

Liberty University John W. Rawlings School of Divinity

Biblical Emotional Intelligence in Relation to Clinical Pastoral Education

A Thesis Project Submitted to
the Faculty of Liberty University School of Divinity
in Candidacy for the Degree of
Doctor of Ministry

By

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Liberty University John W. Rawlings School of Divinity

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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This study addressed the education of biblical emotional intelligence among chaplains and pastors in promoting self-care in ministry. A literature review revealed that research projects had not fully explored the relationship between biblical emotional intelligence and clinical pastoral education. This project explored biblical emotional intelligence as a teaching method that bridges the gap between pastors' clinical pastoral education and healthy emotional well-being. Emotional intelligence is a field that is associated with success in business and ministry. Pastors and chaplains are not addressing the lack of biblical emotional intelligence in their training and how it can affect ministry. This study aimed to determine biblical emotional intelligence's existence between chaplains' and pastors' emotional intelligence and clinical pastoral education. The research methods addressed in this paper covers scholarly articles, dissertations, and biblical scriptures that support BEI as a means of becoming emotionally healthy. Research by specialists in emotional intelligence and psychology took surveys by pastors and students to determine if BEI and EI were helpful in education and ministry. Applying knowledge from the surveys, a study for chaplains and pastors entering chaplaincy ministry aims to enhance the CPE training curriculum. The outcome of this thesis project could influence future trainees in the process of learning and controlling emotions. Learning how to become aware of BEI should help chaplains and pastors become healthy emotionally in ministry. This study provides empirical evidence that pastors and chaplains who do not have biblical emotional intelligence could have a weak and unhealthy BEI in the church and personal life.

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¹ Neil Nedley, *Optimize Your Brain Seminar*, (Nedley Publishing, 2020).

² Ibid.

Abbreviations

| | |
|------|--|
| ACPE | <i>Association of Clinical Pastoral Education</i> |
| ASL | <i>Academic Service Learning</i> |
| BDN | <i>Brain-Derived Neurotrophic factor</i> |
| BEI | <i>Biblical Emotional Intelligence</i> |
| BSW | <i>Behavior Social Worker</i> |
| CBT | <i>Cognitive Behavioral Therapy</i> |
| CD | <i>Compact Disc</i> |
| CEO | <i>Chief Executive Officer</i> |
| CPET | <i>Clinical Pastoral Education Training</i> |
| CPSP | <i>College of Pastoral Supervision and Psychotherapy</i> |
| DAAT | <i>Depression and Anxiety Assessment Test</i> |
| DMIN | <i>Doctor of Ministry</i> |
| DVD | <i>Digital Video Disc</i> |
| EDM | <i>Ethical Decision Making</i> |
| EHS | <i>Emotionally Healthy Spirituality</i> ³ |
| EI | <i>Emotional Intelligence</i> |
| EQ | <i>Emotional Quotient: a measure of a person's adequacy to understand emotions of self or others and healthily respond to those emotions.</i> ⁴ |
| GPA | <i>Grade Point Average</i> |

³ Peter Scazzero, *The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team, and the World* (Grand Rapids, MI: Zondervan, 2015).

⁴ Neil Nedley, *Optimize Your Brain Workbook: A Peak Performance Series* (Nedley Publishing, 2016), 12.

| | |
|-------|--|
| IRB | <i>Institutional Review Board</i> |
| IQ | <i>Intelligence Quotient: a score determined by one's performance on a standardized intelligence test.⁵</i> |
| LUSOD | <i>Liberty University School of Divinity</i> |
| OCD | <i>Obsessive-Compulsive Disorder</i> |
| OYB | <i>Optimize Your Brain</i> |
| PTSD | <i>Post-Traumatic Stress Disorder</i> |
| REST | <i>Rational Emotive Spiritual Therapy</i> |
| SPE | <i>Spiritual Pastoral Education</i> |

⁵ Neil Nedley, *Optimize Your Brain Workbook: A Peak Performance Series* (Nedley Publishing, 2016), 12.

Chapter 1

Introduction

This paper focuses on biblical emotional intelligence attributes and how the lack of BEI affects clinicians of clinical pastoral education in ministry. There is not much research done in the field of BEI. The foundation of study for this paper relies on literature done on emotional intelligence and emotional quotient. The knowledge of EI and EQ references and applies what the Bible refers to as spiritual discernment or godly wisdom. This paper relates this discernment as BEI. The Bible states that EI helps one understand feelings and emotions in the spiritual life of faith. The Bible says to "Love the Lord your God with all your heart, soul, strength and mind, and love your neighbor as yourself."⁶ This researcher's religious and ministerial context is the Clinical Pastoral Educational Training field for chaplains and pastors. The problem addressed in this research project is the lack of BEI in ministry training and education. Being aware of BEI is the start of creating healthier emotional intelligence in pastors and chaplains. Learning to be mindful of and dealing with personal conflict will transform the inner life and enhance the ministry. The awareness of feelings, weaknesses, limitations, and the influence of one's past understanding is necessary to become emotionally healthy in ministry. Strategically employing analytical thinking in decision-making can help free the emotional thought process that controls an undesirable lifestyle and then uses new strategies to cultivate healthy BEI. The thinking process is the start of an action plan or a vision. The methodology of the action plan is a three-stage research process: the literature research, forming a pre-test of BEI, and the resurvey after the training process.

⁶ Luke 10:27, unless otherwise noted, all biblical passages referenced are in the English Standard Version (Crossway Bibles, 2016).

There are five components and fundamental assumptions of achieving and understanding healthy BEI, which include the following:

1. To recognize emotions and self-awareness,
2. To manage emotions and self-control,
3. Have social intelligence, and recognizing empathy,
4. Have motivational goals and objectives,
5. Become emotionally healthy and happy.

Listed below are some themes that concern BEI:

- Spiritual concerns,
- Framework for understanding BEI,
- Signs of unhealthy BEI,
- Emotional concerns,
- Professional concerns,
- Physical concerns,
- Personal concerns,
- Social and community concerns,
- Cultivating skills in BEI,
- Training advantage,
- Outcomes of healthy BEI.

The training of BEI skills and learning to commit emotions to God are essential in becoming emotionally healthy. The Bible states in Genesis that “Man is a creation of the image

of God.”⁷ The apostle John tells how Jesus demonstrated emotions.⁸ The Bible reveals that God is concerned with the emotional state of people and says, “He heals the broken in heart, and bindeth up their wounds.”⁹ The book of Ephesians regards emotions by acknowledging that one needs to “Keep emotions under control and be completely humble, gentle, and patient, bearing one another in love, making every effort to keep the peace, put off falsehoods, speak the truth, not staying angry, and not let any unwholesome talk come out of the mouth.”¹⁰ Some literature and scriptures remind readers that EQ is a profound biblical principle.

In the literature review, Donald Capp defines emotion as a strong feeling, a state of consciousness having to do with the arousal of feelings, distinguished from other mental states, as cognition, volition, and awareness of physical sensation.¹¹ He writes that an emotion can be an enduring one. Still, it is more likely that it will come and go, perhaps in a matter of minutes or an hour or two at most; it may even repeat itself repeatedly until the situation that arises is resolved.¹²

Author Debra Trampe claims that hundreds of papers in psychology, medicine, marketing, management, and many other fields begin by asserting that emotions are ubiquitous to human life. Once people experience emotions, it guides their thoughts and behaviors. Despite decades of research establishing the causes and consequences of emotions in the laboratory, there is much to discover about real-life emotions.¹³ This paper explores literature and educational

⁷ Genesis 1:27.

⁸ John 11:35.

⁹ Psalm 147:3.

¹⁰ Ephesians 4:26-32.

¹¹ Donald Capp, “Happy Spirits and Grumpy Souls: Mood Changes in Older Adulthood,” *Pastoral Psychology*, Vol. 64, Issue 2, (2015), 154.

¹² Ibid.

¹³ Debra Trampe, “Emotions in Everyday Life,” *Plos ONE*, 10 (12): e0145450. Doi:10.1371/journal.pone.0145450(2015), 1.

material in BEI and EI. It aims to offer research results for the CPE training to optimize the brain and life within the listed themes.

Ministry Context

The ministry context of this research study is the clinical pastoral education and training field. The foundation for this research in BEI is from Anton Boisen, the founder of clinical pastoral education. Several authors recontribute information concerning Anton Boisen and emotional intelligence. Anton Boisen and Daniel Goleman agree that the higher in management and ministry someone rises, the more influential the individual's emotional intelligence and people skills become.¹⁴ When Kouzes and Posner studied the leadership traits of top CEOs, they found only one characteristic common to all of them: affection. Successful leaders care for people and want to return the favor.¹⁵ Chaplains and pastors care about people. BEI training is vital for learning people and self-skills. Biblical emotional intelligence essentially reflects the ability to deal successfully with other people and personal feelings.¹⁶ In another sense, BEI reflects a longstanding recognition from the Society for Pastoral Theology. Teaching trainees skills for effective, theologically reflective practices of care, counseling, and self-care are complex tasks worthy of continued attention.¹⁷

The social characteristics of the CPE ministry context involve pastors and laypeople within a spiritual and religious setting. Many trainees in CPE training programs are leaders of a congregation or directors of a spiritual care department. The geographical, historical, and demographical environments vary because of online access to training by the supervisor of this

¹⁴ Daniel Goleman, *The Emotionally Intelligent Leader* (Boston, Mass: Harvard Business Review Press, 2019).

¹⁵ Henry & Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville: B & H Publishing Group, 2011), 199.

¹⁶ Kar, Saha, & Mondal, "Measuring Emotional Intelligence of Secondary School Students in Relation to Gender and Residence: An Empirical Study," *American Journal of Educational Research* 2, (2014): 193.

¹⁷ Rodney Hunter, & Nancy Ramsey, "How it all Began and Formative Choices Along the Way: Personal Reflections on the Society for Pastoral Theology," *Journal of Pastoral Theology* 2, (2017): 104.

study. While online education is new to CPE training, the covenant of CPSP remains the foundation of this study. This foundation is the vision of unity for spiritual pilgrims seeking a genuinely collegial professional community. Therefore, the calling and commitments for CPE are first and last theological, and to make the covenant to address, and to be treated by one another in a profound theological sense. There is a commitment in CPE to be mutually responsible for one another for professional work and direction in a ministry context.¹⁸

There are competencies expected of pastoral clinicians within the CPE context. The competencies aid in success with the learning methodology and achievement of the objectives for CPE training and in the ability to make use of the clinical process of the clinical method of learning. The competencies include the formulation of clinical data, the ability to receive and utilize feedback, consultation, and making creative use of supervision.

Developing and understanding self in CPE as a work in progress is the principal tool in pastoral care and counseling. Self-development includes the ability to reflect and interpret one's own life story, both psychologically and theologically.¹⁹

There is a commitment in the CPE ministry to participate in relatively small groups and share a galaxy of shared values that are challenging to communicate. "Recovery of the soul is a metaphor that points toward the values in CPE training."²⁰ In CPE training, relationships and value is significant in personal authority and creativity. "There is a shared belief that there should be space for one another and then stand ready to midwife one another in each respective personal journey."²¹ In the study of BEI in relation to CPE training, there is the belief that "life is best when lived by grace and to guard against becoming invasive, aggressive, or predatory to one

¹⁸ "Accreditation Manual," *The College of Pastoral Supervision and Psychotherapy* (2019), 3.

¹⁹ Ibid.

²⁰ Ibid.

²¹ Ibid.

another. There is a shared belief in the CPE ministry context that persons are always more important than institutions, and there is an emotional investment of shared living experiences.”²²

Clinical Pastoral Education

CPE training introduces theology but does not offer training in BEI. BEI training can help chaplains’ and pastors’ interactions with people. The author of self-help and business books, Stephen Covey, found that research shows that emotional intelligence is more important than IQ in most professional roles. Another study notes that EI skills are essential for success; training and education are impossible without EI’s inculcation and attributes.²³ This research ministry context is in the CPE training programs where chaplains and pastors learn biblical emotional intelligence skills.

CPE training provides formative experiences through learning pastoral practice in a clinical setting under supervision. The CPE training, following Anton Boisen, uses the case study method in theological inquiry to study the living human documents. For over ninety years, the CPE training has developed along with medicine, the behavioral and social sciences, and theology.²⁴

The early pastoral care movement and CPE training seem to have been inspired by the appeal of medical education methods, psychology, and social work as a reaction against the limitations of classical theological education. These forerunners looked around for better ways to do theology. It is important to note that pastoral theology arose from disenchantment with abstract academic theology, and modern psychology became essential in telling this history. Psychology was appealing because it presented a different means to address this disenchantment.

²² “Accreditation Manual” *The College of Pastoral Supervision and Psychotherapy* (2019), 3.

²³ Teresa Dustman, "A Call for Emotional Intelligence Skills Training Curricula at Christian Colleges," *Journal of Research on Christian Education* (2018).

²⁴ *The Standards of CPSP, Handbook* (2019), 13.

Psychology maintained respect for personal experience or the living human document, and it possessed a norm for exploring and explaining why people do what they do.²⁵ Anton Boisen's 1930's metaphor of the living human document has mutated into the name of the living human web. From the history of the term living document to the term living web, the new term is less contained and more expansive, creative metaphor than a document.

Bonnie Miller-McLemore supports that the living document within the web may be the best way to frame the subject matter. Pastoral theologians can claim an essential focus on the individual and psychology but situate this focus differently, embedding it more explicitly within culture and context.²⁶

Elmer Thiessen found that it is not easy to separate emotion from reason entirely and found Aristotle himself thought of emotions as potentially rational.²⁷ Martha Nussbaum has defended the intelligence of emotions, maintaining that emotions are essential elements of human intelligence and seen as part and parcel of any system of ethical reasoning. Nussbaum states, "Without emotional development, a part of our reasoning capacity as political creatures will be missing."²⁸ That reasoning brings the subject of BEI in relation and necessary to the training fields of CPE training.

Teresa Dustman notes that emotional intelligence is a set of abilities essential for an individual's success in ministry or elsewhere; subsequently, the purpose of imparting quality education is not possible without inculcation of emotional intelligence and its attributes. Christian colleges should consider that successful educational processes would not solely focus

²⁵ Bonnie Miller-McLemore, "The Living Human Web: A Twenty-five Year Retrospective," *Pastoral Psychology* 67 (2018): 309.

²⁶ *Ibid.*, 315.

²⁷ Elmer John Thiessen, *The Ethics of Evangelism: A Philosophical Defense of Proselytizing and Persuasion* (Downers Grove, IL: InterVarsity Press, 2011), 187

²⁸ *Ibid.*, 187.

on the traditional 3R's, the three fundamental skills taught in schools: reading, writing, and arithmetic, but on cognitive skills related to a chosen profession. Still, they would also include a biblical approach to managing God's incredible emotions through emotional intelligence.²⁹

Angelidis Hegarty emphasizes the importance of BEI in the ministry by echoing to Teresa Dustman that being emotionally aware and managing and controlling emotions helps us build better relationships and realize more positive outcomes. The domino effect of having high EI is that one becomes a better decision-maker and relationship manager due to being aware of how emotions affect thought processes. However, it was not until Goleman outlined the importance of EI in achieving success in all life facets³⁰ that research had its catalyst, which has since ignited advanced research emphasizing its relevance across several domains, including business and education. A study by Pamela Cooper-White outlines how high emotional intelligence leads to better business decisions yielding higher returns.³¹ At the same time, Sheehan has shown how EI's development can assist in addressing workplace conflict.³²

The Society of Pastoral Theology acknowledges that both Anton Boisen and Seward Hiltner deserve acknowledgment for the insistence that the ministry field should prioritize attention to the theological and empirical significance of lived experience and social science data as foundational to pastoral theological methods in CPE training. It is important to name this insight and continue exploring and developing methodological resources. This naming helps recognize and understand the importance of human experience with critical rigor and openness

²⁹ Teresa Dustman, "A Call for Emotional Intelligence Skills Training Curricula at Christian Colleges," *Journal of Research on Christian Education* (2018).

³⁰ Daniel Goleman, *The Emotionally Intelligent Leader* (Boston, Mass: Harvard Business Review Press, 2019).

³¹ Pamela Cooper-White, *Shared Wisdom: Use of the Self in Pastoral Care and Counseling* (Minneapolis: Fortress Press, 2004), 6-7.

³² Angelidis N. Hegarty, "The Impact of Academic Service-Learning as a Teaching Method and its Effect on EI," *Journal of Academic Ethics* 13, (2015): 363-374.

and the theological implications and their power to inspire creative insight and check and critique established theories theologies.³³

Pamela Cooper-White notes that transference and countertransference operate together to form a complex interrelation called intersubjectivity. They run at conscious and unconscious levels; the self and the other become intertwined in this relational matrix. Countertransference in this construction becomes a valuable tool. It is essential to understand one's buttons or triggers. This classical contribution is in CPE training and the comprehensive care curricula. This curriculum is a valuable contribution for listening and how the self becomes a treasure for helping another. It is the essence of touching into personal BEI.³⁴

The College of Pastoral Supervision and Psychotherapy Manual provides the standards and competencies for clinical pastoral training, pastoral psychotherapy, pastoral supervision, and psychotherapy supervision. The programs are respectful of the trainee's person, and personal growth, professional development, and personal and professional functioning are central to the CPE training mission.³⁵

CPE training aims to enable the trainee to achieve high levels of competence in the art and science of Spiritual Pastoral Education care and counseling. Some specific objectives to attain the goal include the following:

1. Development of the uniqueness of the trainee's person as a gift through which the trainee can offer a pastoral relationship to crises that might present various theological and cultural perspectives.

³³ Rodney Hunter, & Nancy Ramsey, "How it all Began and Formative Choices Along the Way: Personal Reflections on the Society for Pastoral Theology," *Journal of Pastoral Theology* 2, no. 27 (2017), 105.

³⁴ *Ibid.*, 6-7.

³⁵ *The Standards of the College of Pastoral Supervision and Psychotherapy Handbook* (2019), 2.

2. Development of a professional identity as a chaplain or pastoral counselor through integrating theory, theology, and the practice of pastoral care.
3. Development of conceptual competence in personality and psychosocial development; group and systems theory; the resource of religious symbols and values; and the psychology of the religious experience.³⁶

The covenant of the CPSP CPE training site upholds the standards of a professional community. The calling and commitments are theological. This training atmosphere is small and personal, consisting of a dozen colleagues. The teaching ministry shares deep values that are challenging to communicate. Recovery of the soul is a metaphor that points toward these values. Relationships among peers are valued, and personal authority and creativity are individually valued. The relationships and ministry take on a space ready to help one another in their respective journeys. The belief that life lived by grace is essential to guard against invasive, aggressive, or predatory behavior. The community ministry is supported by offering a living experience that reflects life and faith within a milieu of support.³⁷

Personal Ministry

In developing a personal leadership growth plan for clinical pastoral education, the research touches beyond the classrooms, institutions, and healthcare settings. Daniel Goleman sums up BEI as knowing personal and managing emotions, motivating oneself, and recognizing emotions in others.³⁸ Most of Goleman's findings lead to a personal relationship between self and BEI. Sudi Gliebe sees developing emotions as a sign of maturity. Gliebe also sees that this

³⁶ *The Standards of the CPSP Handbook* (New York, NY: CPSP Press, 2019), 14.

³⁷ *Ibid.*, 3.

³⁸ Daniel Goleman, *The Emotionally Intelligent Leader* (Boston, Mass: Harvard Business Review Press, 2019).

maturity in emotions then allows God to rule over them.³⁹

Jonathan Edwards makes a statement on how to be careful of emotions:

We must be careful to inspect how we see ourselves before God and others; a poor man is modest in his speech and behavior, so much more, and more certainly and universally. Is one poor in spirit, for he is humble and modest in his behavior amongst men? It is vanity for any to pretend that they are humble and as little children before God when they are haughty, assuming, and bold in their behavior amongst men.⁴⁰

Edwards informs us that the design of the gospel is to cut off all glorying, not only before God and man.⁴¹ The writer goes on to say that there is certain amiable modesty and fear that belongs to a Christian behavior among men and women arising from the humility that the Scriptures often speak of in Peter, "To be ready to answer every man that asks with meekness and fear."⁴² Romans states, "Fear, to whom fear."⁴³ Corinthians states, "While He remembered the obedience of all, how with fear and trembling ye received Him."⁴⁴ Ephesians tells "Servants be obedient to them which are the master according to the flesh, with fear and trembling."⁴⁵ In this respect, a Christian is like a little child modest before men, and the heart is apt to be possessed with fear and awe.⁴⁶ The Bible is clear that God made humans express emotions.

Edwards advises that "All actions ought to be strictly examined and tried, and barely to consider the outward action as it is in itself: but also, from what principle our actions do arise from what internal principle we act and live by, for actions are either good or bad according to the principle whence, they arise."⁴⁷

³⁹ Sudi Kate Gliebe, "Strategies to Foster Emotional Intelligence in Christian Higher Education," *Christian Higher Education* 11, no.4 (2012): 253-259.

⁴⁰ Kyle Strobel, *Formed for the Glory of God: Learning from the Spiritual Practices of Jonathan Edwards* (Illinois: InterVarsity Press, 2013), 187.

⁴¹ Ibid.

⁴² 1 Peter 3:15.

⁴³ Romans 13:7.

⁴⁴ 2 Corinthians 7:15.

⁴⁵ Ephesians 6:5.

⁴⁶ Kyle Strobel, *Formed for the Glory of God: Learning from the Spiritual Practices of Jonathan Edwards* (Illinois: InterVarsity Press, 2013), 187.

⁴⁷ Ibid.

Gregory Mears noted the effect of BEI on a personal level. Researchers have noted positive correlations between higher emotional intelligence and several variables, including increased marital satisfaction, increased quality of interpersonal relationships, and positive family relationships.⁴⁸

Daniel Goleman, an expert on emotional intelligence, states that there are signs of high emotional intelligence. Listed are some of Goleman's findings of EI:

1. Curious about unknown people
2. Knowledge or being accurate with personal strengths and weaknesses
3. Able to focus without quickly getting distracted
4. When upset, it is known why
5. Can get along with most people
6. Care deeply about being a right, moral person
7. Take time to slow down and help others
8. Good at reading other people's emotions in their facial expressions
9. A good judge of character
10. Truth or accuracy in thought is fundamental
11. Self-motivated
12. Know when to say no
13. After a fall or lapse, responsibility is personalized
14. A great leader has talent and strong work ethics⁴⁹

On the other hand, when considering emotionally unhealthy Christian leaders, there is the

⁴⁸ Gregory Scott Mears, "Examining the Relationship Between Emotional Schemas, Emotional Intelligence, and Relationship Satisfaction" (PhD diss., Liberty University School of Divinity, 2012), 1-135.

⁴⁹ Neil Nedley, *Optimize Your Brain* (Ardmore, OK: Nedley Publishing, 2015), 147.

referral to the emotional and spiritual deficits that impact every aspect of life.⁵⁰ Emotional deficits can manifest through a lack of awareness of personal feelings, weakness, and limits. There is often a lack of skill to go deeply into others' personal feelings and perspectives of others. These immaturities can arise in many actions.⁵¹ This lack of emotional awareness extends to the personal and professional relationships and in ministry with the inability to read and resonate with the emotional world of others.

Author and lecturer Brene Brown found in research on emotions that there is a tendency to think of feelings as weakness.⁵² Brown claims that anger serves as a socially acceptable mask for many of the more complex underlying emotions and, in the process, are losing tolerance for emotions. Brown claims that society has confused feeling with failing and emotions with liabilities.⁵³ In order to claim the essential emotional part of life and reignite passions and purpose, one needs to learn how to own and engage with vulnerability and feeling. It is new learning, and some are relearning. Brown states from experience that, "Either way, research has taught that the best place to start is with defining, recognizing, and understanding vulnerability."⁵⁴

Professional Ministry

The professional community of this research paper is in the CPE training settings and healthcare facilities where chaplains and pastors minister. Scripture states that the "Lord is the Spirit, and wherever the Spirit of the Lord is, there is freedom. All who have had that veil

⁵⁰ Peter Scazzaro, *The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team, and the World* (Grand Rapids, MI: Zondervan, 2015), 25.

⁵¹ Ibid.

⁵² Brene Brown, *Daring Greatly: How Courage to Be Vulnerable Transforms the Way We Live, Love Parent, and Lead* (New York, NY: Penguin Books, 2012), 34 - 35.

⁵³ Ibid.

⁵⁴ Ibid.

removed can see and reflect the glory of the Lord and the Lord, who is the Spirit, makes us changed into His glorious image.”⁵⁵ Examples of biblical emotional intelligence are prevalent throughout the Scriptures and emotions merit attention because the Bible consistently portrays God in emotional terms. The training of EI in CPE training can facilitate chaplains and pastors to be better equipped in ministry of BEI.

Authors Roy Oswald and Arland Jacobson observed that pastoral ministry is all about relationships and that if a pastor is not emotionally intelligent, the ministry will be difficult.⁵⁶ EQ skills are central to the development of trust in ministry. EI involves a set of competencies that lack training from the seminary.⁵⁷ Oswald wrote that EI has to do with the character and how the pastor expresses that feeling is part of that character. Most seminaries do not know how to address when a student does not possess adequate EI. Oswald claims that those who train clergy need to create an environment focusing on relationships, offering feedback, critiquing behavior, and recognizing the impact of words and behaviors on others.⁵⁸

Problem Presented

This project will address why most pastors and chaplains entering clinical pastoral education lack biblical emotional intelligence training. As a research writer in EI, Dustman noted a link between unhealthy and healthy BEI and the urgency to address these issues for pastors in the view of explicit communication. Due to a lack of emotional intelligence skills, neither Adam nor Eve realized that their emotions would lead them to sin. A sign of maturity is being aware of one’s feelings and allowing God to rule over them. It is essential to foster emotional health in

⁵⁵ 1 Cor. 3:17-18.

⁵⁶ Roy Oswald, and Arland Jacobson, *The Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders* (Lanham, MD: Rowland & Littlefield, 2015), 119-120.

⁵⁷ Ibid.

⁵⁸ Ibid.

CPE trainees to be emotionally mature for the ministry. Suppressing or living with uncontrolled emotions is a problem of the unsundered life to Christ.⁵⁹

Author Roy Oswald comments that emotional traits are characteristics that authors use to describe emotional intelligence.⁶⁰ They are a set of skills that demonstrate competence in a particular interpersonal, intrapersonal, intragroup, and inter-group function. Intergroup function is the relationships different groups within a congregation have with each other.⁶¹ He comments that understanding our traits allows us to identify strengths and weaknesses in our ongoing challenges to lead healthy and productive lives. Specifically, we can identify traits we would like our emotional brain to learn and develop. These traits also will enable us to talk about EI as specific capacities. They can point us to ways to become more competent and enjoy significant relationships inside and outside of work.⁶²

Neil Nedley studies the causes of major depression and emotional well-being and finds well over one hundred reasons that most fall into ten categories. These ten categories define the causes of depression and show what keeps someone from achieving peak mental performance. Addictions cause adverse changes to brain chemistry and communication. Addictions are not limited to substances such as drugs, alcohol, or food. The truth is that any habit that is not under control displays an addictive element, whether or not it is called addition.⁶³ With BEI training in CPE, one can optimize the brain and improve health, ministry, and life. BEI searches Ephesians to give hope in EI with the advice of putting off the old self, which belongs to the former manner

⁵⁹ Teresa Dustman, "A Call for Emotional Intelligence Skills Training Curricula at Christian Colleges," *Journal of Research on Christian Education* (2018).

⁶⁰ Roy Oswald and Arland Jacobson, *The Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders* (Rowland & Littlefield, 2015), 161-162.

⁶¹ Ibid.

⁶² Ibid.

⁶³ Neil Nedley, *Optimize Your Brain* (Ardmore, OK: Nedley Publishing, 2015), 147.

of life and is corrupt through deceitful desires and renewed in the Spirit of the minds, and to put on the new self, created after the likeness of God in true righteousness and holiness.⁶⁴

Purpose Statement

The purpose of this research paper is to provide sources and guidelines for biblical emotional intelligence training to pastors and chaplains entering the clinical pastoral and chaplaincy educational ministry so that they can experience healthy emotional well-being in ministry and life. This research paper determines whether there is a significant correlation between BEI and the healthful ministry of pastors and chaplains. By analyzing several studies relating to Emotional Intelligence and BEI, this study aims to establish and examine the relationship between pastors and chaplains in the Clinical Pastoral Education training of BEI. The primary goal is to explore the relationship between BEI and prosperous and healthy ministry leadership. The current study provides empirical evidence that a strong connection exists between BEI's identified constructs and a healthy CPE training ministry.

Basic Assumptions

The basis for this study is to understand how biblical emotional intelligence, ministry education, and healthy emotional satisfaction interactions can impact both practice and research within the clinical pastoral training community. Some basic assumptions that Angelidis Hegarty claims about BEI are the importance of EI in assisting academic success. Hegarty also noted that individuals' emotional levels have far-reaching implications as it affects numerous domains: learning styles, job satisfaction, motivation, and self-efficacy. Finally, Hegarty claims that while

⁶⁴ Ephesians 4:22-24.

general mental ability is a more significant predictor of academic success, EI affects the quality of learning and can ultimately affect quantitative academic measurements in Grade Point Average.⁶⁵

Neil Nedley found that cognitive-behavioral therapy recognizes the all-important concept of truth by modern psychology. Telling ourselves and others the truth by removing cognitive distortions is a helpful tool in improving biblical emotional intelligence, personal relationships, and success in life. Cognitive-behavioral therapy focuses on eliminating ten cognitive distortions, which are untruths humans commonly think. CBT has proven effective in treating shyness, social anxiety, phobias, depression, low self-worth, relationship problems, obsessive-compulsive disorder, post-traumatic stress disorder, addictions, and anxiety disorders. In addition, CBT boosts emotional intelligence, is inexpensive, and can be more effective than drugs. The core tenets, according to the findings of Nedley, are as follows:

- Thoughts precede feelings and emotions.
- One can control thoughts and feelings.
- Managing personal emotions affects values and behavior.
- When an individual's values line up with accurate or truthful values, there can be an improvement.⁶⁶

Joseph Stewart-Sickling observes that CBT derives from a single insight best summarized from Shakespeare's story of Hamlet that there is nothing either good or bad, but thinking makes it suitable or wrong.⁶⁷ Focusing on BEI thinking as a path to health, CBT takes

⁶⁵ Angelidis N. Hegarty, "The Impact of Academic Service-Learning as a Teaching Method and its Effect on EI," *Journal of Academic Ethics* 13, (2015): 363-374.

⁶⁶ Neil Nedley, *The Lost Art of Thinking: How to Improve Emotional Intelligence and Achieve Peak Mental Performance* (Ardmore, OK: Nedley Publishing, 2014), 19.

⁶⁷ Joseph Stewart-Sickling, "Cognitive Therapy and the Punctual Self: Using an Ascetical Framework to Critique Approaches to Psychotherapy," *Pastoral Psychology* 64 (2015):114.

its place in philosophical reflection. Moreover, according to Stewart-Sickling, the reflective practice is rooted in the contention that reality determines between cognition and reality.⁶⁸

Neil Nedley related a story of BEI in the Bible from Luke. There were two grieving disciples traveling on the road to Emmaus after witnessing the death and resurrection of Jesus, when Jesus intervened and employed CBT in this interaction. The Bible tells us that their faces were very downcast. The disciples and Jesus talked, and Jesus then addressed the significant cognitive distortion. Jesus not only addressed the distortion or misbelief, but Jesus also went on to reason with them and shared the truth.⁶⁹ This story of the disciples on the road to Emmaus provides a biblical example of BEI and how CBT positively affects motivation and goals.⁷⁰ Nedley claims that when CBT is appropriately applied, EQ is improved, motivation spirals upward, plans made and then eventually met. Nedley claims that when the mind is clear, it opens the Holy Spirit's way to work as it did for the disciples.⁷¹ When utilized to correct distorted thoughts or beliefs, the Bible can have a lasting positive effect on life. In many ways, the Bible proves where Jesus met error with truth and found ways to correct crooked thinking. Scripture proves that Jesus was the Master of CBT and Rational Emotive Spiritual Therapy.⁷²

Definitions

ASL; Academic Service Learning

BDNF; Brain-Derived Neurotrophic Factor

BEI; Biblical Emotional Intelligence

⁶⁸ Joseph Stewart-Sickling, "Cognitive Therapy and the Punctual Self: Using an Ascetical Framework to Critique Approaches to Psychotherapy," *Pastoral Psychology* 64 (2015):114.

⁶⁹ Neil Nedley, *The Lost Art of Thinking: How to Improve Emotional Intelligence and Achieve Peak Mental Performance* (Ardmore, OK: Nedley Publishing, 2014), 359.

⁷⁰ Luke 24.

⁷¹ Neil Nedley, *The Lost Art of Thinking: How to Improve Emotional Intelligence and Achieve Peak Mental Performance* (Ardmore, OK: Nedley Publishing, 2014), 360.

⁷² *Ibid.*, 361.

BSW; Behavior Social Worker

CBT; Cognitive Behavioral Therapy

CD; Cognitive Distortions

CPET; Pastoral Clinical Education Training

DAAT; Depression and Anxiety Assessment Test

EDM; Ethical Decision Making

EI; Emotional Intelligence

ESSS; Emotional Schema Scale Scores (LESS)⁷³

OYB; Optimize Your Brain

REST; Rational Emotive Spiritual Therapy

Limitations

Pastors and chaplains must first understand which biblical emotional intelligence competencies underlie the leadership styles that lack personal ministry and work to increase the quotient. To continue without BEI in CPE training, a chaplain or pastor can encounter countertransference, individual blind spots, and emotional baggage, thus hindering BEI growth. This study is not without limitations. The limitations of this study are new media, sample selections, and assessments from surveys. Limitations point toward the fact that the research had limited involvement of trainees. This research seeks to build upon previous research and, consequently, by investigating the studies' domains and inter-connectedness, conclude the importance of training in BEI for chaplains and pastors.

⁷³ Gregory Scott Mears, "Examining the Relationship Between Emotional Schemas, Emotional Intelligence, and Relationship Satisfaction," (PhD diss., Liberty Baptist Theological Seminary, 2012), 49.

Both reason and emotion are necessary for the human experience. In the absence of feeling or emotion, people and decisions become highly impersonal and lack motivation. Decisions made based on feelings can then have impulsive and short-sighted actions. According to Nedley, the solution is to balance emotional reasoning and rational thought by looking past the moment's feelings and into the future. By employing analytical thinking in personal decision-making, one can break free from unhealthy emotional thoughts and feelings.⁷⁴

Delimitations

Biblical emotional intelligence and emotional skills develop over time and change throughout life. BEI is an area that can be controlled and managed. The delimitations in this research project are limited to the time of six weeks. The program to educate participants in EI occurred during the limited six weeks. This chosen period narrowed the scope of the study. The program focused on specific variables presented in the Optimize Your Brain seminar, and specific participants, thus limiting occurrences over time. The planned delimitations aimed to narrow the scope of the study. A delimitation is not enough time to process and change deep-rooted negative emotions but being aware is a start.

The Bible provides specific examples of people who allowed emotions to affect the decision-making process. Teresa Dustman comments that a Christian's behavior represents God.⁷⁵ In Dustman's research "Emotional Intelligence and the Church," the author notices that somebody can effectively carry out God's will when Christians engage with people. Biblical emotional intelligence is the godly and wise management of emotions. BEI is a critical skill in

⁷⁴ Neil Nedley, *The Lost Art of Thinking: How to Improve Emotional Intelligence and Achieve Peak Mental Performance* (Ardmore, OK: Nedley Publishing, 2014), 120.

⁷⁵ Teresa Dustman, "A Call for Emotional Intelligence Skills Training Curricula at Christian Colleges," *Journal of Research on Christian Education*, (2018).

Christian living and serving God effectively. God desires believers to experience the emotions He created.⁷⁶

Thesis Statement

This paper aims to present research on how pastors and chaplains, when provided intervention training on Biblical Emotional Intelligence should then become emotionally healthy. The vision and mission of this project are to affect chaplains and Pastors by nurturing connections, internal development, and professional excellence so the ministry can flourish. This study aims to examine any change in the trainee's BEI because of the training in CPE. By increasing BEI, pastors and chaplains will successfully control emotional health and experience a healthier connection between the mind and soul. Thus, the results for pastors and chaplains experiencing this connection will have success in life and ministry. This study will gauge the effectiveness of bringing new resources into the CPE training ministry setting and measuring the resulting in positive or negative change in the ministry's culture or environment. This research paper can offer a deeper understanding of what discipleship to Jesus means and guide BEI in the ministry. "Leaders in the churches need to incarnate a Jesus-shaped form of leadership and developing their emotional intelligence will equip them to do just that."⁷⁷

Chapter 2

Conceptual Framework

This thesis project presents documented research for CPE training programs for chaplains and pastors to cultivate Biblical Emotional Intelligence and become emotionally healthy. The

⁷⁶ Teresa Dustman, "A Call for Emotional Intelligence Skills Training Curricula at Christian Colleges," *Journal of Research on Christian Education*, (2018).

⁷⁷Roy Oswald and Arland Jacobson, *The Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders* (Lanham, MD: Rowland & Littlefield, 2015), 159.

study expands on the writings of the founder of clinical pastoral education, Anton Boisen. In the book “Exploration of the Inner World,” Boisen writes that in the existential value of psychoanalytic self-exploration, valuing introspection for its own sake and no longer only to cure symptoms.⁷⁸ An example of BEI is Boisen's personal experience as an inpatient in a psychiatric ward, which strongly shaped his convictions about avoiding the dehumanization of psychiatric or Behavioral Health patients and taking their spiritual concerns seriously. Boisen advocated the study of living human documents rather than books. Many now call this the Living Web study, a term used to connect the human world.

Bonnie Miller-McLemore traces the developments in the twenty-five-year history of a metaphor that has shaped pastoral theology's late twentieth and early twenty-first-century discipline. The writer looks back at the living human document and the living human web. Ultimately, understanding the metaphor of a living human web or any other subject-defining disciplinary metaphor will benefit from learning how it functions in diverse contexts. In the United States, academics are accustomed to field education, though few schools integrated practical experience and reflection as an intellectually valid and required enterprise. Even though seminaries saw the value of fieldwork, few gave credit for its completion, offered students a graded program, or gave their directors of field education faculty rank or status. Instead, fieldwork primarily served as a source of income to support clergy education. Meanwhile, most academics remained suspicious of clinical training and pastoral psychology. The emerging discipline of pastoral theology played a significant role in changing this perception and

⁷⁸ Bonnie J. Miller-McLemore, “The Living Human Web: A Twenty-five Year Retrospective,” *Pastoral Psychology* 3, no. 67 (2018): 310.

transforming fieldwork into field education, suggesting the least implicitly the importance of knowledge gained through practice.⁷⁹

Anton Boisen began a clinical training program in 1925, famously urging students to see the living human document. He met patients struggling with illness and found their situation essential and critical to learning theology as closely studying written texts. Miller-McLemore elaborates on Boisen's theory that theology students and pastors can gain theological knowledge by studying actual people and their religious experiences rather than just books, scripture, and doctrine. The living human document entered our shared lexicon just as BEI's need is in CPE training now. All seminaries and divinity schools in the United States require supervised ministry as an integral part of their ministry degree mandated for accreditation.⁸⁰

The literature themes in this paper cover various writers' primary thoughts that touch on the Biblical Emotional Intelligence aspect of knowing oneself as an emotionally healthy pastor and chaplain. Some authors use leaders, pastors, chaplains, but they all refer to BEI's trainees. This research study reveals there is a need for the healing of Biblical Emotional Intelligence. This paper aims to restore and recognize that healing and wholeness come from God to heal oneself and others. Caution about Jesus' emotional states as grist for psychological analysis, and the portrait of Jesus in the Gospels is remarkably consistent: he eschewed negative emotions such as fear, anger, and hatred, and he displayed only positive emotions.⁸¹

Raymond Lawrence, the founder and General Secretary of the College of Pastoral Supervision and Psychotherapy, writes about his work as a participant and an observer of the

⁷⁹ Bonnie J. Miller-McLemore, "The Living Human Web: A Twenty-five Year Retrospective," *Pastoral Psychology* 3, no. 67 (2018): 310.

⁸⁰ Ibid.

⁸¹ Roy Oswald & Arland Jacobson, *The Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders* (Rowland & Littlefield, 2015), 11.

religious movement.⁸² Central to the book is Lawrence's focus on Anton Boisen's notion of pastoral care and the training of spiritual care providers as a process of the recovery of the soul. The book tells of the importance of Lawrence's take on the continuing struggle between the early split of the movement between Boisen and Dunbar Council and the Cabot and Giles Institute. Today's significant theological and pedagogical difference between the two schools is the tension between the Association of Clinical Pastoral Education and CPSP.⁸³ This work is well researched and more than just an academic career and is pertinent to this research paper. The foundation of CPE opens insights for BEI in CPE training. These insights open and inform BEI's development of the research BEI practice for CPE training.

Literature Review

The literature review for this project helped to explore and address biblical and scholarly references for the subject of BEI and CPE training. The literature reviewed focused on exploring five components and fundamental assumptions of achieving and understanding healthy BEI. These assumptions include recognizing emotions and self-awareness, managing emotions and self-control; social intelligence in recognizing empathy; motivating goals and objectives; and becoming emotionally healthy and happy. Also, the literature pinpointed some themes concerning BEI. Some found themes of BEI are spiritual concerns, the essential framework for understanding BEI, signs of unhealthy BEI, emotional concerns, professional concerns, physical concerns, personal concerns, social and community concerns, the ways of cultivating skills in BEI, the advantage of training of in BEI, and finally, some outcomes of healthy BEI.

Spiritual Concerns

⁸² Raymond J. Lawrence, *Recovery of the Soul: A History and Memoir of the Clinical Pastoral Movement* (New York: CPSP Press, 2017).

⁸³ Ibid.

Peter Scazzero writes that emotionally unhealthy leaders refer to spiritual deficits in EI that could impact every aspect of ministry and life. Emotional deficiencies manifest primarily by a pervasive lack of awareness.⁸⁴ The writer claims that transforming the inner life will then profoundly change the church, team, and the world. Unhealthy leaders lack, for example, awareness of how feelings, weaknesses, limits, and knowledge of the past impacts the present and how others experience them. Scazzero notices a lack of capacity and skill to enter deeply into the feelings and perspectives of others. Pastors and chaplains can carry immaturities and deficiencies in life and ministry.⁸⁵

Writer John West agrees with the lack of training in EI and that the lack of training can cause spiritual deficits.⁸⁶ The writer finds that pastors often base self-worth on satisfaction in performance on the job. However, many pastors may not have the training or skills to support the ministries pressing emotional needs. The unfortunate result of this performance gap can be a sense of failure and shame. In contrast, pastors who learn the skills needed to increase interpersonal effectiveness and BEI will attain a heightened sense of professional fulfillment.⁸⁷

Scriptures reveal that the EQ traits of empathy and inspiration were crucial for Jesus' healing. Thus eliciting the trust of the ill person in the healer. Another EQ trait author Roy Oswald observed in Jesus is what might be called optimism. In Mark of the Gospels records an example of how healing occurred when Jesus was able to evoke or elicit faith or trust in the ill person. Jesus' example of healing shows relational skills like emotional intelligence with

⁸⁴ Peter Scazzero, *The Emotionally Healthy Leader* (Grand Rapids, MI: Zondervan, 2015), 25.

⁸⁵ *Ibid.*

⁸⁶ John Lee West, "An Analysis of Emotional Intelligence Training and Pastoral Job Satisfaction," *Journal of Pastoral Care & Counseling* 4, no. 70 (2016): 229-243.

⁸⁷ *Ibid.*

empathy and inspiration.⁸⁸ Another example from Scriptures of EI is when Jesus looked around at the people and was deeply distressed at their stubborn hearts. Jesus told the man to stretch out his hand. He stretched it out, and his hand became completely restored. Jesus did not call people to adopt a set of beliefs but to adopt a set of practices.⁸⁹ It is essential to living out Jesus' teachings, as He did himself.

Discipleship is learned not by just studying the theology of Jesus but by living in the way Jesus taught. This example of Christ living is called authenticity, which is the result of several EQ and EI qualities: such as transparency, self-awareness, empathy, and inspiration. The research finds the product of authenticity is the ability to establish and maintain relationships and to elicit trust and resonance with others.⁹⁰

John West found job satisfaction in the ministry was aptly defined as the extent to which ministers experience positive affect concerning ministry, marked by contentment with the perceived conduct and outcomes of the ministry work.⁹¹ Therefore, Scazzero and West see improvement in EI for pastors and that it leads to a needed lift in self-efficacy and job satisfaction.⁹² The unfortunate result of this performance gap can be a sense of failure and shame. In contrast, pastors who learn the skills needed to increase interpersonal effectiveness will attain a heightened sense of professional fulfillment. Pastors who improve emotionally intelligence will find that ministry is more fulfilling and effective, less draining, and frustrating.

Neil Nedley and Peter Scazzero take a specific look at the relationship between emotional awareness and mental health and agree with the Bible that God's people could lack

⁸⁸ Roy Oswald & Arland Jacobson, *The Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders* (Lanham, MD: Rowland & Littlefield, 2015), 12.

⁸⁹ Mark 3:5.

⁹⁰ Roy Oswald & Arland Jacobson, *The Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders* (Lanham, MD: Rowland & Littlefield, 2015), 23.

⁹¹ John Lee West, "An Analysis of Emotional Intelligence Training and Pastoral Job Satisfaction," *Journal of Pastoral Care & Counseling* 4, no. 70 (2016): 229-243.

⁹² Ibid.

knowledge in these areas. BEI surveys found that to prevent cognitive bias and welcome wise counsel, the weighted list of factors will be a valuable and vital tool in the decision-making process for healthy BEI. Nedley finds God is the perfect source of good information for our decision-making process.⁹³ Nedley says that God is sovereign; whereby, God knows the end, the beginning, and everything in between.⁹⁴ God knows all the options, possible scenarios, and contingency plans.⁹⁵ Nedley sees emotional reasoning as a primary explanation for why many individuals remain trapped in destructive lifestyle habits, seemingly unable to change. Nedley writes that it is a significant component in the epidemic of obesity, addiction, and another lifestyle-related disease. Nedley stresses that one of the best steps to take towards more rational thinking, as opposed to emotional thinking, involves recognizing the differences.⁹⁶

Katherine Krefft sees spiritual concerns with constructive decisions that do not always have comfortable emotions attached.⁹⁷ For instance, empathy for someone else's pain hurts, while faith may feel like a fog of darkness. It is in those rare and precious times of life when thinking, and emotions relate to the spiritual, that one can experience the highest of human emotions.⁹⁸

In the call for emotional intelligence skills training curricula at Christian colleges or elsewhere, Teresa Dustman reveals that how a person feels about beliefs could determine a degree of positive or negative emotions related to health.⁹⁹ Understanding the positive or negative EI connection is the first step in spiritual care. The curricula created by Dustman

⁹³ Neil Nedley, *The Lost Art of Thinking: How to Improve Emotional Intelligence and Achieve Peak Mental Performance* (Ardmore, OK: Nedley Publishing, 2014).

⁹⁴ Ibid.

⁹⁵ Ibid.

⁹⁶ Ibid.

⁹⁷ Katherine M. Krefft, *Emotional Intelligence in Schools* (New York: Routledge, 2019).

⁹⁸ Ibid.

⁹⁹ Teresa Dustman, "A Call for Emotional Intelligence Skills Training Curricula at Christian Colleges," *Journal of Research on Christian Education*, (2018): 189.

continue to prove that many learning situations are capable of evoking potentially powerful emotions.¹⁰⁰ Although emotional intelligence is an increasingly popular research topic; there is a lack of studies and training. There are biblical accounts of negative behaviors resulting in people succumbing to the emotions, such as when Cain killed his brother because of uncontrolled anger.¹⁰¹

Another example from the Bible of negative behavior and lack of BEI is when King Ahab killed Naboth because he was jealous of Naboth's vineyard.¹⁰² BEI training in clinical pastoral education can teach how to commit emotional health to the will of God and how to process emotions that give skills to assist in the decision-making process.

Pamela Cooper-White agrees the process is about the flow of BEI from solitary prayer to communal prayer and action and back again, seeking sustenance from the experience of God with us even as seeking encouragement, challenge, and the bracing winds of difference through community, with others. Despite being immersed in an obscurantist, materialist culture, it is in the community, the belief that God calls us not to leave the world but to enter evermore deeply into life in the world, trying faithfully to live the good news of love.¹⁰³ Cooper-White relates that the knowledge of self and others to be deeply intertwined with the past as well as current events. How the past is remembered, embodied, internalized, symbolized, and codified is how it will affect and shape each person's present subjectivity on reality.¹⁰⁴

Understanding BEI

¹⁰⁰ Teresa Dustman, "A Call for Emotional Intelligence Skills Training Curricula at Christian Colleges," *Journal of Research on Christian Education*, (2018): 189.

¹⁰¹ Genesis 4:1-8.

¹⁰² 1 Kings 21: 1-14.

¹⁰³ Pamela Cooper-White, *Shared Wisdom* (Minneapolis: Fortress Press, 2004).

¹⁰⁴ *Ibid.*

Thomas Dixon points out regarding the current EI debates that the problem is not that the term emotion has no exact meaning, but that it has many implications.¹⁰⁵ Dixon gives three sections that correspond to different dimensions of those multiple meanings: categories, concepts, and connotations.¹⁰⁶ An investigation concerning classes went into which mental states have fallen into the category of emotion and alternative mental typologies, especially those who made fundamental distinction between passions and affections.¹⁰⁷ By looking at the multiple concepts that the single term emotion has named, Dixon points out what theorists have intended to claim about mental or bodily state by calling it an emotion. Dixon claims that somebody can understand the different cultural territories within words, passion, and emotions. The understanding gives different roles in the production of both mental experiences and psychological theories. According to history and the Bible, the reflections of the understandings will pave the way for concluding thoughts on emotions as a term in the everyday and scientific language.¹⁰⁸

Robert Stein gives thoughts on the reader as the determiner of meaning in Scripture.¹⁰⁹ This meaning itself could imply a relation between BEI and CPE training. Some interpreters claim that the reader determines the meaning of a text. In literary analysis, a reader is an implied reader or a competent reader. The intended reader, the ideal reader, or the real reader gives the text meaning and actualization. Stein clarifies and claims that this should not be confused with thinking that the reader learns, deciphers, discovers, and ascertains the meaning the text possesses in and of itself. Nor should it be confused with the view that the meaning is determined

¹⁰⁵ Thomas Dixon, "Emotion: The History of a Keyword in Crisis," *Emotion Review* 4, no. 4, (2012).

¹⁰⁶ Ibid.

¹⁰⁷ Ibid.

¹⁰⁸ Ibid.

¹⁰⁹ Robert Stein, *A Basic Guide to Interpreting the Bible: Playing by the Rules* (Grand Rapids, MI: Baker Academic, 2011), 10.

by what the author meant when they wrote the text. It is only through the reader that a text is actualized and comes to life as they breathe meaning into it. Could it be that everyone that reads the text creates the meaning? It is in the reading of a text that a rewriting occurs and where the reader becomes the author and possesses authority over the text. The results give meaning to the text, which is the Interpreter's own beliefs and desires. This reader-centered interpretation can contribute several insights into the study of texts analyzed. This study can affect the interpretive process. It makes the point that each reader brings a preunderstanding consisting of personal interests and biases.¹¹⁰ Preunderstandings can bring distortion, a misreading of the text, and even a reading against the text, but it can bring also bring out emotional passion and excitement to the investigation. With the research on EI and EQ, the readers' comprehension will determine if it warrants BEI concerns CPE training.

Writer Sudi Gliebe documented that if students are to be measured by their success in school, work, and life, the need for educating students on EI is undeniable.¹¹¹ From the research found by authors Dustman, Gliebe, and Dixon, there is an agreement that there is a growing interest in the study of emotional intelligence and its implications for education and training, such as CPE. The writers conclude that EI's personal and relational benefits of EI concern a growing number of educators and consider emotional intelligence skills indispensable to education at every level. Intrapersonal intelligence involves self-understanding and self-regulation, while interpersonal intelligence includes social competence skills such as empathy and altruism.¹¹²

Sudi Gliebe finds studies show the learning process has proven to be complicated,

¹¹⁰ Robert Stein, *A Basic Guide to Interpreting the Bible: Playing by the Rules* (Grand Rapids, MI: Baker Academic, 2011), 10.

¹¹¹ Sudi Kate Gliebe, "Strategies to Foster Emotional Intelligence in Christian Higher Education," *Christian Higher Education* 4, (2012): 253-259.

¹¹² Ibid.

including cognitive processes and emotional and social competencies. The consideration of how to implement emotional intelligence in Christian higher education has never been more pressing.¹¹³ Gliebe suggests counselors be called upon to assist individuals in understanding and overcoming social and emotional problems.¹¹⁴ This approach requires the ability to identify and understand others' reactions and the ability to manage emotions in others. CPE trainees assist mental health professionals in prompting self-efficacy and seeing that it is highest when counselors or interns report higher levels of self-esteem, more vital problem-solving skills, and less anxiety. Self efficacy can be predicted by measuring trainees' ability to use and express emotions in assessing patients and having healthy BEI. In addition, Timothy Carrington claims that EI and emotional skills develop over time and can change throughout life.¹¹⁵ Thus the CPE process can develop the skills needed to have healthy and manageable EI.

Doug Rymph finds that historically, Emotional Intelligence derives from the ability to deal with social interactions.¹¹⁶ Rymph found in research that Peter Salovey and John D. Mayer define emotional Intelligence as having four branches or individual abilities that enable an individual to perceive, thoughtfully use, understand, and manage emotions to achieve a productive end.¹¹⁷ These four branches are: the ability to perceive emotions, the ability to use emotions thoughtfully, the ability to understand emotions, and to manage emotions. Each of these four branches have a hierarchy from the most basic to the most advanced. Because Ethical Decision Making is closely associated with societal norms and expectations; it is theoretically

¹¹³ Sudi Kate Gliebe, "Strategies to Foster Emotional Intelligence in Christian Higher Education," *Christian Higher Education* 4, (2012): 253-259.

¹¹⁴ Ibid.

¹¹⁵ T. O. Carrington, "A Correlational Study of Emotional Intelligence and Servant Leadership Among Church Leaders," (PhD diss., Liberty Baptist Theological Seminary, 2015).

¹¹⁶ Doug Rymph, "Uncomfortable Ethical Decisions: The Role of Negative Emotions and Emotional Intelligence in Ethical Decision-Making," *Journal of Managerial Issues* 3, no. 24 (2012).

¹¹⁷ Ibid.

logical to assume that EI, especially the management ability plays a significant role in EDM.¹¹⁸

Gregory Mears found research on definitions according to the Emotional Schema Scale or LESS Scores.¹¹⁹ Emotional intelligence measured by one overarching or total score is based upon an individual's performance level in all categories. It understands the categories that help in sorting out factors of healthy emotions. To understand the LESS scores, the names and definitions of the Emotional Schema Scale Scores are as follows:

1. Validation: The belief that there is a receptive audience for personal emotions.
2. Comprehensibility: The belief that personal feelings are comprehensible, understandable, and make sense. The other extreme would be the catastrophic interpretation of a unique feeling.
3. Guilt: The belief that one should not have a specific emotion, accompanied by shame, guilt, and embarrassment about a feeling.
4. The simplistic view of emotion: The perception that feelings may be contradictory. The ability to accept the contradiction.
5. Higher values: The tendency to use emotions to clarify one's underlying needs and personal matters.
6. Uncontrollability: Perception that intense negative emotions are out of individual control.
7. Numbness: Tendency to isolate self from intense emotions.
8. Demands for rationality: Tendency to overemphasize rationality and logic, anti-emotionality.
9. Duration: Belief that a strong feeling will last an extended period.

¹¹⁸ Doug Rymph, "Uncomfortable Ethical Decisions: The Role of Negative Emotions and Emotional Intelligence in Ethical Decision-Making," *Journal of Managerial Issues* 3, no. 24 (2012).

¹¹⁹ Gregory Scott Mears, "Examining the Relationship Between Emotional Schemas, Emotional Intelligence, and Relationship Satisfaction," (PhD diss., Liberty Baptist Theological Seminary, 2012), 49.

10. Consensus: Recognition that many others have similar feelings to those that one experiences.
11. Acceptance of emotions and feelings: Tendency to accept their feelings and expend much energy to inhibit feelings.
12. Rumination: Tendency to meditate and focus on one feeling and one thought, lack of cognitive flexibility.
13. Expression: Willingness to experience and express feelings openly.
14. Blame: Belief that others cause one's negative feelings.¹²⁰

Unhealthy BEI

Thomas Scheff postulates that the signs of unhealthy BEI concerns are with the emotions of disconnect. The writer claims that it seems likely that this dimension, the degree of connectedness in so much as one needs air to breathe, like social oxygen. Disconnected from others, one is alone in the universe. Even if only momentary, the deep connection can feel like a union, not just with the others but also with the universe. Scheff found varying degrees of disconnect at the level of individuals and groups led to a vast array of problems and unhealthy EI, large and small.¹²¹ The model of solidarity, alienation, and emotion can encourage discussion of the problem of conceptual and operational definitions for basic ideas about human conduct. This model from Scheff will help to establish a particular model for the exploration of the relatively unknown continent of the social-emotional world in clinical pastoral education and BEI awareness.

Meryl Herra's studies invoke that the soul is made in the image of God but corrupted,

¹²⁰ Gregory Scott Mears, "Examining the Relationship Between Emotional Schemas, Emotional Intelligence, and Relationship Satisfaction," (PhD diss., Liberty Baptist Theological Seminary, 2012), 49.

¹²¹ Thomas Scheff, "Social-Emotional World: Mapping a Continent," *Current Sociology* 3, no 59 (2011): 347-361.

therefore, the human soul's current state is not what it ought to be because of mortal sin.¹²² Herr quoted from research that “When the soul is broke, you have to attend to it, and in fact, only God can repair it.”¹²³ The reparation that God does through the power of the Holy Spirit in a person's life can produce the sort of life which will be faithful to itself which at last, be the redeemed self, the transformed self, and not merely the discovered self of popular thought.¹²⁴ Herr highlights God’s intervention for the redeemed self and what change follows the transforming work of the Holy Spirit. Thomas Scheff and Herr recognize signs of unhealthy emotional concerns and why we need biblical emotional intelligence to obtain peak performance as spiritual leaders. Both authors agree that chaplains can experience signs of unhealthy emotions when emotions become elicited in an ethical dilemma.

Doug Rymph surveyed how Mayer and Salovey explain that EI occupies a unique vantage point between rational cognitions and hot cognitions. Previous research has also suggested that individuals may take shortcuts and other pathways to make ethical decisions. Such ethical decisions involve the use of cognition and emotions in varying amounts. For example, when faced with a situation eliciting intense anger, a person could make an unethical decision prompted by that anger, rather than going through a rational, multi-step process. Rymph found that the management branch of EI modifies the emotions in a manner that will be helpful to achieve productive outcomes. Rymph discovered that high EI individuals, therefore, could reduce the effects of sadness and anger on their decision-making. Sadness and anger are not only removed as hindrances, but also used to enhance ethical decisions. Therefore, EI management could result in better ethical decisions, especially delineating negative emotions that may

¹²² Meryl A. C. Herr, "Emotions, Transformation, and Redemption: Dirx's Soul Work in Christian Higher Education," *Christian Higher Education* 4, no. 15 (2016): 200-214.

¹²³ Ibid.

¹²⁴ Ibid.

accompany ethical decision-making. On the contrary, the role of EI diminishes when individuals do not have negative emotions.¹²⁵

Klaus Issler agrees that letting go of these destructive coping strategies of the false self is an aspect of what Jesus implies in his teaching about denying oneself found in Matthew and in Luke.¹²⁶ Jesus' teaching becomes possible as one grows into a more excellent knowledge of BEI.¹²⁷ Oswald discovered that there are times that when entering a therapeutic process has the potential to increase self-awareness and can lead to a realistic but optimistic self-regard.¹²⁸ The emotional traits of emotional expression and emotional self-control can also be enhanced. Should there be depression, therapy can move a person to develop a more positive outlook on life. It can increase the capacity for relationship management and conflict management. If the assertiveness or lack of it be an issue, this can also be addressed, along with personal impulse control.¹²⁹

Unhealthy BEI can come in the form of the character Grumpy, as Donald Capps sought to embellish in the story of "Snow White and the Seven Dwarfs." Capps' article refers to happy spirits and grumpy souls. This identification, according to Capps, is one of spirits and the other as souls and becomes based on a discussion of the soul, spirit, and self in a Time to Laugh. A spirit image is associated with light, rising, and ascendancy, while soul images are associated with darkness, depressions, and depths.¹³⁰ These associations are physically grounded because the early Hebrews believed that the souls are in the liver, and the early Christians emphasized

¹²⁵ Doug Rymph, "Uncomfortable Ethical Decisions: The Role of Negative Emotions and Emotional Intelligence in Ethical Decision-Making," *Journal of Managerial Issues* 3, no. 24 (2012).

¹²⁶ Matthew 16:24, Luke 9:23-24.

¹²⁷ Klaus Issler, *Living into the Life of Jesus* (Downers Grove: InterVarsity Press, 2012).

¹²⁸ Ibid.

¹²⁹ Roy Oswald and Arland Jacobson, *The Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders* (Lanham, MD: Rowland & Littlefield, 2015), 130.

¹³⁰ Donald Capps, "Happy Spirits and Grumpy Souls: Mood Changes in Older Adulthood," *Pastoral Psychology* 2, no. 64 (2015): 155.

that the spirit dwells in the heart. Capp suggests that the self has its locus in the brain because the brain is the seat of memory. Which is essential to the individual's sense of self and awareness of having continuity over time.¹³¹ The lack of awareness and sense of self becomes acted out by uncontrolled emotions.

Emotional and Behavioral Health Concerns

In Stephen Robert's observations concerning the behavioral health of BEI, he found that disconnection could manifest as a fragmented sense of self. A deep sense of aloneness and a broken relationship with God conveys abandonment and anger towards God. If how a person feels about beliefs determine the degree of well-being they experience, then understanding this connection is the first step in spiritual care and emotional well-being. Robert's findings of personal concerns confer with research from writers Meryl Herr and Thomas Scheff, that many emotions can potentially underlie a dysfunctional spirituality. Still, when faith is unhealthy, it is generally marinating in one of three core emotions that capture and inform the full range of adverse human emotions: fear, guilt, or shame. Emotions are likely to coexist, and the impact on the spiritual presentation shifts considerably depending on which one is at the forefront.¹³² The physical, emotional, and spiritual struggle is best understood when considering the holistic approach.

Scott Spencer considered biblical emotional intelligence in its relation to spiritual well-being. Spencer questions biblical studies and emotions while finding academic biblical studies remained largely immune from the scholarly emotion contagion until the last several years.¹³³

¹³¹ Donald Capps, "Happy Spirits and Grumpy Souls: Mood Changes in Older Adulthood," *Pastoral Psychology* 2, no. 64 (2015): 155.

¹³² Stephen B. Roberts, *Professional, Spiritual & Pastoral Care* (Woodstock, Vermont: Skylight Paths Publishing, 2013).

¹³³ Scott F. Spencer, "Mixed Feelings and Vexed Passions: Exploring Emotions in Biblical Literature," *Atlanta: Society of Biblical Literature*, (2017).

Following a few pioneering publications on emotions, such as the Bible and Emotion Consultation of the Society of Biblical Literature, which started in 2012 with the following rationale, claims that the burgeoning cross informed BEI in literary and cultural contexts-disciplinary study of emotion. The evidence shows that emotions are in full bloom in biblical scholarship.¹³⁴

Gregory Mears has found that within the social sciences, there is concern about emotional intelligence.¹³⁵ A variety of disciplines have studied intelligence from numerous discrete points of view, drawing researchers from experimental psychology, cognitive psychology, differential psychology, developmental psychology, anthropology, and neuroscience to investigate the construct. Perhaps the most widely known form of intelligence is related to academic performance often referred to as an individual's intelligence quotient and is assessed by standardized tests scored by psychometricians.¹³⁶ It was noted early on that IQ may not subsume all forms of intelligence. Several theorists, including John Dewey and Edward Thorndike suggested that a conceptualization known as social intelligence may occur alongside IQ and influence an individual's ability to use IQ in social situations.¹³⁷

The Bible covers a wide range of emotions, noted by writers. Scott Spencer presents that granting the Bible as literature, it is no great leap to presume a vital concern with emotions in its pages.¹³⁸ While Gregory Mears found the philosopher and classics scholar, Martha C. Nussbaum succinctly said that literature is in league with the emotions, in terms not only of emotional responses made by readers to moving passages and engaging characters but also of emotional

¹³⁴ Scott F. Spencer, "Mixed Feelings and Vexed Passions: Exploring Emotions in Biblical Literature," *Atlanta: Society of Biblical Literature*, (2017).

¹³⁵ Gregory Scott Mears, "Examining the Relationship Between Emotional Schemas, Emotional Intelligence, and Relationship Satisfaction," (PhD diss., Liberty Baptist Theological Seminary, 2012), 1-135.

¹³⁶ *Ibid.*

¹³⁷ *Ibid.*, 23.

¹³⁸ Scott F. Spencer, "Mixed Feelings and Vexed Passions: Exploring Emotions in Biblical Literature," *Atlanta: Society of Biblical Literature*, (2017).

girders built into the very structure of literary works.¹³⁹ Both Spencer and Mears find BEI as a source of guidelines to have healthy emotions.

Writers and coauthors from significant psychology textbooks on emotions agree that from the earliest times to the present, it is extraordinary that at the focus of poetic, fictional and folk-historical narratives have been the emotions. However, limited overarching emotional categories might be in biblical Hebrew and Greek; a thicker catalog of emotion-related terms are in both testaments featuring words reasonably translated as anger, fear, and joy. Gregory Mears and Scott Spencer agree that the Bible gives meaning to the synergy between spiritual and emotional well-being in life.

Physical and Mental Concerns

According to Leslie Gonzales, emotional intelligence first made its debut in a German publication in 1966.¹⁴⁰ In that study, it examined the social roles of women separated from mothers at young ages and then subsequently appeared in an English doctoral dissertation in 1986. The groundwork for Emotional Intelligence, as it is known today, began in the 1980s when Reuven Bar-On, an Israeli psychologist, first used the abbreviation EQ in referring to certain aspects of the range of abilities, now known as Emotional Intelligence.¹⁴¹ Gonzales found strategies to improve EI by utilizing a contextualized, coach-supported, Emotional Intelligence based, seminar-style curriculum to reduce stress leading to burnout in pastors. Gonzales research shows burnout is a concern for chaplains and pastors.¹⁴² Gonzales discovered in the research for

¹³⁹ Gregory Scott Mears, "Examining the Relationship Between Emotional Schemas, Emotional Intelligence, and Relationship Satisfaction," (PhD diss., Liberty Baptist Theological Seminary, 2012), 1-135.

¹⁴⁰ Leslie Gonzales, "Utilizing a Contextualized, Coach-Supported, Emotional Intelligence-Based, Seminar-Style Curriculum to Reduce Stress Leading to Burnout in Pastors of Harlingen, Texas," (DMin Thesis Project, Regent University, 2017).

¹⁴¹ Ibid.

¹⁴² Ibid.

the curriculum that pastoral burnout is an epidemic within the world that is quickly reaching alarming proportions. Statistics indicate that as many as 60% to 80% of those who enter pastoral ministry will not last ten years. The research found that stressors in a pastors' ministry that led to burnouts are also linked to affect pastors, their families, and the congregations negatively.¹⁴³

Another shows that group of stressors contribute to ministry burnout is emotional and psychological stressors. These stressors are diverse in several ways and can be both internal and external. The survey showed that emotional and mental stressors form a significant part of the pastor's life.¹⁴⁴ Leslie Gonzales found that there are emotional concerns in ministry and personal life. The impact of the stress response on emotions is much more than the metaphorical crossing of a crazy threshold. When multiple stressors have mounted upon the individual, as in the example of Thompson's stress transfer model, stress impacts the emotions far before the boiling point.¹⁴⁵ As is the case with most consequences of stress upon the body, the stress response's impact on emotions begins at the physiological level. Gonzales claims that, according to Thompson, it starts with the brain's prefrontal cortex. This effect of stress upon emotion can manifest itself in a variety of ways.¹⁴⁶

Studies show that in some instances, stress may manifest itself in the form of an emotional outburst. The outburst comes about as the result of internalizing a problem for too long, or as a sort of coping mechanism. In other instances, the impact of stress upon emotions may manifest itself in a more straightforward manner, such as a change in personality that comes about as the result of receiving bad news. The character can change in several ways in the face of

¹⁴³ Leslie Gonzales, "Utilizing a Contextualized, Coach-Supported, Emotional Intelligence-Based, Seminar-Style Curriculum to Reduce Stress Leading to Burnout in Pastors of Harlingen, Texas," (DMin Thesis Project, Regent University, 2017).

¹⁴⁴ Ibid.

¹⁴⁵ Ibid.

¹⁴⁶ Ibid.

stress. Stress can break down into unhealthy EI. According to Leslie Gonzales, this is a physical concern of unhealthy EI.¹⁴⁷

Gregory Mears surveys that BEI is indeed physical, thus pointing to Salovey and Mayer who defined emotional intelligence as the ability to monitor feelings and emotions, to discriminate among them, and to use this information to guide thinking and actions.¹⁴⁸ Salovey and Mayer's definition of emotional intelligence finds commonalities with Leslie Gonzales on the awareness and identification of emotions, as well as the use of this emotional information to direct behavior.¹⁴⁹

Author Brene Brown comments how neuroscientist David Eagleman describes the brain as a team of rivals.¹⁵⁰ Brown uses Eagleman's statement for clarification, "There is an ongoing conversation among the different factions in the brain, each competing to control the single output channel of the behavior."¹⁵¹ Eagleman lays out the dominant two-party system of reason and emotion, stating, "The rational system is the one that cares about the analysis of things in the outside world, while the emotional system monitors the internal state and worries whether things are good or bad."¹⁵² Eagleman makes the case that because both parties are battling to control one output behavior-emotions can tip the balance of decision-making.¹⁵³

Social BEI

Timothy Carrington's studies show that the correlation of EI in social skills is a necessary component to healthy social-emotional intelligence. The studies show that emotional intelligence

¹⁴⁷ Leslie Gonzales, "Utilizing a Contextualized, Coach-Supported, Emotional Intelligence-Based, Seminar-Style Curriculum to Reduce Stress Leading to Burnout in Pastors of Harlingen, Texas," (DMin Thesis Project, Regent University, 2017).

¹⁴⁸ Gregory Scott Mears, "Examining the Relationship Between Emotional Schemas, Emotional Intelligence, and Relationship Satisfaction," (PhD diss., Liberty Baptist Theological Seminary, 2012), 25.

¹⁴⁹ Ibid.

¹⁵⁰ Brene Brown, *Daring Greatly* (New York, NY: Gotham Books, 2012), 76.

¹⁵¹ Ibid.

¹⁵² Ibid.

¹⁵³ Ibid.

has a significant influence on predicting a successful life.¹⁵⁴ Some undeveloped EI social aspects of BEI are the driving forces behind stressors in ministry. Which stressors have to do with the pastor's conflict over humanness is a social concern.

Donald Whitney views the social fellowship as spiritual maturity, which includes growth in fellowship with the children of God. Whitney emphasizes the apostle John's writings, "That which we have seen and heard we also proclaim so that all may have fellowship with us."¹⁵⁵

Angelidis Hegarty finds through research in the areas of Academic Service-Learning as a teaching method that the emotional levels of individuals have far-reaching implications as it affects numerous domains. These domains are learning styles, job satisfaction, motivation, and self-efficacy and how to learn, and make decisions, are all affected by EI.¹⁵⁶

John Ortberg agrees with the need for connectedness to have healthy BEI. In other words, to be part of God's creation in God's image encompasses connectedness because God created human beings and said, it is not suitable for man to be alone.¹⁵⁷

Daniel Goleman sees EI in social skills such as visionary leadership: the ability to take charge and inspire with a compelling vision; influence: the ability to wield a range of persuasive tactics; developing others: the propensity to bolster the skills of others through feedback and guidance; communication: skill at listening and at sending clear, convincing, and well-tuned messages; change catalyst: proficiency in initiating the new idea and leading people to a new direction; conflict management: the ability to de-escalate disagreements and orchestrate resolutions; building bonds: proficiency at cultivating and maintaining a web of relationships,

¹⁵⁴ T. O. Carrington, "A Correlational Study of Emotional Intelligence and Servant Leadership Among Church Leaders," (Dissertations & Theses Global, 2015).

¹⁵⁵ Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs, CO: NavPress, 2014).

¹⁵⁶ Angelidis N. Hegarty, "The Impact of Academic Service-Learning as a Teaching Method and its Effect on EI," *Journal of Academic Ethics* 13, (2015): 363-374.

¹⁵⁷ John Ortberg, *The Me I Want to Be* (Grand Rapids, MI: Zondervan, 2010).

teamwork and collaboration: competence at promoting cooperation and building teams.¹⁵⁸

Meryl Herr has found that emotional intelligence has undergone almost as much adaptation and extrapolation as a transformative learning theory.¹⁵⁹ Again, Mayer and Salovey began writing on EQ in 1999, categorizing EQ under the giant umbrella of social intelligence. Herr finds these scholars conceptualizing EQ as including appraisal and expression of emotion, recognition of emotions in and empathy with others, and regulation of emotion.¹⁶⁰

Community BEI

Robert Dykstra agrees that modern citizens live beyond their psychological means and compelled to maintain high monthly balances on emotional credit cards.¹⁶¹ Dykstra claims that one in ten Americans now take an anti-depressant medication; among women in their forties and in the fifties, the figure is one in four. The New York Times reported in 2013 that nearly three in ten Americans experience clinical levels of anxiety.¹⁶² Dykstra observes the collaboration of BEI with the teaching ministry of Jesus entailed far more than preaching to crowds. Jesus aspired for saving humanity as a collective whole. Yet, Jesus rarely appears to have approached this task from the distant perch of what William James disparaged as the birds-eye-view of the sociologist, who vanishes the specific details and unique attributes of individuals.¹⁶³ Dykstra sees that Jesus zeroes in on the plights of individuals, such that the bird's-eye view itself vanishes in His presence.¹⁶⁴ “Now Thomas, one of the Twelve, was not with the disciples when Jesus came.

¹⁵⁸ Daniel Goleman, *The Emotionally Intelligent Leader* (Boston, Mass: Harvard Business Review Press, 2019).

¹⁵⁹ Meryl Herr. A. C. "Emotions, Transformation, and Redemption: Dirx's Soul Work in Christian Higher Education," *Christian Higher Education* 4, no. 15 (2016): 208.

¹⁶⁰ Ibid.

¹⁶¹ Robert C. Dykstra, *Finding Ourselves Lost: Ministry in the Age of Overwhelm* (Eugene, OR: Wipf & Stock Publishers, 2018), 9.

¹⁶² Ibid.

¹⁶³ Ibid.

¹⁶⁴ Ibid.

So, the other disciples told him, they had seen the Lord.”¹⁶⁵ But Thomas said to them, “Unless I see the nail marks in His hands, put a finger where the nails were, and put a hand into His side, there will be no personal belief.”¹⁶⁶ A week later, Jesus disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, ‘Peace be with you!’ Then He said to Thomas, “Put your finger here; see my hands. Reach out the hand and put it into this side. Stop doubting and believe.”¹⁶⁷ In this case of BEI, Jesus seeks to mitigate Thomas’ anxiety by drawing attention to His body. Dykstra reminds pastors that Jesus insists on being seen as He is. Dykstra claims that BEI and EI exposes pastors to become more of a person because of Jesus.¹⁶⁸

John West describes pastoral work as a very volatile kind of work.¹⁶⁹ For one institution, the rationale for training in EI competencies is linked to the mission to teach character to the pastoral students. Students suggested having a component that attends to questions of being, as well as knowing and doing, with courses not just focused on increasing knowledge but also character formation. West found that a pastor who improves emotional intelligence finds ministry more fulfilling and effective, less draining, and frustrating.¹⁷⁰ Job satisfaction in the ministry was aptly defined by John West as “The extent to which ministers experience positive affect concerning ministry, marked by contentment with the perceived conduct and outcomes of one’s ministry work.”¹⁷¹ Therefore, an improvement in EI and BEI for pastors may lead to a needed lift in self-efficacy and job satisfaction.

¹⁶⁵ John 20:24-29.

¹⁶⁶ Robert C. Dykstra, *Finding Ourselves Lost: Ministry in the Age of Overwhelm* (Eugene, OR: Wipf & Stock Publishers, 2018), 9

¹⁶⁷ Ibid.

¹⁶⁸ Ibid.

¹⁶⁹ John Lee West, "An Analysis of Emotional Intelligence Training and Pastoral Job Satisfaction," *Journal of Pastoral Care & Counseling* 4, no. 70 (2016): 229-243.

¹⁷⁰ Ibid.

¹⁷¹ Ibid.

Personal and Relational Benefits of BEI

Donald Whitney's writing expanded on spiritual disciplines for the Christian life and noted that regardless of the state of emotions, there is always a place for wordless worship, a God-centered silence stems from what God has revealed of Himself in His word.¹⁷² Whitney notices that prayerful people become Godly people, thus cultivating Godliness in all areas of life. He sees feelings as vital, and thoughts are so dominant that they must find some way to give expression.¹⁷³ Jesus is always available and willing to listen. Jesus says, "Pour out your heart before him."¹⁷⁴ BEI suggests that worship should be in spirit and truth, with both heart and head, and emotions and thoughts. Biblical people can manifest copious weeping tears, expressing sighing, groaning, and occasionally rejoicing with ecstasy. Whitney observes that persons tend to feel deeply about what they think.¹⁷⁵

Although John West and Donald Whitney's themes are biblically based, Thomas Dixon claims that to understand this all-important distinction between troubling desires, passions, affections, and sentiments, there is a need to look back briefly to ancient debates between Stoicism and Christianity. Dixon presents an analysis of works by two of the most influential Medieval Christian theologians Augustine of Hippo and Thomas Aquinas, observing a desire to provide an alternative to the moral philosophy of the Greek and Roman Stoics that led to the creation of the distinction between passions and affections or emotions.¹⁷⁶ Stoics had famously treated all the desires as diseases of the soul, from which the application could cure the wise man of calm reason. Dixon used the example of a Stoic sage that felt the first movements of a passion

¹⁷² Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs, CO: NavPress, 2014).

¹⁷³ Ibid.

¹⁷⁴ Psalm 62:8.

¹⁷⁵ Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs, CO: NavPress, 2014).

¹⁷⁶ Thomas Dixon, "Emotion: The History of a Keyword in Crisis," *Emotion Review* 4, no. 4 (2012).

stirring internally and advised to withhold consent from the judgment. The Stoics aimed to use a kind of cognitive therapy to remain free of passions and perturbations of the mind while still being able to enjoy milder positive feelings they are known as *eupatheiai*.¹⁷⁷

Pamela Cooper-White finds a stirring in the BEI when engaged in the emotions profoundly and compassionately. The author concludes that there is wisdom in an individual's perspective and experience from the shared exploration of meanings. Furthermore, there is an intersubjectivity, a sharing of understandings and meanings that occurs in the potential research space between people.¹⁷⁸ Different from Boisen and Cooper-White, the writings of Miller-McLemore has proposed replacing the living human document with the living human web as the appropriate subject for investigation, interpretation, and transformation. The writer advocates a shift toward context, collaboration, diversity, and a shift in the work of caregiving, which includes both individuals and collaborative care while respecting the complexity and multiple contextual realities in lives.¹⁷⁹

Training and Education in BEI

Daniel Goleman cautions that improving an emotional intelligence competence can take months rather than days. It is because the emotional centers of the brain, not just the neocortex, are involved. The neocortex uses the thinking mind that learns technical skills and purely cognitive abilities, but the emotional brain does not. To gain mastery over a new behavior, the emotional centers need repetition and practice. Improving emotional intelligence is changing a habit. Goleman concludes that brain circuits that carry leadership habits must unlearn the old

¹⁷⁷ Thomas Dixon, "Emotion: The History of a Keyword in Crisis," *Emotion Review* 4, no. 4 (2012).

¹⁷⁸ Pamela Cooper-White, *Shared Wisdom* (Minneapolis: Fortress Press, 2004).

¹⁷⁹ *Ibid.*

ones and replace the old with the new.¹⁸⁰

Aubrey Malphurs sees BEI in ministry and notices that ministry touches the emotions, intellect, and the heart and mind of the community.¹⁸¹ Malphurs findings encourage engaging the emotions and feelings toward change and being alert to ways of tapping into feelings. This engaging change can shed light on people's beliefs, attitudes, and issues in life, such as primary concerns, stress levels, and resistance to change. Inviting and accepting critiques in BEI and EI is difficult though the results can be learning that leads to improvement. Obtaining objective feedback from experienced and qualified professionals in the ministry is invaluable at becoming the best for the Savior.¹⁸²

Aubrey Malphurs observes that emotions function as signboards that can point to the passion in one's ministry.¹⁸³ The passion lies at the core of the vision. It gives meaning to ministry and breathes life into the church. Malphurs notes by discovering a passion for the ministry that it will begin to unearth the vision. Malphurs advises never to underestimate the power of emotions in shaping perceptions. As the image takes shape, Malphurs suggests permitting experience or feeling the emotion. As the vision seed grows within, focus on what it would be like to live the vision. The writer found that vision is the core of BEI training.¹⁸⁴ Meryl Herr concurs with Malphurs findings that EQ can be a vehicle for encouraging transformative learning, challenging students and trainees to become more self-aware as they engage their emotions.¹⁸⁵

In maturing in BEI and EI, it is necessary to practice it concerning honest, constructive

¹⁸⁰ Daniel Goleman, *The Emotionally Intelligent Leader* (Boston, MA: Harvard Business Review Press, 2019), 49.

¹⁸¹ Aubrey Malphurs, *Advanced Strategic Planning* (Grand Rapids, MI: Baker Books, 2013).

¹⁸² Ibid.

¹⁸³ Ibid.

¹⁸⁴ Ibid.

¹⁸⁵ Meryl Herr. A. C. "Emotions, Transformation, and Redemption: Dirx's Soul Work in Christian Higher Education," *Christian Higher Education* 4, no. 15 (2016): 209.

critique from peers as the CPE training promotes. Raymond Lawrence engages in precisely such a review from the book “Nine Clinical Cases.” Lawrence addresses some of the most fundamental learning problems that often emerge in the first unit of CPE training. These pastoral care issues surface, case after case, in the vignettes of his book. In applying the case studies to this study, Lawrence exposes the chaplain’s failure to listen to the deep pain of the patient adequately. The lack of emotional intelligence is evident in non-reflective empathy. Lawrence observes that anxiety is the fuel that runs the mouth of the chaplain who has not learned to monitor feelings that well up in their countertransference toward a suffering patient. Lawrence observes that when one’s mouth runs, listening has stopped. Lawrence bids the reader approach to be critical and use mindful thinking as an opportunity to reflect and relate to a patient.¹⁸⁶

Cultivating Skills in BEI

Katherine Krefft’s research on EI in schools claims that emotional intelligence can be learned or trained, although not born into a person. What is known can be systematically trained. Pure, physiological emotion is born into us. Human emotions constitute a body of information that can examine, systematize, and prepare like any other school subject, then methodically organize instruction into education.¹⁸⁷ Krefft has observed that students talk about being afraid without using the word fear, and that anger is almost always named something else. People say they feel bad but practically never say that they are grieving. Krefft finds that people can say they are upset, stressed out, under pressure, and over-whelmed without stopping to observe if they are sad or scared, or angry.¹⁸⁸ Cultivating skills in BEI and Emotional Intelligence in schools align with modern cognitive science. Krefft writes that trained teachers have long known

¹⁸⁶ Raymond J. Lawrence, *Nine Clinical Cases: The Soul of Pastoral Care and Counseling* (Middletown DE: CPSP Press, 2016).

¹⁸⁷ Katherine M. Krefft, *Emotional Intelligence in School* (New York: Routledge, 2019).

¹⁸⁸ Ibid.

what neuroscience now refers to as neuroplasticity of the brain. Actual images of the learning brain show that structured, practice-driven, repetition-based methods drive neurons to fire together and wire together, and such permanent wiring is learning.¹⁸⁹

Klaus Issler agrees with research in that the brain may not remember the events of early childhood, but the emotions do. When incidents occur later in life that resembles those once, felt to be harmful, dangerous, or rejected; the same feelings surface.¹⁹⁰

Stephen Roberts shares thoughts on cultivating skills in EI to how a person's degree of well-being is a function of that individual's beliefs. Understanding this connection is the first step in spiritual care because this belief and well-being are essential for chaplains and pastors in understanding spiritual care and BEI.¹⁹¹ Miller-McLemore agrees with this connection of recognizing and working through the focus on living human documents into at least three elements: it insisted on the merits of a close study of real-life situations as a site and source of theological knowledge, it turned to the sciences to enrich such study, and it demanded that scholars and pastors keep a steady eye on the influence of personal and social biases and presumptions.¹⁹²

Cultivating BEI skills can be found throughout the true stories of how God has worked in the past and how God is working at present. Henry and Richard Blackaby noticed that the Bible links many of the examples of what God has promised to do in the future with healthy BEI. An example of healthy BEI is of Moses and what he said to his followers in the book of Deuteronomy, which is essentially a series of sermons where he recounted to the Israelites what

¹⁸⁹ Katherine M. Kreff, *Emotional Intelligence in School* (New York: Routledge, 2019).

¹⁹⁰ Klaus Issler, *Living into the Life of Jesus* (Downers Grove: InterVarsity Press, 2012).

¹⁹¹ Stephen B. Roberts, *Professional, Spiritual & Pastoral Care* (Woodstock, Vermont: Skylight Paths Publishing, 2013).

¹⁹² Bonnie J. Miller-McLemore, "The Living Human Web: A Twenty-five Year Retrospective," *Pastoral Psychology* 3, no. 67 (2018): 311.

God had done for them. Joshua, Moses' successor, continued the tradition. Joshua recalls what God did for his people over the years. God spoke through Joshua to motivate the people to move forward and thus to increasing EI.¹⁹³

Outcomes of Healthy BEI

Daniel Goleman supports the claim that IQ is primarily genetic and changes little from childhood.¹⁹⁴ Goleman agrees that skills of increasing emotional intelligence can improve at any age. Growing emotional intelligence takes practice and commitment, yet the payoffs are well worth the investment. Goleman found that new research by the consulting firm Hay and McBer draws on a random sample of 3,871 executives selected from a database of more than 20,000 executives worldwide and takes much of the mystery out of effective leadership. The research found six distinct leadership styles springing from different components of emotional intelligence.¹⁹⁵ The components found in Goleman's research are essential in forming what is necessary for training in EI.¹⁹⁶

Peter Scazzero questions what it looks like if Emotionally Healthy Spirituality was fully realized in life and culture. The characteristics described below are Scazzero's envision of EHS. The descriptions in each of the six categories were developed and refined over many years. The six categories are what Scazzero found to be concrete terms representing an authentic life journey with Christ.¹⁹⁷ Scazzero's six categories for EHS are:

¹⁹³ Henry & Richard Blackaby, *Moving People on to God's Agenda: Spiritual Leadership* (Grand Rapids, MI: Zondervan, 2015), 112-113.

¹⁹⁴ Daniel Goleman, *The Emotionally Intelligent Leader* (Boston, Mass: Harvard Business Review Press, 2019).

¹⁹⁵ Ibid.

¹⁹⁶ Ibid.

¹⁹⁷ Peter Scazzero, *The Emotionally Healthy Leader: How Transforming Your Inner Life will Deeply Transform Your Church, Team, and the World* (Grand Rapids, MI: Zondervan, 2015), 305.

1. Slowed Down Spirituality: Becoming emotionally intelligent helps the rhythms and pace of life slow down and deliberate. Life operates out of contemplative activism, with doing for Jesus flowing out of being with Him; communion with and thereby transformed by Christ through a consistent, daily practice of reading and the following of Scripture.
2. Integrity in Leadership: A deep interior life with Christ will lead to a life of truth and authenticity.
3. Beneath the Surface Discipleship: Seeking to break negative patterns in our families of origin and cultures that hinder us from following Christ.
4. Healthy Community: Affirm and practice deep listening to love others well and not rely on mind-reading.
5. Passionate Marriages and Singleness: The oneness with Christ is related to the oneness of spouses and community.
6. Missional Workers: The work and the educational sphere are an act of worship. It considers it part of God's kingdom and brings order out of chaos.¹⁹⁸

The concept of BEI concerning CPE training is active in some of the characteristics of EHS for the church:

- To intentionally create and shape community within the spheres of influence, integrating new skills and a new language for loving well.
- To constantly seek to develop practical steps to give to others and serve others, both within and beyond the community.

¹⁹⁸ Peter Scazzero, *The Emotionally Healthy Leader: How Transforming Your Inner Life will Deeply Transform Your Church, Team, and the World* (Grand Rapids, MI: Zondervan, 2015), 305.

- Drawing on the deep foundations of the gospel, BEI in CPE training aims to combat such evils that work against a healthy EI.¹⁹⁹

The emotionally healthy leader is a high-level application of emotionally healthy discipleship into the complexities of leadership, organizational culture, strategic planning, team building, transitions, and high-level conflict situations. The research assumed leaders had a strong discipleship foundation in their lives to make the high-level applications, that belief was proven wrong.²⁰⁰ BEI is not a new concept for spiritual leadership that proves to be almost non-existent in training.

Research from Stephen Roberts compares BEI as the most crucial factor affecting human well-being is how to feel about the answers informing lives, spiritual care, and knowing how individuals connect emotionally to their beliefs.²⁰¹ Teresa Dustman concurs that God's Word often speaks of emotions and uses from Scriptures the examples found in Galatians 5:16, Romans 12:2, Proverbs 29:11, and Philippians 4:6. Dustman finds the Bible tells in Psalms 34:18 of how the Lord is near to the brokenhearted.²⁰² Dustman promotes BEI and the connectedness to spiritual life, and that following the Bible gives direction and guidance to healthy EI.

Thomas Dixon affirms that recognizing healthy outcomes of EI and learning about self and emotions are not new and protests that the use of self is a central concept throughout social work history and theory where there are no unified definitions, and little empirical research exists.²⁰³ Dixon formed research groups to find outcomes of EI.

Educators formed three focus groups conducted with experienced Behavior Social

¹⁹⁹ Peter Scazzero, *The Emotionally Healthy Leader: How Transforming Your Inner Life will Deeply Transform Your Church, Team, and the World* (Grand Rapids, MI: Zondervan, 2015), 305.

²⁰⁰ *Ibid.*, 301.

²⁰¹ Stephen B. Roberts, *Professional, Spiritual & Pastoral Care* (Woodstock, Vermont: Skylight Paths Publishing, 2013).

²⁰² Teresa Dustman, "A Call for Emotional Intelligence Skills Training Curricula at Christian Colleges," *Journal of Research on Christian Education*, (2018).

²⁰³ Thomas Dixon, "Emotion: The History of a Keyword in Crisis," *Emotion Review* 4, no. 4 (2012).

Workers.²⁰⁴ Participants defined the use of self in the context of students beginning social work practice. The findings suggest that using self-qualities such as openness, self-reflectiveness, attunement to others, commitment, and emotional maturity result in professional capacities such as nurturing the social worker-client relationships, reflective practice, and practice wisdom.²⁰⁵ The use of self is the integration of theory and practice embodied in the social worker and enacted in the worker-client relationship, opening the door for healthy BEI. Scripture describes how unhealthy fallen emotional states make way into disordered lives:

One must no longer live as the Gentiles do in the futility of their thinking. People are darkened from understanding, separate from the life of God because of the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality to indulge in every kind of impurity, with a continual lust for more.²⁰⁶

Paul describes unhealthy or sinful emotions as uncontrolled EI.

Theological Foundations

This paper aims to discover answers to Biblical principles that serve in BEI and EI formation. The theological foundations are from the Bible, and the life teachings of Jesus and scholarly sources are from dissertations, articles, peer reviews, and surveys from current educational systems focused on emotional intelligence. The purpose of this theological reflection is to investigate how Christian teaching informs the principles and outcomes of BEI.

Research from Joshua Lancaster has found that Scripture sees emotional intelligence as primarily concerned with what a person does with emotions.²⁰⁷ The extent to which one is aware of personal emotions and the measure to control emotions that Scripture finds healthy EI. Jesus

²⁰⁴ Thomas Dixon, "Emotion: The History of a Keyword in Crisis," *Emotion Review* 4, no. 4 (2012).

²⁰⁵ Ibid.

²⁰⁶ Ephesians 4:17-19.

²⁰⁷ Joshua Lancaster, "Effective Church Leadership Through Emotional Intelligence" (DMin Thesis Project, Liberty University School of Divinity, 2020), 9.

was not only aware of his emotions but able to control them. One example of BEI is of Jesus praying in the Garden of Gethsemane immediately before being arrested, tried, and crucified. Luke portrays Jesus as distressed and grieved while also focusing on the Father's purpose.²⁰⁸ The Bible tells that there are physical changes with emotional stress, such as when Jesus sweated drops of blood while under stress, yet He was in control of His EI.

The same researcher, Joshua Lancaster, has discovered that emotional intelligence is also concerned with one's awareness of the emotions of others around them. When a storm came upon the Sea of Galilee while Jesus and his disciples were in a boat crossing it, the disciples were fearful. When awakened by them, Jesus was aware of their fear and responded to it in a way that only He could when He commanded the winds to stop and the waves to settle.²⁰⁹ The awareness of emotions is the framework contributing to the theological theme of this project. While heredity, level of support, and lifestyle choices influence EQ, one factor eclipses all else in terms of impact. Neil Nedley confers that a particular factor, identified by numerous EI experts is simply what an individual thinks, and it is the moment-by-moment thoughts that have a tremendous amount to do with EQ.²¹⁰

Scripture tells that God formed man's inward parts; God covered man in the mother's womb. A man should praise God, for he is made extraordinary.²¹¹ In Psalms, David asked God to search and know his heart. He was pleased to be tried and expose his anxieties; David wanted to see if there were any wicked ways and then asked to be lead in an everlasting way.²¹²

²⁰⁸ Joshua Lancaster, *“Effective Church Leadership Through Emotional Intelligence”* (DMin Thesis Project, Liberty University School of Divinity, 2020), 9.

²⁰⁹ Ibid.

²¹⁰ Neil Nedley, *The Lost Art of Thinking: How to Improve Emotional Intelligence and Achieve Peak Mental Performance* (Ardmore, OK: Nedley Publishing, 2014), 17.

²¹¹ Psalm 138:13-14.

²¹² Psalm 139:23-25.

Neil Nedley has mastered cognitive behavior therapy techniques and their relation to biblical emotional intelligence and brain functions as the framework for understanding BEI. The breakthrough on emotional intelligence is that it can change personal EI and also improve moods and enhance relationships leading to happiness and satisfaction. Surveys show it is possible to break free from the emotional thought process that holds an undesirable lifestyle and prevents emotional reasoning by employing analytical thinking in decision making. Nedley explains ways to improve relationships, set and achieve goals, develop creativity and motivation, and life satisfaction as the result of healthy emotional intelligence. Nedley points out ways to optimize the brain with Biblical Emotional Intelligence by guarding against the negative pressures of social norms, damaging situations, self-sabotage, and life-stresses guarded against for healthy EI.²¹³

Christian higher education and training for pastors offers a context for examining and applying for soul work considering biblical worldview and harmony with God's redemptive purposes. Within the context of this research paper and a Christian framework, self-knowledge is not a goal unto itself. Meryl Herr found that N.T. Wright highlighted a particular challenge of the popular trend to know thyself by calling attention through introspection. As evident from a biblical worldview, complete inward transformation cannot happen apart from the work of the Holy Spirit that must take place to be part of God's people as written in John 3:7, urging that one must be born again.²¹⁴

Learning more about soul work and biblical emotional intelligence can help educators lead their trainees to a deeper understanding of themselves. This training does not require

²¹³ Neil Nedley, *The Lost Art of Thinking: How to Improve Emotional Intelligence and Achieve Peak Mental Performance* (Ardmore, OK: Nedley Publishing, 2014), 17.

²¹⁴ Meryl Herr. A. C. "Emotions, Transformation, and Redemption: Dirks's Soul Work in Christian Higher Education," *Christian Higher Education* 4, no.15 (2016): 210.

additional course content but rather heightened attentiveness to the emotional reactions of trainees as they engage both course material and their colleagues in a learning environment. One aim or goal of acquiring this knowledge for pastors or chaplains is to gain the knowledge, skills, and virtues needed to be redemptive agents in God's ministry. The work of BEI begins when trainees become aware of emotions, listening to them as the voice of the unconscious and then learning how they relate.²¹⁵

Throughout the Scriptures, emotions are experienced and processed. The book of Mark describes the emotional side of Jesus. Mark says that Jesus looked around at people in anger, and He was distressed at their stubborn hearts. At another time, Jesus felt sadness, loneliness, and gratefulness. Jesus felt and experienced emotions.²¹⁶

The Bible teaches that becoming emotionally mature will connect trainees to deeper issues of the soul and heart. Like David, it is possible to identify feelings and moods and then take these emotions to God. David exclaims and asks why one is downcast; put hope in God and praise Him.²¹⁷ It is interesting that within the stages of change are seen the overarching principles of freedom, truth, and love. Everyone has the freedom to make changes for the better or worse. Truth, or accurate knowledge, is also essential to move an individual to contemplate and activate positive change. Undistorted truthful thoughts, absent emotional reasoning, minimization, and mental filters are also necessary for producing lifelong, lasting changes.²¹⁸

With the understanding of the gospel, it is possible to gain wisdom to the causes of healthy or unhealthy emotions and recognize the nature of feelings with the eyesight of Christ,

²¹⁵ Meryl Herr. A. C. "Emotions, Transformation, and Redemption: Dirx's Soul Work in Christian Higher Education," *Christian Higher Education* 4, no.15 (2016): 210.

²¹⁶ Mark 3:5.

²¹⁷ Psalm 42:5.

²¹⁸ Neil Nedley, *The Lost Art of Thinking: How to Improve Emotional Intelligence and Achieve Peak Mental Performance* (Ardmore, OK: Nedley Publishing, 2014), 394.

interpret and manage emotions. The Bible advises not to let the sun go down while still angry and not give the devil a foothold.²¹⁹ There is hope for managing emotions as promised in scripture. Scripture says that we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings that cannot speak. Christ searches the hearts and with the Spirit, intercedes for the saints.²²⁰

Isaiah confers that Christ is acquainted with our griefs.

Indeed, Christ bore our griefs and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. He was wounded for our transgressions. Christ was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes, we are healed. He was oppressed and afflicted, yet He opened not His mouth: because He had done no violence, neither was any deceit in His mouth.²²¹

An example of a theological foundation of BEI was when David showed that he practiced psalm-like emotional maturity in God's grace, stating, "Yet I am always with you; you hold me by my right hand."²²² David chose God's sufficiency in victory over emotions. In Psalms, David is transparent with his thoughts by saying, "Who have I in heaven but you, and earth has nothing I desire besides you."²²³ David realized that when he tried to handle his emotions, his heart was grieved, and his spirit embittered; he was senseless and ignorant, and appeared a brute beast before God.²²⁴ Sharing with God and turning to Him, searching the Scriptures for inspiration can guide an individual to what they can do. "For we do not have a high priest who is unable to empathize with our weaknesses, but one who was tempted in every way, yet He did not sin. Let us then approach God's throne of grace with confidence so that we may receive mercy and find grace to help us in our time of need."²²⁵

²¹⁹ Ephesians 4:26-27.

²²⁰ Romans 8:26-27.

²²¹ Isaiah 53.

²²² Psalm 73:23.

²²³ Psalm 73:25.

²²⁴ Psalm 73:21-22.

²²⁵ Hebrews 4:15-16.

Becoming aware of BEI is powerful. What one does with that knowledge is quite compelling. A simple description of power is the capacity to influence. As author Richard Gula writes:

Power is what enables us to make things happen or not. In this sense, everyone has power, but we do not all have it to the same degree. Power as influence is always relative to our resources. One of the most critical self-examinations we can do is name our sources of power, for we are most at risk of ethical misconduct when we minimize or ignore our power.²²⁶

Meryl Herr writes that there is a foundational approach to the integration of lifestyle practices and psychological strategies that can enhance peak mental performance, build positive character strengths, manage emotions, and make life a fulfilling experience.²²⁷ The Bible encourages a person to let God transform the mind into a new person by changing the thoughts.²²⁸

John Ortberg relates to the biblical story of Elijah. Elijah thought his problem was Jezebel, but there would have been another like her in life or mind. The real challenge is between the ears, then that is where actual change can begin with God.²²⁹

Mark Glouberman claims BEI started in Genesis when God made humankind in His image, according to His likeness, and bestows dominion over other living things. The bestowal configures in the same sentence as the making. This biblical recording suggests that the two are internally connected: to be God-like is to have dominion.²³⁰ Glouberman concludes that the point is not that each person differs from the other by having some different characteristics. Nor is

²²⁶ Peter Scazzero, *The Emotionally Healthy Leader* (Grand Rapids, MI: Zondervan, 2015), 242.

²²⁷ Meryl Herr. A. C., "Emotions, Transformation, and Redemption: Dirx's Soul Work in Christian Higher Education," *Christian Higher Education* 4, no.15 (2016): 210.

²²⁸ Romans 12:2.

²²⁹ John Ortberg, *The Me I Want to Be: Becoming God's Best Version of You* (Grand Rapids, MI: Zondervan, 2010), 91.

²³⁰ Mark Glouberman, "The First Professor of Biblical Philosophy," *Springer Science Business Media*, no. 52 (December 2012): 503-519.

the fact that if two had the same components, they would not differ numerically. The point is the reverse. Even two people who shared all characteristics would differ from each other, even in emotions.²³¹

John Ortberg claims that BEI and all skills are God-given, and people invited to live in conscious interaction with the Spirit in work where skills can develop. Work is a form of love and developing healthy BEI skills is a service to God.²³² Neil Nedley teaches too that God is the perfect source of helpful information for our decision-making process. Scazzero agrees with Nedley that it is in the teaching of Jesus where we are to abide in him and abound in fruit as mentioned in Scripture in John 15:1-8. It is not about choosing one or the other, abounding in growth or abiding in Jesus. What abiding and abounding look like will differ depending on one's unique leadership callings.²³³

In seeking to help trainees expand understanding of BEI, it is worthy of looking to the relationship between emotions and the God of the Bible. Joshua Knabb and Matthew Emerson found a theological foundation in the biblical story beginning in Genesis when God creates everything.²³⁴ The peak of creation is humankind, made on the sixth day. The very nature of God is relational. Adam and Eve resided with God in the Garden, with the intention that they would live with and love one another. Genesis says that this relationship is to fill the earth with lovers of God. Knabb promotes the attachment theory to God in Genesis as humankind's secure base. Knabb sees God as the life-giver, sustainer, and where to find self-confidence and purpose in

²³¹ Mark Glouberman, "The First Professor of Biblical Philosophy," *Springer Science Business Media*, no. 52 (December 2012): 503-519.

²³² John Ortberg, *The Me I Want to Be* (Grand Rapids, MI: Zondervan, 2010).

²³³ Neil Nedley, *The Lost Art of Thinking: How to Improve Emotional Intelligence and Achieve Peak Mental Performance* (Ardmore, OK: Nedley Publishing, 2014), 394.

²³⁴ Joshua Knabb and Matthew Y. Emerson, "I Will be Your God and You Will be My People: Attachment Theory and the Grand Narrative of Scripture." *Pastoral Psychology* 62, no. 6 (2013).

life. Humankind maintained proximity to God in the center of the Garden and returned to God for life-giving sustenance and survival. Due to the fall, humankind continuously experiences the emotion of shame as a reminder of this estrangement and separation from God.²³⁵

Overall, in the Genesis narrative, Adam and Eve are physically and emotionally disconnected from God and one another, losing God as their secure base and haven.²³⁶

Joshua Knabb and Matthew Emerson see Adam and Eve and the rest of humanity, as emotionally, physically, and spiritually separated from God, one another, and creation, having lost the secure base and the proximity to God.²³⁷ The Bible teaches how God gives power to those who ask and believe. Being emotionally mature connects emotions to deeper issues of the soul and heart. Thus, this maturity will permeate every aspect of life: in ministry, community, and in private. The Lord pleads for the hopeful to cast all anxieties on Him, for He cares about human emotions and feelings.²³⁸

Theoretical Foundations

Clinical pastoral education is the foundation for clergy, chaplains, and laypeople wanting to work in diverse settings outside of the structured church. Though clinical training involves documents, training, education, and commitment to ethical guidelines, patients, and people, in general, are more apt to relate to chaplains outside of organizations or churches. Pastors and chaplains need to have healthy emotions to deal with people one on one. For a pastor or chaplain, there is always uncertainty about what to expect in the next call. Pastors and chaplains need to prepare and train to handle the stresses of their calling. The challenge lies in being accountable for the internal process of the pastor or chaplain during times of stress. The Bible exclaims

²³⁵ Joshua Knabb and Matthew Y. Emerson, "I Will be Your God and You Will be My People: Attachment Theory and the Grand Narrative of Scripture." *Pastoral Psychology* 62, no. 6 (2013).

²³⁶ Ibid.

²³⁷ Ibid.

²³⁸ 1 Peter 5:7.

that the oil runs from the head to the beard and down to the skirt, which illustrates whatever rests on the head falls on the body.²³⁹ The illustration proves how important it is to ensure that the pastor is healthy and whole from head to body.²⁴⁰ A necessary part of being whole is to be emotionally healthy because this affects the body. Lockwood's research found that clergy are likely to be dominated by the institutional culture, increasing the potential for burnout. Pastors are often put on a pedestal by others and by themselves. However, many of these expectations just cannot be met.²⁴¹ A level head requires emotional maturity; moreover, the Bible claims that to whom much is entrusted, much more is required.²⁴²

Part of this research considers science and psychology to find attributes offered as a means to bridge the gap between abstract theology and lived experience or the living human document. Listed are three attributes found from Bonnie Miller-McLemore; (1) they translate sophisticated theories of human nature, fulfillment, and anguish into concrete and understandable terms; (2) they demonstrate the value of close observation of people's lives and the intelligence that evolves directly out of this; (3) they underscore the centrality of personal emotions and that spiritual formation is critical to faithful ministerial leadership. The clinical method of case studies and verbatims can bring insights and values together.²⁴³ These insights and values are part of the development for theoretical foundations and competencies of clinical pastoral education and training.

From the basic training of CPE, pastoral theologians have turned from the formal

²³⁹ Psalm 133:3.

²⁴⁰ Remiel Lockwood, "Pastoral Stress: The Urgent Need for Self-care," (PhD diss., Liberty Baptist Theological Seminary, 2020), 46.

²⁴¹ Ibid.

²⁴² Luke 12:48

²⁴³ Bonnie J. Miller-McLemore, "The Living Human Web: A Twenty-five Year Retrospective," *Pastoral Psychology* 3, no. 67 (2018): 310-311.

scriptural interpretation and Christian proclamation, to case presentations and verbatims.²⁴⁴

Case studies have provided access to exploring the living human document and lived theology. It has been a way to understand hidden or unrecognized dynamics internal to a person's worldview that shapes how one responds. Scholars have described the use of case presentations as the royal road into a student's learning issues or likens them to how a person experiences the world. The practice is emblematic of self-criticism, self-revelation, and even a kind of meditation or prayer, revealing the moral rigor and low-keyed spirituality of modern pastoral care.²⁴⁵ As CPE training suggests personal needs can distort interpretations and responses. Many efforts in theology to interpret situations fail to consider the personal histories that people bring as a critical factor. This failure to interpret situations comes from the lack of training in BEI or EI.

The development of spiritual intervention began in the late 1990s and at the same time there was growing evidence that supported the relationship between spirituality and health outcomes.²⁴⁶ A spiritual growth group developed because of the void of available spiritual interventions for research practice. This group was designed as an 8-week experience and was grounded in the substantive research literature from previous studies. The intervention included interpersonal, self-awareness, and interpretive approaches. The intervention builds on the definition of spirituality as the essence of an individual and manifests in the thoughts, feelings, and behaviors that allow meaning-making peace, hope, and connectedness with self, others, nature, and God or higher power.²⁴⁷

The model of case presentations has worked well in the CPE training programs for

²⁴⁴ Bonnie J. Miller-McLemore, "The Living Human Web: A Twenty-five Year Retrospective," *Pastoral Psychology* 3, no. 67 (2018): 310-311.

²⁴⁵ Ibid.

²⁴⁶ Inez Tuck, "A Critical Review of a Spirituality Intervention," *Western Journal of Nursing Research* 34, no. 6 (2012): 10.

²⁴⁷ Ibid.

exploring the inward living human document. According to Neil Nedley, modern society is now called the thoughtless generation.²⁴⁸ Nedley finds that objective, well-disciplined, complex thinking has almost become a thing of the past. Emotional intelligence appears to be at an all-time low, yet critical thinking and emotional wellness do not have to be a lost art. By understanding and applying biblical emotional intelligence principles, chaplains and pastors can use the art of thinking to achieve peak mental performance.²⁴⁹ With the tools and theoretical foundation of clinical pastoral education, this research will build on ways to strengthen frontal lobe function, and to build on the principles designed to enhance the circulation and activity of the frontal lobe of the brain. The goal of this foundation is to attain a comprehensive approach to developing emotional wellness and reaching a high level of mental performance.

Neil Nedley claims that since the frontal lobe is what makes humans spiritual beings, it stands to reason that attending to spirituality will enhance frontal lobe function.²⁵⁰ Many mental health professionals leave out this vital element that helps people emotionally and intellectually. Research has revealed that people with increased religiosity also have increased emotional health. Although mental health problems and depression can occur in religious people, 1998 American Journal of Psychiatry reported that for every 10-point increase in the intrinsic religiosity assessment score, people recover from depression 70 percent sooner.²⁵¹

Some writers have outlined a psychological and philosophical aspect of the research that brings a new substance to BEI research. The sources in the bibliography have propelled this research project onto further references and surveys in BEI. This study found that researchers have laid solid foundations for exploration and adventure in future BEI in CPE training

²⁴⁸ Neil Nedley, *The Lost Art of Thinking: How to Improve Emotional Intelligence and Achieve Peak Mental Performance*. (Ardmore, OK: Nedley Publishing, 2014), 12.

²⁴⁹ Ibid.

²⁵⁰ Ibid.

²⁵¹ Ibid., 13.

programs. The authors of books, journals, and dissertations have brought skills, models, and relationships to one another as participants experiment and explore healthy and unhealthy BEI. With this knowledge, the question asked is, what is the theoretical foundation of this BEI research study? BEI is the theoretical framework that introduces and supports the theory of this research paper.

A theoretical organizing plan focuses on the current theory behind the issue of BEI. This research paper aims to analyze materials with similar presuppositions to form a useful educational model for BEI. By learning healthy BEI and applying this knowledge, pastors and chaplains can continue adapting, assimilating, modifying, growing, and seeing potential and future in their ministry.

Joshua Knabb argues that the most salient components of the attachment theory concerning BEI and EI are its significant impact on developmental psychology over the last decades.²⁵² Utilizing concepts from control systems theory, ethology, security theory, and additional empirical studies to formulate a comprehensive, universal view of psychological development underscores the necessity of relationships throughout the lifespan. According to attachment theory, this circle of attachment never goes away throughout the lifespan. This research documents the stages of maternal deprivation in childhood and adulthood when a significant other is emotionally distant or absent.²⁵³ Knabb expresses that emotionally focused therapy draws on attachment theory to help people deepen their attachment bond by turning to one another for a secure base and haven during times of distress, highlighting the need to be

²⁵² Joshua J. Knabb, Matthew Emerson, "I Will Be Your God and You Will Be Your People: Attachment Theory and the Grand Narrative of Scripture," *Pastoral Psychology* 62, (2013): 829.

²⁵³ *Ibid.*

emotionally accessible, responsive, and engaged.²⁵⁴ By focusing on the relationship between God and humankind found in the Old and New Testaments, Knabb relates to the theological underpinnings of God's attachment in literature and concludes by offering emotional intelligence training awareness to therapists and pastoral counselors.

Studying the methods and aims of psychology in pastoral education is a crucial aspect of this research paper. Focusing on psychotherapy practices, a new light in BEI in CPE training can engage theology and psychology. Science teaches that discoveries and expanded concepts require new language, literally new words, and novel usages of old stories. Thomas Dixon contrasts comfortable emotions such as joy, love, and surprise with the uncomfortable, such as anger, fear, grief, and guilt. The expression of new words like upsetness and complexifying offers to elucidate modern strategies to avoid naming emotions.²⁵⁵ In addition to researching EI in education, Dixon concludes that even though the field of education took leaps forward, still, something is missing. Emotions in the educational system are not instructing students to learn constructive emotional expression. He claims that no one ever taught how to develop positive personal EI.²⁵⁶ There has not been a course called merely emotions; Dixon finds it is not in training. For the most part, the educational system has opened the door to didactic or moral instruction about emotions through the health curriculum. Concerns about mental health and learning disorders have put learning about the mind and its workings into textbooks. It is called mental health, not emotional health. The history and heritage of denying emotions reveal themselves in words that describe an emotional state of being. The textbooks would instead state that there are mental health issues, not emotional health issues. In contrast, living a life that

²⁵⁴ Joshua J. Knabb, Matthew Emerson, "I Will Be Your God and You Will Be Your People: Attachment Theory and the Grand Narrative of Scripture," *Pastoral Psychology* 62, (2013): 829.

²⁵⁵ Thomas Dixon, "Emotion: The History of a Keyword in Crisis," *Emotion Review* 4, no. 4 (2012): 5.

²⁵⁶ *Ibid.*

constructively addresses the full scope of emotional pain releases the full power of positive potential.²⁵⁷

Thomas Dixon and Katherine Krefft reveal that science teachers may embrace critical change agents' in moving the next generation away from history's collective myths and misunderstandings about emotions to science-based facts. The brain is our largest and most vital organ of emotion. Science teaches the biology of emotions, and the resolve of managing emotions lies in learning how to manage them. Research has proven there is a need for education for learning how to control and learn about emotions.²⁵⁸ Emotional intelligence in schools aligns with modern cognitive science. The research finds that experienced teachers know about neuroscience and how it demonstrates the neuroplasticity of the brain. Emotions are a part of living and learning.²⁵⁹

However, teaching and learning about emotions lags far behind the purposeful development of reason. Where is emotional health in the learning systems? History and heritage of denying emotions reveal themselves in the very words used to describe individual states. In the twenty-first century developing emotional intelligence must partner with the development of the reasoning facilities.²⁶⁰ Moving away from common misunderstandings about emotions will be a long process. Krefft and others find that the difficulty is more with adults because of the denial of emotions. The modern age may no longer be ignorant of feelings and how they work inside of us. Krefft claims that adults must prepare to do the same if we teach our young people

²⁵⁷ Thomas Dixon, "Emotion: The History of a Keyword in Crisis," *Emotion Review* 4, no. 4 (2012): 8.

²⁵⁸ *Ibid.*, 5.

²⁵⁹ Katherine M. Krefft, *Emotional Intelligence in Schools*. (New York: Routledge, 2019), <https://doi-org.ezproxy.liberty.edu/10.4324/9780429057397,12>.

²⁶⁰ *Ibid.*

to accurately name and constructively express the most challenging emotions of anger, fear, grief, and guilt.²⁶¹

There is a growing interest in the study of emotional intelligence and its implications for education. The personal and relational benefits of EI explored at length find an ever-increasing number of educators are now considering emotional intelligence skills indispensable to education at every level. Emotional intelligence includes intrapersonal and interpersonal components. Since the learning process has proven problematic, including cognitive processes and emotional and social competencies, considering how to implement emotional intelligence in Christian higher education has ever been more pressing. In order to incorporate EI strategies into the curricula of higher education, sources have found the following to be helpful (a) teaching the faculty or trainers emotional intelligence skills, (b) incorporating emotional intelligence into the curricula, (c) providing incoming new students emotional intelligence in spiritual formation curricula, and (e) teaching mental health professional or counselors, including pastors, emotional intelligence skills.²⁶²

This research project proposes to answer the need for biblical emotional intelligence in clinical pastoral education. Daniel Goleman identifies self-awareness, managing emotions, motivation, empathy, and social intelligence as the hallmark of emotional intelligence skills. The importance of mastering these skills and their role in enhancing academic achievement, emotional health, and professional success in college students is the topic of this research paper.²⁶³

²⁶¹ Katherine M. Kreffft, *Emotional Intelligence in Schools*. (New York: Routledge, 2019), <https://doi-org.ezproxy.liberty.edu/10.4324/9780429057397,12>.

²⁶² Sudi Kate Gliebe, "Strategies to Foster Emotional Intelligence in Christian Higher Education," *Christian Higher Education* 11, no. 4 (2012): 253.

²⁶³ *Ibid.*, 254.

Sudi Gliebe found Hargreaves stating, “Teaching and learning are not only concerned with knowledge, cognition, and skill. There are also emotional practices. Emotion and cognition, feelings and thinking, combine in all social practices in complex ways.”²⁶⁴ Research has found that acquiring emotional intelligence as part of training and education will ensure that professionals will communicate effectively with clients, listen empathetically, and read and respond to nonverbal signals whereby encouraging professors to teach active listening skills and emotional awareness so they will be more successful in the increasingly demanding global economy.²⁶⁵

It is a common concern whether justice and ethical decisions stem from emotions is a common concern. Doug Rymph found comments on ethical decision-making in the New York Times, saying that decisions lack the presence of emotions, but how the justices interpreted and dealt with emotions is essential.²⁶⁶ The more skilled a person is in dealing with their feelings, the more likely they will make more ethical decisions in life. Emotions, defined as intense feelings directed at someone or something, are present in almost all situations and contexts. Previous research shows that emotions influence decision-making in different ways. Historically, emotional intelligence begins from the ability to deal with social interactions.²⁶⁷

More recently, managerial scientists have become aware of the value of emotional information while making rational decisions.²⁶⁸ Doug Rymph ascertains that Salovey and Mayer have defined emotional intelligence as having four branches or individual abilities that enable an individual to perceive, thoughtfully understand, and manage emotions to achieve a productive

²⁶⁴ Sudi Kate Gliebe, "Strategies to Foster Emotional Intelligence in Christian Higher Education," *Christian Higher Education* 11, no. 4 (2012): 253.

²⁶⁵ Ibid.

²⁶⁶ Doug Rymph, “Uncomfortable Ethical Decisions: The Role of Negative Emotions and Emotional Intelligence in Ethical Decision-Making.” *Journal of Managerial* XXIV, no. 3 (2012): 321-344.

²⁶⁷ Ibid.

²⁶⁸ Ibid.

end. These four branches are: (1) the ability to perceive emotions, (2) the ability to use emotions thoughtfully, (3) the ability to understand emotions, and (4) the ability to manage emotions.²⁶⁹

Timothy Carrington notices that a positive relationship exists between servant leadership and emotional intelligence.²⁷⁰ As the pastor increases skills and abilities relating to emotional intelligence traits, well-being, self-control, and emotionality, the results are that leadership behavior will also be improved. The study also suggests that emotional intelligence and servant leadership are closely related.²⁷¹

The study of EI within the context called BEI is a new foundation for conceptualizing clinical pastoral education. EI has its core foundation in four domains: self-awareness, self-management, social awareness, and relationship management; they are the key influences in pastors' and chaplains' roles. According to research, Goleman and Nedley claim that EI can be changed and mastered. Psychologists and scholars have promoted various types of intelligence in different professional settings. Oswald and Jacobson recognize how EI bears significance for pastors in the vocational ministry.²⁷²

Meryl Herr discloses that emotions have become a fruitful study area across the humanities and even in science. Biblical emotions are essential to the world we inhabit. The nature of the Biblical God, what Biblical texts portray as driving human behavior, and what the general population thinks about the Bible are of the highest significance. By investing time and energy into the dynamics of biblical emotions, interpreters can achieve advances in the fields of

²⁶⁹ Doug Rymph, "Uncomfortable Ethical Decisions: The Role of Negative Emotions and Emotional Intelligence in Ethical Decision-Making." *Journal of Managerial* XXIV, no. 3 (2012): 321-344.

²⁷⁰ Timothy Carrington, "A Correlational Study of Emotional Intelligence and Servant Leadership Among Church Leaders" (PhD diss., Liberty Baptist Theological Seminary, 2015), 54.

²⁷¹ Ibid.

²⁷² John Lee West, "An Analysis of Emotional Intelligence Training and Pastoral Job Satisfaction," *Journal of Pastoral Care & Counseling* 4, no.70 (2016): 230.

biblical theology and biblical ethics.²⁷³ This time and energy may have a positive impact on chaplains and pastors in clinical pastoral education. However, individuals cannot be redeemed on their merit or by their hand. Instead, biblical teaching repeatedly teaches that God is the author and initiator of redemption and that Christ's death on the cross makes the full redemption possible, as found in Psalm 130:7, Luke. 2:38, Colossians 1:21-22, Romans. 3:24, and Ephesians 1:7.²⁷⁴

Meryl Herr sees that EI offers pathways to engage that emotional reality with a view toward a transformed self in the search for soul work and emotional intelligence in clinical pastoral education.²⁷⁵ Regardless of how educators choose to name what is happening beneath the surface, when emotions erupt in themselves or their students, having a valid framework for acknowledging those emotions, exploring their meanings, uncovering what they may be signaling, and moving toward integration, wholeness, or health, can benefit student learning and transformation.²⁷⁶

Chapter 3

Methodology

This study employs a quantitative research design to determine a statistically significant relationship between pastors and chaplains in clinical pastoral education/training and biblical emotional intelligence. This chapter outlines the methods to investigate the relationship between biblical emotional intelligence and clinical pastoral education. This chapter's methodology communicates the study's design, rationale, research questions, analysis, procedures, and ethical

²⁷³ Meryl Herr, "Emotions, Transformation, and Redemption: Dirxx's Soul Work in Christian Higher Education." *Christian Higher Education* 4, no. 15 (2016): 210.

²⁷⁴ Ibid.

²⁷⁵ Ibid.

²⁷⁶ Ibid.

issues. Peter Scazzero claims that emotional health and spiritual maturity are inseparable. Churches and ministries are in trouble, says Scazzero.²⁷⁷ They are full of uncertainty about how to integrate anger, sadness, and other emotions biblically. Scazzero reveals how the truth can and does make someone free, not just superficially but deep down. He states that acquiring knowledge and tools can help oneself and others look beneath the surface of problems and break the power of past wounds, failures, sins, and circumstances to live a life of brokenness and vulnerability.²⁷⁸

This study aims to investigate and define the relationship between biblical emotional intelligence and clinical pastoral education. Researchers have demonstrated that emotional intelligence is both an illuminating and contested construct. It is illuminating in the sense that it has been employed in research within a range of occupational settings and found to predict individual differences in work performance and occupational health and well-being.²⁷⁹ A valuable introduction to innovations in the field has provided a unique personality and individual differences issue. The term is challenging because different research traditions have advanced diverging definitions of emotional intelligence to the point that some authors have debated that the lack of agreed conceptual clarity renders emotional intelligence as an elusive construct or even an invalid concept. The research found that different operationalizations of the construct have produced very different measures to the point that some commentators have argued that emotional intelligence has proven resistant to measurement.²⁸⁰

²⁷⁷ Peter Scazzero, *The Emotionally Healthy Leader: How Transforming Your Inner Life will Deeply Transform Your Church, Team, and the World* (Grand Rapids, MI: Zondervan, 2015).

²⁷⁸ Ibid.

²⁷⁹ Francis, Leslie J., V. J. Payne, and Neville J. Emslie, "Just how Emotionally Intelligent are Religious Leaders in Britain? A Study among Anglican Clergy in Wales," *Pastoral Psychology*, 68, no. 3 (2019): 261-269.

²⁸⁰ Ibid., 262.

Remiel Lockwood brings to light how Pegues notes that those who collaborate or work together toward a common purpose demonstrate spiritual and emotional maturity. Spiritual and emotional maturity is birthed through pastoral training and carried out systematically over time.²⁸¹

Tim Sensing sums up the research project's goal by recognizing the communal character of theology like God. This DMin project reflects God's triune nature by connecting personal stories with God's story and the participant's story. Community-oriented learning recognizes that participants, pastors, and chaplains are part of the people of God rather than members of an individualistic religion. The participants in this project represent a microcosm of the CPE training or congregation, and the church or CPE training becomes a collective story and a vision of wholeness.²⁸²

The participants are selected from chaplains and pastors responding to the assessment qualifications, including a demographic survey that provides the research project's requirements. Each selected participant will then sign a consent form to go into the program. This program is online and instructed on the computer. Following demographic retrieval, the primary inclusion criterion is current involvement in a church, being eighteen years of age or older, and having a Masters' Degree or above. Participants are from global missions, hospitals, educational institutions, and diverse cultures. The number of participants involved in the program will not be less than ten.

²⁸¹ Remiel Lockwood, "Pastoral Stress: The Urgent Need for Self-care" (DMin Thesis Project, Liberty University School of Divinity, 2020), 54-55.

²⁸² Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Thesis* (Oregon: Wipf & Stock Publishers, 2011), xxi.

Below is a step-by-step explanation of the approach the research will use for the project. The first step in this research program is sending out a recruitment letter, which appears in the Appendix.

The second step is the follow-up Recruitment letter for the thesis project. The letter is listed in the Appendix.

The Permission Request letter for the thesis project appears in the Appendix.

After the participants have returned the information required and selected, they will be notified two weeks before the beginning of the six-part interactive course. The Optimize Your Brain course will explore ways to improve relationships, set and achieve personal goals, and enhance creativity, motivation, and life satisfaction. Nedley finds the key to optimizing EI is identifying and verifying any assumptions, then considering the evidence for or against those assumptions before allowing emotions to well up inside. The goal for dealing with emotions should be to be informed rather than compelled by emotions, then one can consciously choose the consistent action with reason.²⁸³

“The Lost Art of Thinking,” by Neil Nedley, is supplied with a workbook for the BEI program. The course aims to make BEI clearer and help to enhance relationships and life. This six-part DVD series records Nedley and a live audience. The participants can follow the lectures in the hardcover, spiral-bound workbook. Nedley presents fascinating studies and practical ways to improve mental capacities. In each session, participants will explore ways to achieve peak mental performance and help develop and strengthen the frontal lobe and lead to an optimized brain. Professionals can gain tools to be successful leaders and better understand the personal emotions and emotions of others. This six-part DVD interactive course enables

²⁸³ Neil Nedley, *The Lost Art of Thinking: How to Improve Emotional Intelligence and Achieve Peak Mental Performance* (Ardmore, OK: Nedley Publishing, 2014), 120.

participants to maximize personal, intellectual, and emotional intelligence.

After the project begins, the first step is for the participants to take the online emotional intelligence test tool called the Personal Mental Assessment or DAAT from Nedley Health Solutions. The eighty-question test will identify which combinations of the ten hit areas impact life and give the motivation to tackle the issues that keep pastors from optimizing the brain. However, over one hundred causes or risk factors are associated with depression or anxiety, and close relatives include obsessive-compulsive disorder, post-traumatic stress disorder, panic disorder, and addiction disorders. These risk factors have plausible physiologic causes for mental health decline. The ten areas fall into one of the ten categories, called hits. The mental health hits, according to Nedley, are:

1. Genetic
2. Developmental
3. Lifestyle
4. Circadian Rhythm
5. Nutrition
6. Addiction
7. Toxic
8. Social
9. Medical
10. Frontal Lobe²⁸⁴

The DAAT assessment in this project is the first step toward improving health by identifying depression, anxiety, and emotional intelligence levels. The data from this

²⁸⁴ Neil Nedley, *Optimize Your Brain Workbook: A Peak Performance Series*, (Nedley Publishing, 2015).

sophisticated before and after test will be collected, analyzed, and used to establish and improve BEI practical training for the participants.

The Depression and Anxiety Assessment Test will tell if there is clinical or major depression and how severe it is. It is four tests in one that determine whether the subject suffers from anxiety and to what degree. In addition, it evaluates the current level of emotional intelligence, one of the most critical indicators of future success. Perhaps the most valuable aspect of this research paper is the cause determination' section. Most often, the person with mental health issues like depression or anxiety, PTSD, panic disorder, and addiction disorders does not know why they are suffering. This test gives people definite reasons for their suffering and helps them identify a path for reversing most, if not all, of their underlying causes.²⁸⁵

The participants start the program by taking the Depression Anxiety Assessment test, then participate in a six-part DVD series program, and end with the final assessment to reveal biblical emotional intelligence. The researcher will be sending personal emails two weeks before starting the research project. There is an initial survey before and after the program. The researcher will need the approval of the trainees participating in the research program project. The trainees will be responsible for following up on the results of the survey and questionnaires.

The demographic survey, and an online tool to run information calculations called Survey Monkey, were used to assess trainees' results. The participants will take a purposive survey questionnaire designed to complete the program at the end of the class. The following questions are from the research project's exiting questionnaire:

Demographic Survey

1. Age: _____

²⁸⁵ Neil Nedley, *Optimize Your Brain Workbook: A Peak Performance Series*, (Nedley Publishing, 2015), 9.

2. Gender: (indicate a or b) a. Male b. Female

3. Ethnicity: Choose one from the following _____ (indicate following options) a. African American b. White American c. Hispanic d. Asian and Pacific Islanders, e. The other:

4. Religious Affiliation:

a. Buddhist, b. Catholic, c. Christian or Non-Denominational, d. Hindu, e. Mormon, f. Muslim, g. New Age, Wiccan, h. Other. i. Protestant, e.g., Methodist, Baptist, or some other non-Catholic denomination_____

5. Importance of Faith in daily life:

a. Very Unimportant, b. Somewhat Important, c. Neither Unimportant nor Important, d. Moderately Unimportant, e. Very Important.

6. What are the five critical elements of biblical emotional intelligence?

To better understand the skills, the first step is to familiarize with the five essential components of emotional intelligence. According to Daniel Goleman, an American psychologist who helped popularize emotional intelligence, and there are five critical elements:

- Self-awareness.
- Self-regulation.
- Motivation.
- Empathy.
- Social skills or relationship management.

7. How do these elements apply to clinical pastoral education training?

8. What are the six personal benefits of biblical emotional intelligence?

- Better teamwork. Employees with higher emotional intelligence naturally work better as a team for several reasons.
- Better workplace environment.
- Easier adjustments.
- Greater self-awareness.

- Greater self-control.

9. How do these six benefits apply to clinical pastoral education?

10. Is there a significant correlation between BEI and the health ministry of Pastors and Chaplains? Please explain.

11. How has this research study helped or not helped apply biblical emotional intelligence in clinical pastoral education and life?

Intervention Design

The intervention design for this research paper is to reflect the ministry context problem and address it. The problem is that BEI lacks in the CPE training program. The intervention is to implement an assessment for EI at the beginning of the “Optimize Your Brain” program, apply training for six sessions, then assessing the difference because of training in BEI at the end of the program. The purpose of tapping into the agenda of the “Optimize Your Brain” is so that participants can learn, identify, and discover the objectives in each session. The character connection covers biblical clarity with the use of BEI examples from the Bible. This training system on EI will enlighten participants to understand better whether there is a relation to BEI in CPE training.

Through a combination of relevant biblical passages, current scholarly literature, and ten interviews with participants in this study, the researcher will summarize critical principles for developing a healthier emotional life and a happier approach to clinical pastoral education.

The participants involved in this thesis program are chaplains, pastors, and laypeople interested in clinical pastoral education and biblical emotional intelligence training. This research group is limited to ten participants in each Session and open to men and women who are

voluntary participants of any religion. Ages will range from eighteen and upwards, and the educational requirement is college and above. This program will offer online training and the group time requirement is no longer than one hour per week for six weeks.

Outline of Six-Week Research Program

Nedley Solutions has done extensive research on the causes of depression and anxiety and has identified well over 100 risk factors for the causes of depression and anxiety. These risk factors represent plausible physiologic causes for mental health decline. The DAAT will tell how many categories of risk factors are present and give a detailed report of active risk factors, then advise what can reverse and possibly eliminate the active factors, or as Nedley calls the active risks factors, hits, or blows to the brain.²⁸⁶ The “Optimize Your Brain” program helps overall health and mental performance. Each session explores character strengths that are foundational to peak performance, helping to develop and enhance these strengths. The endeavor to build these characteristics will strengthen the frontal lobe and lead to an optimized brain.²⁸⁷ Each session has one DVD to watch, followed by participation in group discussions. The sessions take about sixty minutes. The homework will involve about one hour per week by reading the workbook chapter and completing the exercises.

Participants will join Nedley in this six-part DVD series recorded in front of a live audience. This researcher will facilitate participants as they join the lecture in the hardcover, spiral-bound workbook as he presents fascinating studies and practical ways to improve their mental capacities. They will explore ways to achieve peak cognitive performance and help develop and strengthen the frontal lobe and optimize the brain.²⁸⁸

²⁸⁶ Neil Nedley, *Optimize Your Brain Workbook: A Peak Performance Series* (Nedley Publishing, 2016), 9.

²⁸⁷ *Ibid.*

²⁸⁸ *Ibid.*, 33.

Session one is entitled: “How to Enhance Your Intelligence.” The objectives are to understand what intelligence is and how it affects success in life and ministry. This session will help recognize substances and behaviors that may hinder the ministry's full potential and help identify lifestyle factors that can influence emotional intelligence. The character connection for this session is curiosity and a love of learning. Inquisitive thinking such as exploration, investigation, and learning represents a thirst for knowledge, while curiosity is a major driving force behind scientific research and other disciplines of human study.²⁸⁹ The love of learning focuses on mastering new skills, topics, and bodies of knowledge that describe the tendency to add systematically to what is already known.²⁹⁰

Participants will notice the risk factors and relate to them by assessing individual results from the DAAT before attending the first session. It is possible to reverse the risk factors through nutrition or lifestyle changes and think correctly and consistently. When the risk factors are gone, the depression and anxiety will go into remission, and healing can occur. Initiating and maintaining this positive lifestyle and mental changes can improve emotional intelligence to significantly above average, translating into becoming more successful than people who have never suffered from depression or anxiety.²⁹¹ In addition, participants will better understand the mental and physical process of how healthy and unhealthy EI can affect the whole life. Nedley uses Biblical and personal stories to explain how BEI can relate to training and education in EI.

Session two covers nutrition and the brain and how it relates to EI. The objective is to learn about the essential nutrients that provide a mental health advantage to healthy BEI. This Session aims to identify foods that contain beneficial nutrients for brain function. The character

²⁸⁹ Neil Nedley, *Optimize Your Brain Workbook: A Peak Performance Series* (Nedley Publishing, 2016), 33.

²⁹⁰ *Ibid.*, 9.

²⁹¹ *Ibid.*, 33.

connection to BEI is learning creativity and cultivating hope. The combination of being original and adaptive so that can result in something useful for others.²⁹² Session two looks at hope as an optimistic attitude based on an expectation of positive outcomes related to events and circumstances in life or the world.

Session three is the second part of nutrition and the brain. This session's objective is to understand better the benefits and best sources of nutrients for the brain. This session will aid in identifying harmful toxins and how obesity affects brain performance. The character connection in BEI is learning self-control and applying gratitude.

Session four focuses on enhancing emotional intelligence. The objectives cover understanding what EQ is and why it is beneficial. This session teaches how thoughts affect us, reviews cognitive-behavioral therapy steps, and identifies the four cognitive distortions. BEI's character connection is learning how to apply kindness and social intelligence to ministry.

Session five of the program is about enhancing emotional intelligence. The objectives of this program are to identify six more cognitive distortions and recognize the symptoms of inflated pride. This session teaches cognitive-behavioral therapy steps and then how to apply them to the ministry. The character connection to BEI is cultivating leadership and applying perseverance to the ministry.

Session six teaches ways and how to enhance intelligence. The objectives of this session are learning to recognize the effect of entertainment media on academic success and longevity, understand circadian rhythm, know how it connects to mental performance and setting aside time for rest regularly, and how to choose brain-optimizing music to improve BEI. The character connection for BEI is learning critical thinking and a sense of purpose. The final session includes

²⁹² Neil Nedley, *Optimize Your Brain Workbook: A Peak Performance Series* (Nedley Publishing, 2016), 9.

objectives to understand the importance of wisdom and learn how the frontal lobe can build knowledge. Finally, the summary session teaches the dos and don'ts of frontal lobe performance and how to receive this program's benefits.

Debriefing Statement

Title of the Project: Biblical Emotional Intelligence in Relation to Clinical Pastoral Education

Principal Investigator: Deborah Digel, BCC, BCPC, Diplomate and Supervisor at the College of Pastoral Supervision and Psychotherapy.

Thank you for being part of a research study.

You recently participated in a research study. You were selected as a participant because you are involved in CPE training, a Pastor, Educator, Counselor, Chaplain, theology student, layperson, or church leader. Participation in this research project was voluntary. Please take the time to read this entire form and ask any questions you may have.

What was the study about, and why was it being done?

The purpose of the study was to provide sources and guidelines for Biblical Emotional Intelligence training and survey to pastors and chaplains entering the clinical pastoral or educational ministry so that they can experience healthy emotional well-being in ministry and life.

Why am I receiving a debriefing statement?

The purpose of this debriefing statement is to inform you that the true nature of the study or an aspect of the study was not previously disclosed to you. You were told initially biblical emotional intelligence training is provided, and a survey would take place. In reality, the information provided in this study offered educational and training material to be applied so that

pastors could experience biblical emotional intelligence and complete the survey. It was because of this application of BEI in CPE training that the surveys will find the correlation between BEI and the health ministry of pastors and chaplains. Though this study applied the information, it was the information by the participants in the surveys and questionnaires that gave the accurate results of the thesis project.

Why was deception necessary?

The deception was necessary because the research was undetermined until the final survey was assessed. No valid results could be calculated because research had not been done in this field of study. The reason behind the use of false or misleading information or incomplete disclosure was because the research gathered was new, and the researcher did not know the results until the final survey.

How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records. The data collected may be shared for use in future research studies or with other researchers. If data collected is shared, any information that could identify you, if applicable, will be removed before the data is shared. Participant responses will be kept confidential through the use of pseudonyms or codes. Interviews will be conducted by phone or zoom where others will not easily overhear the conversation.

- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted. Data should be retained for three years upon completion of the study.
- Confidentiality cannot be guaranteed in study group settings. While discouraged, other members of the study group may share what was discussed with persons outside of the group.

What should you do if you decide to withdraw from the study?

Option 1: If you choose to withdraw from the study, please inform the researcher that you wish to discontinue your participation, and do not submit your study materials. Your responses will not be recorded or included in the study.

Option 2: Because the surveys were not anonymous, it is possible to link your study to you and remove your survey from the study.

Option 3: If you choose to withdraw from the study, please contact the researcher by the email address or phone number included in the next paragraph. Should you choose to withdraw, data collected from you, apart from group data, will be destroyed immediately and will not be included in this study. Group data will not be destroyed, but your contributions to the focus group will not be included in the study if you choose to withdraw.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Deborah Digel. You may ask any questions you have now. If you have questions later, you are encouraged to contact the researcher. You may also contact the researcher's faculty sponsor.

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Green Hall Ste. 2845, Lynchburg, VA 24515, or email at irb@liberty.edu.

Implementation of the Intervention Design

This research project's intervention is to inject the "Optimize Your Brain" program and the training of biblical emotional intelligence into the CPE training program so that participants can

better understand what biblical emotional intelligence is. While research is conducted at a single point in time, the time dimension can change by administering the study at repeated intervals, using the program's workbooks and tests. This “Peak Mental Performance” series by Neil Nedley is a six-part series DVD and workbook seminar created to maximize intellectual and emotional intelligence. One 45-minute DVD will play per training session. The trainees will watch a recorded lecture and then process an after-action meeting with other participants on the subject covered. The trainees will follow this six-part interactive course while in the research program. The trainees will explore ways to improve relationships, set and achieve goals, and enhance creativity, motivation, and life satisfaction. Once in practice, there will be interactive quizzes, lesson plans, and exclusive video resources to optimize brain functions. The observations and impressions will be gathered and discussed privately or written by the participants, emailed to the researcher, and processed for the research paper results.

In addition to the DVD series, the participants will take an online Depression and Anxiety assessment test from Nedley Solutions. Administering the DAAT test is available for participants to fill out online. Once the participants are ready, they will be emailed an access code right before taking the test. Once the participants register under the research program, they will take the DAAT test during the first session. The access code generated for each test enables the participant to take the first and the second test. The researcher for this program must emphasize that the first test is complete before the first session. The second test is after the participant has completed all six “Optimize Your Brain” sessions. DAAT results tests are hidden from the participants until the coordinator releases the scores online. Upon score release, participants can log in to the DAAT website to view their scores. An access code does not function as a password. Test users must enter their account email and select forgot or did not have a password, to create an account password to

access the scores. Test results are strictly confidential; unless the participants share with the researcher who does not have access to their results. A PowerPoint presentation can be generated showing before and after scores and shown at the summary session. No results will link individuals.

Chapter 4

Results

This chapter will outline the results gleaned from the data gathered from the study. This researcher's object is to clearly state the results from the surveys and questionnaires so that each chapter can be uniquely creative and understand the meaning of the study undertaken.

Demographic Survey Assessments Results

All participants replied to the Demographic three-question survey.

1. The first question asked if they were over eighteen. The assessment found that all ten participants were over the age of eighteen.
2. The second question asked if the participant had a Masters' degree or above. The group had six with a Masters' degree, with three working on a higher degree. Four out of the group had completed their Doctorate.
3. The third question asked if the participant was a member of a church. All results were positive as being a member of a church.

Final Questionnaire Results

The eleven answers are listed below from the final questionnaire. All participants replied to all the questions.

1. Age: the average age was fifty-nine.
2. Gender: there were three females and seven males.
3. Ethnicity: one African Caribbean, four white Americans, three African Americans, one African, one white Asian.

4. Religious affiliation: four Protestants, a 7th Day Baptist, one Anglican, a Baptist, one Protestant Episcopalian, a Pentecostal, and a Catholic.
5. Importance of faith in daily life: three “very unimportant,” one “somewhat important,” five “very important.”
6. What are the five critical elements of BEI?

Answers from participants one, two, and three are:

- “Self-awareness”
- “Self-regulation”
- “Motivation”
- “Empathy”
- “Social skills or relationship management”
- “Knowing emotions”
- “Managing emotions”
- “Recognizing emotions in others.”
- “Motivating self to achieve our goals.”
- “Spiritual awareness”
- “Good mental health practices”
- “Good nutrition health”
- “Getting the proper rest.”
- “Good prayer, meditation, and the practice of sound biblical principles”
- “Acknowledge the emotions as found in Ephesians 4:26.”
- “Seeing the emotions with spiritual eyes as found in Psalm 73:16, 17.”
- “Confess our sinful emotions as found in Psalm 73:21-23.”

- “Face our emotions with grace as found in Psalm 73:23.”
- “Choose God sufficiency as found in Psalm 73:25.”

4. Participant four answered, “This participant does not think there are necessarily five specific critical elements. Nedley defines the criteria of EI but never uses the term BEI. Nevertheless, these are essential traits: an essential element is faith, acceptance that the teachings of the Bible are actual and relevant to daily life. I do not believe in a literal interpretation that says creation happened in six twenty-four-hour periods. I have faith in God, the Almighty Power of the Universe, who loves His creation and sent His Son to show us the way to live. The second element is love, which is the ability to look at the world and care for all that God created: people, animals, the environment, everything. The third element is hope; both hope that the better nature of humanity will ultimately prevail, that the essential forces of goodness will triumph over evil and the idea that this world is not the end, but that God provides an eternal home after the physical life is over. The fourth element is the intellect, which is the ability to learn and reason, the ability to think, analyze, and discern the truth. The intellect is the quality that separates us from all other elements of creation. The ability to learn and reason fit neatly into Nedley’s definition of EI. The fifth element is truth, right and wrong, values. The Ten Commandments, the Sermon on the Mount, and other biblical teachings present absolutes; thou shalt not kill. These values form the basis of living. It is significant that all the major religions of the world share in these values and the importance of following them.”

5. Participant number five answered, “Alignment with the Holy Spirit, who teaches us all things and endows one with character traits and ministerial skills will manifest as virtue and grace.”

6. Participant number six states, “Reverence for the character of God within as holiness,

faithfulness, righteousness, hopefulness, fortitude, and perseverance.”

7. Participant number seven added, “The insistent regard for truth, which is the applying rational thinking to emotional inclinations.”

8. Participant eight said, “Intrinsic and genuine regard for the welfare of others as in being altruistic and manifesting agape love.”

9. Participant nine added, “Liberty is freedom from enslavement to anything.”

7. How do these elements apply to CPE training?

Some answers from the participants are:

1. The first participant said, “All are essential to meet patients, their families, and medical staff, where they are emotionally and be with them in support or find them the support they need. Psalm 51:6 tells to behold; thou desire truth in the inward parts: and the hidden part thou shalt make known wisdom. Self-awareness in the context of chaplaincy involves the ability to identify an actual personal condition and label correctly. This is an essential first step in effectively reaching out to others therapeutically. James 1:26 highlights the deceptive nature of the tongue and Galatians 5:22-23 includes temperance in the components of the fruit of the Spirit. Additionally, Philippians 4:8 gives a more holistic guide to self-regulation. The ability to exercise control of the tongue, practice temperance, exercising appropriate restraint over destructive habits and judicious use of healthy habits, and control over what the mind is allowed to focus on, all these contribute to effective clinical pastoral care.”

2. Participant number two says, “Motivation plays an integral part both in the pursuit of personal goals as well as helping others to achieve their goals. 1 Samuel 30:6 highlights a scenario where David needed self-motivation in the face of external obstacles and challenges standing between him and his goal. David was also encouraged by Jonathan in 1 Samuel 23:16.

Jonathan, Saul's son, arose and went to David into the wood and strengthened his hand in God. Sometimes as chaplains, we must motivate and encourage ourselves, and at other times we either encourage or receive encouragement and motivation from others."

3. The third participant mentioned that "Empathy refers to the ability to walk in someone else's shoes. It can be seen as a type of spiritual endowment that enables the chaplain to intercede for clients as if the challenge or the burden was their own. It can be seen as a practical application of the Galatians 6 principle of bearing each other's burdens."

4. Participant four said, "Social skills or relationship management are integral to the delivery of effective CPE. Such skills allow the clients to be more comfortable and enhances the ease of disclosure, thereby it is strengthening the therapeutic alliance. Through awareness of ourselves, we can practice self-control and appropriateness regarding others and those we serve. Our healthy emotional state gives us the ability to be empathic and sympathetic to the needs of others as chaplains of the various institutions. People and chaplains who are exposed to BEI are then able to understand the connections between our physical and mental state of being. These connections between the physical and emotional state help to regulate better our ability to reason and exercise spirituality within the context of our Biblical traditions."

5. Participant number five answered, "This participant believes these elements are critical in the CPE process. These essential and personal components of EI help the chaplain to better serve others by understanding their own needs. Each chaplain should better or improve upon their own EI regarding their biblical understanding of emotional health or personal psychotherapy to effectively serve others in the field of chaplaincy or the Pastoral care of others."

6. Participant number six added, "CPE has based on the premise that the individual is a

living human document and that as a chaplain, the role is to come alongside the other. However, to effectively come alongside one requires the chaplain to be tuned to self and have the capacity to improve their EI quota. CPE helps the chaplain to understand that too. Each person is a living human document and their story or the narrative is based on your understanding of yourself.”

7. A participant answered, “These elements are essential virtues that help build and enhance character in persons who acquire and nurture them. These elements will improve the character strength of persons undertaking CPE. Each of these elements could serve as a component of self-discovery which enhances a person’s focus and drive, which can then translate into a life of purpose, service, and fulfillment. These skills allow for the individual to relate and understand their relationship to God and other people.”

8. The eighth participant said, “These elements such as self-awareness, self-regulation, motivation, empathy, social skills, or relationship management, relate directly to CPE. A chaplain must be able to relate to anyone in any situation. As a chaplain, I have been thrown into a multitude of critical situations where I was expected to walk with and assist people, often without any preparation or processing time. I could not let myself fall apart at the tragic events, a chaplain must be able to control his or her own emotions, analyze what is needed, and calmly deal with the situation. The chaplain will also have to process his or her grief and emotions later to avoid burnout and see where they fell into traps such as countertransference.

9. Participant nine asked, “Who are you? What is your purpose for being here? Are you abiding by the regulations in this situation? You must follow empathy and genuine concern while keeping control of your thoughts and solutions unless you are invited to share your thoughts with the other person or persons. Self-awareness is crucial in the process of CPE. An awareness of how you are as a caregiver is a concern and serves as a potential for self-regulation. In other

words, you will not project your feelings onto the patient. It can help you keep your motives pure, positive, and possibly enhance your chances of providing genuine empathy. Primary for CPE is to build relationships.”

10. Participant ten commented, “These elements form a large part of the focus of the CPE process. There are personality sorters, student-driven learnings, assessments of interest and intentionality, verbatim that reveal compassion and empathy capacity, and of course, a various activity that indicates and or allows for the demonstrations of social skills.

9. What are the six personal benefits of BEI?

Participants one and two listed the answers as:

- “Thinking more clearly.”
- “More effective communication.”
- “Fosters more unity in group meetings.”
- “Easier Adjustments”
- “Happier, more successful living”
- “Greater self-control.”
- “A peace within.”
- “Patience.”
- “Truly caring for others.”
- “The incentive to make a positive difference.”
- “Ability to not take negativity of others personally.”
- “Building connections with others.”

3. Participant number three replied, “Understanding and wisdom through self-awareness, critical thinking, and sensitivity, giving attention to our health as a priority of personal

spirituality, the ability to balance lifestyles and work responsibilities, experiencing positive thinking and stability of emotional health through spiritual education, understanding in managing stress through getting the proper rest as a practice of spirituality.”

4. Participant number four listed the answers as:

- “Understanding who God is in my life.”
- “Seeing myself the way God sees me.”
- “Seeing others, the way God sees them.”
- “Having the ability to love people despite any differences we may have.”
- “Recognizing that each person has a role to play.”
- “Positive regard for others.”

5. Participant number five answered, “Better teamwork, better job satisfaction, better workplace environment, easier adjustments, greater self-awareness, greater self-control.”

6. Participant number six listed,

- “Teamwork.”
- “Healthy workplace environment.”
- “Easier adjustments.”
- “High self-awareness.”
- “Better self-control throughout the daily working and home life.”

7. Participant seven answered,

- “Better teamwork.”
- “Employees with EI naturally work better as a team for several reasons, better workplace environment, easier adjustments, greater self-awareness, greater self-control.”

8. Participant number eight answered, “This participant would like the ability to process a situation and one’s reactions to what happened. The more that one can use the skills, Nedley presents, as well as other CPE skills, the better one will be at understanding one’s actions and reactions in the situation. This will allow the chaplain to hone their skills and improve the ability to relate to others in future challenging situations. In the hospital, death is dealt with frequently.”

- “Respect of peers.”
- “Peacefulness within and in relationships.”
- “Healthy relations with self and others.”
- “Power to act or willpower.”
- “Competence in action.”
- “Effectual service outcomes.”

9. Participant number nine answered, “Good emotional health or responses to our environment situations, more profound understanding of ourselves and our emotional, good physical health, enhancement of our energy levels, a greater understanding of faith's connection to the living and personal joy and fulfillment while I was helping others.”

10. Participant number ten listed,

- “Thinking more clearly.”
- “Communicate more effectively.”
- “Provide unity in group settings.”
- “Analyze thoughts.”
- “Correct personal thoughts.”
- “Consider whether the thoughts are right.”

11. How do these six benefits apply to CPE?

1. Participant number one answered, “Pastoral education should address and provide an opportunity to evaluate and be intentionally aware of one’s role in each of these areas.”

2. Participant two said, “CPE will be significantly benefited from chaplains who can think, thereby producing judgment. With clarity of thought, a natural by-product is improved communication. Effective communication is a critical component of successful clinical pastoral care. Great unity in the team, meetings are beneficial in the preparation phase of clinical pastoral care. Meetings tend to be more productive when team cohesion is present and is impacted significantly by the EQ of each participating team member. Adaptability and emotional agility are essential characteristics of the contemporary chaplain. Adjusting to changing circumstances effectively requires high levels of EI. EI will also influence the level of happiness and personal fulfillment that the chaplain experiences. This, no doubt will affect the quality of care provided in clinical interventions by chaplains. As mentioned previously. Self-control is integral to the practical aspects of clinical pastoral care. If the chaplain is unable to exercise restraint and control over his or her irrational thoughts, for instance, how will he or she be able to empower the client to regain power over theirs effectively.”

3. Participant number three commented, “These six benefits better prepare the chaplain to serve others through a personal realization of their own emotions and circumstances. These basic benefits also aid the chaplain to appreciate the experiences of others while becoming more human in the service to people.”

4. Participant number four said, “These six benefits apply to CPE because they speak of the ability to allow the chaplain to see the patient, client, or customer through the eyes of God. Such eyes will not judge, allows the person or persons before the chaplain to be themselves and

seeks the best for the other.”

5. Participant five answered, “The six elements provide the right enabling environment for skills to be learned and used with optimal satisfaction. Therefore, the teaching of these skills in CPE will help to promote the acquisition of skills that will enhance productivity by providing the right environment and workplace attitude.”

6. Number six participant added, “A participant said, “This program gives me a better understanding of myself and others as I learn to be a complete individual.”

7. The seventh participant added, “To have plenty of rest before going through the door. Be open to all that is going to be said. You may have to leave your pre-conceived ideas or thoughts outside the door. Listen intently. Be accepting. These things have a way of developing a way of life on their own. Just be aware of who you are and your purpose for being there.”

8. Number eight participant stated, “CPE teaches that chaplaincy is all about relationships. The more than a chaplain knows themselves, the better a chaplain is at managing their stuff, the better that person will be at relating to, being present with, and helping both patients and families cope with whatever life has thrown at them. The cognitive behavior theory that Nedley presents helps one to know themselves more thoroughly and deeply, thus being better able to relate to others.”

9. Participant number nine answered, “CPE teaches the need to take care of oneself. Dealing with death or serious illness and accidents is high-stress work. Some individuals might be tempted to brush off the stress with an I can handle it attitude. You cannot. No one can. CPE, using the techniques of EI teaches you to look for signs of stress in yourself, your colleagues, and the medical staff and to react appropriately.”

10. The tenth participant said, “The CPE group wherein these benefits dwell a more

mature group. The group interacts with more harmony, learns better from mutual interactions, has less conflict, regards each other with profound respect, and serve their clientele better.”

3. Is there a significant correlation between BEI and the health ministry of pastors and chaplains?

1. Participant number one commented, “There is a significant correlation between BEI and the health ministry of pastors and chaplains. While the term Emotional Intelligence did not originate in Scripture, nor is found there as a term, the principle of EI saturates the Biblical records. The Bible gives clear, timeless guidelines that will empower people to live their best and most fulfilled lives, abounding in physical, mental, emotional, and spiritual health. Applying these principles in the selection of approaches and techniques for providing clinical pastoral care to clients will enable more durable results post-intervention. It also promotes alignment between science, creation, people, food, and the creator who is in principle the most qualified person to advise on how to optimize the brain, mind, and body. This alignment creates: greater understanding on the part of the chaplain thorough knowledge of how the body works as well as experiential knowledge in the working of God. Greater self-awareness on the part of the client, acknowledging possible cognitive or genetic hits while at the same time is acknowledging the power of God and His support in forming new habits. Increases faith from both chaplain and client, keeping the sovereignty of God as a great motivator to press on while still recognizing and embracing the process for thinking, and you are behaving differently.”

2. Participant two answered, “Greater self-awareness on the part of the client, acknowledging possible cognitive or genetic hits while at the same time acknowledging the power of God and His support, informing new habits. Increased faith from both chaplain and client, keeping the sovereignty of God as a great motivator to press on while still recognizing and

embracing the process for thinking, and you are behaving differently.”

3. Participant three said, “I believe the answer is yes. A higher EI will result in more positive relationships with all others as at least a knowledge of limitations of some relationships and respecting those limitations. When others know that a pastor or chaplain cares for them, they are more receptive to what the pastor or chaplain says. Also, the pastor or chaplain's stress levels will be less, which will reduce the negative impact of stress on their health.”

4. Participant four added, “There are some differences in the BEI versus the health ministry in terms of how each may approach the care of the individual. However, BEI and the health ministries are linked by the common interest of ministering to the entire personhood of an individual.”

5. Participant number five answered, “BEI allows us to remember that our bodies are the temples of God, and as such, there is a constant need for care and management of oneself. Care that encompasses the spiritual, physical, emotional, and psychological elements of our being.”

6. Participant six said, “Yes, the correlation is significant in that the elements that constitute BEI are the same attributes that are needed for the health ministry of pastors and chaplains.”

7. Participant number seven exclaimed, “Yes, Pastors are a representation of Jesus and His teachings and these life lessons should emanate from pastors!”

8. The eighth participant added, “There is a difference between the health ministry of pastors and chaplains. A pastor is a representative of a particular faith tradition. He or she represents that faith and ministers out of the traditions of that faith. A chaplain does not proselytize. He or she ministers to people of many different faiths or no faiths. He or she should be grounded in his or her traditions to have the strength to do this demanding job but should

work for the benefit of the patient or family in response to their needs. Ideally, both should be empathic, reasonable, skilled in group dynamics, and self-controlled.”

9. Participant number nine answered, “The pastor has the pressure that if he fails to speak the truth, someone could die and be eternally lost. To accomplish this, he or she must be aware of why God called them to lead, teach, and guide a congregation. Unfortunately, the truth will not always make someone feel good; sometimes, the truth will hurt. Then, we try to help the hurt person.”

10. Participant number ten responded, “On a human level, this is true. Where there is more awareness of one’s character traits and how they interact with others, one engages others with peaceful, progressive, and creative outcomes. When, of course, persons engage one another well but without accord with the more excellent plan and purpose of Spirit, disharmony manifests. Sometimes even the best of intentions meets with conflict and separation, and disagreeableness. In some such cases, a higher purpose, Spirit is directing unrecognized.”

4. How has this research study helped or not helped you apply BEI in CPE and life?

1. Participant number one answered, “This study has helped tremendously in the domain of self-awareness. The DAAT helped also. Many of the activities from the workbook have enabled me to embark on a whole new journey of self-discovery with many interesting findings along the way. Every part of the program was beneficial; however, I was unable to apply all the recommendations right away. I did make changes to the diet and started addressing the circadian rhythm, but the total makeover is a work in progress. I believe it will enhance the effectiveness of my clinical pastoral care by improving me, the channel of care. Family members have already unsolicited feedback on the improvements that they have already noticed in me in terms of emotional sensitivity and empathy. I can only expect that with every area of self-improvement,

there will be beneficiaries through general interaction such as family, friends, coworkers, as well as more excellent service to clients in clinical pastoral settings.”

2. Participant number two commented, “I appreciated the clarity of Nedley’s presentation on EI and mainly gained insight into the ten Cognitive Distortions when characters from the Bible was pointed with that distortion in certain situations. Also, it has given names to attitudes or how a patient, their family, or staff member may be thinking, thereby equipping me to understand better and more wisely address the need.”

3. Participant number three stated that “This research has helped to understand the More incredible connections of personal health to my emotional and mental state of being. I have begun to improve upon other vital elements in my diet, of which I was unaware before becoming a part of this research. I had already started improving my diet and other things regarding my health. However, this study and research has helped me realize the importance of the biblical aspects of the relationship with the Sovereign Almighty and people as it applies to my emotional health, which is also linked to my health practices and lifestyle.”

4. The fourth participant answered, “Other areas of the research prove that there are many ways to address a problem without the aid of medical drugs or how an individual may improve the outcomes of one’s overall lifestyle and relationships with others through a critical understanding of emotional health. I am not vegetarian and do not necessarily believe that people must go that way in terms of their health to be healthy. However, a good knowledge of how foods affect our health or what foods contribute to our mental well-being is a very valuable knowledge that I believe can assist people like myself, who are relatively healthy through exercise and self-discipline.”

5. The fifth participant responded, “This research has also helped me to realize in a

More extraordinary way the necessity of critical thinking skills and the application of looking at holy writ outside the traditional norms of simply doing Theology and religion as historically presented as normality. However, I was not sold on some of the specific examples of misplacing thinking used from the example of racism due to my wide variety of experiences involving people outside of Christian traditions. Racism and misplaced thinking have their own set of psychological conundrums that seem to be playing out throughout the media in a world full of white privilege and public fear of what happens when people do not relate well with one another. Christianity itself has been a resource for the justification of oppression for thousands of years, and many critically thinking people know that historical fact. Having some familiarity with certain conservative Christian religions, both Sabbath and Sunday fellowships, I was not sold on some of the ideas that could be used interchangeably for the good or bad, depending on one's philosophy. Overall, the research presented was very good. I am glad I was given the opportunity to participate and learn some additional facts that I believe will be helpful for my personal development as clergy and hospital chaplain for future references."

5. The sixth participant said, "This research has been a refresher of the primary things that I have learned on my academic journey. It has reminded me of specific self-care practices to reintroduce into my daily regime."

7. The seventh participant answered, "This research study has helped me to take a deeper look at the core elements of BEI and how they relate to CPE and life. The understanding and correlation has enhanced my ability to apply this knowledge in my self-discovery journey and in serving others. I am more aware of how I can uplift others and support their skills and lifestyle goals of growing."

8. The eighth participant answered, "This research study is a good review of many things.

Nedley's work in EI has been a good reminder of many aspects of behavior, including guilt and blame. Reviewing these concepts helped me see where I unconsciously fall into some of the traps, such as overgeneralization in everyday life. Being aware of this is the first step to correcting it. Nedley gives good examples both from the Bible and from life situations where people jump to conclusions or fail to analyze their thoughts rationally. This dovetails neatly with the teachings of CPE. One of my early CPE sessions incorporated some work with the book, "Emotional Intelligence 2.0" by Travis Bradberry and Jean Graves. However, I had trouble with the term biblical emotional intelligence because I do not think it was ever defined, and I like things to be clear where everyone operates with the same standard definitions and assumptions. To me, this prevents misunderstandings or just a general fuzziness in terminology. I also have trouble with the idea of the chaplain as a representative of a particular faith tradition. Much as I love the Bible and attempt to live by its teachings, I feel chaplains must become comfortable with working with people of all faith traditions as well as agnostics and atheists. The best book I ever read on chaplaincy states it this way:

A hospital is a unique crossroads of humanity and therefore calls for pastoral care that is comfortable with and accepting diversity of belief and non-belief. Thus, pastoral, or spiritual care is not about what the chaplain must bestow on the patient but about what the patient must share regarding his or her reality. Chaplaincy is about empowering patients and their families, not imposing many beliefs or value systems on them; it is about empathy, not evangelism. About connecting with, not converting. Empowering, not gaining power over. Respect for the patient's beliefs and rights is fundamental. This emphasis is not to minimize the identity and faith of the chaplain. Rather, it stresses the pastoral/spiritual care qualities of self-awareness and inner emotional security that enable the chaplain to allow patients and their families to be who they are. The Rev. Dr. William E. Alberts. *A Hospital Chaplain at the Crossroads of Humanity*, 2012.

"The class has awakened me to what I have learned to do for the past forty-plus years.

Also, I realize that balanced meals are a problem. Breakfast is my worst time, also eating snacks

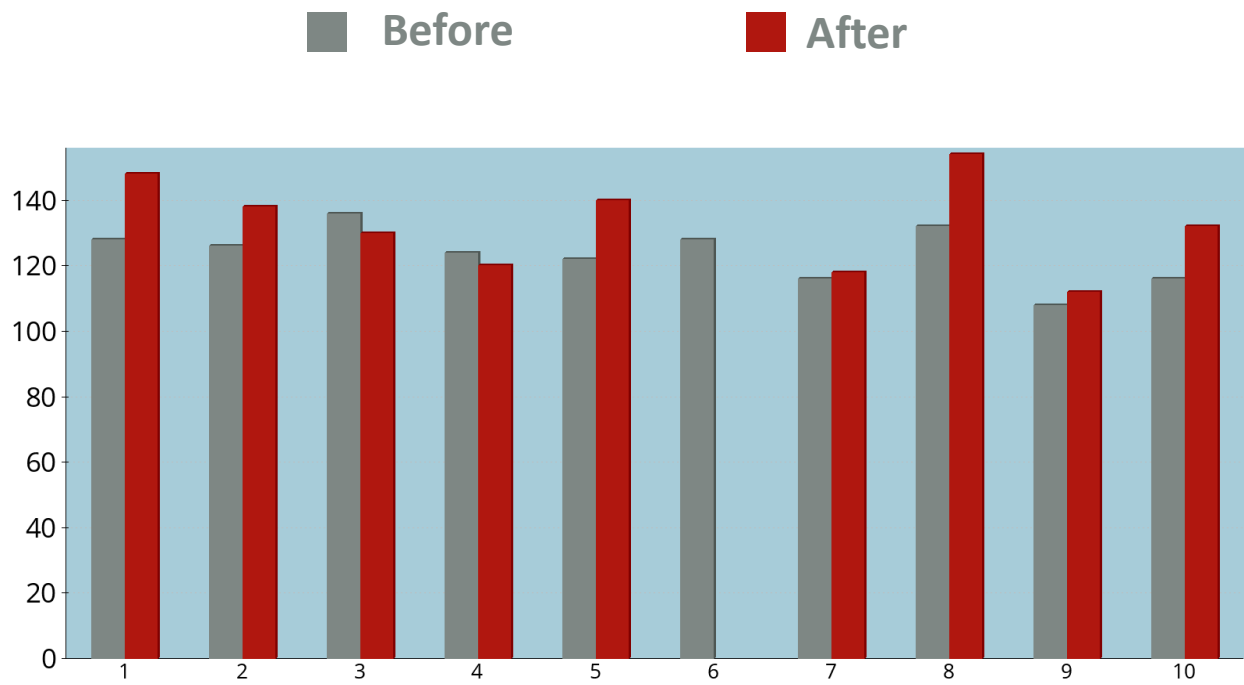
is another problem.”

9. The ninth participant said, “This training has helped allow me to make the connection between cognitive distortions and how they might impede personal success. However, I was struggling and unable to make the connection between EI and BEI since one is psychological and the other spiritual. The author never clearly defined what he means by BEI; therefore, I was unable to answer questions 6, 8, and 10.”

10. The tenth participant said, “The study has presented a well-rounded coverage of knowledge, some of which I knew, some of which I knew but needed to be reminded of some of which I did not know. I have made positive efforts to use some information for my own personal health. I will use other information in dealing with family and those I voluntarily serve. Diet, exercise, musical choices, and sleep enhancements are areas in which I appreciate the information. Much of the psychological information was new to me. The biblical correlations were simple but obvious once conveyed. Sometimes we just need a boost to make and or re-affirm the connections. I liked this aspect of the lectures. The stories in the book were very illustrative. The account of Ben Carson’s growth and development from the disciplinary correctives initiated by his mother were informative and marvelous. I believe that the book is one that I will refer to from time to time.”

Results of the DAAT questionnaire showed an overall increase in EI for all participants.

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²⁹³ Neil Nedley, *Optimize Your Brain* (Nedley Publishing, 2020).

Chapter 5

Conclusion

In summary of this paper, it is noteworthy to read a thought from Ray Kurtzweil, “Intelligence can transcend natural limitations and transform the world in its image, an important phenomenon in the universe. Our intelligence has enabled us to overcome our biological heritage restrictions and change us in the process in human hands, and we are the only species that does this.”²⁹⁴

The research project proposal initially projected the thought of researching literature and participants in a live study over a six-week involvement to find a relation between BEI and EI. This Researcher did not realize the personal relevance involved and sparse information on the study's efficacy. Literature falls short of supplying BEI sources for this study, and there is a need for many more papers to be written on BEI alone. The term BEI is an uncharted field in research papers, and BEI sources from scholarly articles were limited. The “Optimize Your Brain” seminar presents biblical and medical knowledge of EI. Although Nedley did not use BEI but EI or EQ, he used biblical illustrations throughout the book, workbook, and DVD series.

Correlation of Research Project to Literature Review

The correlation between the research project and the literature review was relevant to determining whether there was a relation between BEI and CPE training. The research found that there is a relationship that exists between BEI and CPE training. The survey results agree that there is growth in EI if trained and optimized by choice. The literature has proven that EI and BEI do contribute to the knowledge of the inner self. CPE training has its roots in discovering and exploring the living human document and living web. Research has found the correlation

²⁹⁴ Ray Kurtzweil, *How to Create a Mind: The Secrets of Human Thought Revealed* (London, England: Viking Penguin, 2012), 1.

between BEI, EI, and EQ essential in self-awareness and emotional growth. The literature review for this study examined some of the frameworks for understanding EI and EQ. The data shows that understanding how the emotional process works gives a better perspective on managing emotions, self-awareness, social awareness, and relational management. The knowledge of employing analytical thinking in decision-making will help break free from the emotional thought process that holds one in an undesirable lifestyle.

A significant correlation between the literature and study was observed by one of the participants after reading and taking the OYB seminar; the participant said, “BEI allows us to remember that our bodies are the temples of God, and as such, there is a constant need for care and management of oneself. Care that encompasses the spiritual, physical, emotional and psychological elements of our being.”²⁹⁵

Roy Oswald conveys that ancient Greek philosophy also focused on living a self-aware life. For example, self-knowledge played a unique role for Socrates, who tried to live out the admonition inscribed at the shrine of Delphi is to know thyself. He told the jurors at his trial that the unexamined life is not worth living. He claimed to know nothing and focused on helping others come to self-awareness.²⁹⁶

Results in the Theological Framework

The results of the theological framework that this paper can offer is a deeper understanding of what discipleship to Jesus means and guide BEI into personal ministry. Leaders in the churches need to incarnate a Jesus-shaped form of leadership and developing their emotional intelligence will equip them to do just that. Developing EI and BEI skills will deepen

²⁹⁵ Survey participant.

²⁹⁶ Roy Oswald and Arland Jacobson, *The Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders* (Rowland & Littlefield, 2015), 37.

spirituality. A tangible result of successful CPE training is an ongoing conversion toward a more deeply interiorized, lived-out, compassionate, generous, grateful, and grace-filled Christian life. Thus, leading to healthier, happier lives.²⁹⁷

The character connections presented in the six sessions revealed a clearer understanding of the connection of BEI and EI to CPE. For example, session one brought out curiosity and how inquisitive thinking such as exploration, investigation, and learning represents a thirst for knowledge. The character connection curiosity is a major driving force behind scientific research and other disciplines of the human body. This character connection relates to BEI in Proverbs, stating, "It is the glory of God to conceal things, but the glory of kings is to search things out. As the heavens for heights, and the earth for depth, so the heart of kings is unsearchable."²⁹⁸

The love of learning is a healthy EI trait. Mastering new skills, topics, and bodies of knowledge, whether on one's own or formally; related to the strength of curiosity but goes beyond it to describe the tendency to add systematically to what one knows. Participants will recognize these character strengths in being involved as cognitively engaged, thus better able to motivate in the face of setbacks and more apt to persist despite challenges. In all the character connections in the six programs, participants related the challenges to their own life resulting in developing new skills and information help to protect against cognitive impairment later in life and lead to an emotionally healthier life.²⁹⁹

²⁹⁷ Roy Oswald and Arland Jacobson, *The Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders* (Rowland & Littlefield, 2015), 159.

²⁹⁸ Proverbs 25:2-3.

²⁹⁹ Neil Nedley, *Optimize Your Brain Workbook: A Peak Performance Series* (Nedley Publishing, 2016), 33.

How Results Related to the Theoretical Framework

The research for this paper has proven that bringing greater BEI and EI into the transition moments in the lives of clergy and congregations can give more excellent health and wholeness to those involved. It is one positive way of making CPE training more inviting and upgrading relationships experienced in personal and professional life. This project intends to bring greater awareness of the transition points in ministry, allowing one to be more prepared in life. The awareness makes for less danger when transitions are upon a person and capitalizes on the opportunities they bring.³⁰⁰

Implications of the Study

Research for this paper found that BEI training helps in the lives of pastors and chaplains for a healthy and happy life. The survey results from participants claimed that it is evident that EI or EQ can be improved if a change occurs in health and life practices. When principles and examples from scripture are applied, BEI can have a relation in CPE training. Thus, resulting in a better lifestyle, ministry, professional life, health, and spiritual formation. Furthermore, more intimacy may come in feeling the emotions, relationships, and self. The more is then seen and understands God's love for us and then understands the relevance of BEI in life.³⁰¹

What the Researcher Learned

This project aims to understand how emotional intelligence works and use these revealed methods and techniques to understand ourselves better. Using EI training, changing the negative patterns to improve one's EI or BEI is possible. This Researcher learned that even with education in EI or BEI, it is hard to change habits. In the seminar and books, DVDs, and interactions in-

³⁰⁰ Roy Oswald and Arland Jacobson, *The Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders*, (Rowland & Littlefield, 2015), 158.

³⁰¹ John Ortberg, *The Me I Want to Be: Getting Real About Getting Close* (Grand Rapids, MI: Zondervan, 2010), xvii.

class time, the participants received Biblical examples and information of ways to explore how to improve relationships, set and achieve goals, enhance personal creativity, motivation, and become emotionally healthy. The DAAT test results showed that EI improved by ten percent in all the participants in six weeks. The comments from the participants in the final survey expressed surprise that there was an improvement in personal EI in such a short time. All participants agreed that BEI would be an asset to the CPE training programs.

Recommendations for Future Study in BEI

The recommendation for the future study of BEI in CPE is that incorporating it in training will positively impact the lives of pastors and chaplains. In the CPE training, trainees learn how to get emotions out of their heads by facing the emotions that surface as they try to embody grace and care while relating to people in a hospital or other ministry settings that deal with a whole spectrum of physical and emotional ailments.³⁰² It is there in the CPE training settings that a real emotional awakening can occur. CPE trainees can come from all types of denominational seminaries and have many different theologies. The challenge is to become more aware of emotions. This educational and training atmosphere will likely offer challenges in seeing how emotions affect relationships with patients, students, and ministry. CPE training has been a life-changing experience for many trainees, and it is there that future studies in BEI can open a new perspective on life.³⁰³

Final Summary

In the final questionnaire, one of the participants wrote with insight about the journey of learning about the BEI in relation to CPE training. In summary, they found that there is a significant correlation between BEI and the health ministry of pastors and chaplains. Firstly,

³⁰² Roy Oswald and Arland Jacobson, *The Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders*, (Rowland & Littlefield, 2015), 130.

³⁰³ *Ibid.*, 158.

while the term Emotional Intelligence did not originate in scripture, nor is it found there as a term, the principle of EI saturates the Biblical records. The Bible gives clear, timeless guidelines to empower people to live their best and most fulfilled lives, abounding in physical, mental, emotional, and spiritual health. Applying these principles in selecting approaches and techniques for providing clinical pastoral care to clients will enable more durable results post-intervention. It also promotes alignment between science, creation, people, food, and the Creator who is in principle the most qualified person to advise on how to optimize the brain, mind and body. This alignment creates more significance on the part of the chaplain through knowledge of how the body works as well as experiential knowledge in the working of God. It also promotes a greater self-awareness on the part of the client, acknowledging possible cognitive or genetic hits while at the same time acknowledging the power of God and His support in forming new habits. This alignment increases faith from both chaplain and client, keeping the sovereignty of God as a great motivator to press while still recognizing and embracing the process for thinking and behaving differently.³⁰⁴

The participants in this research project found that being aware of feelings and emotions affects behavior. This awareness of feelings and emotions involves training in BEI. Scripture tells that the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control: against such things, there is no law.³⁰⁵ Chaplains who are committed to BEI recognizes the power God can give them to become healthy in ministry and life.

It is important to emphasize that building one's emotional intelligence cannot and will not happen without sincere desire and concerted effort.³⁰⁶ The good news is whatever one's

³⁰⁴ Participant in Research Project survey.

³⁰⁵ Galatians 5:22-23.

³⁰⁶ Daniel Goleman. *Everyday Emotional Intelligence: Big Ideas and Practical Advice on How to Be Human at Work*. (Boston, Mass: Harvard Business Review, 2018), 11.

personal history, it is never too late to stimulate the growth of the neural fibers that enable
mindsight and emotions to flourish.³⁰⁷ The conclusion finds that one needs to look inward to
our inner world before relating to the internal state, the mind, of the other. As one grows in
EI and EQ, the ability to have self-knowledge then gives way to become receptive to the world
of others. This internal awareness and empathy, self-empowerment and joining, differentiation
and linkage, harmony is created within the resonating circuits of the social brains.³⁰⁸

³⁰⁷ Daniel Siegel, *Mindsight: The New Science of Personal Transformation* (New York: Random
House Publishing Group, 2010), xvii.

³⁰⁸ *Ibid.*, 231.

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Appendix A

Participant's Screening Survey

Thesis Title: Biblical Emotional Intelligence in Relation to Clinical Pastoral Education

Principal Investigator: Deborah Digel

Screening Survey

Please circle one correct answer for each question.

1. Are you eighteen years or older?

Yes or no

2. Have you completed a Masters' degree or higher?

Yes or no

3. Are you a member of a church?

Yes or no

Appendix B

Request to Participate in Research

Study Title: Biblical Emotional Intelligence in Relation to Clinical Pastoral Education

Principal Investigator: Deborah Digel

Dear Recipient:

As a graduate student in the Doctor of Ministry at Liberty University, this writer is researching as part of the requirements for a DMIN degree. The title of my research project is “Biblical Emotional Intelligence in Relation to Clinical Pastoral Education.” The purpose of this research is to provide sources and guidelines for training and survey Pastors, chaplains or laypeople entering or in the clinical pastoral and educational ministry. The aim is to optimize the brain to help overall health and mental performance. Thus, equipping chaplains and pastors with training and education in biblical emotional intelligence so that they can experience healthy emotional well-being in ministry and life, I am writing to request your permission to contact members of your staff, church, or organization to invite them to participate in my research study. Participants will be presented with informed consent information before participating. Taking part in this study is entirely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my request. If you choose to grant permission, please provide a signed statement back to the Researcher. A permission and consent letter document are attached for your convenience. Please send it back to the Researcher after acceptance to the program. Please feel free to contact me by email.

Appendix C

Request to Participate in Research Follow-up Letter

April 19, 2021

Recruitment follow-up letter for Deborah Digel thesis project.

Dear Recipient:

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of a Doctor of Ministry degree requirements. Last week an email was sent to you, inviting you to participate in a research study. This follow-up email is being sent to remind you to complete the screening survey if you would like to participate and have not already done so. The deadline for participation is in one week from today.

If you choose to participate, you will be asked to complete a demographic survey (ten minutes), participate in an emotional intelligence survey (50 minutes), take part in a 6-week program on emotional intelligence with other participants (1 session per week lasting about 60 minutes each session), and complete the interview by phone, through a virtual platform, or complete a written questionnaire by email. Your name and other identifying information will be requested as part of your participation, but the information will remain confidential.

This project also includes completing a 6-week program on Optimize Your Brain, a peak mental performance series by Neil Nedley, MD. There is a cost to participants associated with this research. Participants will need to pay \$149 USA Dollars for the series, payable to the Researcher before the study begins. With this, participants will receive the series *Optimize Your Brain* workbook, a book *The Lost Art of Thinking*, by Neil Nedley, MD, a classical 60-minute music CD, access to the before and after DAAT (depression and anxiety assessment) test, and access to the six weekly group sessions and discussions in this study. Participants will

receive a completion diploma from Weimar Institute on Emotional Intelligence and Optimize Your Brain.

To participate, please click on the following link to complete a screening survey:

<https://www.surveymonkey.com/r/32GTBRX>.

A consent document is attached to this email and contains additional information about my research. If selected, you will be asked to sign the informed consent document and return it to me by email along with your completed demographic survey.

Sincerely,

Deborah Digel

CPSP Diplomate and Supervisor, BCCC, BCPC

Appendix D

Consent Letter

Title of the Project: Biblical Emotional Intelligence in Relation to Clinical Pastoral Education
Principal Investigator: Deborah Digel, Diplomate and Supervisor with CPSP, BCCC, BCPC, Student at Liberty University.

Invitation to be part of a Research Study

You are invited to participate in a research study. In order to participate, you must be over 18, have acquired a Masters' degree or above and be a member of a church. Taking part in this research project is voluntary.

If selected, participants will be asked to return their signed consent to the Researcher by email, along with their completed demographic and emotional intelligence surveys that will be sent to them after selection.

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about, and why is it being done?

The purpose of the study is to reflect on the attributes of biblical emotional intelligence and provide sources and guidelines for training to pastors/chaplains entering the clinical pastoral/educational ministry to experience healthy emotional well-being in ministry and life.

What will happen if you take part in this study?

If you agree to be in this study, please do the following things:

1. Fill out the questionnaire within a week. Submit the form.
2. Set up an interview to answer questions.
3. Set time aside in your schedule to participate in the six-week online BEI training.
4. Take a final survey online and live interviews with the Researcher.

How could you or others benefit from this study?

Option 1: Direct Benefits: The direct benefits participants should expect from this study are biblical emotional intelligence in clinical pastoral education training.

Benefits of BEI in CPE training to society include:

1. Recognizing emotions and self-awareness.
2. Managing emotions and self-control.

3. Social intelligence and recognizing empathy.
4. Motivating goals and objectives.
5. Becoming emotionally healthy and happy.

What risks might you experience from being in this study?

The risks involved in this study include skills in BEI, exploring spiritual concerns, and learning the outcomes of healthy BEI. **“The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.”**

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the Researcher will have access to the records.

Include the following in this section:

- Participant responses will be anonymous. Participant responses will be kept confidential through the use of pseudonyms or codes. Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.
- Confidentiality cannot be guaranteed in survey group settings. While discouraged, other survey group members may share what was discussed with persons outside of the group.

How will you be compensated for being part of the study?

Participants will not be compensated for participating in this study.

What are the costs to you to be part of the study?

To participate in the research, you will need to pay \$149.00 for Optimize Your Brain, a peak mental performance series by Neil Nedley, MD. Nedley created this six-week program to help improve overall health and cognitive performance. This packet includes a workbook, a book *The Lost Art of Thinking*, by Neil Nedley, MD, a 60-minute classical music CD, before and after DAAT (depression and anxiety assessment test), and access to participate in videos and group discussions 60 minutes, one day a week for six weeks. More information is on Optimize Your Brain web page.

Is study participation voluntary?

Participation in this study is voluntary. Your decision to participate will not affect your current or future relations with Liberty University or the College of Pastoral Supervision and

Psychotherapy. If you decide to participate, you are free not to answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?

Option 1: Anonymous Survey Research If you choose to withdraw from the study, please contact the Researcher if you wish to discontinue your participation and not submit your study materials. Your responses will not be recorded or included in the study.

Option 2: All Other Research If you choose to withdraw from the study, please contact the Researcher at the email address or phone number included in the next paragraph. Should you decide to withdraw, data collected from you, apart from focus group data, will be destroyed immediately and not included in this study. Focus group data will not be destroyed, but your contributions to the focus group will not be included in the study if you choose to withdraw.

Whom do you contact if you have questions or concerns about the study?

The Researcher conducting this study is Deborah Digel.

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the Researcher, **you are encouraged** to contact Dr. Clay Anthony, assistant Researcher, or the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Your Consent

By signing this document, you agree to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The Researcher will keep a copy of the study records. If you have any questions about the study after signing this document, you can contact the study team using the above information.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

Printed Name and Signature

Date

Appendix E
IRB Approval

LIBERTY UNIVERSITY
INSTITUTIONAL REVIEW BOARD

March 22, 2021

Deborah Digel

Dr. Clay H. Anthony

Re: IRB Exemption - IRB-FY20-21-202 Biblical Emotional Intelligence in Relation to Clinical Pastoral Education

Dear Deborah Digel, H. Anthony:

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further **IRB** review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:

101(b):

Category 2. (ii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording).

Any disclosure of the human subjects' responses outside the research would not reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, educational advancement, or reputation.

Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. Your stamped consent form(s) should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document(s) should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,
G. Michele Baker, MA, CIP
Administrative Chair of
Institutional Research
Research Ethics Office

Appendix F

Permission on Using Copyright Material as References

Permission to use references for Deborah Digel's research thesis project from Nedley Health.

On Thursday, October 29, 2020, 05:17:58 PM EDT, info <info@nedleyhealth.com> wrote:

Hello Deborah,

Thank you for writing to us at Nedley Health. Regarding your request to use material from our workbook *Optimize Your Brain*, what materials specifically are you referring to, and how do you intend to use it - text citation or something else?

Sincerely,

Cami Martin, MPH

Nedley Health

On Thursday, October 15, 2020, 03:45:50 PM EDT, Deborah Goddard wrote:

Hello,

My name is Deborah Digel. I am requesting permission to use of material from your Optimize Your Brain Workbook and book for my dissertation research project. My project topic is "Biblical Emotional Intelligence in Relation to Clinical Pastoral Education." Please email me back at your convenience.

I am looking forward to hearing from you and discussing this more.

Sincerely,

Deb Digel

To: Cami Martin

Hide original message

On Thursday, November 5, 2020, 05:37:34 PM EST, Cami Martin
<cami@nedleyhealth.com> wrote:

Dear Deborah,

Thanks for writing. I'm writing to you from my email as opposed to our general inquiry email. I would be happy to talk to you about what you're asking about. Essentially, as long as material from our programs or books are cited if quoting Dr. Nedley and his material directly, we usually are good with giving permission. If you're wanting to use actual handouts, etc. from the programs, let me know. Again, if you're just working with content for in text citation, simply citing the source should be fine. Let me know if you have any questions or want to clarify anything with me.

Sincerely,

Cami Martin, MPH
Health Education Director
Nedley Health

----- Forwarded message -----

From: Deborah Goddard-Digel
Date: Thursday, October 29, 2020, 4:45:07 PM -0500
Subject: Re: permission
To: info <info@nedleyhealth.com>

Appendix G

Flyer for OYB Seminar

A PEAK MENTAL PERFORMANCE SERIES BY
NEIL NEDLEY, MD

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A Series Created to Maximize Your
Intellectual and Emotional
Intelligence.

IMPROVE AND MANAGE RELATIONSHIPS
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TO OTHERS


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Appendix H

Final BEI Questionnaire

Eleven questions for the final Biblical Emotional Intelligence Interview. Please fill it out and send it back by email to Deborah Digel at goddard234@yahoo.com. This is a survey given at the end of the program. The participant has the option to email the results to the Researcher or have a live interview to discuss the answers.

1. Your Age: _____

2. Your Gender: _____ indicate a or b: a. Male, b. Female.

1. Ethnicity: Choose one from the following and indicate the following options. a. African American, b. White American, c. Hispanic, d. Asian and Pacific Islanders, e. The other.

2. Religious Affiliation: a. Buddhist, b. Catholic, c. Christian or Non-Denominational, d. Hindu, e. Mormon, f. Muslim, g. New Age or Wiccan, h. Other, i. Protestant, Methodist, Baptist, or some other non-Catholic denomination.

5. Importance of Faith in your daily life:

a. Very Unimportant, b. Somewhat Important, c. Neither Unimportant nor Important, d.

Moderately Unimportant, e. Very Important.

6. What are the five critical elements of biblical emotional intelligence?

To better understand your personal skills, the first step to take is to familiarize yourself with the five essential components of emotional intelligence. According to Daniel Goleman, an American psychologist who helped to popularize emotional intelligence, there are five critical elements to it.

³⁰⁹ Neil Nedley, *Optimize Your Brain Seminar* (Nedley Publishing, 2020).

- Self-awareness.
- Self-regulation.
- Motivation.
- Empathy.
- Social skills or relationship management.

7. How do these elements apply to clinical pastoral education?

8. What are the six personal benefits of biblical emotional intelligence for you?

- Better teamwork. Employees with higher emotional intelligence naturally work better as a team for several reasons.
- Better workplace environment.
- Easier adjustments.
- Greater self-awareness.
- Greater self-control.

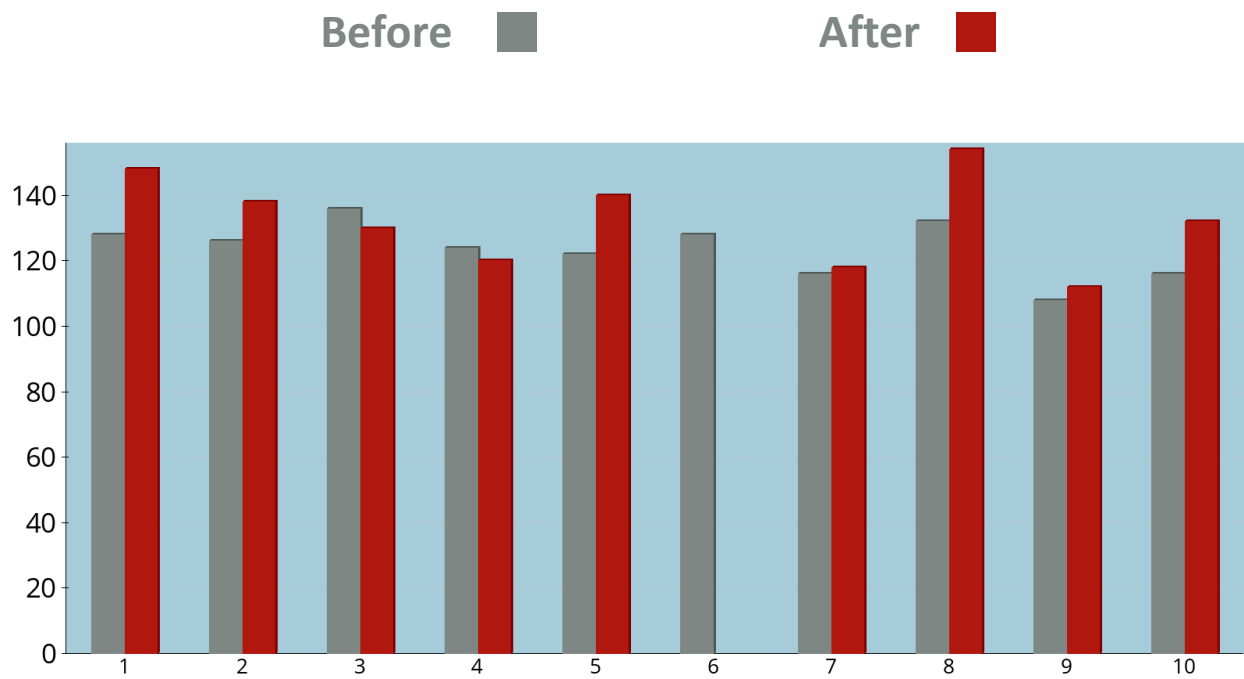
9. How do these six benefits apply to clinical pastoral education training?

10. Is there a significant correlation between Biblical Emotional Intelligence and the health ministry of pastors and chaplains? Please explain.

11. How has this research study helped or not helped you apply biblical emotional intelligence in clinical pastoral education and life?

Name and date:

Appendix I
Results of DAAT³¹⁰



³¹⁰ Neil Nedley, *Optimize Your Brain Seminar* (Nedley Publishing, 2020).