industry," in *Transformational Reminiscence: Life Story Work*, eds. John A. Kunz and Florence Gray Soltys (New York, NY: Springer Publishing, 2007).

between a parent providing a rich narrative environment and the story-telling abilities of

a child.[92] The setting for parent-child reminiscence is the interaction of everyday life

where attachment experiences take place.[93] Interestingly, Judaism defined the setting for

this narrative process as the home, which it referred to as a "little temple" or *miqdash*

me'at: "In Jewish tradition, the center of religious life has always been the home."[94]

Secure attachment explained early emergence of a life-story as well as positive identity

formation for adolescents.[95] Reese and Yan developed the "Emerging Life Story

Interview" (ELSI) for work with 8-12 year olds.[96] Habermas and Bluck coined the term

"autobiographical reasoning" to describe the emerging ability of a child or adolescent to

think about the past in evaluative and emotional terms.[97] Cognitive psychologist Daniel

Schacter identified one of five memory systems in humans as "episodic memory" or

reminiscence of personal autobiographical details and events.[98] Fivush noted that

"relationships not only shape what we remember, but how we remember and the very

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[92]K. Farrant and E. Reese, "Maternal Style and Children's Participation in Reminiscing: Stepping Stones in Children's Autobiographical Memory Development," *Journal of Cognition and Development* 1 (2000): 193-225.

[93]Siegel, *The Developing Mind,* 59.

[94]Marvin Wilson, *Our Father Abraham: Jewish Roots of the Christian Faith* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1989), 215.

[95]D. P. McAdams, "The Role of Narrative in Personality Psychology Today," *Narrative Inquiry* 16 (2006): 11-18.

[96]Elaine Reese et al., "Emerging Identities: Narrative and Self from Early Childhood to Early Adolescence," in *Narrative Development in Adolescence*, eds. K.C. McLean and M. Pasupathi (New York, NY: Springer Publishing, 2010), 24.

[97]T. Habermas and S. Bluck, "Getting a Life: The Development of the Life Story in Adolescence," *Psychological Bulletin* 126 (2000): 748-769.

[98]Daniel L. Schacter and Endel Tulving, "What are the Memory Systems of 1994?" in *Memory Systems 1994*, eds. Daniel L. Schacter and Endel Tulving (Cambridge, MA: Massachusetts Institute of Technology Press, 1994), 26, accessed September 22, 2016, http://scholar.harvard.edu/files/schacterlab/files/schactertulving1994.pdf.

sense of self that remembers."[99] Reminiscence clearly begins very early in life.

Fivush and her colleagues concluded that "reminiscing is a gendered activity" after exploring "co-narration of a negative event" as part of their Family Narratives Project.[100] Highly elaborative mothers had multiple impacts, including increased self-understanding, emotional well-being, and "a more differentiated and a more coherent sense of self."[101] Mothers do much of the "emotion work" in the household and also act as "family historian," tracking family events and arranging these "in an ongoing narrative of family life."[102] Fathers typically play the role of "fostering independence and problem-solving," providing a different kind of scaffolding support for a son than for a daughter.[103] One experiment compared levels of teen collaboration, with a first group that co-constructed "a shared perspective on a past event" versus a second group's "series of individual stories of what occurred." The results definitely favored the first group in terms of higher self-esteem, self-efficacy, and academic performance.[104] When parents included stories of their childhood and extended family, embedding their history in

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[99]Robyn Fivush, "The Development of Autobiographical Memory," *Annual Review of Psychology* 62 (2011): 559-582.

[100]Robyn Fivush, "Gendered Narratives: Elaboration, Structure and Emotion in Parent-child Reminiscing Across the Preschool Years," in *Autobiographical Memory: Theoretical and Applied Perspectives*, eds. C. P. Thompson, D. J. Hermann, D. Bruce, J. D. Read, D. G. Payne, and M. P. Toglia (Hillsdale, NJ: Erbaum Publishers, 1998), 79-104.

[101]A. Bird and E. Reese, "Emotional Reminiscing and the Development of an Autobiographical Self," *Developmental Psychology* 43 (2006): 613-626.

[102]F. S. Wamboldt and D. Reiss, "Defining a Family Heritage and a New Relationship Identity: Two Central Tasks in the Making of a Marriage," *Family Processes* 28 (1989): 317-335.

[103]G. E. Finley and S. J. Schwartz, "Parsons and Bales Revisited: Young Adult Children's Characterization of the Fathering Role," *Psychology of Men and Masculinity* 7 (2006): 42-55.

[104]J. Bohanek et al., "Family Narrative Interaction and Adolescent Sense of Self," *Family Processes* 45 (2006): 39-54.

intergenerational narratives, measures of positive change rose dramatically for their teens.

> Provocatively, families that tell more of these kinds of family stories over the dinner table have adolescents who know more of their family history, and also display higher self-esteem and lower levels of internalizing (anxiety, depression) and externalizing (aggression, acting out) behavior problems.[105]

Matsuba and his associates have shown good research results with at-risk teens

suggesting that interventions to help these reconstruct their life stories, re-framing them

from "stories of vulnerability" to "stories of resiliency," have been successful.[106] Breen

and his fellow researchers reported positive change through narrative counseling of two

teen women, with the "triggering event" being motherhood.[107] Wainryb and associates

applied their findings successfully to work with chronically violent youth, assisting them

therapeutically "to narrate their moral transgressions while empathizing with the feelings

of those involved."[108] Researchers working with teens surviving the Balkan war conflict

have identified a phenomenon they call "transgenerational haunting," whereby "psychic

conflicts, traumas, and secrets" are transmitted across time, warping discourse and

narrative.[109] Sharing stories in a supportive setting measurably helped survivors with

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[105]Robyn Fivush, "Remembering and Reminiscing: How Individual Lives are Constructed in Family Narratives," *Memory Studies* 1, no. 1 (2008): 55.

[106]M. Kyle Matsuba, et al., "Re-storying the Lives of At-Risk Youth: A Case Study Approach," in *Narrative Development in Adolescence: Creating the Storied Self*, eds. Kate C. McLean and Monisha Pasupathi (New York, NY: Springer Science and Business Media, 2010), 145-46.

[107]Andrea V. Breen and Kate C. McLean, "Constructing Resilience: Adolescent Motherhood and the Process of Self-Transformation," in *Narrative Development in Adolescence: Creating the Storied Self*, eds. Kate C. McLean and Monisha Pasupathi (New York, NY: Springer Science and Business Media, 2010), 164.

[108]Cecilia Wainryb, Masha Komolova, and Paul Florsheim, "How Violent Youth Offenders and Typically Developing Adolescents Construct Moral Agency in Narratives About Doing Harm," in *Narrative Development in Adolescence: Creating the Storied Self*, eds. Kate C. McLean and Monisha Pasupathi (New York, NY: Springer Science and Business Media, 2010), 204.

[109]N. Abraham and M. Torok, *The Shell and the Kernel: Renewals of Psychoanalysis* (Chicago, IL: University of Chicago Press, 1994), 166.

discerning reality and forming a more secure sense of identity.[110] Research results such as these show great potential for ministry and positive social change.

Concluding Thoughts on Narrative Psychology

This researcher finds real resonance with the research of narrative psychology in his Life Map work. His leadership crisis was one crucible for deeper autobiographical reasoning that helped yield gold in terms of character formation. Life Mapping was for him a kind of rough draft in restorying his life around a new plot and metanarrative. His Life Map helped him enlarge his story to include forebears Eberle, Hayes, and Sherry. [111] Interestingly he discovered all left a legacy of notable redemption stories or "scripts."[112] His Life Map became a forum for trying to resolve a narrative collision that pitted the Gospel against his radical American individualism which Robert Bellah concluded "is based on inadequate social science, impoverished philosophy, and vacuous theology."[113] One "antagonist" for him was the PTSD which threatened to hinder narrative coherence and deeper self-awareness.[114] Proflection on his Life Map work pointed him toward generativity or helping "guide the next generation in parenting, teaching, mentoring, and other behaviors that contribute a positive legacy that will outlive the self."[115] Zalmon

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[110]Colette Daiute, "Critical Narrating by Adolescents Growing Up in War: Case Study Across the Former Yugoslavia," in *Narrative Development in Adolescence: Creating the Storied Self*, eds. Kate C. McClean and Monisha Patsupui (New York, NY: Springer Science and Business Media, 2010), 228.

[111]Fivush, "Remembering and Reminiscing," 55.

[112]McAdams, et al., "Stories of Commitment," 678-694.

[113]Robert N. Bellah, *Habits of the Heart: Individualism and Commitment in American Life* (New York, NY: Harper and Row, 1985), 84.

[114]Coleman, "Creating a Life Story," 133.

[115]David Haber, "Life Review: Implementation, Theory, Research, and Therapy," *International Journal of Aging and Human Development* 63, no. 2 (2006): 157.

Schachter-Shalomi called this mentoring role for the elder "intergenerational

bestowal."[116] It is a calling esteemed by traditional cultures but abandoned by those that

idolize youth. That phrase from within narrative psychology resonates well with this

researcher's sense of calling. "Reminiscence" and "Life Review" give him a wider

mandate and shared vocabulary for understanding the power of Life Map work.

A History of Spiritual Autobiography

This third section of the literature review will outline the "evolution" of the

popular genre of autobiography, tracing it to its source in the spiritual autobiography of

Augustine, which was patterned after the transformation of the Apostle Paul and the book

of Psalms.[117] Life Mapping is a species of spiritual autobiography melding personal

narrative with sacred story in the context of church life and teaching. Bruce Hindmarsh

used the Greek derivation to define and attribute motive in spiritual autobiography:

> I (*autos*) reflect upon my past experience (life, or *bios*) and represent this afresh in a form of words (*graphe*). My motivation for doing so may be doxological, as a monument of praise to God; it may be apologetic, to defend and explain my present spiritual condition; or it may be inspirational, to encourage others to share in a similar experience.[118]

Literary critic Laura Marcus located the accepted "decline model" of autobiography with

the foundational work of Georg Misch (1878-1965), who chronicled this genre from its

ancient forms as *res gestae* or "royal deeds done" to its modern democratic

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[116]Zalmon Schachter-Shalomi, *From Age-ing to Sage-ing: A Revolutionary Approach to Growing Older* (New York, NY: Warner Books, 1995).

[117]John D. Barbour, *Gale Virtual Reference Library*, vol. 2, 2nd ed., ed. Lindsay Jones, s.v. "Autobiography" (Detroit, MI: MacMillan Reference, USA, 2005), 697, accessed March 7, 2016, http://go.galegroup.com.ezproxy.bethel.edu/ps/i.do?p=clic_bethel&id=GALE|CX3424500270.

[118]D. Bruce Hindmarsh, *Dictionary of Christian Spirituality*," 1st ed., eds. Glen G. Scorgie, Simon Chan, Gordon T Smith, and James D. Smith III, s.v. "Autobiography, Spiritual" (Grand Rapids, MI: Zondervan Publications, 2011), 286-7.

proliferation.[119] A majority of modern scholars of autobiography followed Misch's trajectory "from Augustine to Rousseau to Goethe" as "the central line of development."[120] James Olney replaced the third in this "trinity of essential autobiographers" with Samuel Beckett, whom he said did "reinstate the Augustinian project out of the failure of the Rousseauvian one."[121] These accounts fit well with William Spengemann's three-fold outline of the history with Augustine as the autobiographical paradigm, and his classic *Confessions* exemplifying the subsequent development of the genre in historical, philosophical, and poetic directions.[122]

Augustine: The Paradigm for Spiritual Autobiography and Life Mapping

Before Augustine, Karl Weintraub affirmed, no self-writing "has the scope, the fullness, the inner richness, and the intense personal focus of *The Confessions*. It makes no difference whether one's route is through Athens, Rome, or Jerusalem."[123] Francis Hart identified intention, form, and truth in his anatomy of autobiography, with a fourth intention added to the Hindmarsh list of doxology, apology, or inspiration: "To represent one's past (memoir)."[124] Henry Chadwick articulated Augustine's actual intention for

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[119]Laura Marcus, *Auto/biographical Discourses: Criticism, Theory, Practice* (Manchester, England: Manchester University Press, 1994), 147-48. Georg Misch, *A History of Autobiography in Antiquity*, vol. 1 (Cambridge, MA: Harvard University Press, 1951), 7.

[120]Marcus, *Auto/biographical Discourses*, 162.

[121]James Olney, "Transmogrifications of Life-writing," *Southern Review* 33, no. 3 (Summer 1997): 568.

[122]William C. Spengemann, *The Forms of Autobiography: Episodes in the History of a Literary Genre* (New Haven, CT: Yale University Press, 1980), 32.

[123]Karl Joachim Weintraub, *The Value of the Individual: Self and Circumstance in Autobiography* (Chicago, IL: University of Chicago Press, 1978), 1.

[124]Francis R. Hart, "Notes for an Anatomy of Modern Autobiography," *New Literary History* 1, no. 3 (Spring 1970): 486, 507.

writing *Confessions* in questing terms, as

> the Neoplatonic pattern of the ascent of the soul. Augustine's quest was to achieve union with the God from whom all beauty, truth and goodness derives, and his crisis of conversion was a crisis of the philosopher who could see the nature of the good life in ascetic self-denial and contemplation, but who had not the moral power to achieve it.[125]

Of the four motives identified above for Hindmarsh and Hart, Chadwick's intention matches the doxological, or praise and glory to God, most closely.

Spengemann discerned a distinct tripartite form for Augustine's *Confessions,* authored in Latin between 397 and 400 AD. This work begins with narration by what sounds like an unconverted protagonist who is Augustine before his turning-point, trapped in time. That self-deluded protagonist is grilled by an enlightened narrator with a more eternal point-of-view, actually post-conversion Augustine. The converted narrator "can thus correctly interpret each experience in relation to the entire pattern of the life."[126] At the end of part one (Books I through IX), the protagonist openly admits before God, "I have become an enigma to myself."[127] The narrator recalls the famous pear-stealing incident to teach the wayward protagonist about the sinner's love for sin itself.[128] Although the whole work is a prayer, "confession" appears to change meaning in the three parts from penitence to self-awareness to faith in an all-knowing God. Books X through XII (part two) introduce the transformation as both process and turning-point, with the protagonist actually becoming the narrator.

Lord, … you were wrenching me back toward myself, and pulling me round from

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[125]Henry Chadwick, *Augustine* (Oxford, England: Oxford University Press, 1986), 66-74.

[126]Spengemann, *The Forms of Autobiography,* 173.

[127]Augustine, *The Confessions,* 4.4.9.

[128]Augustine, *The Confessions*, 2.4.67.

that standpoint behind my back which I had taken to avoid looking at myself. You set me down before my face, forcing me to mark how despicable I was.[129]

That merger partly resolves for Augustine the conflict of the divided self, dramatically expressed in Paul's epistle to the Romans, Chapter seven.

L. R. Rambo distinguished three degrees between the poles of "unconversion" and full conversion, which he labeled "intensification, affiliation, and institutional transition."[130] Augustine's was a full conversion. In Book XIII (part three) the protagonist cum narrator offers deeper philosophical meditation on creation, seeking a final resting place in union with God, where faith and wisdom meet. The poetic form of Augustine's internal dialog with God includes both continuity and discontinuity: "The structure and argument of each part leads directly to those of the next, even as each succeeding part calls into question the narrative mode and ideological assumptions of the one preceding."[131] Augustine certainly does evaluate his spiritual incompleteness at each stage of his life, with a questing for ultimate union with God. All three forms that Spengemann discerned in the history of this genre are thus present in *Confessions*: Historical self-reflection, philosophical self-exploration, and poetic self-expression.[132]

Augustine's project of self-investigation rings out as an authentic search for truth, influencing a long line of philosophers and theologians, including Anselm, Aquinas, Petrarch, Dante, Luther, Pascal, Descartes, Kierkegaard, Nietzsche, and Wittgenstein.[133]

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[129]Augustine, *Confessions*, 8.7.16.

[130]L. R. Rambo, *Understanding Religious Conversion* (New Haven, CT: Yale University Press, 1993), 165-70.

[131]Spengemann, *The Forms of Autobiography*, 6.

[132]Spengemann, *The Forms of Autobiography*, 32.

[133]Garry L. Hagberg, *Encyclopedia of Life Writing: Autobiographical and Biographical Forms*, vol. 1, ed. Margaretta Jolly, s.v. "Augustine, Saint: Bishop of Hippo and Autobiographer" (London,

It also became the pattern for future conversion narratives, described as "the Augustinian formula." That formula follows the biblical plot of creation, fall, and redemption, incorporating four key events: Life before awakening, events leading up to an epiphany, the impact of that encounter with God, and a celebration of the narrator's unfolding new life.[134] Augustine described his epiphany in a Milan garden as he read Paul's Gospel exhortation to "put on the Lord Jesus Christ and make no provision for the flesh" (Rom. 13:13-14): "No sooner had I reached the end of the verse than the light of certainty flooded my heart and all dark shades of doubt fled away."[135] What all life-stories in this project share is a resolution to metanarrative conflict. For Augustine that meant forsaking a nine year infatuation with a gnostic Manichean movement which made normative claims on his life, and choosing to be shaped instead by a new metanarrative, the Gospel story.[136] Though doxology is Augustine's main motive, *Confessions* is also a quest.

Historical Self-reflection in Autobiography Following Augustine

The Augustinian formula appeared in three significant historical forms, as inward reflection, as conversion narrative, and as reform testimony. Early Medieval (500-1500) hagiography or stereotypical lives of the saints "overwhelmed the personality of the subjects" and failed the historical test.[137] Autobiographies by women such as Julian of

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England: Fitzroy Dearborn Publishers, 2001), 60.

[134]Amy Mandelker and Elizabeth Powers, *Pilgrim Souls: A Collection of Spiritual Autobiographies* (New York, NY: Touchstone Books, 1999), 15.

[135]Augustine, *Confessions*, 8.29-30,62.

[136]Michael Mendelson, *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta, s.v. "Saint Augustine," accessed October 6, 2016, http://plato.stanford.edu/archives/win2016/entries/augustine.

[137]D. Bruce Hindmarsh, *The Evangelical Conversion Narrative: Spiritual Autobiography in Early Modern England* (Oxford, England, Oxford University Press, 2007), 346.

Norwich (1342-1416) and Marjory Kempe (1373-1438) did meet the truth test and "inaugurated the tradition of women's life writing"[138] Jill Conway points out that in contrast with the heroic male odyssey that typically inspired men, female mystics like Julian and Marjory followed a different path: "The monastic tradition provided women with enclaves of self-direction, albeit at the price of entry into a closed religious community."[139] Augustine himself shifted that classic Greek odyssey "from the external world to the inner consciousness of the narrator," with initiation equivalent to a conversion or turning from sin to salvation.[140] A majority of medieval conversions, however, fit Rambo's lesser categories.[141] Establishment churches held out affiliation conversions to monastics and institutional conversions to the rest of Christendom.[142] Puritan reformers such as Richard Baxter (1615-1691), on the contrary, called for "a conversion of the heart."[143] William Perkins (1558-1602) developed his "golden chain" sketching out "a map for the spiritual geography of the soul" in Calvinistic terms.[144]

The best known Reformation era (1517-1648) autobiographies developed this inward trend further. John Bunyan's (1628-1688) classic *Grace Abounding to the Chief*

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[138]Valerie Sanders, *Encyclopedia of Life Writing: Autobiographical and Biographical Forms*, vol. 2, ed. Margaretta Jolly, s. v. "Women's Autobiographies" (London, England: Fitzroy Dearborn Publishers, 2001), 946.

[139]Jill Ker Conway, *When Memory Speaks: Reflections on Autobiography* (New York, NY: Alfred A. Knopf)*,* 11.

[140]Conway, *When Memory Speaks*, 7.

[141]Rambo, *Understanding Religious Conversion*, 165-70.

[142]D. Bruce Hindmarsh, "The Antecedents of Evangelical Conversion Narrative: Spiritual Autobiography and the Christian Tradition," *CRUX* 38, no. 4 (December 2002): 11.

[143]Richard Baxter, *The Autobiography of Richard Baxter*, ed. Ernest Rhys (London, England: J. M. Dent and Sons, 1931), 11.

[144]D. Bruce Hindmarsh, *The Evangelical Conversion Narrative: Spiritual Autobiography in Early Modern England* (Oxford, England, Oxford University Press, 2007)*,* 36.

of Sinners was patterned after the "golden chain," poetically shaping narrative details via dramatic allegory. "Down I fell as a bird that is shot from the top of a tree, into great guilt and fearful Despair."[145] This classic line from Bunyan's autobiography evidenced a distinct inward turn and "led to a century of abstraction in the Christian language of inwardness."[146] Life-writers like Bunyan "imagine themselves re-enacting an age-old passion, dying to life that they might live in God."[147] By 1654, Puritan churches on both sides of the Atlantic required a threefold testimony as a prerequisite for membership, that of the candidate, a witness, and full assent by the church.[148] Before 1500 there were precious few spiritual autobiographies in Europe, but after 1600, partly spurred by this requirement, "the stream becomes a river and autobiographical practice is firmly established [as a] central feature of the 'modern' way of life."[149]

The Enlightenment period (1600-1800) was the setting in which the conversion narrative really developed spiritual autobiography, stimulated largely by revival preachers George Whitefield (1714-1770) and Charles Wesley (1703-1791). These testimonies of conversion were the seed from which full accounts of a life developed. Bruce Hindmarsh traced this development in three phases, the first labeled charismatic. Whitefield and those responding to this "transatlantic Pentecost" were aware of

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[145]John Bunyan, *Grace Abounding to the Chief of Sinners*, ed. Roger Sharrock (Oxford, England: Clarendon Press, 1962), 43.

[146]Robert Pooley, "Spiritual Experience and Spiritual Autobiography," *Baptist Quarterly* 32 (1988): 399.

[147]Robert Bell, "Metamorphoses of Spiritual Autobiography," *ELH* 44, no. 1 (Spring 1977): 108.

[148]Hindmarsh, *The Evangelical Conversion Narrative*, 47.

[149]Hindmarsh, *The Evangelical Conversion Narrative*, 22.

conversion in its first stage as an unexpected personal crisis.[150] The second phase marked

a spectacular proliferation and elaboration of the genre, often featured in the new

evangelical magazines: "Conversion came to characterize the whole of life and the most

significant spiritual moments within it."[151] Whitefield and Wesley discovered the

"mimetic power of personal testimony" after many readers were converted just by

reading spiritual autobiographies in these magazines. [152] Then as a third development,

consonant with Paul and Augustine, "conversion became not a moment in one's life, but

the key to interpreting the meaning of one's life from beginning to end."[153]

Three styles are discerned in the Enlightenment conversion narratives, all

consonant with the Augustinian formula. With Life Mapping, conversion points to an

extended rather than a momentary event. Whitefield's examples are "introspective,

providential, and more rationalized in terms of the order of salvation, and the watchword

of *Soli Deo Gloria* was translated into a uniquely Calvinist sublime." The Methodist or

Arminian versions were often agonistic, in contrast, expressing real struggle in a life-long

contest with sin and a striving for perfection. However, they also incorporated a new

dynamic experienced in the intimate Methodist band or society, countering what

Hindmarsh termed the "splendid Cartesian isolation" of that era:

> The lay narratives written for Charles Wesley bear witness both to a new sense of
> individuation, as converts repeatedly testified to their discovery that all of this
> was "for me", and to a keen sense of community, as converts likewise found
> themselves united to new relationships, larger stories, and shared practices. The
> result is that these lay narratives appear both individual and mimetic, since in

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[150]Hindmarsh, *The Evangelical Conversion Narrative*, 324.

[151]Hindmarsh, *The Evangelical Conversion Narrative*, 322.

[152]Hindmarsh, *The Evangelical Conversion Narrative*, 127.

[153]Hindmarsh, *The Evangelical Conversion Narrative*, 322.

them we hear both the individual voice and the voice of the community.[154]

One unintended consequence of the revival era was the assumption that conversion was

punctiliar, a one-time crisis or turning point, with "essentially an interior, personal, and

subjective transaction."[155] Jones and Kreider object on biblical grounds, reframing

conversion as a journey or pilgrimage, an "intentional formation that (normally) took two

or three years.[156] Life Mapping situates conversion in a much broader context, too.

A third style came from a theologian who expressed the core distinctive of the

Augustinian formula from within the Moravian tradition. Oswald Bayer detailed the life-

story of Johann Georg Hamann (1730-1788), who narrated his own redemptive

transformation while "putting himself into" the Genesis account of Cain and Abel:

> I recognized my own crimes in the history of the Jewish people … on the evening
> of the 31st of March I read the fifth chapter of Deuteronomy and fell into deep
> thought. I thought of Abel, of whom God said (Genesis 4:11), "The earth has
> opened her mouth to receive thy brother's blood." I felt my heart thump. … All at
> once I felt my heart swell, and pour out in tears, and I could not longer—I could
> not longer conceal from my God that I was the brother murderer, the murderer of
> his only-begotten Son.[157]

Hamann went on to share personally the advocacy of the Holy Spirit who graciously

applied the redemptive work of Jesus to his guilty conscience: "It swallowed up all fear,

all sadness, all mistrust, so that I could no longer find a trace of them in my spirit."[158]

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[154]Hindmarsh, *The Evangelical Conversion Narrative*, 142.

[155]Gordon T. Smith, *Transforming Conversion: Rethinking the Language and Contours of Christian Initiation* (Grand Rapids, MI: Baker Academic Books, 2010), IX.

[156]Alan Kreider, *The Change of Conversion and the Origin of Christendom* (Eugene, OR: Wipf and Stock Publishers, 1999), 104. L. Gregory Jones, "Baptism," in *Knowing the Triune God: The Work of the Spirit in the Practices of the Church*, eds. James J. Buckley and David S. Yeago (Grand Rapids, MI: Eerdmans Publishing, 2001), 152-61.

[157]Ronald G. Smith, *J. G. Hamann* (New York, NY: Harper and Brothers, 1960), 28.

[158]Smith, *J. G. Hamann*, 29.

Hamann's "Thoughts about My Life-Story" remind this researcher of the impact the

Joseph story has had in his life. Bayer summed up Hamann's dramatic testimony thus:

> Narrated stories offer possibilities of identification. Suddenly, I see myself in the
> narrated story and I hear it as my own story. *Mutato nomine de te fabula*
> *narrator*—you only have to change the name, and the story is about you!—a
> saying from Horace, which for Hamann was of special importance in his dealing
> with the Bible.[159]

Hamann is representative of the unique Moravian or Pietist bent that is "self-abasing and

quietist, upholding an ideal of exquisite contemplation of the wounded Saviour."[160]

America has contributed substantially to Spengemann's historical type in

autobiography, with John Woolman's (1720-1772) reform testimony a prime example.

Woolman's spiritual dwelling as a Quaker was abruptly interrupted when asked by his

employer to draw up a bill of sale for purchase of a Negro slave by a member of his

church. Though he did sign the document, a life of questing for a clear conscience before

God on issues such as slavery and selling rum to Indians, was set in motion. That

translated into real action to oppose the darkness he studied and observed, journaling that

quest to persuade others. Daniel Shea observed the following about his self-writing:

> [Woolman] appealed to the whole man in his reader, moving from the
> phenomenon of injustice, through the argument from natural reason, to the
> ultimate democracy of men under God. And as the level of Woolman's appeal
> rises, so does the stature of the Negro slave whose case he argues; the succession
> of sentences transforms an oppressed "people" into "souls."[161]

Woolman's autobiography ironically resonates with what has been called "the heart of

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[159]Oswald Bayer, "God as Author of My Life-History," *Lutheran Quarterly* 2 (1988): 446.

[160]Hindmarsh, *The Evangelical Conversion Narrative*, 324.

[161]Daniel B. Shea, Jr., *Spiritual Autobiography in Early America* (Princeton, NJ: Princeton University Press, 1968), 84.

autobiography in American literature."[162] Elizabeth Schultz labeled self-writing such as

Booker T. Washington's *Up from Slavery* a double tradition, of testimonial record and of

blues genre. [163] Writings such as these link the singular self, the wider community, and

sympathetic readers, the "I" and the "we."[164] Finding an authentic voice and persuading

the reader to act against injustice are central to testimonial autobiography.

Philosophical Self-exploration in Autobiography, Eighteenth Century

Jean-Jacques Rousseau's (1712-1778) life-writing became a new paradigm for

Western autobiography. Rousseau's *Confessions* imitated Augustine's title and form, and

actually confirm the Spengemann theory on autobiographical development as a

devolution from truthful memoir to what Marcus referred to as "the radical split between

the self that writes and the self that is written."[165] While autobiographers following the

Augustinian formula kept the implicit contract of truthful memoir with their readers,[166]

self-writing following Rousseau voided that contract through bold philosophical and

poetic experimentation. Rousseau began his *Confessions* in this way:

> I have entered upon a performance which is without example, whose
> accomplishment will have no imitator. I mean to present my fellowmortals with a
> man in all the integrity of nature; and this man shall be myself. I know my heart,
> and have studied mankind; I am not made like any one I have been acquainted
> with, perhaps like no one in existence; if not better, I at least claim originality, and
> whether Nature did wisely in breaking the mould with which she formed me, can

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[162]Stephen Butterfield, *Black Autobiography in America* (Amherst, MA: University of Massachusetts Press, 1974).

[163]*The American Autobiography: A Collection of Critical Essays*, ed. Albert E. Stone (Englewood Cliffs, N.J.: Prentice-Hall, 1981), 109.

[164]Elizabeth Schultz, "To Be Black and Blue: The Blues Genre in Black American Autobiography," *Kansas Quarterly* 7, no.3 (Summer 1975): 81-96.

[165]Marcus, *Auto/biographical Discourse*s, 183.

[166]Philippe Lejeune, *On Autobiography: Theory and History of Literature Series*, vol. 52 (Minneapolis, MN: University of Minnesota Press, 1988), 29.

only be determined after having read this work. Whenever the last trumpet shall sound, I will present myself before the sovereign judge with this book in my hand, and loudly proclaim, thus have I acted; these were my thoughts; such was I. … Power eternal! assemble round thy throne an innumerable throng of my fellowmortals, let them listen to my confessions, let them blush at my depravity, let them tremble at my sufferings; let each in his turn expose with equal sincerity the failings, the wanderings of his heart, and, if he dare, aver, I was better than that man.[167]

Several observations may be offered by way of contrast with Augustine, just from this opening. While Rousseau does pay homage to his ancient counterpart by addressing God, he is actually confessing his "sin" to his peers, prompting Oscar Wilde's irreverent remark that "humanity will always love Rousseau for having confessed his sins, not to a priest, but to the world."[168] Augustine solved the problem of the fragmented self by repenting, confessing his sin, and entering into an "I/Thou relationship."[169] Rousseau announced his "declaration of independence" from biblical metanarrative by boldly submitting the book expressing his true self as evidence of his superiority to all others.

Rousseau's "epiphany" on the road to Vincennes in which he "beheld another universe and became another man," is his imitation of Augustine's garden conversion.[170] Ann Hartle offers this commentary: "Rousseau found an eternal model in himself and held out his *Confessions* to his peers saying '*tolle et lege*,'" Latin for "pick it up and

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[167]Jean Jacques Rousseau, *The Confessions of Jean Jacques Rousseau Complete in Two Volumes*, vol. 1 (London, England: Privately Printed for Members of the Aldus Society, 1904), 13, accessed October 9, 2016, http://www.gutenberg.org/files/3913/3913-h/3913-h.htm. Rousseau also penned *Dialogs* (1772-76) and *Reveries* (1776-78), hence the reference to his autobiographical trilogy.

[168]Oscar Wilde, *The Critic as Artist*, ed. Andrew Moore (1891; repr., Mondial Publications, 2015).

[169]Dominic Manganiello, *Encyclopedia of Life Writing: Autobiographical and Biographical Forms*, vol. 1, ed. Margaretta Jolly, s. v. "Confessions" (London, England: Fitzroy Dearborn Publishers, 2001), 228.

[170]Augustine, *Confessions*, 8.12.28.

read," the very preface to Augustine's epiphany.[171] Rousseau's *Confessions* marked "a

secular transformation of the genre" with a cynical change in the meaning of the word

"confession" to its opposite, self-justification.[172] Conway argues that Rousseau had thus

added a new societal script for Western society, that of the new democratic man or the

secular hero creating himself.[173] This secular trend took on many interesting forms:

> From the Massachusetts Bay Puritans to Oprah, Americans have historically
> conveyed this kind of narrative through Horatio Alger ("rags to riches") stories,
> tales of the American dream, and canonical American stories of religious
> conversion, emancipation, and recovery.[174]

Poetic Self-expression in Autobiography, Nineteenth and Twentieth Centuries

Spengemann termed his third autobiographical category the poetic type, because

in the modern period writers subordinated issues of truth to matters of "poetic self-

expression and poetic self-invention."[175] Much of twentieth century autobiography is by

definition creative self-invention, because the modern era "has been challenged and

changed by increasing skepticism about both the possibility of a cohesive self and the

ability either to know or to tell the 'truth' about such a self."[176] Several literary critics

placed Johann Wolfgang von Goethe (1749-1832) in a triad with Augustine and

Rousseau as representing the essential development of the history. Weintraub put Goethe

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[171]Ann Hartle, *The Modern Self in Rousseau's Confessions: A Reply to St. Augustine* (Notre Dame, IN: University of Notre Dame Press, 1983).

[172]Manganiello, "Confessions," 228.

[173]Conway, *When Memory Speaks*, 8-9.

[174]Dan P. McAdams and Jen Guo, "Narrating the Generative Life," *Psychological Science* 26, no. 4 (2015): 476.

[175]Spengemann, *The Forms of Autobiography*, XVI-VII.

[176]Bonnie J. Gunzenhauser, *Encyclopedia of Life Writing: Autobiographical and Biographical Forms*, vol. 1, ed. Margaretta Jolly, s. v. "Autobiography: General Survey" (London, England: Fitzroy Dearborn Publishers, 2001), 75.

at the watershed moment when a true sense of individuality materialized in the West

(1800 AD), so that Goethe "marks both a beginning, a zenith, and in some sense, an

end."[177] Goethe's autobiography *Dichtung und Wahrheit,* German for *Poetry and Truth*,

portrayed his memoirs as so shaped by poetry and art that truth was partially eclipsed.[178]

Olney substituted Samuel Beckett (1906-1989) for Goethe on the central line of

development for autobiography, because of Beckett's failure to accomplish what

Rousseau set out to do as his life-project, to render a coherent account of the self.

Rousseau ended up where much of Western autobiography has terminated, in what Anne

Hartle labeled "the isolated self-sufficiency of the essentially private self."[179] Richard

Begam supported this conclusion through his analysis of Beckett's "pentology," the

corpus of five works that represent his project in self-writing.[180] Once Beckett discovered

the hopelessness of that endeavor his project morphed into a "threnody," a lament for all

the failed attempts to unify the fragmented self.[181] Olney summed up this complex but

important analysis thus: "[Beckett] turned the Rousseau in himself inside out to find

Augustine on the other side looking back at what he, Beckett, has made in his effort at

'unmediated contact' with the self."[182]

The truth … is that we are all in Rousseau's predicament: We cannot know our

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[177]Weintraub, *The Value of the Individual*, XV.

[178]Roy Pascal, *Design and Truth in Autobiography* (London: Routledge and Kegan Paul, 1960), 180.

[179]Hartle, *The Modern Self in Rousseau's Confessions.*

[180]Richard Begam, *Samuel Beckett and the End of Modernity* (Stanford, CA: Stanford University Press, 1996), 6. Beckett's five major novels are *Murphy, Watt, Molloy, Malone Dies*, and *The Unnamable*, written between 1935 and 1950.

[181]H. Porter Abbott, *The Fiction of Samuel Beckett: Form and Effect, Perspectives in Criticism, 22* (Oakland, CA: University of California Press, 1973).

[182]Olney, *Transmogrifications of Life-writing*, 14.

selves because we have not made those selves. Hence Beckett's wise turn from what he had not made and could not know to what he had made and knew very well.[183]

As Augustine's *Confessions* demonstrate, any real unification of the divided self or coherence in an autobiographical account (beyond fiction) must find its reference point in a metanarrative, such as the biblical story. Robert Mulholland expressed this as transformation from a false to a true identity, from a fully self-referenced person to "a pervasively God-referenced being."[184]

Roy Porter argued that the evangelical conversion narrative is really a hangover from medieval hagiographical writings, "a literary remnant of the spirit-drenched universe that does not properly fit in the age of Enlightenment or rational religion."[185] Hindmarsh countered, citing the perennial popularity of this genre authored by people of all social, ethnic, racial, and national groups, personally witnessing to the truth of the biblical master story.[186] Hindmarsh ends his history of conversion narratives with the story of one James Lackington who in 1762 at age sixteen was converted at a Methodist revival meeting.[187] After failing as a journeyman shoemaker, he began a bookselling business in London on a loan from Wesley, becoming enormously wealthy and abandoning his faith, which he flaunted in his "unconversion" *Memoirs*. In 1804, at 60

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[183]Olney, *Transmogrifications of Life-writing*, 14.

[184]M. Robert Mulholland, *Dictionary of Christian Spirituality*, 1st ed, eds. Glen G. Scorgie, Simon Chan, Gordon T Smith, and James D. Smith III, s. v. "Spirituality and Transformation" (Grand Rapids, MI: Zondervan Publications, 2011), 137.

[185]Roy Porter, *Mind-Forg'd Manacles: A History of Madness in England from the Restoration to the Regency* (London, England: Penguin Books, 1990), 66-7, 72-3, 80, 265, 279.

[186]Hindmarsh, *The Evangelical Conversion Narrative*, 347.

[187]Hindmarsh, *The Evangelical Conversion Narrative*, 340-49.

years of age, Lackington wrote another autobiographical account titled *The Confessions of James Lackington*, a full retraction of his earlier *Memoirs*.[188] Comparing the tragic latter days of his successful friends with Wesley's end-of-life testimony to blessed faith, convicted him of his grievous error: "I was now convinced that the pardoning love of God, which forty years since was first manifested to my soul, was a divine reality, and not the effect of a heated imagination."[189] As an early pioneer of the modernist identity, Lackington's "reconversion" narrative vividly illustrates what historians of the autobiographical tradition have also concluded, that the modern self is not sustainable without sound metanarrative grounding.[190]

<div align="center">

Implications of the History for the Life Mapping Project

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Life Mapping clearly is part of an ancient tradition tracing back to Augustine's *Confessions*. As a formation practice, spiritual autobiography has continued in various forms and styles through the historical examples that Spengemann and Hindmarsh have documented up to the present. Biblical genre has impacted autobiographical structure and content with slave narratives reflecting the witness theme in John's gospel, Bunyan's *Grace Abounding* Paul's prison letters, Henry Newman's *Apologia* the Genesis stories, Franklin's memoirs wisdom literature, and Dorothy Day's *Long Loneliness* the Psalms.[191] These writers have kept Lejeune's implicit contract with the reader to tell the truth in

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[188]James Lackington, *The Confessions of J. Lackington, Late Bookseller, at the Temple of the Muses: In a Series of Letters to a Friend* (1808; repr. New York, NY: John Wilson and Daniel Hitt, 1978).

[189]Lackington, *The Confessions of J. Lackington*, 167.

[190]Hindmarsh, *The Evangelical Conversion Narrative*, 349.

[191]Donald Capps, "Parabolic Events in Augustine's Autobiography," *Theology Today* 40, no. 3 (October 1983): 272.

their self-writing.[192] There is noted debate in the literature between the generally accepted historical account and the feminist/postmodern critique of its "Eurocentric, masculinist, individualist assumptions."[193] This researcher acknowledges some truth in that critique, but regards it skeptically based as it is on rejection of all metanarrative claims to truth.

The reader who accepts the devolution account of the history is likely to view twentieth century autobiography as a "canary in the mine" signaling fragmentation of self, one symptom of metanarrative loss. Stanley Grenz in his seminal history of the *Imago Dei*, set Rousseau's *Confessions* as a midpoint on a 1,500-year timeline from Augustine's "inward turn" through Descartes's *cogito,* to a postmodern endpoint marked by Nietzsche and "the death of self."[194] An unintended consequence of Augustine's work was his impact on Rene Descartes (1596-1650), whose famous *cogito ergo sum*, "I think, therefore I am," edged Western life and self-writing into a corner that Hindmarsh referred to as "splendid Cartesian isolation."[195] Some of the developments in the history have countered this tendency. Methodist small groups and Moravian "congregation diaries" better reflect the corporate models of Joseph and Paul.[196] Contemporary *testimonio* from East and West also combine the "I" and the "we" for a writer and a reader.[197]

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[192]Lejeune, *On Autobiography*, 29.

[193]Marcus, *Auto/biographical Discourses*, 293.

[194]Stanley Grenz, *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei* (Louisville, KY: Westminster John Knox Press, 2007), 130. See also Marguerite Witmer-Kehr, "The Doctrine of the Self in St. Augustine and in Descartes," *The Philosophical Review* 25, no. 4 (July 1916): 587-615.

[195]Hindmarsh, *The Evangelical Conversion Narrative*, 142.

[196]Hindmarsh, *The Evangelical Conversion Narrative*, 172.

[197]Schultz, "To Be Black and Blue: The Blues Genre in Black American Autobiography," 81-96.

One common thread in chapters two and three has been a conversion or epiphany resolving a real metanarrative crisis, which then becomes the interpretive key or eureka for making sense of the rest of a life. Defined as "a thorough turning," conversion usually represents a total change from one metanarrative to another, although it could also represent abandonment of all metanarrative.[198] Robert Jensen refers to the latter case:

> Modernity was defined by the attempt to live in a universal story without a universal storyteller. The experiment has failed. It is, after the fact, obvious that it had to: If there is no universal storyteller, then the universe can have no story line.[199]

Edwards's backstory reconstructing the cosmic struggle between a good God and an evil Satan serves as the cosmic backdrop to this researcher's confrontation with darkness as he came of age in the Sixties.[200] Joseph escaped death and cooperated in a hidden plot that miraculously saved and transformed his family. Paul's midlife review following the Damascus Road turning-point brought Jew and Gentile together in a bold new experiment in *koinonia*, one which "turned the world upside down" (Acts 17:6).[201] Bunyan pictured himself in his imprisonment as actually re-enacting the Gospel drama. Hamann was humbled to the core by seeing himself in an ancient biblical account, guilty as charged with the Savior's blood. Woolman stepped into the shoes of a slave in such a way that his life became a transformative mission. The history of spiritual autobiography is full of examples of spiritual transformation in a wide variety of forms. This catalytic quality is

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[198]John Warwick Montgomery, "The Place of Conversion in the Life of the Christian," *Global Journal of Classic Theology* 2, no. 3 (2001), accessed January 19, 2017, http://www.globaljournalct.com/the-place-of-conversion-in-the-life-of-the-christian.

[199]Robert W. Jensen, "How the World Lost Its Story," *First Things* 36 (1993): 21.

[200]Edwards, "Proclaiming the Narratives of Scripture," May 6-7.

[201]Pliny the Younger to Emperor Trajan, *Letters* 10, 96-97, accessed October 24, 2016, http://www.earlychristianwritings.com/text/pliny.html.

shared by a Life Map, a distinct form of spiritual autobiography.

Remembering and commemoration have always been part of the Judeo-Christian tradition. Life Mapping can be a catalyst for linking that metanarrative to the personal story in a way that brings redemptive transformation. A Life Map picks up on the biblical theme of witness and testimony, which is a thread that runs through Spengemann's historical category for autobiography from Augustine to the present.[202] Spiritual autobiographies and Life Maps together illustrate the finding of narrative psychology that Life Review is a universal developmental task. Stephen Shapiro under the telling title "Dark Continent of Literature: Autobiography," convincingly argues for this medium as an international tradition offering immense educational value:

> The value of the autobiographical tradition, its relevance to our lives, lies in its capacity to furnish us with models and mirrors that can help us to accept, celebrate, and transform our lives as individuals and as participants in the cyclical drama of incarnation and the dialectical drama of historical evolution.[203]

This project is situated squarely within that international tradition, possessing real value for life and ministry. Life Mapping aims at offering an organic plan for connecting stories in a "double intersection" that includes all three levels of reality, the "personal, ecclesial, and biblical."[204]

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[202]Spengemann, *The Forms of Autobiography*, 32.

[203]Stephen A. Shapiro, "The Dark Continent of Literature: Autobiography," *Comparative Literature Studies* 5, no. 4 (December 1968): 421-22.

[204]Fackre, "Narrative Theology from an Evangelical Perspective," 193-4.

CHAPTER FOUR: DATA AND METHODOLOGY

Nature of the Research

This project used a mixed-methods research approach as stated in chapter one,

combining quantitative and qualitative data sources, including survey, phenomenology,

interview, and grounded theory. The findings were integrated to propose a model for

introducing Life Mapping for the church. This approach recalls Lessem and Schieffer's

four-fold integrative research model, described as follows:

> a Western pragmatic "path of realization," such as an empirical survey; a
> Northern "path of reason" which synthesizes available research literature to
> generate a theory or hypothesis; an Eastern "path of renewal" which narrates "the
> stories we are" to build a co-operative and transformative plan for social
> innovation; and a Southern "relational path" aimed at participatory action research
> based on personal grounding and phenomenology.[1]

This researcher has combined these four approaches in crafting a Life Map solution. The

primary data sources include the survey, the interviews, and the model for Life Map

coaching (subproblems four and six), to be reported in chapters five and six. This

researcher has bracketed the primary data with his own phenomenology of Life Mapping,

begun in chapter one and completed in his chapter seven reflections. This adds to the

project a sense of firsthand testimony, a prominent biblical and autobiographical theme.

The secondary data sources have been written up in chapters two and three: The

biblical and theological findings (subproblem one), a widely-tested model for spiritual

formation and transformation (subproblem two), the findings of narrative psychology

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[1]Lessem and Schieffer, *Integral Research and Innovation.*

(subproblem three), and a history of spiritual autobiography since the time of Augustine (subproblem five). The chapter five findings will be reported in this order: This researcher's own primary findings followed by the secondary findings of other people.

Primary Data Collection

Subproblem Four

Subproblem four in this project used quantitative and qualitative data to explore the hypothesis that Life Mapping acts as a catalyst for spiritual transformation. This was the field research for the project, the quantitative survey and qualitative interviews. As a Center Director for BSOE, this researcher was in the unique position to be able to survey all graduates of that school since its founding in Philadelphia in 1985. BSOE added the New York City and New England centers in 1987 and a metropolitan District of Columbia center in the 1990's. All three of the urban centers were ethnically diverse. The Metro DC center was based in First Baptist Church of Glen Arden, Maryland, an African American church. The New York center was sited at First Baptist Church of Flushing, Queens—multiethnic but with a substantial Chinese presence. Thus the survey returns represent a very diverse school, racially and ethnically. Two BSOE grads, Karen Fournier and Michelle Couture, field tested and assisted this researcher in perfecting the survey instrument (Appendix D). That survey was emailed via Qualtrics by the Bethel Seminary Alumni Association to just over 250 graduates of BSOE, with a return of 55 surveys. This researcher then worked with Center Directors Michael Herbert (New York City), Tyrone Perkins (Philadelphia), and Trish Barrett (Metro DC) to get the survey to more recent students, some who had not yet graduated. That increased the survey return to 125, or approximately 50 percent of BSOE students.

The demographic information in section A of the survey gave a good picture of the BSOE population participating in this study, with 25 percent or 32 of the 125 respondents female. Those receiving the Master of Divinity degree composed 54 percent, the Master of Arts in Theological Studies 15 percent, and certificate students ten percent. Respondents from baptistic associations made up 14 percent, 15 percent were from other evangelical groups, eleven percent from mainline denominations, and 34 percent from non-denominational or independent groups. The sample included 46 percent with a pastoral call, ten percent preparing for church staff positions, 18 percent for parachurch ministries, and the remainder for other kinds of ministry, a good proportion of which were volunteer positions. Interestingly, 74 in the survey sample had remained in the calling which led them to seminary, with 51 who changed their area of ministry or service during or after seminary. A training design that allowed adults to pursue a ministry call while serving in their church or transitioning out of a secular job was clearly attractive to BSOE attendees in the four centers.[2]

Section B asked ten Likert-style questions related to seminary training and subsequent ministry, with results shown in Table 5.1.[3] A survey done of BSOE graduates in 2010 indicated that 89 percent were still engaged in the ministry for which they had set out to be theologically trained.[4] The high measures of ministry satisfaction on question #4

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[2]51% of the surveys represented the New England grads, 10% the New York grads, 15% the Philadelphia grads, and 19% the Metro DC grads. Grads from an early teaching center in Baltimore received 5% of the surveys.

[3]William M. K. Trochim, "Likert Scaling," *Research Methods Knowledge Base*, accessed January 9, 2017, http://www.socialresearchmethods.net/kb/scallik.php.

[4]Cheryl Gregg, "Survey of Bethel Seminary of the East Graduates for Current Engagement in Ministry" (Willow Grove, Pennsylvania: Bethel Seminary of the East, 2010).

(Table 5.1), with 66 percent indicating they agreed or strongly agreed on that assessment

of their ministry, provides some context for this surprisingly high result in 2010.

Percentages for ministry attrition in the first five years after seminary run as high as 50

percent in some New England groups.[5] Fuller Seminary reported 30 to 40 percent dropout

for that period, with rates for mainline denominations such as the Nazarene Church much

smaller (16%).[6] The Table shows an equally high percentage of adults whose ministry

calling was confirmed while at BSOE, and who believe they are now poised to fulfill that

calling. It shows similar results for two of the BSOE distinctives, active engagement with

mentors while in seminary (#9) and high emphasis on spiritual formation and adult

education methods (#5,6, and 7).

Question #8 in section B concerned the research hypothesis, that Life Mapping

was spiritually transformative for the 93 BSOE grads who did complete this summative

learning experience in their introductory spiritual formation class. Students who began

seminary in the mid-1980s or early 1990s did not complete a Life Map, as it was

introduced to the four centers around 2000. The findings for subproblem four reported the

quantitative results for the BSOE student survey using the Statistical Package for the

Social Sciences (SPSS). The 50 percent survey return enabled this researcher to include

quantitative analysis of the research hypothesis that there is a significant catalytic effect

present for Life Mapping practice. In addition, dependent variables such as gender,

ministry longevity, and spiritual dwelling and questing were tested in relation to Life

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[5]Steve Poole, "The Important Work We Do: Why Pastoral Mentoring Is Not Standard Practice In the Evangelical Church?" *Vision New England*, Pastoral Mentors Retreat, 2006.

[6]"How Many Quit? Estimating the Clergy Attrition Rate," *Transition into Ministry*, accessed December 12, 2016, http://into-action.net/research/many-quit-estimating-clergy-attrition-rate.

Mapping practice. Two parametric statistical tests were used to draw inferences about all adults based on this survey sample of 93—a single-sample *t* test and an independent-samples *t* test.[7]

Section C of the survey explored the factors that seminarians perceived as transformative in their theological training. This word was used in three contexts in section C of the BSOE survey, question #1 on mentoring relationships, question #2 on Life Mapping practice, and "additional factors" that grads viewed in that light (#3). This researcher did not want survey participants to be biased by picking up on his project's particular focus. Each of these three narrative questions were analyzed using grounded theory, the primary methodology practiced in the Southern relational or descriptive research path.[8] Regarding #1, 84 of the respondents have kept up with their seminary mentors, 32 have found new mentors, 81 are currently mentoring other people, and three have turned to spiritual direction.

Grounded theory offers the accepted means for evaluating qualitative data such as interviews, with three kinds of coding discerned in the narrative survey responses and interview transcripts: Open coding is the first of three steps in developing "an emergent theory to explain the data," identifying words, phrases, concepts, or categories of information in the data.[9] The next step is called axial coding for interconnected concepts or recurring themes among the open codes, which begin to explain context, causality, or

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[7]Brian Cronk, *How to Use SPSS: A Step-by-Step Guide to Analysis and Interpretation*, 5th ed. (Glendale, CA: Pyrczak Publishing, 2008), 55-6.

[8]Lessem and Schieffer, *Integral Research and Innovation.*

[9]Hillary Engward, "Understanding Grounded Theory," *Nursing Standard* 28, no. 7 (2014): 37-41.

consequences that emerge from the open codes.[10] The highest level, selective coding,

aims to "tell a story" that connects all the categories logically. The last step generates a

theory or set of theoretical propositions to explain the central research idea.[11] This

researcher did propose a tentative theory for Life Map practice as part of his chapter

seven reflections. A diagram or "conditional matrix" was drafted to integrate the three

levels of coding in that theory (Figure 7.1).[12] The "additional factors" in survey question

#3 that were viewed as transformative by graduates do not detract from this researcher's

main hypothesis but rather reinforce it. Table 4.1 summarizes the coding of these factors,

with eleven axial codes arranged by frequency of occurrence.[13]

Table 4.1: Axial and Open Coding, Survey Question #3 on "Additional Factors"

Axial Coded Themes from Open Codes	Frequency of Themes
Processing difficult experiences	17x
Unique defining moments (eureka, epiphany)	15x
Seminary as a lab for ministry	12x
Factors related to ministry calling	9x
Mentoring support and accountability	7x
Koinonia as a nursery for learning	6x
An emphasis on spiritual formation	6x
An adult learning model	6x
A practice of spiritual disciplines	5x
Ministry as a lab for seminary	4x
Developmental factors	2x

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[10]John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Traditions* (Thousand Oaks, CA: SAGE Publications, 1998), 151.

[11]A. Strauss and J. Corbin, *Basics of Qualitative Research: Grounded Theory Procedures and Techniques* (Newbury Park, CA: SAGE Publications, 1990).

[12]Strauss and Corbin, *Basics of Qualitative Research*.

[13]"What is NVivo?" *QSRInternational.com*, accessed on December 13, 2016, http://www.qsrinternational.com/what-is-nvivo. This researcher used NVivo 11 Pro software for coding and analysis of his survey and interview data.

One could argue that with so many factors labeled "transformative," this project's claim for Life Mapping catalysis is weak. On the contrary, the axial coding in Table 4.1 is closely parallel to what is documented in the chapter five findings for the eleven field interviews. This suggests that Life Mapping may actually be an activity that clusters a unique combination of relationships, disciplines, and biblical conditions, forming an essential crucible and catalyst for transformation. The three most frequently coded items in Table 4.1 relate closely to Life Mapping content. It has been pointed out that a Life Map represents an "intersectionality" where the mundane becomes embedded in a metanarrative.[14] Table 5.3 indicates that Life Mapping clearly is a complex practice and discipline. Rev. Tom Sparling suggested that one factor making Life Mapping transformative may be that it enables a Christian leader or person to experience enough emotional health and spiritual wholeness to then discern and engage with a biblical mission or calling. He mentioned recent emphasis on emotional intelligence (EI) as a real need for church leaders, with Peter Scazzero's books addressing this topic.[15] This points toward a composite character for Life Mapping practice.

Eleven adults who completed a Life Map as part of BSOE and NECSC were selected and interviewed for this project using the Appendix E questions. These adults were selected on recommendations of their Center Directors or for the insightful evaluation given after completion of their spiritual formation course. Five women and six

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[14]Ammerman, "Religious Identities and Religious Institutions," 224.

[15]Peter Scazzero, *Emotionally Healthy Spirituality*: *Unleash a Revolution in Your Life in Christ* (Nashville, TN: Thomas Nelson Publishers, 2011). *The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team, and the World* (Grand Rapids, MI: Zondervan Publishing, 2015).

men representing all four of the BSOE centers and two students from NECSC were

interviewed. The interviews were done in person or by phone in forty-five minute

sessions, and later transcribed using Wreally.com software.[16] Analysis was completed

with the aid of NVivo coding software. Follow-up feedback was sought from several of

the subjects and this researcher's mentors as a model was crafted. As grounded analysis

proceeded, this researcher decided to use three key criteria from the literature review for

selective coding, beginning with the timeline categories of past, present, and future

(Appendix F). Secondly he adopted the Allport measures for healthy religious sentiment,

self-objectification, self-unification, and self-expansion, which move from inner to outer,

self to other (Appendix G).[17] Thirdly, the Shults-Sandage measures for spiritual

transformation—functional, systemic, and redemptive—were utilized at the selective

coding level (Appendix H).[18] These criteria were used to organize the axial coded items,

providing a means for interpreting the interview data on a theoretical level. The survey

and interview findings suggested the use of these sets of criteria at the analysis stage.

Subproblem Six

Subproblem six in the project, integrating all the data sources as a Life Mapping

model and plan, came last but is part of the primary stage in the research and the focus

for chapter six. This researcher found this to be as challenging as the chapter two and

three research, as he drew upon his own experience as a pastor, teacher, and mentor.

Educational endeavors all begin with theology and/or philosophy, proceed to a

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[16]"Transcribe," *Wreally.com*, accessed January 9, 2017, https://transcribe.wreally.com. The identity of those surveyed and interviewed has been protected by referring to each as "grad" or "student."

[17]Allport, *The Individual and His Religion*, 61.

[18]Shults and Sandage, *Transforming Spirituality*, 22.

consideration of needs and objectives, and end with the crafting and organization of

learning activities that accomplish those aims. Life Mapping work is focused mainly on

adults or in educational terms, andragogy. This researcher borrowed from several adult

education models, including the transformative one already referred to.[19] The scope for

the proposed model embraced the whole of the adult lifespan and sought to incorporate

both formal and informal learning, individual and group work. The facilitator for the

model was portrayed as a coach or mentor, one who has used a Life Map to focus or

"thicken" a spiritual journey of dwelling and questing.[20] The dramatic re-enactment

theme that surfaced in all phases of the research suggested the added use of non-formal

methods common to "dramaturgy," or living life as if it were a very important drama.[21]

Secondary Data Collection

Subproblem One

This first subproblem in the secondary research explored two biblical case studies

in depth, prefaced by a section on narrative theology as a contemporary development in

hermeneutics. The "narrative turn" in the humanities was discovered early in the research

process and a section added for both theology and psychology. The reason for this was

the close connection between these fields and the project theme, telling the story of a life.

Applied to Joseph, the theme of metanarrative emerged in stark contrast to the strained

family details pictured by the genogram. Systems theory isolated the dark side of that

story and the growing gap between human cut-off and divine covenant faithfulness. By

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[19]Mezirow, "Contemporary Paradigms of Learning," 163.

[20]Shults and Sandage, *Transforming Spirituality*, 171.

[21]Erving Goffman, *The Presentation of Self in Everyday Life* (New York, NY: Anchor Books, 1959).

the principle elaborated by Frye, a family history or corporate Life Map was thus

elevated to meta-story status, enshrined in Scripture.[22] Sin "has a thousand faces" but

biblical *shalom* or systems homeostasis "is the way things ought to be."[23] Systems theory

in Paul's case highlighted the dark side of Greco-Roman selfishness and sin, contrasted

with the Apostle's call for the Corinthians to live *syn Christo*. Methodology developed by

Brown was used to describe this call to enter a new "textually projected world" made

possible for them *en Christo*.[24] While debated, Paul's conversion emerged as a turning

point, a resolution to metanarrative conflict, and a profound transformation that became

paradigmatic for the church. Several questions emerged for this researcher, how

theological truth and metanarrative are interrelated and how that meta-story becomes

internalized or woven into a life or a church?[25] Hindmarch suggested an answer to one of

those questions as follows: "Because the 'lives of the saints' display effectively how

divine revelation is meant to terminate not in propositions but in the transformed lives of

men and women, autobiography is a genre especially associated with spirituality"[26]

Subproblem Two

Subproblem two in the secondary data explored the Shults and Sandage formation

model, finding it highly applicable to all cases of spiritual journey, ancient and

contemporary. The dwelling and questing "dance" was very familiar to this researcher

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[22]Frye, *The Great Code,* 32-3.

[23]Plantinga, *Not the Way It's Supposed to Be,* 9-10.

[24]Brown, *Scripture as Communication*, 48.

[25]Kuss, *Der Römerbrief*, 373.

[26]D. Bruce Hindmarsh, *Dictionary of Christian Spirituality*, eds. Glen G. Scorgie, Simon Chan, Gordon T Smith, and James D. Smith III., s.v. "Autobiography, Spiritual" (Grand Rapids, MI: Zondervan Publishing Company, 2011), 286-7.

and to his eleven interviewees. It could actually serve as a Life Map key. This data helped

to clarify the complex relationship between spiritual formation and transformation in

seminary and in life. The three categories for spiritual transformation became

methodologically relevant not only for coding life change but for identifying that which

is redemptive in biblical, historical, and contemporary spirituality and life-writing.

Systemic transformation embraces a deeper reorganization of life around value and

wisdom, with increasing differentiation and an ability to relate to the differentness of

others. This was also described as "quantum change."[27] The Shults-Sandage metaphor of

a crucible which uses heat and pressure to shape human character was highly relevant for

Allport's "workshop of doubt" and for most other cases where spiritual transformation

occurs. However, this seemed lacking or incomplete for Paul's description of the Body of

Christ, a people "knit together" (*symbibazo*) as a dwelling for the Holy Spirit. This

researcher searched for a better catalyst or metaphor for an organic or living case.

Subproblem Three

Narrative psychology was subproblem three in the secondary research and it

provided another roadmap or key for the Life Map project. It proved to be one of the

most surprising discoveries in the research process, adding solid corroboration for the

research hypothesis. For this researcher it was another in his accumulating eureka

moments. The fact that a social scientist postulated what he called Life Review as a

universal human need[28] equivalent to Robert Havighurst's established "tasks" to be

mastered by adults, constituted a project mandate.[29] James Houston's prediction of an

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[27]Miller and C'de Baca, *Quantum Change,* 4.

[28]Butler, "The Life Review," 67-68.

[29]"Robert Havighurst (1900-1991)," *Adult Development*, accessed February 13, 2016,

"on-coming tsunami of a disproportionate, aging population" in need of redemptive Life Review, identifies just one important "market" for this project.[30]

The research associated this task and market with Erikson's "generative" midlife stage, but it actually appears much earlier.[31] A wide array of researchers after Butler found reminiscence and Life Review arising in the crucible of home life and cradled by engaged parents.[32] It emerges with childhood autobiographical memory and evolves through adolescent identity formation. Narrative psychology surfaced deeper philosophical questions which this researcher was only able to address on a surface level. Interestingly, that excursion into philosophy was not dissimilar from Augustine's famous deliberations on time, identity, and memory as the climax to his *Confessions*.[33]

<div style="text-align:center">Subproblem Five</div>

Methodology proved to be a great challenge when it came to subproblem five on the secondary scale of evidence, with the vast and debated subject of autobiography. This researcher consulted with one expert on spiritual autobiography, Richard Peace, who did not believe there exists a definitive history of the topic.[34] Initial investigation showed that the wider subject of autobiography originated within that narrower one, and so it made

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http://adultdevelopment.weebly.com/havighurst.html.

[30]James M. Houston, "The Future of Spiritual Formation," *Journal of Spiritual Formation and Soul Care* 4, no. 2 (2011): 138.

[31]"Erik Erikson (1902-1994)," *Adult Development*, accessed February 13, 2016, http://adultdevelopment.weebly.com/erikson.html.

[32]Siegel, *The Developing Mind,* 59. Habermas and Bluck, "Getting a Life," 748-769. Wamboldt and Reiss, "Defining a Family Heritage and a New Relationship Identity," 317-335. Finley and Schwartz, "Parsons and Bales Revisited," 42-55.

[33]Augustine, *The Confessions,* 11.20.26.

[34]Richard Peace, "Email Exchange Regarding Questions about Life Mapping", February 18, 2016.

sense to sketch an outline that included both. This researcher worked his way through three sources just to arrive at an outline that had scholarly backing and made sense to him: Margaretta Jolly's two-volume *Encyclopedia of Life Writing* containing 600 expert entries on this wide topic; Georg Misch's two-volume *History of Autobiography in Antiquity*, originally a 3,558 page work in German with the modern period added by his disciples after his death; and Bruce Hindmarsh's *The Evangelical Conversion Narrative*, which zeroed in on the narrower subject of spiritual autobiography. Misch traced the origin of this word to an 1809 literary reference, a hyphenated "auto-biography."[35] All but postmodern scholars acknowledge Augustine as the source for this ancient and historic practice.

In his history, Misch centerpieced Paul's conversion as "a new starting-point for self-disclosure … a sudden inner revolution through revelation … [and] the breaking through of a new active lifelong conviction, conceived as a shock in which the will was reversed by a power traced back to God."[36] Most of the spiritual autobiographies that have honored the contract to be truthful in representing a life, have displayed a weaving of the profane in a life with the metanarrative plot of Scripture. A tapestry from underneath lacks distinction but from above exhibits rare beauty. In this way such self-writing or Life Mapping perpetuates the testimony or storyline of Scripture.

Conclusion

This chapter has reviewed methodology for this project and how the research has been approached and changed as it proceeded. One change came with a re-reading of

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[35]Misch, *A History of Autobiography in Antiquity*, vol. I, 5.

[36]Misch, *A History of Autobiography in Antiquity*, vol. II, 530-31.

chapter one and the actual proposition statement which was crafted in the Thesis Proposal Workshop. There it was stated: "The problem this project addressed has been the exploration of Life Mapping as a catalyst for spiritual transformation." This researcher realized that Life Mapping was not the problem to be solved but the means to a solution, with the gap between potential and spiritual reality the actual underlying problem. That was theologically laid out for Joseph and for Paul using systems theory. The chapter three findings then described that gap in spiritual, psychological, and cultural terms. The interesting word "entelechy" emerged in the research, denoting a gap between potential and reality.[37] Chapter six will propose a Life Map model which can close that gap, acting as a catalyst. As this researcher reflected on his proposal, he began to search for a catalyst that was less a physical one and more an organic agent of change.

This chapter has discussed the project methods but it has also begun to organize and integrate the research in what was described as a mixed-methods strategy. A classic expression of this is found in the work of John Wesley, whose approach to epistemology has been labeled "the Wesleyan quadrilateral."[38] Four "sides" include the experiential or empirical account of this researcher's phenomenology (chapters one and seven), the reason or wisdom gleaned from seminarian experience with Life Mapping (chapter five), the biblical sources on transformation already reported (chapter two), and the historical tradition of the church practice known as spiritual autobiography (chapter three).

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[37]Coffey, "The Spirit of Christ as Entelechy," 381.

[38]Donald A. D. Thorsen, *The Wesleyan Quadrilateral: Scripture, Tradition, Reason and Experience as a Model of Evangelical Theology* (Indianapolis, IN: Light and Life Publications, 1997).

CHAPTER FIVE: RESEARCH FINDINGS

Introduction

Seven of the 93 BSOE students who completed a Life Map found the exercise to

be negative or simply had no comment. Graduate #65 put his opinion into words:

> For me it wasn't helpful—ok, it was, in my strongest opinion a waste of time.
> There were other "spiritual formation" projects that were more helpful and
> beneficial. Mapping the highs and lows, the twists and the turns that every
> individual experiences during one's life may NOT be an indicator of spiritual
> growth, or as some like to refer to it as a "God Moment". Many who did the "life
> map" simply opened up old wounds of bad experiences—which brought back
> ancient grief and sorrow (some of the sharing drudged up more sadness, shame,
> than was useful). For me it's the relationships along the way that made a
> difference in my life—people over experience.

This response on survey question three in section C (Appendix D) picks up on a perennial

criticism of autobiography as self-absorption or "mere navel gazing."[1] It also represents

the counterpoint to this researcher's thesis that Life Mapping is transformative, which did

have an average response of 4.27 (out of 5) for survey question eight (section B). Another

criticism could be leveled, that this researcher's emphasis on narrative theology and

psychology represents a weakening of biblical truth. That clearly is not the case. Rather,

this project is proposed as a complement to the conclusions or tenets of orthodoxy.

Christian psychiatrist Curt Thompson articulates this balance well: "The more that

memory, emotion, attachment, and narrative are kept in view, the more theology will lead

to the emergence of the mind of Christ and the strengthening of his Body."[2] This chapter

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[1]Judith Okely, *Anthropology and Autobiography*, eds. Judith Okely and Helen Callaway (London, England, Routledge Press, 1992), 2.

[2]Curt Thompson, *Anatomy of the Soul: Surprising Connections between Neuroscience and*

builds on that balance and foundation. It reports on the findings for each subproblem,

beginning with findings four and six, the primary quantitative and qualitative field

research, followed by secondary support from one, two, three, and five.

Finding Four

Primary Quantitative Findings from BSOE Student Survey

The outcome for subproblem four reports the quantitative results for the BSOE

survey which was sent to over 250 students and graduates, with 125 responses returned. It

was hoped that running statistical tests on the Excel data using SPSS software would

eliminate the null hypothesis and establish the alternative or research hypothesis that Life

Mapping is indeed a transformative catalyst. It was expected that the qualitative findings

Table 5.1: BSOE Survey Results for Variables Related to Training and Ministry

	Section B Survey Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	Calling Confirmed	53	47	15	4	3
2	Ministry Preparation	46	66	6	3	1
3	Ministry Longevity	45	56	19	3	1
4	Ministry Satisfaction	42	49	18	11	1
5	Formation Dwelling	30	67	22	3	0
6	Formation Questing	33	57	25	7	0
7	Personal Self-awareness	60	53	8	1	0
8	Life Map as Transformative	42	32	15	3	0
9	Mentoring as Transformative	56	48	14	5	0
10	Being Poised to Fulfill a Call	54	55	12	1	0

from responses to survey narrative questions (section C) and the eleven interview

transcripts would "tease out" important details on Life Mapping practice using grounded

theory. Table 5.1 summarizes the Likert responses on the ten questions in part B (see

Appendix D questions). Self-awareness (#7) was the highest score overall. The total

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Spiritual Practices that Can Transform Your Life and Relationships (Carol Stream, TX: SaltRiver, Tyndale House, 2010), 262.

number of Life Map responses was lower than the rest due to the fact that not all BSOE

students completed a Life Map. For some what was transformative was cumulative, as

these observations by Graduate #35 indicate:

> The cumulative experience of Seminary is what contributed most substantially to my development as a Christian and as a Christian Leader. To learn that the questions that I had, and the questions raised by the folks in my church have all largely been asked and answered many times before was a great relief and source of confidence that I could help others find their way forward toward a deeper understanding of their faith. There was for me a great sense of comfort derived from the realization that I was not being called to reinvent the wheel somehow, but rather to keep the train (the church) on the tracks (a commitment to orthodoxy).

> Question #8 in section B concerned the central hypothesis, that Life Mapping was

spiritually transformative for the 93 BSOE grads who did complete this summative

learning experience in their introductory spiritual formation class. Students who began

seminary in the mid-1980s or early 1990s did not complete a Life Map, as it was

introduced to the four centers around 2000. Two parametric statistical tests were used, the

first one to draw inferences about Christian adults in general based on this survey sample

of 93.[3] A single-sample *t* test was used to eliminate the null hypothesis that test results on

Life Mapping for the 93 seminarians were merely random. In statistical terms, a

probability of 0.05 is labeled the "p value" or "alpha level" accepted as a good criterion

for rejecting the null hypothesis. P is indicated as "Sig." in the SPSS outputs:

> Technically, an observed probability of less than .05 means there is less than a 5% chance the null hypothesis is true. Thus, if your observed probability is less than .05, you can safely reject the null hypothesis and conclude the alternative [research] hypothesis is probably true.[4]

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[3]Brian Cronk, *How to Use SPSS: A Step-by-Step Guide to Analysis and Interpretation*, 5th ed. (Glendale, CA: Pyrczak Publishing, 2008), 55-6.

[4]Nancy Ross, *Understanding Statistical Hypothesis Testing For Professors and Graduate Students* (Quincy, MA: Eastern Nazarene College, 2004), 3.

The following statement is the accepted SPSS format for this test, with the software

output shown in Figure 5.1. A one-sample *t* test was carried out to test the hypothesis that

"the Life Mapping assignment that was part of my Spiritual Formation class, was a

highly transformative learning experience."

One-Sample Statistics

	N	Mean	Std. Deviation	Std. Error Mean
16-8. Life Mapping was transformative	92	4.2283	.83998	.08757

One-Sample Test

	Test Value = 3					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
16-8. Life Mapping was transformative	14.025	91	.000	1.22826	1.0543	1.4022

Figure 5.1 SPSS Output for One Sample *T* Test on Life Mapping Question (#8)

The accepted wording for the test conclusion in APA format is as follows:

> The average response of 4.23 (out of 5) was significantly higher than the 3.00
> mean, t(91) = 14.03, p<0.05. Thus, the Life Mapping assignment was a highly
> transformative learning experience for a majority of the respondents in this BSOE
> survey (74 strongly agreed or agreed, versus 18 who indicated neutral or
> disagree).

A similar result was indicated for the graduate's view of their mentoring experiences in

seminary, though there was an interesting statistical difference along gender lines.

The second statistical test for this project was the independent-samples *t* test, used

for comparing the mean responses of two samples, in terms of their differing reactions to

selected dependent variables from section B, questions 1-10.[5] The 93 seminarians who

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[5]Cronk, *How to Use SPSS*, 58.

completed a Life Map at BSOE were assigned to the first group, while the second was the

group of 31 adults who attended BSOE before 2000 and did not complete a Life Map.

This test compared the two groups on their responses for spiritual questing (#6).

Group Statistics

	5. Life Map Completion	N	Mean	Std. Deviation	Std. Error Mean
14-6. Questing in my faith	0	31	3.65	.839	.151
	1	92	4.04	.824	.086

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% confidence interval of the difference	
									Lower	Upper
14-6. Questing in my faith	Equal variances assumed	1.306	.255	-2.317	121	.022	-.398	.172	-.739	-.058
	Equal variances not assumed			-2.297	50.933	.026	-.398	.173	-.746	-.050

Figure 5.2 SPSS Output for Independent Samples *T* Test on Questing Question (#6)

An independent samples *t* test was carried out to test the hypothesis that Life Mapping is

related to spiritual questing, as stated in survey question #6, "I would describe my

relationship with God using the word 'questing' as I am seeking to go deeper in my

faith." The SPSS results with output shown in Figure 5.2, are worded as follows:

> The average of affirmative responses for Life Mappers (4.04) was significantly
> higher than for non-Life Mappers (3.65), t(121) = 2.32, p <0.05. Thus the Life
> Mappers were significantly higher in measures of spiritual questing than the non-
> Life Mappers were.[6]

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[6]Cronk, *How to Use SPSS*, 60. SPSS Output (Figure 5.2) for the independent samples *t* test are
shown in the second box, with the t value, degree of freedom (# of participants minus 2), and significance
level or p value, here 0.022, from the "Equal variances assumed" row. The two means are substantially

This is a very interesting finding, adding another dimension to the transformative character of the Life Mapping endeavor. Apparently for this sample, completing a Life Map helped them embrace their spiritual questing more positively. In a related finding, after dividing the survey sample by grads who viewed spiritual questing as positive versus those with a negative perception, it was discovered that the "positive questing group" was significantly higher in measures of spiritual dwelling than the negative group was. This points to the complex but important relation Shults and Sandage describe for these two essential aspects of spiritual journey and change, a pattern also observed for the biblical, historical, and experimental data in this project.

The other significant relationships found using the independent samples t test indicated no statistical difference for Life Mapping on the basis of gender, although results did show that the women found their mentoring experience to be significantly more transformative than did the men (#9). Dividing the survey sample further found that the "positive dwelling group" was significantly higher in how it rated ministry longevity (#3) and the "positive satisfaction group" was significantly higher in how it viewed spiritual dwelling (#5). Again, these findings point to the important relationship and dynamic interaction for a person as he or she journeys through the two phases depicted in the Shults-Sandage model for spiritual formation and transformation.

Primary Qualitative Findings from Student Surveys

While the quantitative field data from the survey clearly establishes Life Mapping as a spiritually transformative practice, the use of grounded theory and coding identified the specific ways in which this was the case, allowing for analysis, comparison, and

different, leading to a result that is significant.

Table 5.2: Coding for Survey Question # 2, Section C, on Life Mapping

Rank	Axial Coding from Open Codes	Time Stamp	Frequency
1	Retroactive perception of God and His activity	Past	21
2	Proflection about the future	Future	15
3	**Self-awareness** of strengths and weaknesses	Present	12
4	Confirmation of divine calling	Present	9
5	**Self-reflection** and reminiscence	Past	8
6	Evaluative tool for spiritual Life-Review	Past	7
7	Recognition of sovereign foundations	Past	6
8	A weaving of stories in a **self-transformation**	Present	6
9	Checkpoints for reevaluation of life	Past	5
10	Help with inner conflict and the dark side	Present	5
11	New empathy birthed in the process	Future	5
12	Stimulus to a practice of spiritual disciplines	Future	5
13	Interpersonal conflict resolved	Present	4
14	Seeing life as a whole, not as parts	Present	4
15	Defining moments incorporated	Past	2
16	**Self-confirmation** of spiritual gifting	Present	2
17	**Self-other** *koinonia* and bonding	Present	2
18	Tool for **self-determination** and decision-making	Present	2
19	Expressing witness and testimony	Future	2
20	Tool for **self-renewal** and healing	Future	2
21	Exposing **self-delusion**	Present	1
22	Fostering **self-identity** in Christ	Present	1
23	Discerning God's Presence going forward	Future	1
24	Motivational stimulus to serve and minister	Future	1
25	New factor in **self-control**	Future	1

contrast with the secondary source data from chapters two and three. This began with the

open and axial coding of question #2 in the survey, how grads found Life Mapping to be

transformative, or not (Appendix D, section C). In Table 5.2 this researcher ranked the

list of 25 axial codes by frequency of use, with the twelve topping the list appearing five

times or more. The axial codes are those with like connection and substantial repetition

throughout the survey narrative responses (five or more times). Ranked first was

"retroactive perception of God" repeated 21 times and illustrated by Graduate #35: "The

Life Mapping experience opened my eyes to see how God had directed my paths from childhood to present. I was able to see how the dots were connected in my life through the Holy Spirit which was amazing and enlightening." "Proflection over the future" was second with 15 instances, evident in this response by Grad #11: "In the process the project helped me to become more self-knowing, self-aware and mission focused."

Other axial codes highlight "reminiscence" (8x) with Grad #91 stating, "I have been surprised about how many influential voices in my past I have overlooked, or how many 'small' events were actually part of watershed changes in my life." Then there was the more evaluative "Life Review" (7x) as stated by Grad #19: "The Life Mapping project helped to illuminate my path to ministry and to going deeper in faith, as well as showing me gaps in my personal and spiritual wholeness." A "weaving of stories" was included with these more frequently appearing codes, ranking eighth in the list of 25 codes, although many other codes related to this integration of stories. For example, #9, "checkpoints for reevaluation," #10, "help with inner conflict," #14, "seeing life as whole," #19, "witness and testimony," and #22, "self-identity in Christ," all conceptually related to the weaving of the personal with the biblical metanarrative, as stated by Grad #29: "It weaves God into my story … of course He was always there but I was able to see Him in it where I hadn't previously."

This researcher labeled the axial codes in Table 5.2 with a time stamp, depending on where on a Life Map timeline that code would be located, past, present, or future. Of the most frequently used codes, five were "past," four "present," and three "future," with a distribution of 6-11-8 for all 25 codes. Most of these selective codes thus relate to current interpretation of the meaning of a life, with some reference to the past and future

in what formerly may have been perceived as unrelated experiences. Now in light of Life Map construction the past appears as an integrated whole, an emplotted story. An axial code for "seeing life as whole not parts" is 14th in rank, expressed by Grad #30: "The mapping was truly an eye-opener that allowed me to see the hand of God through different stages of my life." It is notable that the most frequent of the axial codes began in the past with a "retroactive perception of God," jumped ahead as future "proflection," returning to the present with increased "self-awareness," or sense of strengths and weaknesses. This was true for Paul, Augustine, and many described in the history.

While most of the survey codes were associated with the self in a process of reflection, evaluation, and identity formation, there clearly were references to relationship and connection in axial codes such as "empathy" (#11), "interpersonal" (#13), and "self-other *koinonia*" (#17). Grad #9 made this startling observation: "In hearing the others, we were vulnerable and it just brought us together in love and trust. We experienced a part of each other and it solidified our relationships in the kingdom forever." The self-prefixed words highlighted in bold on Table 5.2 repeat in axial coding of the eleven interviews. A search of all the self-prefixed words used in this paper illustrates a shift from negative to positive, from Rousseau's "self-justification" to a Life Mapper's "self-transformation." Allport's contrast of religious experience that exhibits "self-unification" from one consumed by "self-gratification" also describes this metamorphosis.[7]

Primary Qualitative Findings from Student Interviews

The eleven adults who completed a Life Map as part of BSOE or NECSC were interviewed for this project using the Appendix E questions. Five women and six men

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[7]Allport, *The Individual and His Religion*, 61-61.

representing all four of the BSOE teaching centers and two students from NECSC were interviewed. Axial coding of the eleven interviews netted a list of 37 coded items, with all but two of the survey axial codes included, and several of them moving up toward the top of the list (see Appendix F). Fourteen coded items were used more than five times in

Table 5.3: Interview Question #Two, Transformational Factors in Life Mapping

Rank	Coding	Time Focus	Frequency
1*	Help with inner conflict and the dark side (10-5)	Present	15
2*	Defining moments incorporated in timeline (15-2)	Past	14
3*	Stimulus to practice of spiritual disciplines (12-5)	Future	14
4	Life Map as a catalyst for new ministry	Future	11
5*	Exposing **self-delusion** and **self-deception** (21-1)	Present	10
6*	Retroactive perception of God and His activity (1-21)	Past	10
7*	Evaluative tool for spiritual Life-Review (6-7)	Past	9
8*	A weaving of stories in a **self-transformation** (8-6)	Present	9
9*	**Self-reflection** and reminiscence (5-8)	Past	7
10*	**Self-other** *koinonia* and bonding (17-2)	Present	6
11*	Proflection regarding the future (2-15)	Future	6
12	Greater intimacy with significant others	Present	5
13	Reinterpret the past in the present	Present	5
14	Conversion viewed as a process, not an event	Past	5

*Those marked with the asterisk also appeared in the survey results and analysis

the interviews, ten of those from the earlier survey codes. Thus, "help with inner conflict" ranked first in this list, used 15 times, "defining moments" second (14x), and "stimulus to spiritual disciplines" #3 (14x). Axial codes in Table 5.3 marked with an asterisk also appeared in the summary of survey coding, Table 5.2.

Fourth in the list was a newly coded item, "Life Map as a catalyst for ministry," used eleven times for new ministry opportunities that Life Mapping opened up for students. Student B revealed five occasions on which he shared his Life Map with family, friends, and church members:

It was very positive, people really appreciated it, they said, "Boy, I wish I could do that," it was all positive response, and it was nice to be so transparent to the church, and actually in the long run it ended up that a person struggling with alcoholism approached me because I was open about that, and if you are having a problem, maybe I can help you, and so he approached me and said, "That is what planted the seed," my talking about it openly in front of the church like that. It took some of his fear away, so that was a powerful part of sharing my Life Map.

Several axial codes in Table 5.3 pick up on chapter two and three findings. Axial code #13, "reinterpreting the past," echoes the "delayed choice" and "reversal of earlier judgments" described by narrative psychologists.[8] Wisdom as "seeing through illusion" fits both research contexts.[9] Code #17 (Appendix F), "serving an integrative function," clearly imitates the nine integration domains in human cognition described by psychologist Seigel, with the elaborate "interconnections among the brain, the mind, and our interpersonal relationships."[10] Student A expressed this sense of life as a connected whole, well: "In reflecting back you can see a pattern, and it is something that you don't see when you are in a moment. Having that perspective, the hindsight, is very telling in ways you just don't expect." And axial code #14 on "conversion" picks up on the chapter two and three discussion of that experience both as an extended process and the key to the meaning of the rest of a life, past, present, and future.

A pattern began to emerge through the interview coding for the transformative factors in Life Mapping. This researcher developed a selective coding as summarized in Table 5.4 (for complete Table see Appendix G), with "inner conflict/self-unification"

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[8]John A. Wheeler, "The 'Past' and the 'Delayed-choice Double-slit Experiment," in *Mathematical Foundations of Quantum Theory*, ed. A. R. Marlow (New York, NY: Academic Press, 1978).

[9]P. McKee and C. Barber, "On Defining Wisdom," *International Journal of Aging and Human Development* 49, no. 2 (1999): 149-64.

[10]Siegel, *The Developing Mind*, 2.

first on the list. "Self-unification" is one of Allport's three attributes for mature religious

sentiment, defined as a "unifying philosophy of life … [which] provides life with

direction and coherence."[11] The axial coding of the interviews for Life Mapping as a

transformative practice was thus classified from self to other, "inner conflict" and "inner

Table 5.4: Interview Coding Based on Allport's Three Criteria for Mature Religion

Rank	Axial Coding	Selective Coding	Freq.
1*	Help with inner conflict and the dark side (10-5)	Inner conflict (self-unification)	15
5*	Exposing **self-delusion** and **self-deception** (21-1)	Inner conflict (self-unification)	10
6*	Retroactive perception of God, His activity (1-21)	Inner reflection (self-object.)	10
7*	Evaluative tool for spiritual Life-Review (6-7)	Inner reflection (self-object.)	9
9*	**Self-reflection** and reminiscence (5-8)	Inner reflection (self-object.)	7
13	Reinterpret the past in the present (5)	Inner reflection (self-object.)	5
3*	Stimulus to practice of spiritual disciplines (12-5)	Inner motivation (self-object.)	14
2*	Defining moments incorporated in timeline (15-2)	Integrative funct. (self-unific.)	14
14	Conversion viewed as a process, not an event (5)	Integrative funct. (self-unific.)	5
12	Greater intimacy with significant others (5)	Interpers. relations (self-unific.)	5
11*	Proflection regarding the future (2-15)	Outward action (self-expansion)	6
4	Life Map as a catalyst for new ministry (11)	Group interact. (self-expansion)	11
8*	A weaving of stories in a self-transformation (8-6)	Group interact. (self-expansion)	9
10*	Self-other *koinonia* and bonding (17-2)	Group interact. (self-expansion)	6

*Those marked with the asterisk also appeared in the survey results and analysis

reflection" at the top of the list down to "group interaction" and "outward action" at the

bottom, summarized in Table 5.4. The four axial codes corresponding to this initial "inner

conflict" are "help with inner conflict" (15x), "exposing self-delusion" (10x), "healing

from trauma" (3x), and "dealing with grief and loss" (2x). The first two, axial codes,

were common to both the survey and interviews, where they moved from near the bottom

to the top, from tenth to first for "inner conflict" and 21st to fifth for "self-delusion."

Addiction, abandonment, date rape, violence, and parent's divorces were some of the

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[11]James Gollnick, *Religion and Spirituality in the Life Cycle* (New York, NY: Peter Lang Publishing, 2005), 132.

events that precipitated questing and anxiety for interviewees, eventually becoming

"redemptive scripts" in their Life Maps. Student D shared his battle with anger, racial

hatred, and unforgiveness:

> I had swept a lot of this under the rug, I did not want to think about these things that hurt me deeply as a child or as a teen or in my twenties, thirties, or forties. That was a real eureka moment if you will, and that was a very sobering thought for me. I felt convicted, I almost felt shamed. Here I am at a seminary seeking to serve other people, and not everyone but just the people I deem worthy of Christ, when in fact I needed to love my enemies, and that was a very difficult step for me. There were a lot of tears and a lot of prayer.

As this researcher surveyed the lists of axial codes and their inter-relationships, the

Allport and Shults-Sandage criteria came immediately to mind as selective codes.

Several of the interviews expanded into case studies, one focused on confronting

gang violence (Student C as perpetrator) and another on sexual abuse (Student F as

victim). The inner motif of spiritual and personal conflict was prominent in all of the

interviews, with guilt, depravity, and shame "inner demons" to be defeated. Question

three generated a list of barriers to Life Mapping. Student F got so angry at God she

wanted to quit, but knew the alternative was "not where I wanted to go." Student E

confronted the real reasons for his drivenness and Student B his misperception "that all

Christians had a cleaner life than I." Student C advised that some Life Mappers need a

professional counselor to navigate such a charged process. A metanarrative conflict is not

easy to uncover or to resolve, as Joseph's brothers or Paul's Corinthians knew.

"Self-objectification" was Allport's second criteria, appearing next in the

selective coding, and defined as "the ability to be reflective and insightful about one's

life. Mature people are able to see themselves as others see them and even occasionally in

a cosmic perspective."[12] Life Mapping clearly served this function for the students

interviewed, a kind of inner mirror as earlier experiences were relived or reenacted.

Included under the two selective codes "inner reflection" and "inner motivation," were

axial codes "retroactive perception of God" (10x), "evaluative Life Review" (9x), "self-

reflection and reminiscence" (7x), and "practice of spiritual disiplines" (14x). Particular

disciplines referred to were spiritual journaling, prayer, and the reading of Scripture.

Student D read two stories about forgiveness (Mark 11:26 and Luke 23:34) repeatedly:

> That kept haunting me, and I could not get that Scripture out of my mind or out of
> my heart, it kept popping up, constantly, and then another piece of Scripture
> where Christ hung there, and said, "Father, forgive them, for they know not what
> they do," that impacted me, and the Spirit would just not let me go. He kept
> nabbing me with those two thoughts, and then the Holy Spirit convicted me by
> showing me that in fact I am the worst of all sinners, and He helped me really see
> my own depravity.

The encounter with God described here is very "Hamann-like." Student G benefited from

a lifelong devotional habit as the context for his Life Map ruminations: "It was kind of

receiving God's narrative in His Word, and speaking it back to Him and then writing it,

and the writing helped me organize my thoughts and recognize His thoughts, that He was

speaking to me, so that was valuable." Student A used her journaling to process the many

positive and negative emotions Life Mapping surfaced for her. Student E's aversion to

journaling traced to a culture "that tends to be more oral than written." And student I, a

lifelong journaler, found Peace's journaling guide to be extremely helpful, "something

new that I had not thought about or tried."

The interviews indicated that these encounters with self and memory, many

associated with the dark side, began to coalesce into a pattern with growing recognition

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[12]Gollnick, *Religion and Spirituality in the Life Cycle*, 132.

of a distinct purpose or a redemption script. This is the essential work of reminiscence and Life Review described by narrative psychology, but that research also highlights the problem of forgetting. Student G discovered that he had suppressed his memory and reaction to his parent's divorce and Student E commented that "you only remember the last time, you don't remember the time before that." Student K remarked: "I don't have that same anxiety about things, I realize that there is a purpose, it may be evident now, it may be evident in two or three weeks, it may be evident two or three years down the road." Student A recounted "faith stones" or moments "when God had worked mightily." Student H, who has wrestled with life-long abandonment issues after losing her mother at an early age, observed that "the Life Map helped me to put some tangible structure to see that, maybe I am not as alone as I think I am." Student A was able to see where her "hinge events" or transitions were, only as she began to see the larger picture her Life Map was painting. Student K likened his reminiscence to "going backwards to pick up bread crumbs to see where they came from."

Many of the interview comments highlighted self-evaluation guided by the Holy Spirit. While student E plotted his spiritual journey, he "identified how God had interrupted my plans at key moments." Student D observed this:

> I was holding on to my self-righteousness, that I was justified in my actions, and I was wresting with God until the Holy Spirit just broke me down, and by the way, during this time I went through a dark night of the soul, and it took me to a point where I really asked for forgiveness, and the healing would begin.

Much of this preparatory work for the Life Map happened in quiet introspection, guided by the Lord, with frequent reference to the Holy Spirit. Student D acknowledged this as key to his victory over guilt and shame: "The Father, Son, and Spirit were all involved intimately with that process." A classic work titled *The Holy Spirit in the Christian Life*

captured well what was at work here: "He delivers us from the heavy drag of our guilty pasts and transforms our hearts radically. He cleanses us from sinful wishes and strengthens us to live victoriously in Christ."[13] While mentoring may have provided the "container" for change, God and His activity was the change agent.

Self-unification associated with integration came next on the list of selective codes (Appendix G). "Defining moments" (14x) were shared in the interviews in this connection, comments about a turning point or "conversion" (5x), and "increased intimacy" in relating to others (5x). The relational context was of critical importance throughout the Life Mapping journey, but especially with the interview items coded by "self-unification." Question #5 explored how others helped or hindered in the construction of Life Maps. Five students gave credit to BSOE professors, six to their spouses, and nine identified their mentors as invaluable. On the negative side, Students H and I struggled as women in an all-male class, but their spouses became key sources for support, feedback, and practical assistance. Student D made this keen observation about his mentor, also his Center Director: "He was very transparent with us [in sharing his Life Map], very vulnerable. Had he not been, I would have really held back a lot in my life map … so the whole class was transformative because of that." Student B found that support in a fellow student with whom he had much in common: "We came from this dark spot, and were able to encourage and support each other."

Defining moments as eurekas or epiphanies peppered the interviews, and pointed toward what Shults and Sandage defined as redemptive transformation, often associated with religious conversion. Student K described the person who shared the Gospel with

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[13] W. Curry Mavis, *The Holy Spirit in the Christian Life* (Grand Rapids, MI: Baker Books, 1977), 144.

him, noting that "he has been my role model in evangelizing and trying to share the Gospel with people, in genuine compassion, and that was the eureka moment in my Life Mapping." The epiphany for Student B was the impact this learning experience had on his marriage: "We talked about things that had not been brought out, not intentionally hidden, but doing the Life Map brought things out that normally you just would not think of, so I was able to share and grow more intimate with her as well as with other people."

The selective coding progressed in Appendix G from inner to outer, self-to-other. Allport's third category was used to organize the open and axial codes related to group interaction and outward mission. By "self-expansion" Allport meant that "a healthy person should develop a variety of interests that focus on ideals and values beyond immediate biological impulses."[14] In other words, a person's attention and action should move outward toward one's spouse, mentors, fellow students, church, and the world of which he or she is a part. The specific axial codes here were "new ministry" (11x), "weaving of stories" (9x), "proflection" (6x), and "self-other *koinonia*" (6x). Each of the quotes associated with these four codes illustrated transformative change of a systemic or redemptive character. Student F was really hesitant about sharing her story of sexual abuse with the spiritual formation group, but with ten weeks together took that risk: "I could see on their faces a look of empathy, and of genuine concern, and the hugs that I got afterwards. There was not a single negative response and that was HUGE." The new ministry that Student B initiated with his wife was a marriage ministry for his church, which became a transformative one for the many couples who participated and experienced a renewal of their vows.

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[14]Gollnick, *Religion and Spirituality in the Life Cycle*, 132.

"A weaving of stories in self-transformation" was really a pivotal theme for this project, noted nine times by seven of the students. Student G combined his spiritual journaling with his Life Map work in these significant remarks:

> That was invaluable because it created a narrative and the narrative I created in my spiritual journal was starting to be weaved in with my previous journal in some ways, my international travels and my spiritual reflections dating back even to Middle School, and also it wove my narrative into everything I experienced because I was journaling for experiences that were happening at that time in my church life and my family life, and so it also brought in the Biblical narrative to my own personal narrative that I was working on. Then the spiritual journaling began to create a format for my Life Mapping narrative, and then it became clear to me that my life was a narrative and my life is woven into other people who have influenced me, that is woven into it and God is the Creator of all things and breathes life into this world and He brings the Bible into the world, and those were very revealing and illuminating things for me.

This really gave voice to what surfaced in chapters two and three, with metanarrative a key factor in spiritual transformation for Joseph, Paul, Augustine, and all who have authored spiritual autobiographies since. Shults and Sandage associated their third category, redemptive transformation, with the weaving of personal, ecclesial, and metanarrative stories. Student G (and six others) pointedly described this dynamic narrative synthesis using a weaver or seamstress metaphor, noting individual and corporate aspects. In the field survey, the connecting of dots was a repeat motif, with adjectives such as "overarching," "life-transforming," "inspiring," and "pivotal" used.

This researcher further analyzed his interviews by assigning each axial code with one of the three transformation-types identified by Shults and Sandage, generating Table 5.5, a summary of the complete list found in Appendix H. Of the axial codes used five or more times in the student interviews, two are related to functional transformation (16% of the comments), seven to systemic (47%), and five to redemptive transformation (37%). This supports the quantitative conclusion for Life Mapping as a transformative catalyst,

and it identifies key ingredients and factors that made this practice transformative for

nine BSOE grads and two NECSC students. In chapter three, this researcher followed

Table 5.5: Selective Coding Grouped by the Shults-Sandage Transformation-Types

Rank	Axial Coding	Selective Code	Freq.
3*	Stimulus to practice of spiritual disciplines (12-5)	Functional	14
9*	**Self-reflection** and reminiscence (5-8)	Functional	7
1*	Help with inner conflict and the dark side (10-5)	Systemic	15
4	Life Map as a catalyst for new ministry	Systemic	11
5*	Exposing **self-delusion** and **self-deception** (21-1)	Systemic	10
10*	**Self-other** *koinonia* and bonding (17-2)	Systemic	6
11*	Proflection regarding the future (2-15)	Systemic	6
12	Greater intimacy with significant others	Systemic	5
13	Reinterpret the past in the present	Systemic	5
2*	Defining moments incorporated in timeline (15-2)	Redemptive	14
6*	Retroactive perception of God and His activity (1-21)	Redemptive	10
7*	Evaluative tool for spiritual Life-Review (6-7)	Redemptive	9
8*	A weaving of stories in a **self-transformation** (8-6)	Redemptive	9
14	Conversion viewed as a process, not an event	Redemptive	5

*Those marked with the asterisk also appeared in the survey results and analysis

Shults and Sandage in describing his Life Mapping exercise guided by several veteran

pastors as the container or crucible in which he experienced redemptive transformation.

Factors such as the axial and selective codes listed in Table 5.5, and especially the

systemic and redemptive ones, were formative aspects and outcomes of this practice

across the board.

Primary Qualitative Findings for a Life Map Model from All Sources

Finding Six

This outcome will become the main topic for chapter six, so this space will simply

make an observation. The contention of this project is that in a world that is metanarrative

aversive, the revival of a Life Mapping practice by whatever name could become a

change catalyst with important outcomes. In reporting findings for chapter five this researcher has sought to point toward the practical implications of the research as these contribute to a model for Life Map coaching. That was the ultimate outcome for this project, the solution to the problem. A Life Map coaching model will be proposed in chapter six based on these findings. That model will be implemented in this researcher's local church and offered to churches in the New England area and beyond.

Secondary Qualitative Findings from the Biblical and Theological Study

Finding One

The outcome for subproblem one revealed substantial similarity in terms of spiritual transformation observed in the biblical examples of Joseph and Paul with the BSOE practice of Life Mapping. This provided secondary evidence supporting the central hypothesis for this project. The Joseph story was part of a Genesis *toledoth* or "family history" which recorded a climax after a spiritual transformation that was complex and multilayered, to use the words of Auerbach.[15] Joseph was able to lean on the God of his father Abraham in extraordinarily difficult circumstances, and this interior faith enabled him to test the brothers who had cut him out of his own family. That created a corporate healing and transformation in the whole extended family, which this researcher titled the "Great Reveal."[16] The record of that story invited all readers to come and follow the same *torah* or path in life, a concept not unlike a Life Map. The Old Testament words for "way" such as *derek* also bear some similarity to this practice. The fourteen

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[15]Auerbach, *Mimesis,* 14-15.

[16]Tony Stoltzfus, *The Calling Journey: Mapping the Stages of a Leader's Life Call* (Redding, CA: Coach 22 Bookstore, 2010), chapter 1. Max Lucado, *God Will Carry You Through* (Nashville, TN: Thomas Nelson, 2013). Stoltzfus and Lucado each address the life and calling of Joseph effectively.

transformative factors coded for Life Mapping in Table 5.5 could be applied almost point-by-point to Jacob's family healing, with delusion and deception major barriers to overcome and an emerging metanarrative of covenant inclusion the central theme of the book of Genesis.

The Apostle Paul's surprising life-story reflected a similar systems cutoff theme. His "conversion" or transformation set the pattern for St. Augustine and all subsequent spiritual autobiographers. Paul located the death and resurrection of Jesus Christ at the center of the biblical metanarrative, and he held this out to his churches as a theological and practical template for living. A sensitive reading of Paul's exchange with his churches surfaced most of the coded themes in Table 5.5. As in the Joseph story, Paul targeted self-deception with his repeated exhortation, "Be not deceived" (Gal 6:7). The blending of personal and ecclesial with meta-story was also a major theme for Paul, captured well in 2 Corinthians 3:3: "You [Corinthians] are a letter of Christ, delivered by us, written not with ink but by the Spirit of the living God, not on stone tablets but on tablets of human hearts." Paul used new words to invite his readers to dwell in and quest together as the Body of Christ, the "textually projected world" which transformed him.

A major contrast between the Joseph and Paul studies with this researcher's Life Mapping had to do with the biblical concept of corporate solidarity. Though they both became wise and differentiated leaders, Joseph and Paul perceived themselves as part of a covenant family defined by the promises of God. It might be a stretch to apply the self-prefixed words marked in the survey or interview Tables to Joseph, since his identity was bound up in his family history. Picking up on Auerbach's point, however, Joseph

certainly had a multilayed view of his own identity and role.[17] Autobiographical details were shared by Paul with his readers, but only in defense of the Gospel he was called to preach. Misch examined the emergence of individuality from ancient to modern times, concluding that "autobiography did not strike deeper roots until the entry of Christianity into the ancient civilization. … Autobiography appears as emerging from religious inwardness, of which the Christian practice of self-examination is characteristic."[18] The biblical sense of corporate solidarity did surface in the chapter three history and was coded in the BSOE survey (#17) and student interviews (#10).

All three settings revealed remarkable agreement when it came to the anticipated outcomes for homeostasis or spiritual transformation. The Joseph case climaxed in family reconciliation and biblical *shalom*. The Paul study held out participation in the Body of Christ and union with its Head as counter to Jewish and Gentile sin and self-centeredness. This researcher's Life Map and that of his students evidenced many forms of biblical renewal, awakening, and quickening as outcomes of the spiritual formation learning experience. "To quicken" means "a reviving, a refreshing, an increasing of life."[19] Codes ranked as #15, 17, and 20 in the survey (Table 5.2) and #17, 24, and 26 in the interviews (Appendix F), specifically represented forms of spiritual quickening. Old Testament use of the word "catalyst" best fits the physical metaphor of a crucible or smelting process. The Hebrew word *kur* in Deuteronomy 4:20 refers to Egypt as an "iron-smelting furnace." Egypt was the crucible in which Israel learned submission to divine sovereignty

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[17]Auerbach, *Mimesis,* 14-15.

[18]Misch, *A History of Autobiography in Antiquity*, vol. 1, 17.

[19]David Foster Estes, "Quick; Quicken," *Biblestudytools.com*, accessed December 17, 2016, http://www.biblestudytools.com/dictionary/quick-quicken.

through suffering. The gold in Joseph's character was thus separated from dross through the heat of affliction. An organic or biological catalyst better fits the New Testament and Life Map usages for this term. This type exists in the field of biology. Enzyme catalysts in the human body "regulate the structure and function of cells and organisms."[20]

Secondary Qualitative Findings from the Literature Review

Finding Two

The outcome for subproblem two revealed a complex relationship for spiritual formation and transformation in the chapter two and three findings. Specifically, Sandage and Jensen in their work with seminarians found "a consistent U-shaped pattern with a dip in many well-being [or dwelling] measures" on that challenging learning journey.[21] That drop is caused by theological questioning and questing, with successful resolution of many of the questions leading to a rise in measures of spiritual dwelling before seminary graduation, hence the "U." This same trajectory could be traced for Joseph, Paul, Augustine, Julian of Norwich, and all the men and women who have engaged in what the classic Christian writers have termed the purgative, illuminative, and unitive ways.[22] This researcher noted the relevance of the Shults-Sandage model in his life, conversion, and Life Mapping practice. The three types of transformation described by Sandage were used in his chapter five theoretical coding. BSOE and NECSC interviews included a final question inviting participants to interact with the Shults-Sandage model depicted in

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[20]Pekka Mäntsälä and Jarmo Niemi, *Encyclopedia of Life Support Systems*, vol. II, s.v. "Enzymes: The Biological Catalysts of Life," accessed December 17, 2016, https://www.eolss.net/Sample-Chapters/C03/E6-54-02.pdf.

[21]Sandage and Jensen, "Relational Spiritual Formation," 101.

[22]Shults and Sandage, *Transforming Spirituality,* 235.

Figure 1.1. This section notes those findings as secondary support for the validity of the Shults-Sandage theory in his project hypothesis.

Generally those interviewed were able to relate easily to the Shults-Sandage model. Student A looked at the diagram and "just went yes, yes, yes, yes, all the way around the circle." The other students expressed similar sentiments. Student G offered a very interesting response that highlighted the ongoing "dance" in any spiritual journey alternating between periods of integration and differentiation:[23]

> Well, I think that my Life Mapping exercise itself has been able to establish this type of framework so I see that I was pulled outside my comfort zone of family familiarity and insularity in my ecclesiology and theology, in the center portion, and then extended my concepts of church … [and] my understanding of where truth and beauty reside, and at the same time, returning always to the centrality of dwelling and orthodoxy, having my church leadership as more open to diverse views of different aspects of how to do church and other views, while at the same time being faithful to orthodoxy.

Here Student G referred to the comfort, soothing, and safety of spiritual dwelling in relation to biblical truth, with circumstances that pushed him into questing.

The BSOE survey surfaced nine axial coded items regarding inner or interpersonal conflict which became "disorienting dilemmas," pushing students into questing. Grad #80 found his Life Map to be transformative, and the basis for seeking "clinical therapy to deal with issues that were unresolved from my childhood." Grad #82 wrestled through a church conflict: "The Life Mapping project was really helpful to me at a time when I was processing a very difficult church ministry situation, the breakup of a young church plant and the dissolving of a friendship/partnership with its former pastor. I felt called to pursue seminary directly out of that situation." Student A resisted the move from dwelling to questing until a major life transition forced it: "Oh my goodness, this

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[23]Kegan, *The Evolving Self*, 109.

termination or cutoff, with questing … that was a major thing for me and I used my Life Map to work through that transition." The dwelling-questing dance was driven by divorce and remarriage for Student E, by health issues for Student F.

Student K used a driving analogy to explain his spiritual dwelling: "I try to put aside some time for the dwelling part … [and] get out of the fast lane on the shoulder of the road for a little bit so we can spend some quality time together." Student I used an anchor or mooring metaphor for dwelling. Student H described her dwelling as "trusting God to work out the details of my new journey," basing it on Proverbs 3:5-6. On the dwelling phase of the dance, students described two paths that precipitated questing, first the negatives of complacency or boredom and then moments of real awakening. Student D found his awakening after discovering his real need for racial diversity in his life. Student H saw a quickening of her spirituality in a new ministry that used her Life Mapping to help senior adults do Life Review:

> It is a whole different kind of ministry. It has awakened me to a whole new responsibility toward the Kingdom and a whole new way of looking at the church and how God works, so it is a new chapter in my journey and a whole new way of thinking.

The questing phase of the dance incorporated the positives of growth, commitment, and trust-building, but it posed certain dangers, too. Anxiety and arousal may intensify unbearably, as Student I described: The decade of her thirties was "questing, lots of anxiety, like medicated anxiety." Student B admitted to anxiety and arousal, "not being able to numb myself any more with alcohol, and there were a lot of nerve endings and anxiety about how to deal with … I did not even have names for some of the things I was feeling." On the positive side Student B acknowledged the real growth

that came out of "confrontation with my own inner demons." Student J most interestingly

observed what narrative psychologists have found, in the following comment:

> If I had said these last ten years I had been the entire time in that outer circle,
> I don't know how you could maintain that for very long. I do tend to remember
> those times I am in that outer circle [laughing] rather than remembering the inner
> circle times.

This statement supports the Shults-Sandage contention that both dwelling and questing

are necessary to a maturing and healthy spirituality. It has already been noted that Life

Mappers were significantly higher in spiritual questing than the pre-2000 BSOE students.

Student B's observation about the enhanced vividness of questing memories parallels the

heightened learning value in negative experiences, both affirmed in the research findings.

An integration of McAdam's three levels of personality seems to be common to

the eleven interviews. These included openness and shame (level one), motives and

values (level two), and turning points and peak experiences (level three).[24] One of the

unique characteristics of Life Mapping practice is to highlight religious or redemptive

transformation which by research findings unites or integrates McAdams's levels of

personality.[25] This was observed in axial codes ranked #17 and #19 (Appendix F),

which describe "seeing life as whole" and "serving an integrative role." This integrative

function, both retroactively and in terms of forward proflection, may be one of the most

transformative outcomes for the practice. This researcher observed a real correlation

between a unified biblical story narrated by a personal God and the coherence in his own

Life Map. Table 5.6 offers a good overview of the complementary or dialectic features at

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[24]D. P. McAdams, "What Do We Know When We Know a Person?" *Journal of Personality* 63 (1995): 365-96.

[25]Streib, "Faith Development Theory Revisited," 148.

work for any case of relational spirituality, which includes Life Mapping. "Relational

spirituality is about the risk of trust (dwelling) and the quest for wholeness (seeking)."[26]

Shults and Sandage used the crucible metaphor to sum up their model, highlighting the

Table 5.6: Dialectical Constructs of Relational Spirituality[27]

Spiritual Dwelling	Spiritual Seeking or Questing
Attachment	Differentiation
Socioemotional Well-Being	Social-Cognitive Maturity
Liturgy	Justice
Priestly	Prophetic
Intrinsic Religiosity	Quest Religiosity
Practical Wisdom	Reflective Wisdom
Hermeneutical Confidence	Hermeneutical Humility
Tenderness	Passion
Love	Integrity

difficulty of facing the darkness via the purgative way. Most of the eleven interviewees

struggled through some conflict or dilemma, in quest of awakening and the illuminative

way, "where one experiences a new sense of peace in the presence of God."[28]

Finding Three

The outcome for subproblem three revealed strong secondary corroboration for

the transformative nature of Life Mapping from the findings of narrative psychology.

Four observations stood out for this researcher, who agreed with Butler's conclusion that

reminiscence and Life Review are universal human needs that should be added to

Havighurst's list of developmental tasks to be mastered by older adults.[29] Life Mapping

at this stage of life can be associated with "gerotranscendence" and "intergenerational

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[26]Shults and Sandage, *Transforming Spirituality,* 264.

[27]Shults and Sandage, *Transforming Spirituality,* 264.

[28]Shults and Sandage, *Transforming Spirituality,* 264.

[29]"Robert Havighurst," *Adult Development*.

bestowal," new terms that connote real transformation.[30] A Life Map model should thus adequately address end-of-life issues and matters of legacy. Empirical research, however, has extended the scope of Butler's finding to the emergence of a life-story in late childhood and early adolescence. McAdams's life-story model of identity, "complete with setting, scenes, character, plot, and theme," is one verification of this theory.[31] Theodore Sarbin even proposed narrative as a root metaphor for a study of psychology.[32] These trends constitute a real mandate for a Life Mapping practice for the church.

Spiritual Life Review has already applied these research findings and demonstrated their wide ministry potential. Even secular use of narrative counseling groups such as GAB has shown therapeutic possibilities for healing and reformation. A mentor for practitioners of Spiritual Life Review discovered in the research was William Clements, a professor at Claremont School of Theology. He taught a course titled "Spiritual Autobiography in Pastoral Care and Counseling" to a generation of pastors who incorporated this practice in their ministries with transformational results. One of his students stated the following: "The spiritual wisdom that emerges from such life stories, when shared within congregations, can enhance intergenerational relationships and lead to spiritual growth for members of diverse ages."[33]

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[30]"Gero-transcendence" is a term coined by Lars Tornstam and "intergenerational bestowal" by Zalmon Schachter-Shalomi, *From Age-ing to Sage-ing*.

[31]Dan P. McAdams, "The Psychology of Life Stories," *Review of General Psychology* 5, no. 2 (2001): 101.

[32]Theodore R. Sarbin, "The Narrative as Root Metaphor for Psychology," in *Narrative Psychology: The Storied Nature of Human Conduct*, ed. Theodore R. Sarbin (New York, NY: Praeger Publications, 1986), 3-21.

[33]Moschella, "Spiritual Autobiography and Older Adults," 96.

A third finding from research on the emerging life-story was that of the "redemption script" for persons who found transformative value in the tragedies of life. These had real resonance in the Joseph story, the ministry of Paul, and the biblical master story as a whole. Northrup Frye with other literary critics categorized the Bible as comedy, offering this insight: "The Bible is not very friendly to tragic themes."[34] Ryken identified "U-shaped" stories like Joseph, Job, and Ruth as comedies with tragic mid-points. "The Bible focuses its attention on the redemptive potential of human tragedy. While never minimizing the facts of human evil and suffering, the Bible is, however, preoccupied with more than the tragic in human suffering."[35] This researcher noted this "U-shaped plot" in chapter two and three case examples, for his own Life Map phenomenology, and for his field survey and interview findings. In fact, one major deduction for this project may be that the more universal the narrative, the more it will tend to incorporate and give meaning to lesser stories, or what Lyotard labeled "smaller narratives."[36] Biblical metanarrative has this magnetic quality and Coleman's research on truth and coherence in a "successful" Life Review reinforces this idea.[37] So do results for family experiments that expand life stories genealogically.[38] McAdams hinted at this when he stated, "Some stories are larger and more integrative than others and come

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[34]Northrop Frye, *The Great Code: The Bible and Literature* (New York, NY: Harvest Books, 1982), 181.

[35]Ryken, *How to Read the Bible as Literature*, 85.

[36]Jean-Francois Lyotard, *The Postmodern Condition: A Report on Knowledge*, transl. Geoff Bennington and Brian Massumi (Minneapolis, MN: The University of Minnesota Press, 1979), 8-9.

[37]Coleman, "Creating a Life Story," 137.

[38]Bohanek et al., "Family Narrative Interaction and Adolescent Sense of Self," 39-54.

closer, therefore, to functioning as identity formats for a given person."[39]

A fourth finding from narrative psychology concerned the setting for the emerging life-story. Autobiographical reasoning, purposeful reminiscence, and evaluative Life Review thus develop naturally in the context of the family, the home, and the warp and woof of daily life. Silvan Tomkins originated "script theory," proposing that "from the early years of life onward … the person approaches life as a dramatist, unconsciously constructing self-defining scenes and arranging them into storied patterns guided by the rules of scripts."[40] This researcher is reminded of Moses who seemed to intuit script theory in his seminal counsel to Hebrew parents. He urged them to narrate the *Shema* or great commandment "as you sit in your house, as you walk along the road, and you lie down, and as you get up" (Deut. 6:4-9). In verse seven Moses used a rare verb for "teach," *shanan*, which anticipates the internalizing force of a metanarrative script: "Parents are commanded by the Lord to be intense, diligent, earnest, and consistent in teaching their children God's Word, so that it is applied to their children's hearts and inculcated into their lives."[41] Here metanarrative is scripted into young lives in the context of teachable moments, and the transfer of truth and inner scripting accumulates in autobiographical memory. "Anamnesis" or purposefully remembering what is stored in the memory bank, is a staple of Judeo-Christian teaching. Alberts noted the following regarding this act of memory which is the opposite of amnesia:

> Jesus intentionally creat[ed] a ritual event, the sacrament of Holy Communion, to
> perpetually remind all Christian disciples of the very center of the faith [Luke

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[39]McAdams, "The Psychology of Life Stories," 117.

[40]Silvan Tomkins, "Script Theory," in *Nebraska Symposium on Motivation*, vol. 26, eds H. E. Howe, Jr. and R. A. Dienstbier (Lincoln, NE: University of Nebraska Press, 1979), 201-236.

[41]Roy B Zuck, "Hebrew Words for 'Teach,'" *Bibliotheca Sacra* 121 (1964): 228-235.

22:14-20]. As the liturgy of the Church developed, acts of anamnesis were built into worship and calendars of feast days were set to remind the people of God of the stories of the heroes and exemplars of the faith. All of this helped form and sustain the identity of the Church in the minds of the believers.[42]

Finding Five

The outcome for subproblem five further reinforced the primary and secondary findings. The history of autobiography, while complex and debated, demonstrated substantial agreement on forms of spiritual transformation found in the student survey and interview results. Augustine's "Life Map" grounded him firmly in the Christian metanarrative, the source and pattern for most spiritual autobiography that followed. This for him addressed the problem of the divided self and by Spengemann's thesis, enabled him to engage in historical self-reflection that has given his readers an accurate if complex picture of pre- and post-conversion Augustine.[43] That turning-point represented the resolution of a lifelong metanarrative crisis, as pointed out, and provided the interpretive key to "the entire pattern of [his] life."[44] Examples used for historical self-reflection—Julian, Kempe, Bunyan, Hamann, and Woolman—all evidence this blending of personal truth and public mission that are present in the field interviews, as people allow the Christian metanarrative to penetrate and change their lives.

This biblical pattern of witness and testimony has persisted to the present in the more recent *testimonio* narratives, accounts detailing "collective trauma, crisis, loss, struggle, and survival—a personal story raised to the level of history."[45] The crises often

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[42]Alberts, David M. "Seeking My Face: Spiritual Autobiography and Truth" (Doctor in Ministry diss., Wesley Theological Seminary, 2004), 32-33.

[43]Spengemann, *The Forms of Autobiography*, 32.

[44]Spengemann, *The Forms of Autobiography,* 173.

[45]Bella Brodzki, *Encyclopedia of Life Writing: Autobiographical and Biographical Forms*, vol. 2,

involve eye-witness struggle, such as that in Kosovo, Latin America, or South Africa.

Georg Gugelberger defined *testimonio* as "an authentic narrative, told by a witness who is

moved to narrate by the urgency of a situation."[46] Accounts of these struggles overflow

the boundaries of the individual to engage collective groups, inviting solidarity and

action.[47] The witness and testimony theme is prominent in Scripture on multiple levels. It

begins with Torah teaching that requires multiple witnesses to a capital crime for a

testimony to hold weight in court (Deut. 17:6, 19:15).[48] The theme is strongly focused in

John's gospel, where Jesus's "self-testimony" is accepted because His Father acted as a

second corroborating witness to His words (Jn. 8:12).[49] John further cited many prophetic

testimonia to support his argument for Jesus's messiahship, such as that of Zechariah

12:10 in 19:37.[50] Testimonial autobiographies, in line with Scripture, are eyewitness

statements by courageous persons aimed specifically at action to right wrongs.

Augustine was able to maintain real coherence with Spengemann's other two

forms, philosophical self-exploration and poetic self-expression. Those who rejected his

metanarrative met a different fate. This researcher's field interviews bore witness to items

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ed. Margaretta Jolly, s. v. "Testimony" (London, England: Fitzroy Dearborn Publishers, 2001), 870.

[46]Georg M. Gugelberger, *The Real Thing: Testimonial Discourse and Latin America* (Durham, NC: Duke University Press, 1996).

[47]Doris Sommer, "'Not Just a Personal Story': Women's Testimonies and the Plural Self," in *Life/Lines: Theorizing Women's Autobiography*, ed. Bella Brodzki and Celeste Schenck (Ithaca, NY: Cornell University Press, 1988), 107-30.

[48]Ruth Sheridan, "They Shall Look Upon the One They Have Pierced: Intertextuality and Intra-textuality," in *Searching the Scriptures: Studies in Context and Intertextuality*, eds. Craig A. Evans and Jeremiah J. Johnson (London, England: Bloomsbury T. and T. Clark, 2015), 205.

[49]Sheridan, *"They Shall Look Upon the One They Have Pierced,"* 205.

[50]Sheridan, *"They Shall Look Upon the One They Have Pierced,"* 207. Also see Maarten J. J. Menken, "The Textual Form and the Meaning of the Quotation from Zechariah 12:10 in John 19:37," *The Catholic Biblical Quarterly* 55, no. 3 (1993): 511.

such as wholeness and integration, reflection and proflection (codes 6, 7, 9, 13, 17, 19, and 28). Self-writing that broke with Christian metanarrative lost outcomes associated with many of these coded items. The confusion and fragmentation of self and identity documented by Grenz characterizes these autobiographies. Rousseau disguised or did not discern a "divided self" in his *Confessions* while Beckett honestly acknowledged it, experimenting with his own literary self-invention. It is true that there is sincere debate between classical scholars (the majority) and postmodern scholars (the minority) on the history of autobiography. Once the biblical metastory is assumed to be determinative, as the autobiographical scholars do, then Mulholland's conclusion about the God-referenced person becomes inevitable.[51] Lackington's story illustrates the U-shaped pattern of "conversion-unconversion-reconversion," with his final identity a change back into a fully God-referenced person. The alternative or radically self-referenced person is described in offshoots of modern philosophy such as solipsism, nihilism, and absurdism.

There was a significant re-enactment theme this researcher found in the history of autobiography. Biblical stories were the major candidate for this "mirror" or "model" function, as illustrated with Bunyan and Hamann.[52] This pattern repeated itself in the interview coding. Further, there were individuals like Woolman and Washington who identified with and showed real empathy for those who were suffering, embracing a search for justice or transformative mission. Interestingly, these fit Spengemann's historical type, the self-reflection begun by Augustine and continued down to the present. Clearly a model for Life Mapping should incorporate an overview of the Judeo-Christian

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[51]Mulholland, "Spirituality and Transformation," 137.

[52]Shapiro, "The Dark Continent of Literature," 421-22.

metanarrative, inviting individuals to practice *lectio divina*, or literally "spiritual reading." Glen Scorgie explains this practice which can facilitate real entry into a "textually projected world" such as Paul's:[53]

> Spiritual reading … is designed to encourage longer and more accurate retention of truth. And through it we enter into the text and the text then enters into us. It is an important key to the elusive *desideratum* of personal wholeness and integration. We may be very learned and still remain unchanged until the truth actually begins to alter the default settings of our mind and character. The first great value of meditation is that it is an aid to internalization of the truth. As Peter Toon describes its function, spiritual reading is "a particular way of receiving the revealed and dynamic Word of God into the heart from the mind so as to direct the will in the ways of God's guidance." It is profoundly formational.[54]

Concluding Observations from the Subproblem Research Findings

This chapter five report of findings helped this researcher to refine several ideas in his thesis. The first had to do with the word catalyst, which after investigation led him to focus on an organic use of this metaphor. Shults and Sandage stuck to a physical or "smelting" metaphor for spirituality. In a non-reactive container the dross in a person's character is separated out by the heat and pressure of affliction, refining character as pure "gold." That fit Old Testament usage and the three classic ways of purgation, union, and illumination. However, an enzyme catalyst better fit the reality described by Paul for transformation in the Body of Christ and for Life Map metamorphosis. That kind of catalyst works by regulating life processes via an "induced-fit model of interaction," whereby similar shapes link and spur reaction.[55] This researcher has mentored seminary

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[53]Vanhoozer, *First Theology: God, Scripture and Hermeneutics*, 179.

[54]Glen A. Scorgie, "Hermeneutics and the Meditative Use of Scripture: The Case for a Baptized Imagination," *JETS* 44, no. 2 (2001), 277. Peter Toon, *From Mind to Heart: Christian Meditation Today* (Grand Rapids, MI: Baker Books, 1987).

[55]Mäntsälä and Niemi, "Enzymes: The Biological Catalysts of Life."

students using the Life Map as an organic catalyst to induce multi-forms of spiritual quickening and awakening. His model for Life Mapping will build on this organic idea.

The active agency and unifying "entelechy" for his seven years of Life Map instruction were (and are) the distinctive Christian view of God as triune, Father, Son, and Spirit.[56] Aristotle refined Plato's concept of "entelechy" when he postulated "the complete actualization of an existing thing by the fiat of God, as contrasted with the mere potential idea of it in the foreknowledge and fore-ordination of God before the work of creation."[57] The exchange expressed by Paul in his letter to the Galatians (2:20) relates to this spiritual entelechy: "I have been crucified with Christ, and it is no longer I who live, but Christ lives in me. So the life I now live in the body, I live because of the faithfulness of the Son of God, who loved me and gave himself for me." Keswick or exchange theology belongs to the charismatic stream of the church, and can easily be misunderstood.[58] Oswald Chambers argued that such a theology promoted "a more God-centered, more realistic, more hopeful, more liberating, and more delightful Christian spirituality."[59] The collection of *syn*-compound nouns, verbs, and adjectives used by Paul speak to a divine-human partnering on the Church's mission. This does assume an intangible but real spiritual exchange. The multi-forms of transformation found in the Life Map field results speak to a project *syn*thesis with a real spiritual exchange.

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[56]David Coffey, "The Spirit of Christ as Entelechy," *Philosophy and Theology* 12, no. 2 (2001): 381.

[57]Samuel Ward Boardman, "Plato's 'Idea' and Aristotle's 'Entelechy,'" *The Monist 20*, no. 2 (1910): 297.

[58]Foster, *Streams of Living Water*, 129.

[59]Oswald Chambers, *Biblical Psychology: Christ-Centered Solutions to Daily* Problems (Grand Rapids, MI: Discovery House, 1995). This book was first published in 1912.

A further refining of this project also related to the word "entelechy." One business leader who discovered this word first noted its definition as turning potential into reality, and then promoted its association with innovation and creativity. For her, entelechy was "what we are coded to be. However, what we *could* become is conditional and situational. The code needs to be read and deciphered just like popcorn needs sufficient heat to pop."[60] Life processes such as photosynthesis would never occur without the action of enzyme catalysts. Any pastor or Christian leader knows the gap between potential and reality for individuals and for the church. Student G said this:

> Yes, I think that one of the eureka moments was knowing what is valuable for spiritual life and then doing it are two different things, so the eureka moment was "I can do this, I can spiritually journal to clarify God's heart and link that with Bible reading and prayer," and that eureka moment actually did lead to growth. And then the gap is, I was missing out on something.

Kuss used the word "entelechy" theologically to speak of the potential and promise open to all persons "in Christ."[61] The cosmic conflict of good versus evil, with the robbing of biblical *shalom* by human sin and selfishness, offered the theological background.[62] Chapter three filled in the emotional and psychological details. Redemptive transformation is as necessary to restore spiritual reality as biological catalysts are for life systems to function. Shults and Sandage expressed it this way: "Life stories 'thicken' our description of a person's spiritual formation journey.[63] This researcher fully agrees and proposes a Life Map model as an effective organic catalyst.

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[60]Deb Calvert, "My Quest to Understand Entelechy," *CONNECT2LEAD Blog*, April 28, 2012, accessed November 3, 2016, https://www.peoplefirstps.com/my-quest-to-understand-entelechy.

[61]Kuss, *Der Römerbrief*, 373.

[62]Plantinga, *Not the Way It's Supposed to Be,* 9-10.

[63]Shults and Sandage, *Transforming Spirituality*, 171.

CHAPTER SIX: EVALUATION, DISCUSSION, AND RECOMMENDATIONS

Introduction

This chapter will provide three things: Evaluation critical to a Life Map model,

discussion of background factors important for such a model, and the actual

recommendations that go into model creation. This researcher adapted Figure 6.1 from a

science website to show how enzyme catalysts work. Enzymes control every life process
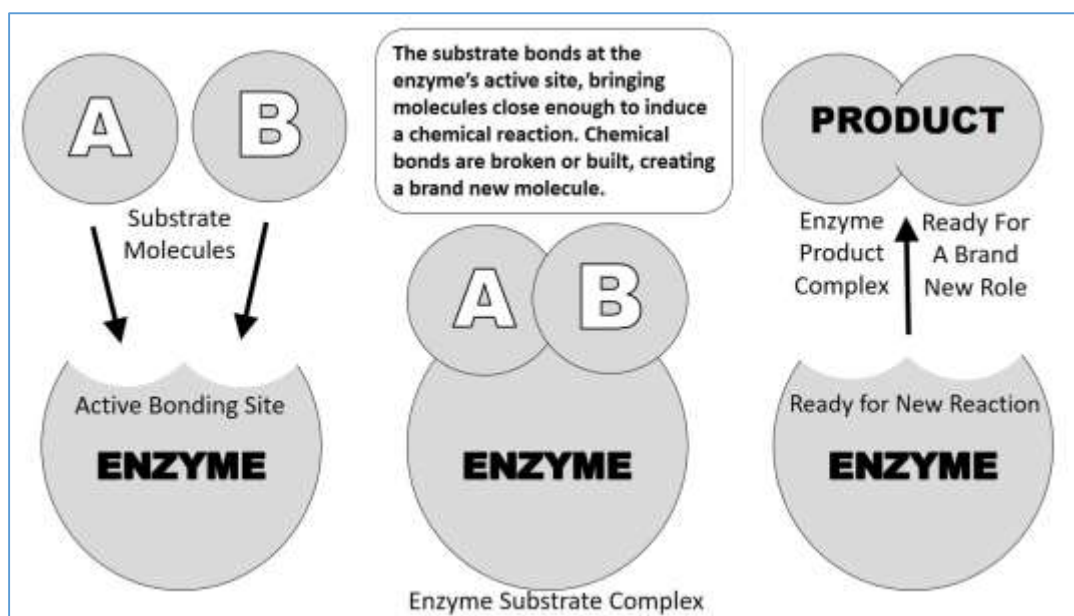
Figure 6.1 A Graphic Explanation of How an Enzyme Catalyst Works[1]

from thinking to metabolism to breathing. Without them chemical reactions in the human

body "take place too slowly to keep a person alive."[2] The bonding at the middle stage

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[1]Andrew Rader, "Enzymes Make the World Go 'Round," *Rader's CHEM4KIDS.com*, accessed December 21, 2016, http://www.chem4kids.com/files/bio_enzymes.html. These diagrams were adapted from a CHEM4KIDS website illustration.

[2]"Why are Enzymes Important?" London Science Museum, accessed December 22, 2016,

gets molecules close enough to each other to induce a reaction to create the essential "product" molecule necessary to life.

Figure 6.2 was adapted to move the metaphor from biology to spiritual formation. A Life Map coach draws together a small group of adults in a covenant to construct and share Life Maps. In this case, an informed decision with sincere desire is a prerequisite for group members. The spiritual disciplines of worship, prayer, biblical engagement, and journal writing contribute to that Life Map creation, with God's activity an essential
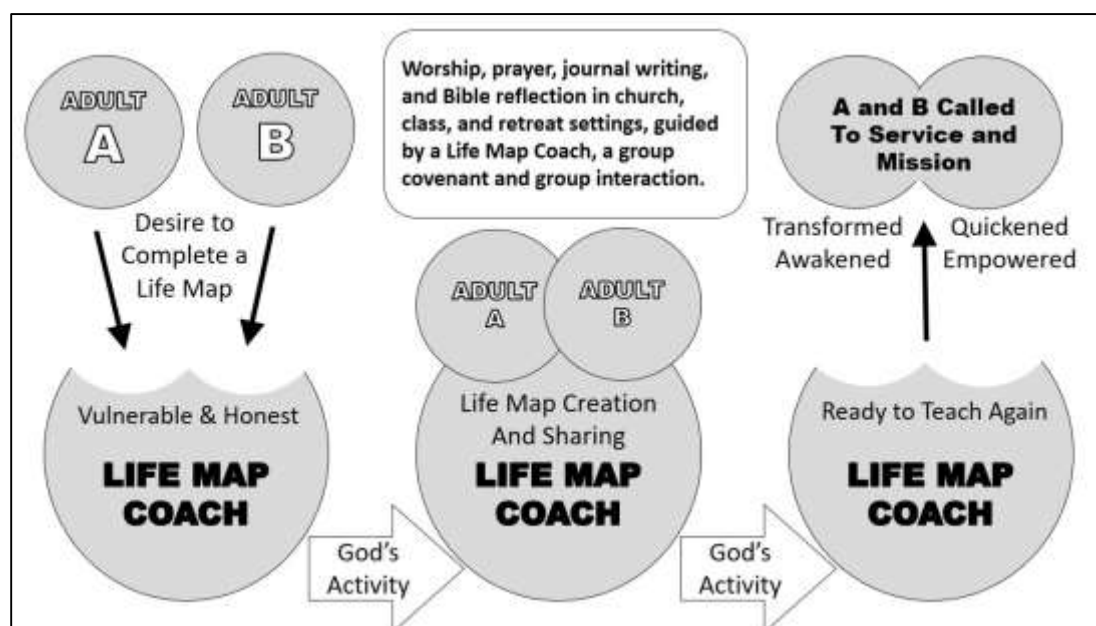
Figure 6.2 A Graphic Depiction of Life Mapping as an Organic Catalyst

element. The catalytic effect of this learning experience as seen in the field research induces a variety of outcomes, such as spiritual awakening, quickening, and transformation. A typical result for participants has been a renewed sense of call from God to service and mission. The barriers observed in the field findings correspond to a

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http://www.sciencemuseum.org.uk/whoami/findoutmore/yourbody/whatdoyourcellsdo/whatisacellmadeof/whyareenzymesimportant.

list of enzyme inhibitors which may prevent a reaction. The Shults-Sandage observation about a life-story as a means of spiritual "thickening" actually picks up on an enzyme example such as pectin, which acts as a thickening or setting agent for jams and jellies. Another essential "ingredient" for Life Mapping is personal and church worship, where the biblical metanarrative is transferred, communicated, or "caught." These persons, activities, and functions are then the essentials in the Life Map model.

Evaluation

Deductions from the Field Research

Evaluation of Life Map efforts that have preceded this proposal serve as a good starting point for discussion and recommendations. That discussion will include deductions from the field research, a review of current Life Map methods (Appendix C), and reflection on this researcher's nine years of Life Map instruction at BSOE. Student F reflected to her pastor her first impression of the idea of a Life Map as "a kind of hippy or seminary thing." Few of those interviewed had heard of a Life Map before seminary, and fewer had recognized what a spiritual autobiography was. Student E, who teaches spiritual formation classes in New York City, said "none of my students have ever heard of it." A similar result held for the field survey, with few recognizing the practice before seminary, and fewer thinking of it as an ongoing formation practice afterwards. Interestingly, just receiving the survey or being interviewed prompted 16 percent of the graduates to say they planned to update their Life Maps by adding a new chapter.

Although autobiography is the most popular literary genre in the United States and Life Review catching on beyond therapeutic circles, Life Mapping is a virtual

unknown.[3] This is surprising given its long history as a formation practice. Student E suggested using a different metaphor, that of a journey rather than that of a topographical map, so people could see the whole learning activity as "relevant to everything you do, even how you lead … [and] why you interact in your workplace the way you do." For this researcher, nine years of Life Map mentoring reinforced by the chapter three findings convinced him that his decision to reintroduce it to the church is a sound one. Repeat comments in the survey and interviews echoed what Grad #49 said: "Life Mapping helped to cement my sense of calling."

Interview question #4 raised the issue about intangibles in planning for a Life Map model, with Figure 6.2 identifying "God's Activity" as a key factor. For this question that meant guiding class members in the challenging act of remembering. This came into play for the chapter five reminiscence and Life Review codes, but also for all codes related to conflict, pain, and trauma. Coleman held that assimilation of such memories and experiences was a key success factor in Life Review, as these are processed and integrated into a unified life plot. Student J offered these insights:

> I think that through the process God helped me by revealing His Presence throughout different areas, and that came because in doing the assignments I had to spend time in reflection, spend time in journaling, spend time in prayer. It was because I spent time with Him, I was able to listen and hear the direction He was giving me.

Student F processed earlier sexual abuse by imagining Jesus with her at that dark time. "When I did it, there was that healing, that I could be there again, but this time I was there being comforted." That would not be the case for all experiencing this tragic and all-too-common crime. Student C urged one-on-one attention or counselor help in special

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[3]Conway, *When Memory Speaks,* 3.

cases such as sexual abuse or a violent background. Student G referred to trust-building, the need for confidentiality, a group contract, and adherence to the HIPAA rules for sensitive information once it is written.[4] Most of those who were interviewed foresaw eight to ten adults in a spiritual autobiography group. A large group was definitely not encouraged for this kind of learning experience. Student I addressed motivation by cautioning that "some people don't want to go further, they don't want to go deeper, they want to maintain." And two students mentioned factors in their family-of-origin needing special focus. All these comments provide valuable input for planning a model.

Interview questions #5 and #6 focused on items relevant to educational process for a Life Mapping group (Appendix E). Student G found the class materials and especially those by Peace to be "extremely valuable." Group member expectations were brought up by Student J: "You really learn where God was in your life when you slow down and you take that quiet time with Him. So that is the accountability of the instructor, the instruction." The challenge here is how to build accountability in a volunteer situation without seminary assignments and grades. Student A mentioned the necessity of a deadline, although "you have to be realistic."

Relationships were key for the seminary class and that will carry over into any Life Map context. Student D highlighted the honesty and vulnerability of his instructor as his Life Map was created and shared. Nine of the eleven interviewed pointed to the role of their mentors as vital to their growth process. For example, Student A's mentors provided encouragement, feedback, and wisdom as she journaled her more challenging

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[4]"HIPAA Privacy Rule," *National Institutes of Health, U. S. Department of Health and Human Services*, accessed December 27, 2016, https://privacyruleandresearch.nih.gov. HIPAA stands for "Health Insurance Portability and Accountability Act."

life events: "They also prompted me with some questions to help me dig deeper at times and they did more on an intimate level not in a classroom but on a one-to-one basis." Nine of the students mentioned the supportive role of their spouses. Several students suggested use of a retreat setting for Life Map sharing. Student J argued strongly for including high schoolers in a Life Map activity:

> It would be a much shorter Life Map than someone who is in their fifties or sixties, but to have and to know where God has been and to know your spiritual heritage, and where you got your knowledge of Christ and all those things, especially for kids who might very easily turn away as we all have our dark points, but they could still have that knowledge and base so solidly formed through a Life Map. I think that would be an amazing thing.

Evaluative feedback such as this raises questions and offers practical insight on planning a learning model for spiritual autobiography.

Strengths and Weaknesses from Chapters Two and Three

Strengths of the chapter two Old and New Testament studies for this researcher's thesis focus on the prominence of the biblical metanarrative theme, the unifying plot that runs through all of Scripture.[5] Resolution of metanarrative conflict may be seen in both accounts, a turning from polytheism to monotheistic worship in the Joseph study and from a strict legal mindset to exclusive focus on the grace of God in the case of Paul's conversion. This researcher plans to include this metanarrative outline in his Life Map model, from one of several sources that have highlighted it.[6] A weakness for use of Scripture in this project is highlighted by the evolution of individuality from ancient to modern times, with the mature development of a sense of self-awareness not evident until

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[5]Edwards, "Proclaiming the Narratives of Scripture," May 6-7.

[6]Bartholomew and Goheen, *The Drama of Scripture,* 27.

the Enlightenment period.[7] The biblical outlook as an eastern worldview is more

characterized by corporate solidarity, with some development of individuality in the

prophets (Jer. 31:29ff) and in Paul's use of autobiographical comments (Gal. 1).

However, this biblical emphasis on solidarity does appear in the history of autobiography

and is a necessary correction to "splendid Cartesian isolation."[8]

The chapter three findings also incorporate strengths and weaknesses in reference

to the thesis problem and solution, with the Shults-Sandage model a virtual roadmap to

spiritual transformation and narrative psychology offering Life Review as a universal

developmental task. The weakness comes into play in the history of autobiography with

Enlightenment through modern self-writing countering the scholarly consensus that

proposed Augustine as the paradigm for the genre. Tristine Rainer's advocacy for New

Autobiography offers a feminist critique of an "official and dominant view from the top:"

> It is new because it beholds the individual's life, not through Puritan mandates of
> moral edification, nor nineteenth-century credos of materialistic success, nor
> twentieth-century formulas of reductionist psychology, but through the cohesion
> of literature and myth.[9]

Rainer's critique deserves some attention for all three eras she identifies here, but her

work ignores metanarrative as well as the devolution history on self and identity

documented by Grenz.[10] Influenced by Jungian psychologist James Hillman, author of

The Soul's Code, Rainer's approach invites an adult to find his or her *daemon*, that

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[7]Weintraub, *The Value of the Individual*, XV.

[8]Hindmarsh, *The Evangelical Conversion Narrative*, 142.

[9]Tristine Rainer, *Your Life as Story*: *Discovering the "New Autobiography" and Writing Memoir as Literature* (New York, NY: Tarcher/Perigee Press, 1998), 10.

[10]Grenz, *The Social God and the Relational Self,"* 130.

unique "desire line" that unites the scattered pieces of a life.[11] This unifying theme sounds similar to McKee and Quinn's "temporal gestalt."[12] Neither of these are the comprehensive "glue" that a meta-narrative can be for bringing coherence and truth out in a person's life-story.[13] This researcher is sympathetic to Rainer's pleading for disenfranchised groups to find a voice to "bear witness to their truth."[14] Interestingly, that autobiographical call rings out almost like a biblical theme.

Lessons from Past Life Map Efforts

The examples covered in Appendix C certainly support this researcher's decision to offer a viable Life Map model, but they also detail several practical suggestions on how to accomplish that task. Between Mandelker and Powers's anthology[15] and Dillon's college classes on spiritual autobiography,[16] 108 examples are offered as a rich learning resource for autobiographers, and especially those constructing their own Life Maps. Several resources reviewed illustrate the use of Life Mapping at different points in the adult lifespan, with Tom Sine guiding young adults in autobiographical discovery,[17] and Lewchanin and Zubrod targeting adults in midlife transition.[18] This researcher would like

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[11]Rainer, *Your Life as Story*, 14-15. James Hillman, *The Soul's Code: In Search of Character and Calling* (New York, NY: Random House, 2013).

[12]McKee and Quinn. "Temporal Gestalt: A Concept for Quantum Theory." *Journal of Methodology and Science* 27 (1994): 235–243.

[13]Coleman, "Creating a Life Story," 133.

[14]Rainer, *Your Life as Story*,"12.

[15]Mandelker and Powers, *Pilgrim Souls: An Anthology of Spiritual Autobiographies*.

[16]Dillon, "Psychology and Spiritual Life Writing," 143.

[17]Tom Sine, *Live It Up! How to Create a Life You Can Love* (Scottsdale, PA: Herald Press, 1987).

[18]Shari Lewchanin and Louise A. Zubrod, "Choices in Life: A Clinical Tool for Facilitating Midlife Review," *Journal of Adult Development* 8, no. 3 (2001): 193.

to offer a Life Map model that accommodates all the varied stages of adulthood.

Appendix B offers a sampling of the probing questions that have been incorporated into

Life Review inventories, which this researcher plans to utilize in some manner in his

model.[19] Ira Progoff, a mentor to Richard Peace, has authored valuable resources on

spiritual journaling, one key discipline for the creation of a Life Map.[20] J. E. Birren and

K. Cochran have published a book for guided autobiography groups, which matches the

purpose of this research and could be utilized in the implementation stage.[21] Tristine

Rainer's book *Your Life as Story* offers detailed plans for writing a memoir or

autobiography. In spite of the feminist bias, Rainer offers the aspiring life-writer helpful

chapters dealing with the story structure, finding one's voice, dealing with sexuality and

the dark side, and emotion, law, and ethics.[22] Interestingly, Grad #38 stated that he was

planning to expand his Life Map into a written autobiography. Rainer's book could be a

helpful resource for an autobiography writing project, spiritual or otherwise.

Discussion

The Life Mapping Target Group

This discussion will aim to describe the Life Map target group, list the core

principles to be incorporated in the model, and explore models for doing adult education

as they apply to this project. Figure 6.2 suggests a Life Map coach as guide to a group of

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[19]Dan P. McAdams, "The Life Story Interview," Northwestern University, revised 1995, accessed May 2, 2016, https://www.sesp.northwestern.edu/docs/Interviewrevised95.pdf.

[20]Ira Progoff, *At a Journal Workshop: Writing to Access the Power of the Unconscious and Evoke Creative Ability* (New York: Dialogue House, 1975).

[21]J. E. Birren and K. Cochran, *Telling the Stories of Life through Guided Autobiography Groups* (Baltimore, MD: Johns Hopkins University Press, 2001).

[22]Rainer, *Your Life as Story*.

six to ten adults who are deeply interested in learning about their spiritual journey in the context of biblical faith and church commitment. The coach should be a person who has completed the Life Map process and thus can share it with authenticity and vulnerability. He or she also needs some experience with adult education models for teaching and learning. That coach or mentor is less "a sage on the stage" than "a guide on the side."[23] The Life Map participants may come to the group with more life experience than the teacher, enriching sharing and helping to create a bond of trust. Participation in a Life Mapping group must be dynamic and flexible, given the wide age-range and developmental needs covered from younger to older adulthood. A teen group would need to be a separate endeavor dedicated to the special needs of that group. A Life Map group might comprise new and older believers, young and older adults, and adults with healthier versus more traumatic backgrounds. A pre-class self-evaluation (Appendix I) will be used to identify adults needing special help with significant life-trauma. All participants will be encouraged to select a prayer partner or mentor to have as a sounding-board. This researcher will aim to build a flexible curriculum for groups with multiple needs. Stan Lester describes such a plan using the term "meta-curriculum,"

> which is concerned with this creative, critical activity of mapmaking rather than with the content of any specific map … with fundamental processes such as enquiring, reflecting, evaluating, and creating, enabling the individual to continuously develop abilities which enable content-learning appropriate to purpose and context.[24]

Mapmaking is an apt description for the educational goals in this researcher's plan. The

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[23]Ken Pawlak and William Bergquist, "Four Models of Adult Education," *The Professional School of Psychology*, accessed December 27, 2016, http://psychology.edu/about/four-models-of-adult-education.

[24]Stan Lester, *Encyclopedia of Educational Standards,* eds. J. Kincheloe, S. Sternberg, and D. Weil, s.v. "*Learning for the 21st Century*" (Santa Barbara, California: ABC-Clio, 1996), 8.

learning activities described here utilize inductive and deductive reasoning, although

"abductive" methods defined as intelligent intuition should also be utilized.[25]

Core Principles Incorporated in the Life Mapping Model

This researcher used the interview coding to identify core principles to address in

a Life Mapping group model. He divided his model into two phases, a six-week Life

Mapping Lite for adults wishing to begin this learning journey and for those who opt for

the Life Map Intensive, six more weeks with a final session or retreat for sharing a

completed Life Map. That sharing session would give each participant 30 to 45 minutes

to share his or her Life Map with opportunity for the group to ask questions, offer

feedback, and pray for the presenter. Each of the twelve core principles showed up in the

field research, with many of them prominent in the secondary findings from chapters two

and three. These are also discernable in this researcher's own Life Mapping. Table 6.1

lists these by title, learning focus, and the week in which they would be addressed, in a

tentative order (A through L). Interview coding is also noted for each core principle.

Table 6.1 Core Principles Included in the Life Mapping Model

	Core Principle	**Learning Focus**	**Week**	**Interview Coding**
A	Resolution of metanarrative conflict	Metanarrative	6	8
B	Identifying dark side issues	Self-reflection	6	1,5,15
C	Identifying the hinge events	Reminiscence	6	6,9,18,22,33,34
D	Retelling a conversion story	Epiphany	6	2,14,30
E	Focus on mission and calling	Proflection	6	4,11,37
F	Class bonding and interaction	*Koinonia*	6	3,10,23,25,31,35
G	Doing a life inventory	Life Review	12	7,13,28
H	Processing past trauma	Redemption scripts	12	24,27
I	Selecting a unifying image	Integration	12	17,19
J	Anticipating future chapters	Identity in Christ	12	16,36,38
K	Exploring family-of-origin issues	Systems theory	12	21
L	Sharing a Life Map with the group	Celebration, legacy	12	12,20,26,29,32

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[25]Pawlak and Bergquist, "Four Models of Adult Education." See also Igor Douven, "Abduction," *Stanford Encyclopedia of Philosophy*, accessed March 14, 2017, https://plato.stanford.edu/entries/abduction.

Core principle A, "resolution of metanarrative conflict," will guide group participants through selected readings from one of the outlines cited in this report for the metanarrative story of Scripture. This was a common denominator for every data source in this study. Bartholomew and Goheen offered a six-act dramatic summary of the biblical story.[26] Christopher Wright's account offered nine dramatic segments.[27] This researcher's pastor, Tom Sparling, preached an Advent series titled "LongStoryShort" based on "The Drama of the Bible in Six Acts."[28] This resource is very readable. Weekly readings with journaled reactions and an invitation to select one character or event in Scripture to read using *lectio divina*, will aim to "weave" that person's personal story in with the grand narrative of Scripture. Worship and preaching are the usual means for this narrative blending or "intersectionality."[29] The topic of metanarrative or worldview conflict and resolution will be discussed as part of this core principle.

Core principle B is "identifying dark side issues," also a part of the individual journaling and reflection for the class. While the group coach will need to share this appropriately via a Life Map and class interaction, group members will be asked to be discreet with this information. A brief case study from Sam Rima and Gary McIntosh's book *Overcoming the Dark Side of Leadership*, could serve to focus this theme, with

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[26]Bartholomew and Goheen, *The Drama of Scripture,* 27.

[27]Christopher J. H. Wright, "The Use of the Bible in Social Ethics: Paradigms, Types and Eschatology," *Transformation* 1, no. 1 (1984): 11.

[28]"The Drama of the Bible in Six Acts," *Biblica*, accessed December 27, 2016, http://www.biblica.com/bible/resources/the-books-of-the-bible/downloads.

[29]Ammerman, "Religious Identities and Religious Institutions," 224.

pointed questions for individual reflection.[30] Noting patterns of compulsivity, narcissism, paranoia, codependency, and a passive-aggressive tendency in biblical and contemporary leaders could be highlighted in this discussion. The possibility of "redeeming our dark side," interestingly, picks up on "redemption script" research.[31]

Core principle C, "identifying the hinge events," will invite each group member to engage in reminiscence work, an assignment that will generate an outline for the Life Map. Peace's journaling exercise titled "Recover Your Past" can be used for each group member listing turning-points or "crossroads" events that mark out a timeline from birth to present. These are "transitional events or Hinges—actions, ideas, experiences, or encounters that moved your life in new directions."[32] Reminiscence is done without evaluation, but the recollection of the facts with emotion often leads to a revised perspective, as noted in the research.[33] The prayerful example of the Life Map coach can help as painful memories surface and are included in the journaling and timelines.

Core principle D picks up on what is often perceived as an epiphany, "retelling a conversion story." The life, death, and resurrection of Jesus Christ was the metanarrative resolution which transformed the Apostle Paul and became central in his teaching. Bunyan reenacted this Gospel message in his conversion, as the loom on which he wove his personal story. Already noted is Rambo's seven-stage process theory of conversion incorporating "context, crisis, quest, encounter, interaction, commitment, and

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[30]Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership: The Paradox of Personal Dysfunction* (Grand Rapids, MI: Baker Books, 1997).

[31]McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 141.

[32]Peace, *Spiritual Journaling*, 36.

[33]Wheeler, "The 'Past' and the 'Delayed-choice Double-slit Experiment."

consequences."[34] Those stages recall research findings that conversion is a process, not an event.[35] Not all people recall their exact moment of conversion, but most can retell the watershed shift from contemporary culture's narrative line to a biblical one. Jeremy Berg's ministry stressed this.[36] Some conversion theories even support "'group' conversion or conversion of entire families."[37] The Life Map group will invite each member to reenact their Gospel encounter on a personal timeline and through public sharing. *Lectio divina* will be encouraged for discovering one Bible story to "live in."

Core principle E, "focus on mission and calling," invites group members to engage in proflection, the term coined by one doctoral student for future work done with his spiritual autobiography group.[38] It is also a term for imaginative thinking that extends the sense of purpose and calling revealed through reflection and reminiscence (C). This is a journaling activity that should be brought into class sharing and affirmation. It can also be creatively reflected on a Life Map timeline, as a class member projects God's presence and activity from his or her past forward. This also encorporates Peace's "discipline of noticing," which moves the spiritual "from the edges of our lives to the center. … We have to work at recovering this lost sense of the Divine."[39] It reflects coding in the field interviews for that which makes a life-story an integrated whole (17 and 19).

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[34]Lewis R. Rambo, "Theories of Conversion: Understanding and Interpreting Religious Change," *Social Compass* 46, no. 3 (1999): 267.

[35]Kreider, *The Change of Conversion,"* 104. Jones, "Baptism," 152-61.

[36]Berg, "Essay: The Collision of Stories."

[37]Rambo, "Theories of Conversion," 263.

[38]Alberts, "Seeking My Face: Spiritual Autobiography and Truth," 61.

[39]Peace, *Spiritual Autobiography*, 89.

Core principle F is "class bonding and interaction," the last in the six sessions scheduled for Life Mapping Lite. This encompasses a host of activities which should be included in each of the first five sessions to build up enough group trust to allow for the "transparency and vulnerability" coded in #23 (Appendix F). Coleman's authenticity for a life-story assumed the assimilation of painful memories along with a real measure of truth-telling.[40] Trust between coach and participants and among group members helps create conditions for the metamorphosis noted by a majority of seminarians polled and those interviewed for the field research. This also picks up on Figure 6.2 intangibles as the Holy Spirit facilitates awakening, transformation, and quickening in group members, with missional outcomes. It lines up with the Shults-Sandage interest in the "*intensification* of relationality" as a crucial ingredient in spiritual formation.[41]

Core principle G, "doing a life inventory," begins the second six weeks labeled Life Mapping Intensive by this researcher. This invites group members to use Life Review questions for a more thorough evaluation of life-chapters identified by reminiscence and the list of hinge events (C). This continues the spiritual journaling begun in the first half, and deepens and enriches the final Life Map sharing. Peace offers several journaling exercises that explore crossroads and creativity through the lifespan.[42] Thomas Merton referred to this as "the movement from the illusions of the false self to the discovery and awakening of the true self."[43] Lynn Huber pointed out the difficulty of

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[40]Coleman, "Creating a Life Story," 135.

[41]Shults and Sandage, *Transforming Spirituality*, 29.

[42]Peace, *Spiritual Journaling*, 53 and 63.

[43]Fred Herron, *No Abiding Place: Thomas Merton and the Search for God* (Lanham, MD: University Press of America, 2005), 81.

this aspect of spiritual pilgrimage, because "it requires a strange and paradoxical balance of effort and letting go."[44] Achenbaum and Lewis described "sacred moments" resulting from this deeper reflection, distinguishing defining moments (*kairos*) from the normal passage of time (*chronos*).[45] The Life Map coach will model this by sharing several examples of defining moments from his or her life.

Core principle H, "processing past trauma," will complete a Life Review process, as group members make a good faith effort to face guilt, unresolved conflict, and unforgiveness. This is not therapy but spiritual counseling. Some will need to consult with a mentor, pastor, or professional counselor. Student B found past trauma and the dark side in his Life Map work easier because he had successfully negotiated AA step four, "a searching and fearless moral inventory."[46] Koening, who took part in the annual White House Conference on Aging, defined goals for a spiritual life review as follows:

> (1) meaning, purpose, and hope, (2) transcending circumstances, (3) maintaining identity and self-esteem, (4) integrity and worthiness, (5) continuity, (6) religious participation, (7) expression of anger and doubt, (8) loving and serving others, (9) cultivating thankfulness, (10) forgiving and being forgiven, and (11) preparation for death and dying.[47]

While this list is aimed at older adults, it is also applicable earlier in the adult lifespan. The Life Map coach may share a case study or personal example to illustrate several of these goals. Student J was put off by Peace's "Dialog" journal assignment, until it

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[44]Lynn W. Huber, "Aging as Pilgrimage: Spiritual Potentials in Late Life," in *Aging, Spirituality, and Religion: A Handbook*, eds. Melvin A. Kimble and Susan H. McFadden (Minneapolis, MN: Fortress Press, 2003), 7.

[45]Achenbaum and Lewis, "Narrative Gerontology, Spiritual Time," 107.

[46]"The Twelve Steps in a Generic Form," *12step.org*, accessed on December 29, 2016, http://www.12step.org/the-12-steps.

[47]H. G. Koening et al. "Religion and Psychotherapy with Older Adults," *Journal of Geriatric Psychiatry* 29 (1996): 155-84.

facilitated reconciliation with an estranged sister.[48] This list of goals also highlights the

need for flexibility and individualization in a Life Map group. Since the group may

include a new believer, a midlife adult, and a woman who was sexually abused early in

life, this model will include resources designed to meet individual or special needs.

Core principle I, "selecting a unifying image or metaphor," anticipates the final

celebration step, ideally completed by each member sharing his or her Life Map with the

group in a retreat setting. This picks up on Erikson's resolution of conflict and spiritual

aspiration later in life with "the emergence of human strengths of hope, fidelity, care and

wisdom."[49] It counters the fragmenting effect of postmodernity which works against

narrative coherence.[50] Progoff referred to this as "a connective thread" or the "inner

continuity of our lives."[51] Merton's image was that of climbing a mountain.[52] Dillon

discovered in his research with spiritual autobiography groups that this inner continuity

came to participants through resonant images:

> These images are dynamic and typically very simple—a blooming flower, a
> shooting ray of sunlight, the peeling of an onion, wandering in a desert, floating
> down a river, building a house, climbing a staircase or a mountain—but they are
> powerful and meaningful for both author and reader alike.[53]

This researcher encouraged seminarians to search for this image or metaphor prayerfully,

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[48]Peace, *Spiritual Journaling*, 43.

[49]E. H. Erikson, *The Life Cycle Completed: Extended Version* (New York, NY: Norton, 1997).

[50]David J. Leigh. *Circuitous Journeys: Modern Spiritual Autobiography* (New York, NY: Fordham University Press, 1999).

[51]Ira Progoff, *At a Journal Workshop*, 14.

[52]Thomas Merton, *The Seven Storey Mountain* (New York, NY: Houghton Mifflin Harcourt, 1999).

[53]Dillon, "Psychology and Spiritual Life Writing," 150.

and when it came, to use it to organize their journal reminiscences and Life Map presentation. Peace offers ideas for arranging and presenting a Life Map creatively.[54]

Core principle J anticipates Life Mapping as a continuing spiritual discipline or key aspect of lifelong learning. "Anticipating future chapters" announces that a Life Map is not a one-time learning experience but an ongoing practice to be used, reflected on, and added to. This researcher used his to process a recent life transition. He has noted the interesting reaction of a good percentage of survey and interview subjects who said they will add a chapter to their Life Maps going forward. While a Life Map may be a summative or integrative learning experience for older adults, it can be formative for a young adult or restorative for a person in a midlife crisis. For one graduate it provided the motivation to write his life autobiography. The Life Map group activities may reveal defining moments for participants, past, present, and those anticipated in the future. Interestingly, these have a real basis in research, defined by Miller and C'de Baca as "insightful and mystical" transformation: "Insightful transformations tended to have more continuity with a person's prior developmental and cognitive process, whereas mystical transformations involved a sense of being dramatically acted upon by an outside force."[55] This researcher's phenomenology related several of his defining moments, expressed as eureka insights or moments of epiphany. These should be shared and celebrated with a Life Map group.

Core principle K, "exploring family-of-origin issues," may or may not be of

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[54]Peace, *Spiritual Autobiography*, 82-3.

[55]W. R. Miller and J. C'de Baca, "Quantum Change: Toward a Psychology of Transformation," in *Can Personality Change?* eds. T. F. Heatherington and J. L. Weinberger (Washington, DC: American Psychological Association, 1994), 259.

interest to a group member, but this can be offered as an optional area for exploration. Fivush noted the impact of embedding a life-story in a wider or deeper generational context.[56] This also relates to core principle A, whereby narrative is linked or embedded in a triple way, the personal, ecclesial, and metanarrative.[57] This researcher has deepened his sense of self-awareness using a workbook and spiritual genogram for exploring his family and heritage.[58] This resource uses Family Systems theory to explore issues in a person's family-of-origin such as emotional cutoff, triangling, and differentiation. Shafranske noted the power of a spiritual genogram: "The role and function of religion and spirituality can be explored from an intergenerational and systems perspective."[59] Systems theory and a genogram will be used as a resource for the Life Map model.

Core principle L completes the proposed model, "sharing the Life Map with the group." This speaks to an act of celebration that memorializes this learning experience and potentially becomes a faith marker in each person's life. Student A referred to this as a "faith stone" and Student J as a "rock of remembrance." This session could review an Old Testament account of one or more of these memorials which marked providential teaching or miraculous rescue by the Lord, such as that described in Joshua 4. These were important defining moments in the life and faith of Israel, living on in memory and worship. This researcher has developed guidelines for sharing Life Maps (Appendix J).

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[56]Fivush, "Remembering and Reminiscing," 55.

[57]Fackre, "Narrative Theology from an Evangelical Perspective," 193-4.

[58]Israel Galindo, Elaine Boomer, and Don Reagan, *Family Genogram Workbook: An Exciting Tool for Understanding Your Family and How it Works!* (Kearney, NE: Moms Publishing, 2006).

[59]E. P. Shafranske, "The Psychology of Religion in Clinical Counseling Psychology," in *Handbook of the Psychology of Religion and Spirituality*, eds. R. F. Paloutzian and C. L. Park (New York, NY: Guilford, 2005), 496-514.

It is hoped that group members committing to Life Mapping Lite will set aside the additional time to complete the project. Much of the preparatory reminiscence work will be completed in the first six weeks, with hinge events defining the life-chapters on a timeline from birth to present. This researcher asked his seminary students to assign a title with dates for each chapter, journaling one entry for each of those chapters. Peace's list of things to explore served as a helpful tool for reminiscence, noting key people, events, ideas, responsibilities, and inner and physical state as part of each journal entry.[60] Class members will be encouraged to begin each journaling session in prayer. Clearly, a commitment to join a Life Map group entails a practice of the spiritual disciplines that should be part of a believer's life already. Journaling may be a new practice for some adults, and a barrier for a few. Twelve weeks of practice may cement these essential disciplines and culminate in a Life Map with spiritually transformational outcomes.

The biblical and theological findings pointed to an essential corporate dimension to transformation. This was reinforced by all self-writing in the historical or testimonial pattern, such as that of Washington's *Up from Slavery*.[61] These writings link the singular self, the wider community, and sympathetic readers, the "I" and the "we."[62] Finding an authentic voice and persuading others to act against injustice were found to be central to testimonial autobiography, and any Life Mapping model should follow suit. This links together Foster's six streams with Life Map practice, and particularly the social justice,

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[60]Peace, *Spiritual Journaling*, 17.

[61]*The American Autobiography,"* 109.

[62]Elizabeth Schultz, "To Be Black and Blue: The Blues Genre in Black American Autobiography," *Kansas Quarterly* 7, no.3 (Summer 1975): 81-96.

evangelical, and incarnational traditions or streams.[63]

<p style="text-align:center">Implications of Adult Education Models for Life Mapping</p>

The Professional School of Psychology has mapped out an educational growth

process for a postmodern context, with reference to four adult education models which

suggest shifting roles for teacher and student: Traditional pedagogy, more recent

andragogy, transformational education, and appreciative learning.[64] These will help this

researcher sketch out an educational process for his Life Map model. This group learning

experience will shift substantially from pedagogical to andragogical measures for

evaluation, class organization, and teacher-student interaction. Instead of grades,

participant feedback on spiritual awakening, transformation, and quickening, will indicate

success. A circle of chairs and an informal setting will replace the teacher at the head of

the class. A group dynamic in which sharing and interaction around the subject of

spiritual Life Review and reminiscence will replace instructor and subject expertise. The

title "Life Map Coach" implies expertise only in the sense of experience with Life

Mapping, group facilitation, and adult learning principles. Andragogy further highlights

learning that is lifelong, student-centered, and engaged with interpretation and meaning.[65]

Malcolm Knowles assumed that adults contrast with children in a learning situation by

being self-directed, which in this case is fulfilled by authorship of a Life Map.[66] The

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[63]Richard J. Foster, *Steams of Living Water: Celebrating the Great Traditions of the Christian Faith* (San Francisco, CA: Harper Collins, 1998), vii-viii. It can be argued that the other three are linked in too, the contemplative, holiness, and charismatic traditions.

[64]Pawlak and Bergquist, "Four Models of Adult Education."

[65]Pawlak and Bergquist, "Four Models of Adult Education."

[66]Malcolm Knowles, *Andragogy in Action: Applying Modern Principles of Adult Learning* (San Francisco, CA: Jossey-Bass, 1984), 43.

Coach facilitates or guides group members in fulfilling this aim.

One question surfaces immediately with andragogy and its focus on self-direction.

Since Life Mapping was a virtual unknown before BSOE students started seminary, some

asked a key question: "Why do I need to complete a Life Map, especially when it will

uncover painful memories?" The BSOE learning contract, referred to as a Guided

Learning Experience (GLE), addressed this up front as the student's learning need:

> The key to discovering one's true learning needs lies in learning to ask questions
> of oneself and also in finding others (mentors) who will ask the difficult
> questions one needs to face and explore: Where does the student need to grow,
> change, or acquire new skills? What past problems, patterns, or experiences has
> the student had in this area? Why is the student interested in pursuing this topic
> at this time? How does this topic fit in with the student's understanding of God's
> call on his or her life? What steps should the student take to guard against
> obstacles they have encountered in the past?[67]

For a Life Map GLE, discernment of a real learning need assumes the kind of

"searching and fearless" honesty required in an AA group. A Life Map is likely to

uncover bias, blind spots, and false assumptions. It assumes the Shults-Sandage findings

about the "U-shape" of transformation, requiring time in a crucible or "workshop of

doubt" before making real spiritual gains.[68] And it assumes some willingness to be

spiritually accountable to mentors and others who ask the kind of hard questions raised

in the BSOE *Mentoring Manual*. This researcher's Life Map model will aim to balance

spiritual dwelling and questing, with a signed group covenant representing the

participant's willingness to "live an examined life before God, practice the classic

spiritual disciplines, grow in Christlikeness, and open up to mentors and others."[69]

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[67]Brian Labosier, *Bethel Seminary of the East Mentoring Manual: A Guide to Learning Through Relationships*, 2013-14, 20.

[68]Shults and Sandage, *Transforming Spirituality*, 31. Allport, *The Individual and His Religion*, 83.

[69]Brian Labosier, "A Rubric to Facilitate the Assessment of Students by Mentors in the Oversight

Pawlak and Bergquist have expanded on andragogy and adapted concepts from transformational and appreciative learning for their instructional model. Their transformational model is that of Mezirow, who outlined ten steps or actions on the way to change, as follows:

> Disorientation, emotional reaction, assumptions reassessment, listening to persons in the same change process, creating a plan of action, forming a knowledgeable plan, trying out new roles, gaining confidence, and finally integration of the new perspective into one's life.[70]

Shults and Sandage cite Mezirow as a prime example for transformation that is systemic, impacting meaning, values, and identity.[71] "Research supports aspects of his ten-step process as well as his claims that the process is recursive and that people's perspective transformations are lifelong."[72] Critical reflection and reflective discourse are called for by all members of the group.[73] A Life Map coach will need to facilitate the kind of bonding and growth that is "learner-centered, participatory, and interactive."[74] Figures 6.1 and 6.2 assume a close bond as a prerequisite for any reaction or change.

The postmodern context full of "polarities and paradoxes" calls for inductive and abductive over against pure deductive reasoning. [75] Pawlak and Bergquist also advocate adoption of appreciative learning methods. Bergquist and Mura liken the contemporary

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of Spiritual Formation GLE's," *Bethel Seminary of the East Mentoring Manual,* 2013-14, 29.

[70]Mezirow, "Learning to Think Like an Adult," 22.

[71]Shults and Sandage, *Transforming Spirituality*, 18.

[72]L. Baumgartner et al., "Adult Learning Theory: A Primer," *ERIC Clearinghouse on Adult, Career, and Vocational Education* (Columbus, OH: Ohio State University Press, 2003), 27.

[73]Pawlak and Bergquist, "Four Models of Adult Education."

[74]Pawlak and Bergquist, "Four Models of Adult Education."

[75]Pawlak and Bergquist, "Four Models of Adult Education."

environment to whitewater, characterized by increasing complexity, widespread

unpredictability, and recurrent turbulence.[76] Appreciative learning assumes that the adult

participant arrives with significant maturity and "hidden" wisdom that needs to be given

a voice. "Typically, the most important book for a student to read is the book that she

herself has authored (literally or figuratively)."[77] For a Life Mapping context, that would

be "literally." Pawlak and Bergquist use Johari's Window to explain the transformation
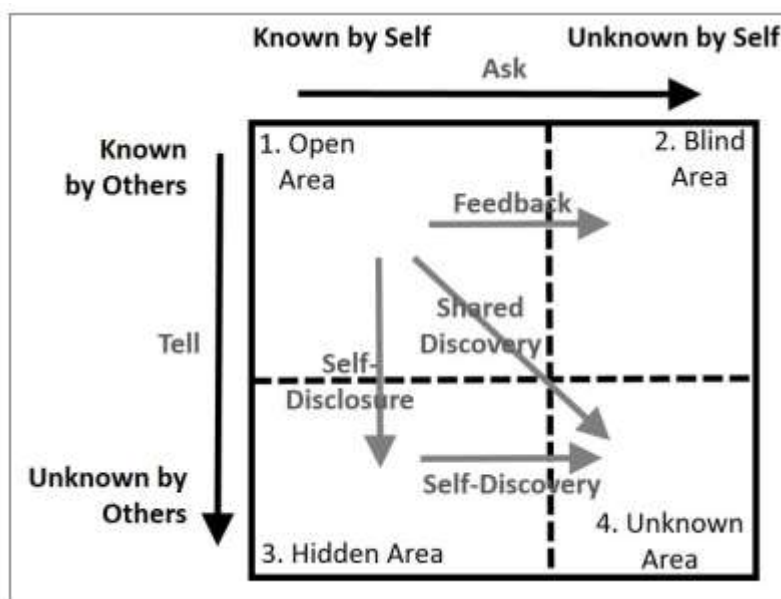
Figure 6.3 Johari's Window, a Self-discovery and Communication Tool

needed to help adults find their voice (Figure 6.3).[78] Members of a Life Map group

are likely to arrive with some self-awareness (window 1), but with some real blind spots

(window 2) and negative traits evident to others but hidden from themselves (window 3).

[76]W. Bergquist and A. Mura. *Ten Themes and Variations for Postmodern Leaders and Their Coaches* (Sacramento, CA: Pacific Soundings Press, 2005).

[77]Pawlak and Bergquist, "Four Models of Adult Education."

[78]James Manktelow, "The Johari Window: Using Self-Discovery and Communication to Build Trust," *Mind Tools*, accessed November 29, 2014, http://www.mindtools.com/CommSkll/JohariWindow.htm.

The aim of the coach is to use the Life Map process, with shared and self-discovery, feedback, and self-disclosure to shrink the unknown (window 4). Group members thus find their distinctive voice, competencies, and wisdom. The coach plays an interesting role in the appreciative model, that of "companion, interviewer, clarifier, articulator, knowledgeable admirer, linker, promoter, and co-learner."[79] Adding in the important spiritual dimension, the Life Map coach needs to engage in "three-way listening:"

> Mentors must learn to become *trilingual* in their listening skills. They will listen (wholly), energetically, carefully, and with concentration *to the mentoree*, their story and their needs. They will listen to what is *not* said, *how* things are said, *where* eyes dart or stare as stories are told. Second, the mentor will listen wholly *to the Holy Spirit*, whose voice may whisper as the mentoree speaks. … And third, wholly listening requires listening *to your own heart and instincts* as a mentor. What is stirred within you, what creates consonance and where is dissonance? What part of you responds to the mentoree's story—reason, imagination, memory?[80]

Recommendations

Preparation for a Life Map Group

Each person who joins a spiritual autobiography or Life Map group will be asked to complete a pre-meeting Self-Evaluation (Appendix I). This will help the Life Map coach to identify members with PTSD from traumatic experiences earlier in life and discuss with those persons special arrangements for a mentor or counselor to assist them with core principles C and H, facing and processing that event as part of their journaling and reminiscence. That survey will also reveal the makeup of the group for individualizing the learning process and meeting special learning needs using Life

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[79]Judith V. Jordan et al., *Women's Growth in Connection: Writings from the Stone Center*, 1st ed. (New York, NY: Guilford Press, 1991).

[80]Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: InterVarsity Press,1999), 96-97.

Review questions (Appendix B). That pre-meeting survey will use Likert questions and supplement the information provided in a post-class evaluation to document outcomes in research terms. It is hoped that these will be reported as part of the growing body of research on spiritual Life Review to encourage wider adoption of this practice.

Writing Objectives for a Life Map Group

Bloom's taxonomy of learning objectives identified four areas of knowledge for any learning situation, including facts, concepts, procedures, and "metacognitive knowledge."[81] Metacognition is defined as self-knowledge and learning how to learn, both outcomes of autobiographical reasoning. The revised taxonomy used six action words that describe a Life Map process, "remember, understand, apply, analyze, evaluate, and create."[82] In this case, "remember" aims for recall and reflection on important memories, "create" to construction of that story in a creative, truthful, and meaningful way. Bethel Seminary of the East simplified these six action words into three, "thinking, being, and doing." Using these, the following aims could be used for a Life Map group:

> By the end of Life Mapping Intensive, each group member will reflect evaluatively on life using a journal (thinking), identify defining moments which give meaning to that journey (thinking), reenact a key turning point on the timeline (being), envision his or her life as part of a larger story (being), write a personal mission statement for the next two chapters of life (doing), and present a Life Map with constructive feedback from the group (doing).

Biblical theology and metanarrative is reflected at this planning stage. The core principles may be used to adapt or individualize these.

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[81]Patricia Armstrong, "Bloom's Taxonomy," *Vanderbilt University Center for Teaching*, accessed December 31, 2016, https://cft.vanderbilt.edu/guides-sub-pages/blooms-taxonomy.

[82]Lorin W. Anderson and David R. Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives* (New York, NY: Longman Publications, 2001).

Selecting and Organizing Learning Activities for a Life Map Group

This project actually provides a wealth of teaching material for a Life Map group,

including a reading of the Joseph story, reaction to the Shults-Sandage formation path, or

selection of one spiritual autobiography to interact with. The "Cone of Experience" in

Figure 6.4 helps guide choices of learning methods for engaging adults who are part of a

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                    *Lecture
                       5%
                    *Reading
                      10%
                 **Audiovisual
                      20%
             **Demonstration 30%

           **Discussion Group 50%

         ***Practice by Doing 75%

    ***Teach Others/Intermediate Use of
              Learning 90%
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* Verbal Processing
** Verbal & Visual Processing
*** Doing
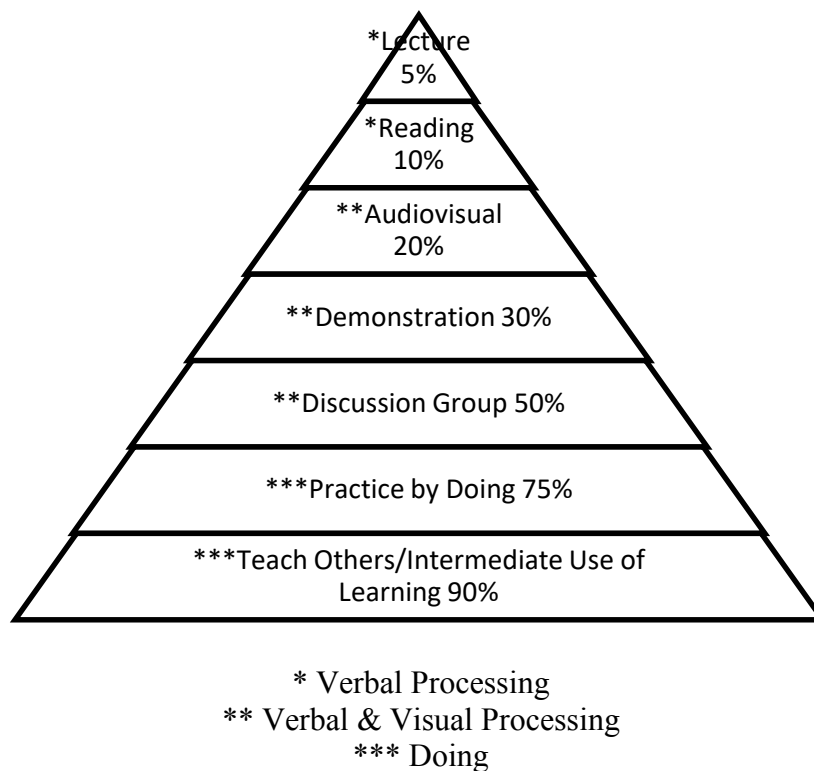
Figure 6.4 Average Retention Rates for Varied Teaching Methods

Life Map group.[83] This version lists retention rates for each learning category.[84] The

highest retention rate has to do with those who are "doing," teaching others and using

what is learned in new ways.[85] Transformation that is systemic and redemptive will

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[83]This illustration was borrowed from Laura Cassidy-Moffatt, "Spiritual Formation as More than Cognitive Belief: An Ethnographic Study of Adult Sunday School in Baptistic Churches in Massachusetts" (Doctor in Ministry diss., Bethel Seminary, 2016), 85.

[84]David Sousa, *How the Brain Learns*, 4th ed. (Thousand Oaks, CA: Corwin Press, 2011), 95.

[85]Sousa, *How the Brain Learns*, 96.

cluster around the higher categories of the cone, although a balanced "diet" makes for an

interesting and enriching learning experience. An appropriate lecture would include an

overview of the Shults-Sandage formation path or a short history of spiritual

autobiography. Readings could explore selections of Augustine's *Confessions* or one of

the many included in the Mandelker and Powers *Anthology*.[86] Audio-visual material is

available from a source such as Professor Higgens's "From Augustine to Chesterton and

Beyond: Great Spiritual Autobiographies."[87] Presentation of the coach's Life Map fits the

important demonstration category. Another idea would be a presentation by each group

member of the biblical character he or she most identified with, using a dramatic outline

such as setting, plot, conflict, climax, and resolution. Discussion could consist of personal

reactions to any of the above activities, or appropriate insights gleaned from the spiritual

journal work. The doing category is of course addressed in the final session, the Life Map

sharing and celebration.

Organizing these activities into an engaging session and into the two parts of the

total learning experience, Lite and Intensive, is as much an art as a science, with three

educational criteria considered: Continuity, sequence, and integration.[88] Table 6.1 covers

the core principles for the model. It offers an outline for the total learning experience and

a focus for each session, with the typical three-hour timeframe used in adult education

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[86]*Pilgrim Souls: An Anthology of Spiritual Autobiographies*. Another source for spiritual autobiography: Skylar Burris, "The Best Spiritual Autobiographies," *Goodreads*, accessed December 31, 2016, http://www.goodreads.com/list/show/4110.The_Best_Spiritual_Autobiographies. The 88 selections here include offerings from the world's major religions.

[87]Michael W. Higgens, "From Augustine to Chesterton and Beyond: Great Spiritual Autobiographies," *NowYouKnow Media*, accessed December 31, 2016, https://www.nowyouknowmedia.com/great-spiritual-autobiographies.html.

[88]Ralph W. Tyler, *Basic Principles of Curriculum and Instruction* (Chicago, IL: The University of Chicago Press, 1949), 84.

programs one option. It will be noted that the first eleven core principles are parts or

aspects of the final outcome, Life Map construction and sharing. The model and teaching

thus grows from many parts to one whole for the individual member and for the group as

a whole. That is not unlike the outcome the Apostle Paul was anticipating for the

churches he planted. Paul described church members (*sys-somos*) being "fitted

together" (*syn-armologeo*) as joint-heirs with Jesus (*syg-kleronomos*) in one Body under

the headship of Christ. This researcher has likened the Life Map endeavor to the joining

of personal, ecclesial, and biblical metanarrative, and so this dynamic movement from

Table 6.2 Life Map Group Plan for Session A: Focus on Metanarrative

Times	Focus	Description	Resource
6 pm	Introductions and ice breaker	The coach gives an introduction using one chapter in his or her Life Map, and invites group members to begin to bond using selected ice breakers.	Life Map and ice breaker questions
6:30	Orientation	The coach will review the group syllabus, covenant, pre-assignment, and answer questions.	Syllabus
6:45	Introduction to metanarrative	The coach offers background information on the origin and definition of "metanarrative", illustrating it from one of the spiritual autobiographies, such as *Confessions*. Aim to describe the Master story, using literary elements such as setting, main characters, plot, conflict, climax, and resolution.	Lecture notes and summary of metanarrative on white board
7:15	Response and discussion	The coach leads the group in a response to the concept of Scripture as metanarrative. Discussion questions: "Do you agree that God is the main character in Scripture? How have you entered into the biblical drama?"	Questions
7:30	Break	Share refreshments together	Refreshments
7:45	Metanarrative Outline	The coach gives an overview of the biblical metanarrative in six acts, assigning of parts to group members for a dramatic reading of act 1. The method called *lectio divina* should be explained and encouraged	Readings from metanarrative outline
8:15	Response and discussion	The coach leads a discussion on Act 1. Members are encouraged to find a character in Scripture they can identify with, a point of contact with metanarrative	Questions
	Sharing and prayer	The coach invites members to share first reactions to their journaling assignment, responding to what they found easiest and hardest. "Share one insight you gained from the journaling work thus far"	Questions
8:50	Preparation for session B	The coach will prepare the group for session 2, helping each member with his or her approach to journaling.	Syllabus

part to whole mimics the way this transformation actually happens. A Life Map coach

should capitalize on this insight, modeling diversity within unity and bringing individual

and group learning to a climax at the sharing and celebration retreat. The groups will be made up of people who attend one church or who come from differing churches. The Life Map group is an extension of the church, though unchurched people may certainly join in as part of their spiritual pilgrimage and search for enlightenment.

The outline shown in Table 6.2 offers a sample session plan for the first group meeting which is focused on "Resolution of Metanarrative Conflict." This introduces the theme that emerged as determinative in the chapter two and three research. The plan blends leader input with sharing, discussion, and class bonding. The field interviews revealed how important the trust bond was for being honest and vulnerable about a life-story, and this should receive focus in each session. The full syllabus would develop the schedule for the twelve weeks, with the six and twelve week options. The session one orientation would explain that completion of a Life Map requires the full twelve weeks. The six week option would prepare group members for that via spiritual journaling. The syllabus would also list the readings to be used for the group. A follow-up to this research could provide a guide or text for the Life Map model that incorporates readings, discussion, and journaling instruction for the twelve core principles.

Addressing Special Learning Needs in a Life Map Group

A Life Map group is likely to be composed of adults with widely divergent needs in terms of spiritual maturity, background, life experience, and developmental stage. A comprehensive model for spiritual autobiography should make an effort to individualize that important task for all situations. Research claims Life Review as a universal developmental need.[89] A guide or text for this model would include chapters to meet

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[89]McKee, "Plato's Theory of Late Life Reminiscence," 267.

special needs, including completing the task individually or writing a full length spiritual autobiography. Members with background trauma can be identified using the pre-group survey, with recommended counseling sessions that address PTSD. Developmental needs for adults just starting out, in midlife transition, or facing end-of-life issues, can be addressed in the group using the Life Review questions that are sampled in Appendix B. Narrative psychology has extended its research and therapy to the whole human lifespan, and that material has been adapted for spiritual Life Review at varying age levels. While homogeneous groups have use and merit in church ministry, heterogeneous groups better reflect the makeup of the Body of Christ. Marysue Strautin invites extended family and friends to Life Review sharing for her Alzheimer's and hospice clients. Intergenerational ministry aims for the kind of "intergenerational bestowal" and legacy reported in chapter three research findings.[90] A Life Group coach needs some skill in handling the dynamics of a heterogeneous group. Bethel Seminary of the East has demonstrated transformative results for adults with widely divergent needs sharing their Life Maps in a spiritual formation class. This researcher is proposing a replication of that on a wider scale.

Evaluation and Follow-up for a Life Map Group

The andragogical model already referred to is visually depicted as a systems feedback loop in Figure 6.5. The facilitator or coach, contrary to pedagogical practice, guides the learning process by setting the learning climate, assessing needs, writing objectives, and then using shared feedback to refine and repeat the whole process. Evaluation is thus essential to continuous improvement and lifelong learning. Curriculum experts point out the need for multiple appraisals during and after an educational

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[90]Schachter-Shalomi, *From Age-ing to Sage-ing.*

experience, and then as a more distant follow-up study to assess the "permanence or

impermanence of the learnings."[91]

Appendix K offers a post-group evaluation for this model. The cone in Figure 6.4

projects 90 percent retention for adults who take what is learned and teach others.

Transformation associated with Life Mapping, systemic and redemptive, accompanies
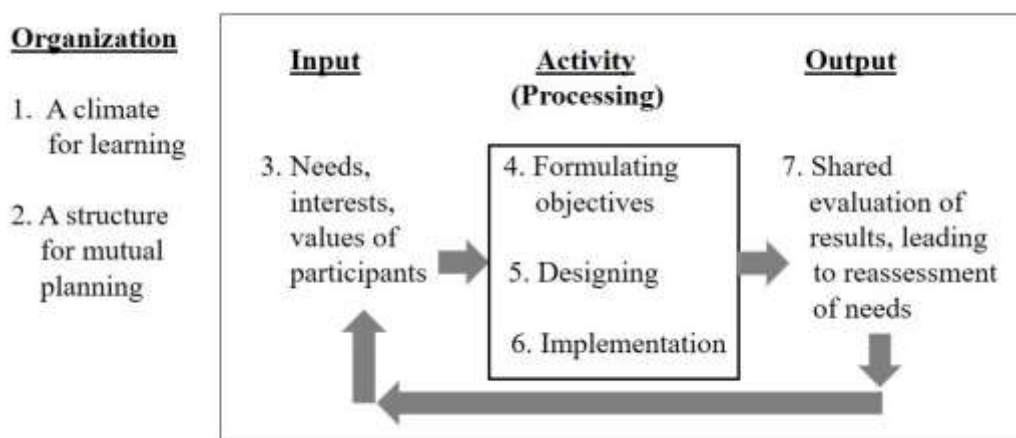
Figure 6.5 The Andragogical Model as a Seven Step Process with Feedback Loop[92]

permanent changes in meaning, value, and identity.[93] Figure 6.2 depicts God's activity

inducing spiritual awakening for real service and mission. Transformation shows up in

the field research results, and it is anticipated the same can be replicated as this Life Map

model is fully designed and field tested.

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[91]Tyler, *Basic Principles of Curriculum*, 106-7.

[92]Ludwig von Bertalanffy, *General Systems Theory* (New York, NY: G. Braziller, 1968).

[93]McAdams. "Can Personality Change?" 299-313.

CHAPTER SEVEN: PERSONAL REFLECTIONS

Revisiting This Researcher's Life Map

This researcher will begin his personal reflections by returning to his Life Map phenomenology and sharing three cross-cultural insights that accent findings and help to bookend this project personally. He has been fortunate to teach abroad in contexts very different from his own, where defining moments were spawned. Chapter nine in his Life Map spanned eight years between 1980 and 1988, "Diving into Ministry Head-first," as he served as Associate Pastor for a church in Swampscott, Massachusetts. He followed a conviction formed at Gordon College by helping to found a Christian ministry response to the anti-Semitic acts that occurred repeatedly in his largely Jewish community.

Upon the election of known Nazi-sympathizer Kurt Waldheim as president of Austria, he was invited to join a group of Christian clergy to express solidarity with the Jewish community in Vienna. Meetings with noted "Nazi Hunter" Simon Wiesenthal and Erika Weinziert, Contemporary History department-head at the University of Vienna, gave this researcher first-hand testimony of the impact of anti-Semitic hatred in Europe. The theme of "transgenerational haunting" became very real to him on that trip as he witnessed the shock of the group's tour guide on his first visit to the Mauthausen Concentration Camp just outside of Vienna.[1] That tour guide avidly denied the reality of the Holocaust on the way there but was absolutely silent on the return trip. The individual

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[1]Abraham and Torok, *The Shell and the Kernel,"* 166.

and corporate power of memory (and amnesia) poses real challenge and opportunity for resolving personal and national conflict. A Life Map project is situated right in the middle of that dilemma, with PTSD from a variety of traumatic life events a barrier to be overcome. That challenge echoes through this research project.

August, 1988 to September, 2002 defined chapter ten and was titled "From Small to Big Church." For this researcher it was a time when he and his wife were "sandwiched" between the challenging teen years and the death of his parents. Nine-eleven and the midlife leadership crisis referred to in chapter one also occurred during this life chapter. A "redemption story" played out as he traveled in 1996 and 1997 to Minsk, Belarus, to teach courses at the Baptist Union's International Leadership Academy. A fellow Foxboro pastor joined him on the second trip. The collapse of the Soviet Union had created such a profound spiritual vacuum that the persecuted remnant in that eastern European country pleaded with American mission agencies to come and help equip church leaders. The eureka moment was his awareness of a spiritual "bridge" between two worlds as the local clergy association collected and sent a substantial gift for the churches of Belarus, reminiscent of the Apostle's Gentile collection for suffering Jews. The impact of that gift and a visit to a student's church in a city of 70,000 where there was no other Gospel witness, pressed upon this researcher the reality of the Body of Christ and its potential for transcending barriers of language, culture, and ethnicity. That insight resonated with the transformation described by the Apostle Paul and put the dominant consumer mentality of the American church in a new and non-flattering perspective. It also suggested the proper biblical context for Life Mapping practice.

Fast forward to chapter twelve, "Bethel Seminary of the East (2006 to 2013)" and two trips to Pristina, Kosovo, to help a BSOE student complete three of his course GLE's. Lieutenant Colonel Dan LePage had been part of the US peace-keeping force working with NATO in that newly formed country.[2] The church he attended in that largely Muslim nation asked if he could help to provide theological training for its leaders. That became a prominent learning and mission project while he completed his Master of Divinity degree. This researcher formed close bonds with young survivors of the genocide during his 2010 and 2013 trips, exchanging war stories and lessons learned.

The following eureka moment was generated by interaction with a twenty-seven-year-old Kosovar-Albanian woman in that class. Erimira passionately explained that she had witnessed two wars in her young life, lived in one nation that had risen and fallen three times and suffered under three political systems that had given her life a tragic twist. That included the death of her parents and most of her family members. First there had been the brainwashing of Albanian Communism, then the blow of Serbian ethnic cleansing, and finally what she described as the spiritual bankruptcy of her university training, based on an inadequate "secular humanist" foundation. "'These philosophies,' she asserted, 'Cannot sustain a soul or a nation.' She desired to build her life on a Christ-centered and biblical worldview, and wanted to be part of building her nation up so it would not collapse, again!"[3] This passionate appeal highlighted for this researcher both the life-altering consequences of a "clash of civilizations" and the vital importance of

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[2]"Kosovo Conflict," *Encyclopedia Britannica*, accessed January 7, 2017, https://www.britannica.com/event/Kosovo-conflict.

[3]This is a direct quote from this researcher's journal during the Kosovo mission trips.

metanarrative for personal or national wellbeing.[4] She mentioned the oft-repeated phrase, "Ideas have consequences."[5] Weaving a personal life-story on the warp and weft of a metanarrative "loom" provides another metaphor for the central proposal in this project. Erimira was very firm on that point and on the metanarrative "shuttle" needed for weaving a life, a community, or a nation. The alternative to her was compounded tragedy.

Personal Insights

This researcher commented ironically about the "research and writing grind" in his Acknowledgements with credit to his spouse Ingelise for support during the final year of his Doctor in Ministry project. She has shared for almost fifty years in what the Life Map represents, a life of co-laboring in loving relationship, in parenting, and in ministry. In many ways this thesis represents a summative project for him, expressing his deepest convictions and sense of a shared life-calling. The process of researching the Joseph story helped him appreciate the power of a story that rose to metanarrative status and exerted profound impact in his life.[6] In the research process he met historical mentors like Bunyan and Hamaan who shared that conviction.[7] The work on Paul's ministry and teaching deepened his respect for the Apostle as he, too, resolved a metanarrative crisis later in life and wrestled with ministry challenges (2 Cor. 6). This researcher would argue that Paul's transformation was a conversion (one or more) and that his epiphany has shaped the form and content of spiritual autobiography for two thousand years.[8] He has

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[4]Huntington, *The Clash of Civilizations and the Remaking of World Order*.

[5]Richard Weaver, *Ideas Have Consequences* (Chicago, IL: University of Chicago Press, 1948).

[6]Frye, *The Great Code,* 32-3.

[7]Bell, "Metamorphoses of Spiritual Autobiography," 108. Smith, *J. G. Hamann*, 29.

[8]Olshen, *Encyclopedia of Life Writing, s.v.* "The Bible," 104.

been able to fit his own work of self-writing into this epic tradition of spiritual autobiography, building on Scripture's testimonial theme.

The three areas investigated in the literature review were distinctly different, but together deepened this researcher's convictions about Life Mapping. What he discovered was a comprehensive formation theory that helped him interpret the whole of his life, including his dark side, as a practical key to his autobiographical work.[9] The distinct U-shape to a spiritual life matched his and every life-story in this study,[10] with alternating dwelling and questing phases.[11] He could not resist digging through the mountain of findings in the new branch of psychology based on the "narrative turn."[12] There he discovered what he found convincing, that Life Map practice is an expression of a universal human need that churches in a postmodern age especially need.[13] Discovering the category of comedy for Scripture[14] and "redemptive scripts" in many life-stories,[15] was intriguing. The comparative study of Israeli and Palestinian youth, a biblical metanarrative and redemption associated with the former and the latter linked with defeat and tragedy, intensified that insight in real contemporary terms.[16]

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[9]Shults and Sandage, *Transforming Spirituality*.

[10]Sandage and Jensen, "Relational Spiritual Formation," 101.

[11]Sandage and Jensen, "Relational Spiritual Formation," 101.

[12]Polkinghorne, *Narrative Knowing.*

[13]McKee, "Plato's Theory of Late Life Reminiscence," 267.

[14]Frye, *The Great Code,* 181.

[15]McAdams, et al., "Stories of Commitment," 678-694.

[16]Hammack, "Narrative and the Cultural Psychology of Identity," 222–247.

In the final reading of his literature review, he found substantial reinforcement for what he also concluded from Scripture and the field research. Life Mapping is a practice incorporating metanarrative truth and redemptive transformation. There he was also inspired by the U-shaped evolution in the life-writing series of James Lackington.[17] John Woolman's radical missional stance was also a notable discovery in the research process.[18] In the end, each focus in the secondary findings added weight to his conclusion on Life Mapping, motivating "proflection" over next steps for the project.

Analyzing the Bethel Seminary of the East survey was a real honor, with over half of the grads offering their voice on the central question in the thesis. Most answered in the affirmative, with about ten percent who found the practice difficult, negative, scary, or poorly administered. Clearly Life Mapping is not an easy process and invitations to engage in it need to come with that caution, for many of the top interview codes were on the downward curve of the "U." This researcher has been helped transformatively through his Life Map in ways described in chapters one and seven, and most recently as a means of negotiating conflict and transition. Transcribing and coding the eleven student interviews for this project illustrated or echoed multiple ways in which the Spirit of God awakens, quickens, and transforms a person, family, or church. Student G put this effectively: "Life Mapping I think was really helpful for taking honest inventory in my own life, and kind of taking stock of who I am. It is actually an identity exercise to me and the inventory more a history." This researcher was deeply inspired by Professor Clements who mentored a whole generation of pastors in the "life-giving activity" of

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[17]Hindmarsh, *The Evangelical Conversion Narrative*, 349.

[18]Shea, *Spiritual Autobiography in Early America,* 84.

spiritual autobiography.[19] Passing a baton such as this to younger leaders has been and will continue to be a fulfilling call for this researcher.

Suggestions for Further Research

Many aspects of this research surfaced ideas for further exploration. The nature and dynamics of religious conversion was a debated point in a study of Paul and a central fulcrum in most of the life-stories.[20] The important study of "redemption scripts" and redemptive transformation is an ongoing research quest.[21] The process by which a life-story is "thickened" by metanarrative, to follow the metaphor of the enzyme catalyst, deserves further exploration by researchers. The notion of cultural scripts that influence life and life-writing, with script theory having potential bearing on that subject, represents another area.[22] Moses described this process of faith transmission in ancient terms (Deut. 6), while Paul used what has been labeled "exchange theology" to reveal a similar phenomenon in his churches (Gal. 2). Ammerman's research on religious identity, which forms "at the intersection where individual and social meet the sacred," presses deeper into this metamorphic mystery.[23] The word entelechy itself deserves further research in lieu of Tielhard de Chardin's life-work centered upon Christ as the "Omega Point" or "entelechy" of all history.[24] Jensen's profound theological statement remains: "Human

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[19]Moschella, "Spiritual Autobiography and Older Adults," 95.

[20]Rambo, *Understanding Religious Conversion*.

[21]Shults and Sandage, *Transforming Spirituality*, 22.

[22]Tomkins, "Script Theory."

[23]Ammerman, "Religious Identities and Religious Institutions."

[24]Teilhard de Chardin, *The Phenomenon of Man*, transl. Bernard Wall (New York, NY: Harper Torchbooks, 1959), 257.

consciousness is too obscure a mystery to itself for us to script our own lives."[25]

Mulholland's call to ground identity in God also confronts the research quest.[26]

One of the possible outcomes for grounded research is a move beyond the data to an actual theory. Organizing the collection of axial codes for the studied phenomenon (Life Mapping) using selective codes and then visualizing the interrelationships with a "conditional matrix" is the prescribed method for doing this.[27] This researcher made a


	Selective Coding	Axial Coding
Metanarrative	**Interpersonal Action** *self-transformation *self-determination *self-confirmation	• #4 Catalyst for new ministry {11x} • #8 **Weaving the life story** {9x} • #10 Self-other bonding {6X} • #11 **Proflection** on the future {6X} • #12 Greater intimacy with others {5X} • #16 Sharing story with the church {4X}
Eureka	**Inner Awareness** *self-delusion *self-reflection *self-awareness	• #1 Help with inner conflict, darkside {15X} • #3 Practice of spiritual disciplines {14X} • #5 Exposing self-deception {10X} • #6 Retroactive perception of God {10X} • #7 Evaluative **Life Review** {9X} • #9 **Reminiscence**, self-reflection {7X} • #13 Reinterpreting past in present {5X}
Epiphany	**Integrative Action** *self-renewal *self-identity *Self-control	• #2 Defining moments on timeline {14x} • #14 **Conversion** as process not event {5x} • #17 Serving an integrative function {4x} • #19 Seeing life as whole not parts {4x} • #20 Confirmation of divine calling {3x}

Figure 7.1 A Conditional Matrix for Life Map Practice[28]

good faith effort to propose a theory for Life Map practice based on the list of 39 axial

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[25]Jensen, "How the World Lost Its Story," 34.

[26]Mulholland, "Spirituality and Transformation," 137.

[27]Strauss and Corbin, *Basics of Qualitative Research.*

[28]Strauss and Corbin, *Basics of Qualitative Research.*

codes in the Appendix I Table. These were organized into selective codes using the

Allport criteria. That list logically grouped itself into three main categories under the

descriptive adjectives (a) "inner" with 15 axial codes including "conflict," "reflection,"

and "motivation;" (b) "integrative" with nine axial codes; and (c) "outward,"

"interpersonal," or "group interaction," containing 15 outwardly coded items.

Figure 7.1 presents the matrix with "integrative action" placed at the very center

of a circle representing life transformation. That innermost factor incorporates a

conversion process (#14) and represents axial codes whereby a life comes to be perceived

as a complete and coherent whole. All but two of the axial codes in Table J are associated

with redemptive transformation. This is where Henri Nouwen's "furnace of

transformation" forges change deep in the human heart via the active agency of God.[29] It

is also the site for an epiphany or biblical re-enactment such as that described by

Hamaan.[30] It is what makes the changes described for Joseph and Augustine so radical.

Misch's reference to "a power traced back to God" for the Apostle's paradigmatic

conversion is also centered here.[31] The field research magnetically points to this center.

Moving outward from this innermost origin, the second category is "inner

awareness," where many of the axial codes on the difficult downward side of the

formation "U" are located, such as "exposing self-deception" (#5). Positively, private

journaling and the other spiritual disciplines aid in the work of life emplotment.

Reminiscence (#7) and Life Review (#9) build self-awareness at this theoretical stage.

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[29]Henri J. M. Nouwen, *The Way of the Heart: Desert Spirituality and Contemporary Ministry* (San Francisco, CA: Harper Collins, 1981), 25.

[30]Bayer, "God as Author of My Life-History," 446.

[31]Misch, *A History of Autobiography in Antiquity*, vol. II, 530-31.

The outer or third circle represents "interpersonal action." That includes engagement with other people such as a mentor, counselor, spouse, or members of the Life Map group. Illustrating this outward focus, "Life Map as a catalyst for new ministry" (#4) was mentioned by this researcher's interviewees eleven times and "weaving of stories in self-transformation" (#38) nine times. This is the level at which "proflection regarding the future" (#11) occurs. The matrix describes the kind of "Journey Inward, Journey Outward" that Elizabeth O'Connor described for Church of the Savior in Washington, D. C.[32] Bruce Demarest's description of nine spiritual journey paradigms "from external to interior and contemplative to missional," traces a similar path.[33] The intentional ordering of "inside-out" is actually the premise for this doctoral program.

Grounded theory suggests that a researcher list the propositions which a theory spawns.[34] This researcher did discover criteria by which a personal story may be incorporated into a metanarrative. Robert Brown offered the following five conditions:

> The biblical metanarrative becomes normative for me (a) by exercising its compelling power in relation to my story; "The Story" becomes mine (b) by being retold to me or by me in various ways; I relate to The Story when it (c) becomes relevant to me as a contemporary witness as Latin American *testimonio* have in reflecting the Exodus theme of redemption; The Story becomes interwoven with mine (d) as I reenact it together with others at the communion table or in a Passover *seder*; and (e) hearing another story can force me to change mine the way David did when confronted by the prophet Nathan (2 Sam. 12:1-15).[35]

Burrill and Haurewas add three criteria they discern in Augustine's *Confessions.* A

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[32]Elizabeth O'Connor, *Journey Inward, Journey Outward* (New York, NY: Harper and Row, 1968).

[33]Bruce Demarest, *Seasons of the Soul: Stages of Spiritual Development* (Downers Grove, IL: InterVarsity Press, 2009), 161.

[34]Strauss and Corbin, *Basics of Qualitative Research.*

[35]Robert McAfee Brown, "My Story and 'The Story,'" *Theology Today* 32 (1975): 166-173. This is a paraphrase of Brown's five criteria with letters supplied by this researcher for clarity.

canonical story has the power to (f) release the autobiographer from destructive

alternatives and (g) provide ways of seeing through current distortions.[36] The same

authors add this highlight to describe an eighth criteria in transformation:

> If the true God were to provide us with a saving story, it would have to be one
> that we found continually discomforting. For it would be a saving story only as it
> empowered us to (h) combat the inertial drift into self-deception.[37]

Brown illustrates his second criteria by telling of Ellie Wiesel's pilgrimage from

nihilism to faith, beginning his autobiographical quest with unimaginable memories as an

Auschwitz survivor.[38] Two works of Wiesel's then explore the difficult themes of divine

indifference and, identifying with his Hebrew roots, the view that "God does not remain

aloof but engages, in however veiled a form, in the sufferings of creation."[39] In the end,

Wiesel found peace only in deep fusion with the biblical story of Isaac, climaxed on Mt.

Moriah (Gen. 22). "The re-telling of 'The Story,' as Wiesel has demonstrated, is one way

in which 'The Story' can become *my* story."[40] The power of metanarrative to meld the

mundane with life-giving meaning has been a consistent finding in this research project.

Longenecker was most likely correct when he argued for life's conformity "to a

storied reality."[41] Roland Barthes offered this affirmation: "Narrative appears to be one of

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[36]David Burrell and Stanley Haurewas, "From System to Story: An Alternative Pattern for Rationality in Ethics," in *Why Narrative?: Readings in Narrative Theology*, eds. Stanley Hauerwas and L. Gregory Jones (Eugene, OR: Wipf and Stock, 1997), 137. Letters are supplied by this researcher.

[37]Stanley Hauerwas and David Burrell, "Self-Deception and Autobiography: Theological and Ethical Reflections on Speer's *Inside the Third Reich*," *Journal of Religious Ethics* 2, no. 1 (1974): 111. Letters and italics supplied by this researcher. Lettering is supplied by this researcher.

[38]Elie Wiesel, *Night*, (New York, NY: Hill and Wang, 1982).

[39]Elie Wiesel, *Souls on Fire* (New York, NY: Bantam Books, 1972), 259. *Ani Maamin: A Song Lost and Found Again* (New York, NY: Random House, 1973).

[40]Brown, "My Story and 'The Story,'" 170.

[41]Longenecker, "The Narrative Approach to Paul: An Early Retrospective," 97.

the most fundamental mechanisms we possess for organizing, and giving sense to, the flux of experience."[42] One of the greatest challenges to postmodernism is posed by Becket absurdism. Science, philosophy, and theology seem to favor coherence. Restating this using Paul's favorite preposition, chaos in life is continually reorganized by *syn*-chronicity, *sym*-metry, and *syn*-ergy. That includes, as the research indicates, a life-story which is told with real coherence, like a *sym*-phony. The Life Mapping journey is aimed at providing the conditions for Siegel's neural and narrative integration, which includes what he called "mindsight:" "Three such mindsight maps are of 'me' (insight), 'you' (empathy), and 'we' (a sense of belonging to a larger whole)."[43] That intriguing statement clearly counters prejudice against narrative in the Christian tradition and resonates with the Life Map matrix (7.1) proposed as a theory for Life Map metamorphosis. It resonates with this researcher's life and Life Map work as well.

This researcher oft revisits his Life Map reflections, where he joins Augustine in probing the mysteries of identity, memory, time, meaning, and eternity. Encounters with evil and assent to the seven deadly sins have deeply marred him and driven his quest for meaning. He relives his epiphany moment of encounter with a transformed Joseph, a man used to change his generation and the world. He has sought his spiritual dwelling in Paul's "entelechy," whereby a person partakes *syn Christo* in a new reality. Biblical metanarrative ever recalls for him the words of Horace, "*Mutato nomine de te fabula narrator*—you only have to change the name, and the story is about you!"[44]

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[42]Roland Barthes, "Introduction to the Structural Analysis of Narratives," in *Image-Music-Text*, transl. Stephen Heath (New York, NY: Hill and Wang, 1977).

[43]Siegel, *The Developing Mind*, 396.

[44]Bayer, "God as Author of My Life-History," 446.

APPENDIX A

Murray Bowen's Eight Systems Concepts

(1) *Differentiation* is the degree to which a person has a strong sense of self, makes

decisions based on principle, and avoids bending to unhealthy peer pressure. The Bowen

Center clarifies differentiation in relation to a person's development of a sense of "self":

> The basic building blocks of a "self" are inborn, but an individual's family
> relationships during childhood and adolescence primarily determine how much
> "self" he develops. … People with a poorly differentiated "self" depend so
> heavily on the acceptance and approval of others that either they quickly adjust
> what they think, say, and do to please others or they dogmatically proclaim what
> others should be like and pressure them to conform. Bullies depend on approval
> and acceptance as much as chameleons, but bullies push others to agree with them
> rather than their agreeing with others. Disagreement threatens a bully as much as
> it threatens a chameleon. An extreme rebel is a poorly differentiated person too,
> but he pretends to be a "self" by routinely opposing the positions of others. A
> person with a well-differentiated "self" recognizes his realistic dependence on
> others, but he can stay calm and clear-headed enough in the face of conflict,
> criticism, and rejection to distinguish thinking rooted in a careful assessment of
> the facts from thinking clouded by emotionality.[1]

(2) A *triangle* of three persons is the basic building block of larger emotional groupings.

It is considered to be more stable than a dyad of two persons, because tension will

inevitably draw in a third person to stabilize the system even if an issue cannot be

resolved. Tension too high for one triangle will create "interlocking" triangles:

> The patterns in a triangle change with increasing tension. In calm periods, two
> people are comfortably close "insiders" and the third person is an uncomfortable
> "outsider." The insiders actively exclude the outsider, and the outsider works to
> get closer to one of them. Someone is always uncomfortable in a triangle and
> pushing for change. The insiders solidify their bond by choosing each other in
> preference to the less desirable outsider. When someone chooses another person
> over oneself, it arouses particularly intense feelings of rejection.[2]

(3) The *family emotional system* describes any one of four patterns that will develop in a

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[1]McKnight, "Eight Concepts: Differentiation of Self," *The Bowen Center*.

[2]McKnight, "Eight Concepts: Triangles," *The Bowen Center*.

family or social unit under stress or anxiety. In a nuclear family, these are described as marital conflict, dysfunction in one spouse, impairment of one or more children, or emotional distance between family members.[3]

(4) A *family projection process* describes a pattern by which parents may pass on their problems to one or more of their children, through things such as expectations, approval needs, blaming, or making a child feel responsible for the happiness of others. This process acts as a self-fulfilling prophesy, as parents typically fear that something is wrong with a child, perceive their behavior as confirming their fear, and then treating them as if something is really wrong.[4]

(5) A *multigenerational transmission process* describes how small differences in differentiation in one family will be magnified over many generations, transmitted in several important ways, by "the conscious teaching and learning of information to the automatic and unconscious programming of emotional reactions and behaviors. Relationally and genetically transmitted information interact to shape an individual's 'self,'" and these differences will show up in "longevity, marital stability, reproduction, health, educational accomplishments, and occupational success."[5]

(6) *Emotional cutoff* is a way for people to manage unresolved emotional issues with parents, siblings, or other family members by breaking all contact or by avoiding sensitive issues.

> Everyone has some degree of unresolved attachment to his or her original family, but well-differentiated people have much more resolution than less differentiated people. … People often look forward to going home, hoping things will be

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[3]McKnight, "Eight Concepts: Nuclear Family Emotional Process," *The Bowen Center*.

[4]McKnight, "Eight Concepts: Family Projection Process," *The Bowen Center*.

[5]McKnight, "Eight Concepts: Multigenerational Transmission Process," *The Bowen Center*.

different this time, but the old interactions usually surface within hours. It may take the form of surface harmony with powerful emotional undercurrents or it may deteriorate into shouting matches and hysterics. Both the person and his family may feel exhausted even after a brief visit. It may be easier for the parents if an adult child keeps his distance. The family gets so anxious and reactive when he is home that they are relieved when he leaves. The siblings of a highly cutoff member often get furious at him when he is home and blame him for upsetting the parents.[6]

(7) *Sibling position* speaks to the impact of birth order in a family, with those in a certain position sharing similar characteristics, such as the oldest gravitating toward leadership or the youngest toward a follower role.

(8) *Societal Emotional Process* speaks to the fact that each of the eight concepts in Bowen theory apply not just to nuclear families, but extend "to nonfamily groups, such as work and social organizations. The concept of societal emotional process describes how the emotional system governs behavior on a societal level, promoting both progressive and regressive periods in a society."[7] Progressive and regressive patterns, in turn, relate to how differentiated people are on a corporate level, as a culture or society. Apparently Bowen was working on a ninth Systems concept before the end of his life, which was spirituality: "This has to do with the function of spiritual beliefs and practices in decreasing anxiety and increasing differentiation."[8]

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[6]McKnight, "Eight Concepts: Emotional Cutoff," *The Bowen Center*.

[7]McKnight, "Eight Concepts: Societal Emotional Process," *The Bowen Center*.

[8]Blessing, *Families in the Bible*, 206.

APPENDIX B

Sample Questions from the Life Review and Experiencing Form (LREF)[1]

Childhood

What is the first thing you remember about your life? Did you have any brothers or sisters? Tell me what each was like? Do you ever remember being very sick? Do you remember being in a very dangerous situation? Did someone close to you die when you were growing up?

Adolescence

Did you attend church and youth groups? Did you go to school? What was the meaning for you? Do you remember feeling that there wasn't enough food or necessities of life as a child or adolescent? What were the pleasant things about your adolescence?

Family and Home

How did other people in your home get along? When you wanted something from your parents, how did you go about getting it? What kind of person did your parents like the most? The least? Who were you closest to in your family?

Adulthood

What was life like for you in your twenties and thirties? Tell me about your work. Did you enjoy your work? Did you earn an adequate living? Did you use your gifts in a way that you feel benefited others as well as yourself? Do you think marriages get better or worse over time? Were you married more than once?

Summary

On the whole, what kind of life do you think you've had? If everything were to be the same, would you like to live your life over again? What was the hardest thing you had to face in your life? Please describe it. If you could live your life over again, what would you change, if anything? Did you give and receive love well? Did you use your gifts in a way that you feel benefited others as well as yourself? Can you now see positive outcomes or blessings in some events that at the time they happened appeared to be wholly negative? If you could live your life over again, what would you change, if anything?

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[1]Haight, et al., "Life Review."

APPENDIX C

Survey of Current Approaches to Spiritual Autobiography and Life Mapping

This survey offers this researcher's summary evaluation of resources and methods for Life Mapping, as a preliminary step to offering a model that is biblically based, research-supported, and of practical help. Six categories are covered, reading and writing autobiography, college and grad programs, Life Review, guided autobiography groups, Life Mapping, and evangelism programs based on story.

This researcher reviewed two resources for reading or writing autobiographies, the first an anthology of spiritual autobiographies collected by Amy Mandelker and Elizabeth Powers titled *Pilgrim Souls.* The editors divide the 58 contributions into four categories: Wanderers and seekers, pilgrims and missionaries, mystics and visionaries, and philosophers and scholars.[1] Almost all of the spiritual autobiographies reviewed by this researcher for his Doctor in Ministry project are represented. This anthology has become a bedside companion, and could serve as a reader for a Life Mapping course. The second is Rainer's *Your Life as Story*, which has already been discussed as a resource for autobiography, encouraging the author cum story-teller to take some poetic liberty.[2]

Two college and graduate programs dedicated to autobiography were reviewed, starting with a course taught by James Dillon at the University of West Georgia. Students write their own spiritual autobiographies after studying 50 that are published. Each is asked to submit an outline with title, central plot, guiding images, and chapters with subtitles. Dillon notes three ways that spiritual autobiographies have been organized:

1. As a response to a central question, used in 39 percent of the examples studied, such as Dorothy Day's "What are the things that brought me to God?"[3] 2. By

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[1]*Pilgrim Souls: An Anthology of Spiritual Autobiographies.*

[2]Rainer, *Your Life as Story.*

[3]Dorothy Day, *The Long Loneliness: The Autobiography of Dorothy Day* (New York, NY:

casting life in relation to a significant event or person (34%), as in Robert Graves'
traumatic experience in WWII.[4] This could also be a trauma, an illness, or an
injury. And 3. Seeing one's life in lost-and-found terms (20%), as with *Cash: The
Autobiography*, detailing Johnny Cashes coming to know Christ.[5]

Dillon points out that "particularly attractive [are] those who have had a major insight,
epiphany, or transformational experience they wish to share."[6] Interestingly, Dillon's
research found that the autobiographers studied wrestle with the following five major
issues: authenticity and inauthenticity (29%); home and alienation (21%); light and
darkness (20%); holding on and letting go (15%); and (e) spirit and flesh (15%).[7] Dillon
noted the use of spiritual journaling for discerning an overall life-theme or "time-gestalt,"
and for generating a dynamic image, such as a light ray, flower, onion, river, house,
staircase, or mountain.[8]

Irene Karpiak, an adult educator at the University of Oklahoma, makes the case
for the use of autobiography in adult education programs. Karpiak discovered the power
of story in a graduate course she took at midlife, in which she was able to integrate a
traumatic experience "as part of the 'Larger Story' of my life and identity."[9] The writing
did not change the experience but "it draws some of the poison out of it."[10] She has

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HarperCollins, 1981), 10.

[4]Robert Graves, *Good-bye to All That: An Autobiography* (New York, NY: Berghahn Books, 1995).

[5]Johnny Cash, *Cash: The Autobiography* (New York, NY: HarperCollins, 2003).

[6]Dillon, "Psychology and Spiritual Life Writing," 143. Dillon's article lists all fifty of these spiritual autobiographies, an excellent resource list for exploring this topic.

[7]Dillon, "Psychology and Spiritual Life Writing," 144-45.

[8]Dillon, "Psychology and Spiritual Life Writing," 149-51.

[9]Irene Karpiak, "After Life Review: Autobiography as 'Art of the Future,'" *Studies in Continuing Education* 32, no. 1 (March 2010): 49.

[10]Carlo Gébler, *Father and I: A Memoir* (New York, NY: Marion Boyars, 2001), 405.

subsequently collected over 400 autobiographies from students, demonstrating transformational outcomes not unlike what she experienced.

Life review, initiated by Robert Butler in 1963, has had widespread research applications across the whole lifespan, with continued use among older adults. McAdams described the actual Life Story Interview (LSI). Adults are asked to think of their life as a story, and to share what several of the chapters in that story might be—giving each a title and describing the plot. They share about eight kinds of critical or key events that stand out: A peak experience, a "nadir experience" (low point), a turning point, the earliest memory, and an important childhood, adolescent, and adult scene in terms of the impact it had on them.[11] They are asked about challenges and influences, three stories that have shaped them in some way, the religious and spiritual dimensions of their life, and a positive (and negative) imagined future. Finally they are asked whether they can discern "a central theme, message, or idea that runs throughout their story? What is the major theme of your life story?"[12]

Barbara Haight and her colleagues published definitive material on the Life Review process, including highlights of the 56 standard questions from the Life Review and Experiencing Form (LREF).[13] A sampling is included in Appendix B. As stated, Reese and Yan have adapted McAdams's LSI for working with children and adolescents, calling it the Emerging Life Story Interview (ELSI).[14] Materials for Life Review have

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[11]McAdams, "The Life Story Interview."

[12]McAdams, "The Life Story Interview."

[13]Haight, et al., "Life Review."

[14]Reese et al., "Emerging Identities," 24.

been published and widely used by the Hospice Foundation in America and Age Concern in England.[15] Many other applications are cited in the research literature.

Guided Autobiography Groups, usually with the focus on spiritual autobiography, have had growing application in the church and beyond. Birren and Cochran published a manual for Guided Autobiography Groups, which suggested organizing group process around "major themes that are commonly experienced.[16] Theme examples are work and career, view of money, health, dreams and aspirations, how one finds meaning, and death and dying.[17] A doctoral project guided by William Clements, mentor to a generation of pastors at Claremont School of Theology, was completed by Lyn Juckniess. She used Guided Autobiography Groups in a spiritual renewal retreat setting for adults who had lost a spouse to death or divorce,. These groups of up to ten people worked together on designated themes, such as "My Family of Origin [and] My Spiritual Journey."[18]

Spiritual autobiography research and findings have increasingly been applied through twelve-step programs. For example, step four, making a fearlessly honest moral inventory of one's life, is at the heart of truth-telling through spiritual autobiography.[19] Women working on their sobriety have observed that "a spiritual autobiography is a

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[15]The Hospice Foundation of America, *A Guide for Recalling and Telling Your Life Story* (Washington, DC: The Hospice Foundation of America, 2001). F. Gibson, *Reminiscence and Recall: A Guide to Good Practice* (London, England: Age Concern, 1998).

[16]Birren and Cochran, *Telling the Stories of Life through Guided Autobiography Groups*.

[17]J. E Birren and B.A Birren, "Autobiography: Exploring the Self and Encouraging Development," in *Aging and Biography: Explorations in Adult Development*, eds. J. E. Birren, G. M. Kenyon, J. E. Ruth, J. J. F. Schroots, and T. Svensson (New York, NY: Springer Publishing Company, 1996).

[18]Lyn C. Juckniess, "Spiritual Growth through 'Guided Autobiography Groups' in 'Beginning Experience' Team Members," (Doctor in Ministry diss., Claremot School of Theology, 1996), 72-82.

[19]John-Raphael Staude, "Autobiography as a Spiritual Practice," *Journal of Gerontological Social Work* 45, no 3. (2008): 264, accessed March 7, 2016, http://www.tandfonline.com/loi/wger20.

grand narrative or life story that encompasses both life story and soul story."[20]

Several Life Mapping approaches and planning tools were reviewed by this researcher. Sine's book *Live it Up!* challenges readers to see through the "half-truths and false visions" that are scripted into popular culture, relate to "stories of hope," and connect with "the Story of God."[21] His metanarrative is based on Christopher Wright's nine segments in that drama.[22] Sine's book helped this researcher as a young adult clarify his metanarrative struggle with a consumer approach to life, where "the shopping mall has replaced the church as our society's center of 'religious' devotion."[23]

Secondly, "Choicemap" was developed by Shari Lewchanin and Louise A. Zubrod for helping adults do Life Review around the developmental challenges of midlife. For them, "the purpose of the Choicemap [is] a conscious awareness of paths taken and paths not taken."[24] Those decisions are all depicted using a fishbone graphic organizer, an excellent learning tool for "seeing" a personal timeline or Life Map.

Thirdly, Marriage and Family counselor John Trent offers a Life Mapping plan using storyboarding—a visual timeline that pictures purpose, strengths, freeze points, flash points, transitions, authenticity level, life-plan, learned hopefulness, and memorial

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[20]Patricia D. Nanoff, *Rising from the Dead: Stories of Women's Spiritual Journeys from Sobriety* (New York, NY: Routledge Press, 2007), 93.

[21]Sine, *Live It Up!*

[22]Wright, "The Use of the Bible in Social Ethics," 11.

[23]Sine, *Live it Up!* 24.

[24]Lewchanin and Zubrod, "Choices in Life: A Clinical Tool for Facilitating Midlife Review," 193.

markers.[25] Those markers visually celebrate life highlights.[26] Dan Wakefield's *The Story of Your Life* is a fourth classic treatment of this subject based on his classes.

Fifthly, Richard Peace's resources for Life Map preparation described earlier are based on the seminal work of Jungian psychologist Ira Progoff, whose Intensive Journal technique is designed to help an adult "explore the symbolic and spiritual aspects of our lives" through dedicated times of quietness and contemplation.[27] Progoff's writing assignments include a daily log, a period log, imaginative dialogs, steppingstones, intersections, dream work, and "dialogue with our inner wisdom."[28] Progoff's "stepping stones" are symbolic of key events during which one uniquely senses God's Presence on his or her spiritual journey.[29] This kind of intensive journaling is a must for the preparation of a Life Map.

Bill Muir's "Three Story Evangelism," a sixth, challenges teens to share the Gospel story based on a "bridge" of shared stories—theirs and that of a friend.[30]

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[25]John Trent, *Life Mapping: A Helpful, Hands-on Process for Overcoming Your Past, Taking Control of Your Present, and Charting Your Future* (Colorado Springs, CO: Waterbrook Press, 1960), 31-38.

[26]Trent, *Life Mapping*, 247.

[27]Progoff, *At a Journal Workshop*.

[28]Progoff, *At a Journal Workshop*.

[29]Progoff, *At a Journal Workshop*.

[30]Bill Muir, "Three Story Evangelism," accessed May 4, 2016, https://gc.younglife.org/TSE.pdf.

APPENDIX D

Doctor in Ministry Survey, Bethel Seminary—Rev. Noel Sherry, April 15, 2016

A. **Demographic info**:

Gender: Male___, Female___.

Degree(s) gained: MDiv____, MA(TS)____, CTS____, Still pursuing___, or Other_____.

Year Degree work started:_____

Year of graduation:_____

Did I complete a Life Map as part of my seminary spiritual formation? Yes_____, No_____.

Denominational affiliation: _____.

Current ministry (check all that apply): Pastoral____, Church staff____, Youth____, Parachurch___,

   Other: _____.

Are you serving in a ministry you had been called to in Seminary of before? (circle one):

   Yes (comment)_____

   No (comment) _____

B. **Reflecting back on your BSOE ministry training seminary experience**:

(1) During my seminary experience, I believe my ministry calling was identified, confirmed, or clarified (circle best response):
   Strongly Disagree   *Disagree*   *Neutral*   *Agree*   *Strongly Agree*

(2) Given the tasks and opportunities in my ministry, I think I was well prepared by the seminary experience:
   Strongly Disagree   *Disagree*   *Neutral*   *Agree*   *Strongly Agree*

(3) Considering conflicts and challenges I have met, I believe seminary has definitely given me longevity or staying power as a leader.
   Strongly Disagree   *Disagree*   *Neutral*   *Agree*   *Strongly Agree*

(4) When I think about my current ministry I can honestly say I am satisfied with that ministry and that I am where God wants me to be.
   Strongly Disagree   *Disagree*   *Neutral*   *Agree*   *Strongly Agree*

(5) Currently I will say that I am experiencing a real sense of closeness and connection with God.
   Strongly Disagree   *Disagree*   *Neutral*   *Agree*   *Strongly Agree*

(6) I would describe my relationship with God using the word "questing"* as I am seeking to go deeper in my faith.
   Strongly Disagree   *Disagree*   *Neutral*   *Agree*   *Strongly Agree*

   *Questing- A term borrowed by theorists seeking to describe one of the key activities or orientations of a person engaged in spiritual formation, whereby they question current assumptions and search for a more adequate basis for their faith and action; questing may be in some tension with what is termed spiritual "dwelling" or finding spiritual "home" or rest.

(7) Since seminary, I have grown in my sense of self-awareness as I have served as a leader.

Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

(8) The Life Mapping assignment that was part of my Spiritual Formation class, was a highly transformative learning experience for me:

    Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

(9) The mentoring interaction that was part of my seminary training, was a highly transformative learning experience for me:

    Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

(10)   I have the sense that I am poised to fulfill or complete the divine calling that I received from the Lord as a Christian leader:

    Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

C. **Narrative Comments** (Please respond to each question with a sentence or two or perhaps a paragraph, using extra space if needed):

(1) Have you kept in touch with your mentor(s) from seminary days, sought new ones, or have you become a mentor for others? (Explain)

(2) Thinking about your seminary Life Mapping project, comment about how that has or has not been transformative for you? Have you kept up with it since seminary? If so, how? If not, why not?

(3) Are there additional factors in your preparation for ministry which contributed substantially to your spiritual formation and transformation as a Christian leader? Or did you have a eureka or epiphany experience while at Seminary, that was particularly formative and/or transformative?

APPENDIX E

Student Questions for Life Mapping Interviews Done in May and June, 2016

Q.1. How would you respond to the following: "The Life Mapping assignment was a highly transformative learning experience for me" (strongly agree, agree, neutral, disagree, strongly disagree).

Q.2. Thinking about your Life Mapping project, can you identify and discuss some of the factors that made it transformative for you? Was there a eureka or moment of epiphany for you as you did this?

Q.3. Each of us as people have had some real negative experiences in life, and have a "dark side" to our personality. How did you handle the negative feelings or aspects of that in your Life Map preparation and sharing? Were there other barriers for you?

Q. 4. The issue of forgetting or remembering is a key biblical topic for how we relate to God. How do you feel God (Father, Son and Spirit) helped you to remember and gain in self-awareness through your Life Mapping project?

Q.5. How did the presence of your instructor, mentor(s) and your class group help in the process of constructing and sharing your Life Map? Have you kept up with your Life Mapping project since seminary? If so, how? If not, why not?

Q.6. Would you agree with the proposition that Life Mapping is an underutilized spiritual formation practice? What might a "model" for reviving this practice look like? Ideas?

Q.7. The model of spiritual formation depicted below incorporates the experience of "dwelling" and "questing"* as we each think about our church tradition, crises or conversion to faith, and seeking to go deeper with God. Referring to this model, can you tell a brief story about where you see yourself at this time in terms of your spiritual journey? Try to incorporate as many of the terms in the model as you can.

*Questing- A term borrowed by theorists seeking to describe one of the key activities or orientations of a person engaged in spiritual formation, whereby they question current assumptions and search for a more adequate basis for their faith and action; questing may be in some tension with what is termed spiritual "dwelling" or finding spiritual "home" or rest.

APPENDIX F

Life Map Interview Coding Organized by Time Stamp

Rank	Axial Coding from the Open Codes	Time Focus	Freq.
1*	Help with inner conflict and the dark side (10-5)	Present	15
2*	Defining moments incorporated in timeline (15-2)	Past	14
3*	Stimulus to practice of spiritual disciplines (12-5)	Future	14
4	Life Map as a catalyst for new ministry	Future	11
5*	Exposing **self-delusion** and **self-deception** (21-1)	Present	10
6*	Retroactive perception of God and His activity (1-21)	Past	10
7*	Evaluative tool for spiritual Life-Review (6-7)	Past	9
8*	A weaving of stories in a **self-transformation** (8-6)	Present	9
9*	**Self-reflection** and reminiscence (5-8)	Past	7
10*	**Self-other** *koinonia* and bonding (17-2)	Present	6
11*	Proflection regarding the future (2-15)	Future	6
12	Greater intimacy with significant others	Present	5
13	Reinterpret the past in the present	Present	5
14	Conversion viewed as a process, not an event	Past	5
15*	Interpersonal conflict resolved (13-4)	Present	4
16	Sharing personal story with the church	Present	4
17	Serving an integrative function for life	Present	4
18	A pattern of checkpoints on a journey	Past	4
19*	Seeing life as a whole, not as parts (14-4)	Present	4
20*	Confirmation of divine calling (9-4)	Present	3
21	A legacy record for the whole family	Future	3
22	Faith memorial stones celebrated	Past	3
23	Transparency and vulnerability	Present	3
24	A framework for healing from trauma	Present	3
25*	New empathy birthed (11-5)	Future	2
26*	Tool for **self-renewal** and healing (20-2)	Future	2
27	Tool for dealing with grief and loss	Present	2
28*	**Self-awareness** of strengths and weaknesses (3-12)	Present	2
29*	Fostering **self-identity** in Christ (22-1)	Present	2
30*	Expressing witness and testimony (19-2)	Future	2
31	Echo from past replayed in the present	Present	2
32	Confidence and acceptance by peers	Present	2
33	God's help remembering and reliving the past	Past	2
34*	Recognition of sovereign foundations (7-6)	Past	1
35*	**Self-confirmation** of spiritual gifting (16-2)	Present	1

36*	Discerning God's Presence going forward (23,1)	Future	1
37*	Motivational stimulus to serve and minister (24-1)	Future	1
38*	A tool for **self-determination** and decisions (18-2)	Present	0
39*	New factor in **self-control** (25-1)	Future	0

APPENDIX G

Life Map Interview Coding Organized by Theoretical Coding (Allport Criteria)

Rank	Axial Coding from Open Codes	Selective Coding (Self to Other)	Freq.
1*	Help with inner conflict and the dark side (10-5)	Inner conflict (self-unification)	15
5*	Exposing **self-delusion** and **self-deception** (21-1)	Inner conflict (self-unification)	10
24	A framework for healing from trauma (3)	Inner conflict (self-unification)	3
27	Tool for dealing with grief and loss (2)	Inner conflict (self-unification)	2
6*	Retroactive perception of God, His activity (1-21)	Inner reflection (self-objectification)	10
7*	Evaluative tool for spiritual Life-Review (6-7)	Inner reflection (self-objectification)	9
9*	**Self-reflection** and reminiscence (5-8)	Inner reflection (self-objectification)	7
13	Reinterpret the past in the present (5)	Inner reflection (self-objectification)	5
18	A pattern of checkpoints on a journey (4)	Inner reflection (self-objectification)	4
28*	**Self-awareness**, strengths and weaknesses (3-12)	Inner reflection (self-objectification)	2
31	Echo from past replayed in the present (2)	Inner reflection (self-objectification)	2
33	God's help remembering and reliving the past (2)	Inner reflection (self-objectification)	2
34*	Recognition of sovereign foundations (7-6)	Inner reflection (self-objectification)	1
3*	Stimulus to practice of spiritual disciplines (12-5)	Inner motivation (self-objectification)	14
37*	Motivational stimulus to serve and minister (24-1)	Inner motivation (self-objectification)	1
2*	Defining moments incorporated in timeline (15-2)	Integrative function (self-unification)	14
14	Conversion viewed as a process, not an event (5)	Integrative function (self-unification)	5
17	Serving an integrative function for life (4)	Integrative function (self-unification)	4
19*	Seeing life as a whole, not as parts (14-4)	Integrative function (self-unification)	4
20*	Confirmation of divine calling (9-4)	Integrative function (self-unification)	3
22	Faith memorial stones celebrated (3)	Integrative function (self-unification)	3
26*	Tool for **self-renewal** and healing (20-2)	Integrative function (self-unification)	2
29*	Fostering **self-identity** in Christ (22-1)	Integrative function (self-unification)	2
39*	New factor in **self-control** (25-1)	Integrative function (self-unification)	0
12	Greater intimacy with significant others (5)	Interpersonal relations (self-unification)	5
15*	Interpersonal conflict resolved (13-4)	Interpersonal relations (self-unification)	4
23	Transparency and vulnerability (3)	Interpersonal relations (self-unification)	3

25*	New empathy birthed (11-5)	Interpersonal relations (self-unification)	2
32	Confidence and acceptance by peers (2)	Interpersonal relations (self-unification)	2
11*	Proflection regarding the future (2-15)	Outward action (self-expansion)	6
36*	Discerning God's Presence going forward (23,1)	Outward action (self-expansion)	1
38*	A tool for **self-determination** and decisions (18-2)	Outward action (self-expansion)	0
4	Life Map as a catalyst for new ministry (11)	Group interaction (self-expansion)	11
8*	A weaving of stories in a self-transformation (8-6)	Group interaction (self-expansion)	9
10*	Self-other *koinonia* and bonding (17-2)	Group interaction (self-expansion)	6
16	Sharing personal story with the church (4)	Group interaction (self-expansion)	4
21	A legacy record for the whole family (3)	Group interaction (self-expansion)	3
30*	Expressing witness and testimony (19-2)	Group interaction (self-expansion)	2
35*	**Self-confirmation** of spiritual gifting (16-2)	Group interaction (self-expansion)	1

APPENDIX H

Life Map Interview Coding Organized by Theoretical Coding (Shults-Sandage Criteria)

Rank	Axial Coding from the Open Codes	Selective Coding	Freq.
3*	Stimulus to practice of spiritual disciplines (12-5)	Functional	14
9*	**Self-reflection** and reminiscence (5-8)	Functional	7
18	A pattern of checkpoints on a journey	Functional	4
31	Echo from past replayed in the present	Functional	2
33	God's help remembering and reliving the past	Functional	2
34*	Recognition of sovereign foundations (7-6)	Functional	1
1*	Help with inner conflict and the dark side (10-5)	Systemic	15
4	Life Map as a catalyst for new ministry	Systemic	11
5*	Exposing **self-delusion** and **self-deception** (21-1)	Systemic	10
10*	**Self-other** *koinonia* and bonding (17-2)	Systemic	6
11*	Proflection regarding the future (2-15)	Systemic	6
12	Greater intimacy with significant others	Systemic	5
13	Reinterpret the past in the present	Systemic	5
15*	Interpersonal conflict resolved (13-4)	Systemic	4
17	Serving an integrative function for life	Systemic	4
19*	Seeing life as a whole, not as parts (14-4)	Systemic	4
21	A legacy record for the whole family	Systemic	3
23	Transparency and vulnerability	Systemic	3
25*	New empathy birthed (11-5)	Systemic	2
27	Tool for dealing with grief and loss	Systemic	2
28*	**Self-awareness** of strengths and weaknesses (3-12)	Systemic	2
32	Confidence and acceptance by peers	Systemic	2
35*	**Self-confirmation** of spiritual gifting (16-2)	Systemic	1
37*	Motivational stimulus to serve and minister (24-1)	Systemic	1
38*	A tool for **self-determination** and decisions (18-2)	Systemic	0
39*	New factor in **self-control** (25-1)	Systemic	0
2*	Defining moments incorporated in timeline (15-2)	Redemptive	14
6*	Retroactive perception of God, His activity (1-21)	Redemptive	10
7*	Evaluative tool for spiritual Life-Review (6-7)	Redemptive	9
8*	A weaving of stories in a **self-transformation** (8-6)	Redemptive	9
14	Conversion viewed as a process, not an event	Redemptive	5
16	Sharing personal story with the church	Redemptive	4
20*	Confirmation of divine calling (9-4)	Redemptive	3
22	Faith memorial stones celebrated	Redemptive	3
24	A framework for healing from trauma	Redemptive	3

26*	Tool for **self-renewal** and healing (20-2)	Redemptive	2
29*	Fostering **self-identity** in Christ (22-1)	Redemptive	2
30*	Expressing witness and testimony (19-2)	Redemptive	2
36*	Discerning God's Presence going forward (23,1)	Redemptive	1

APPENDIX I

Pre-Meeting Self-Evaluation (for identifying and addressing PTSD)

Demographic info: Name & Contact Info: _____.

Gender: Male___, Female___.   _____

Age Level: Teen___, Twenties___, Thirties___, Forties___, Fifties___, Sixties___, Seventies+___.

Educational Background: Doctoral____, Masters____, College____, High School___, Pre-GED___.

Religious Background: Interested in Faith___, New Christian___, Christian for 1-5 Years___,

6-10 Years___, 11-15 Years___, 16-20 Years, Over 20 Years___.

Denominational or Church affiliation: _____.

Current ministry involvement in or beyond my church: _____.

Summarize your interest in Life Mapping_____

_____.

How you heard about the Life Map group:_____.

Are you able to commit to the six week spiritual journaling in preparation for a Life Map or to the full twelve weeks to construct and share your Life Map?_____.

Reflecting on Your Readiness and Preparation for Life Mapping, Respond to the Following:

(1) I am willing to put in the work necessary to construct and share a Life Map (circle best response):

Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

(2) I have enough past experience with journaling that I will find the practice easy to do:
Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

(3) I have reflected on the dark side in my life and will be able to address that in my Life Map:
Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

(4) I have gone through a traumatic experience* that I feel I will need special help in processing:
Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

(5) I am able to put time in for reading & journaling needed to prepare a Life Map for sharing:
Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

(6) I am willing to find a mentor with whom I can discuss and share this learning journey with:
Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

*Be sure to discuss this with the Life Map coach before the first group session.

APPENDIX J

Guidelines for Life Map Sharing Retreat

Celebration Aims: for one group member to share his/her Life Map while the others listen with a sensitivity of the Holy Spirit, interacting with the story presented, prepared to give constructive feedback, and to pray God's blessing on the person who shares.

Retreat Overview: the Life Group coach introduces the session by stating the purpose or aim, opens in prayer, watches the clock to ensure adequate time for feedback and discussion, and for a closing time of prayer (and blessing). 30 to 45 minutes will be given to each presenter.

- *Opening (10 minutes)*: brief instruction and prayer for God's guidance, clarity for presenter

- *Presentation of Life Map (30 to 45 minutes)*: the role of presenter is to share a well-prepared spiritual autobiography, be honest, disciplined to end on time, and open to the discussion and feedback. Role of group members is to listen with focused attention, be affirming in body language, not interrupt, not interpret, and have these questions in mind (note taking is acceptable):
    - *What is similar or different from your own story? What is striking?*
    - *What do you learn from the story, what insights are there for you?*
    - *What special gifts do you see in the presenter, what is unique?*
    - *What might be his/her place in the work of God's kingdom (using sanctified imagination, offer one possibility on areas of service?*
    - *What if anything puzzles you in this story? What would you like to understand better?*

- *Feedback & Discussion (10 to 15 minutes)*: this includes three parts:
    - *Affirmation: begin the feedback with circle sharing (brief) of one element of the presentation he/she most appreciated.*
    - *Resonance: next discuss the Life Map itself using the questions and notes mentioned above, especially what you heard in the presentation that connects with your story. The point of the interaction is mutual sharing, discovery and learning. Remember, others may see what we ourselves miss, or have a blind spot to. Often we do not see what the Lord is doing in our lives, but another may help us to see it.*
    - *Response: before the end of the discussion, allow the presenter to respond, if he or she have not up to this point.*

- *Prayer & Blessing (5 to 10 minutes)*: the act of blessing is a great gift we can give another. First, affirm—if time allows go around the circle to state one thing each appreciates about the presenter. Second, spend brief moments in prayer thanking God for the person, asking Him to guide him/her as life continues to unfold. Third, if the space allows, join hands in a circle and ask God to empower and bless the presenter, that they may be God's person and live for God's kingdom.

- *Closing (5 minute)*: Leader closes the prayer time, thanking the Lord for what has been shared and sealed in our off of our lives for good. Pray for protection. A reminder that our story is in process is appropriate, and that new chapters will be added that fulfill what we have started, and takes us in new directions in our walk with God. Journaling is a discipline that may help us continue this, recognizing the next chapter as it dawns.

APPENDIX K

Post Life Group Evaluation

Contact Info: Name, Address, Phone, Email:

Reflecting on Your Life Mapping Journey, Respond to the Following Questions:

(1) I was adequately prepared for all that was involved in preparing a Life Map (circle best response):

Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

(2) I found the books and resources used in the group to be helpful in my preparation.
Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

(3) Through the group, I believe I have grown in my sense of self-awareness:
Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

(4) The Life Mapping project turned out to be a highly transformative learning experience for me:
Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

(5) I found a mentor or close friend who helped me to walk through the Life Map process with:
Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

(6) I believe the Life Map coach created trust and a good learning climate in the group:
Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

(7) I found that the total work involved in preparing to share my Life Map was reasonable:

Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

(8) The Life Map helped me to think about my life mission going forward:
Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

(9) I believe that I have a new idea for a ministry I can do or a calling I could pursue now:
Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

(10) I have idea about how I will keep up with Life Mapping as new chapters come in my life:
Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

Narrative Reflections:

1. Share a highlight and low point for you from the Life Map group learning experience…

2. Share several ways that the Life Map construction and sharing was transformative for you…

3. What were some of the barriers you had to overcome to complete this project?

4. Share a moment of surprise—an eureka, or epiphany you had, during this learning experience…

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