

Theology of Joy and the Good Life — Project Activities

“Joy is not one of the ‘components’ of Christianity, it’s the *tonality* of Christianity that penetrates *everything*—faith and vision. Where there is no joy, Christianity becomes fear and therefore torture... The knowledge of the fallen world does not kill joy, which emanates in this world always, constantly, as a bright sorrow.”

—Alexander Schmemmann

Big Questions and Hypotheses

1. *What is joy?*

Planning grant participants suggested three principal definitions of joy. Some suggested that joy was a virtue to be cultivated. Some argued that joy was a duty—and therefore a matter of the will. Yet others thought of joy as an ineffable feeling. Participants construed the relationship between joy and happiness variously, some voices arguing for continuity between them while others found a sharper distinction.

The general consensus that emerged from the planning grant participants and our hypothesis is that joy is an emotion, understood as a concern-based construal—that is, a judgment about something one cares about. As an emotion in this sense, joy has an intentional object that it construes as good. The consensus was also that mere cognitivist descriptions of emotions in general and joy in particular are insufficient; joy has an inalienable affective dimension. Joy is an emotion, then, that involves *both* a construal of the world (or some small part of it) as being as it should be *and* an attendant positive affect.

This project will refine this working definition of joy.

2. *What is the relationship between joy and the good life? How does attention to joy shape one’s vision of the good life? How does attention to the integrated good life shape one’s account of joy?*

The Theology of Joy planning grant led us to hypothesize that the good life has three basic dimensions: agential (what you do), circumstantial (how the world is for you), and affective (how you feel). Given this formal account, our hypothesis is that joy is the crown of the good life, integrating all three basic dimensions. Joy is a positive affective response to an objective external good construed rightly and about which one is rightly concerned. Therefore, joy cannot be described without reference to the good life. Likewise, the good life cannot be described without reference to joy. Each is integral to the other.

This formal description of the good life and joy’s role as crown of the good life constitutes the working hypothesis of the project. We will test and refine this hypothesis by examining the account of the relationship between the good life and joy (or its analogs) in the Christian tradition and, preliminarily, in other traditions.

3. *How can recovery of joy as a central theological category and human experience:*

- a. *return the quest for the good life to a central position in Christian theology?*
- b. *return the quest for the good life to a central position in individual and social life?*
- c. *help lay the foundations for the good life in adolescence?*

The three sub-questions constitute the field development component of the project, sorely needed given the current dearth of research and lack of connection between those few theologians, mainly ethicists, attending to these issues. It is our hypothesis that the following activities will initiate change in these directions: First, we will conduct primary research in ways that lay the foundation for a network of scholars that can bring about a transformative intervention in theology as a discipline and effect real change in the academy and the church and, through both, in the world at large. Second, our planning grant consultations suggested that there is strong interest in joy far beyond Christian theology and that many people outside of Christian communities also care deeply about understanding and experiencing joy (or something analogous to it). In the pluralistic society in which we live, attending to joy and its relationship to the good life will allow theology to function as bridge-builder rather than gatekeeper. Third, planning grant participants shared the conviction that the good life marked by joy launches or, else, stumbles out of the gate in adolescence. We therefore propose to study joy enhancers and joy inhibitors in this crucial season of life and translate the fruits of this research into practical tools for youth ministry. Fourth, we will collaborate closely with the Joy Consortium recently established with a John Templeton Foundation planning grant and with the research and programs initiated by that consortium.

Theology of Joy and the Good Life

Research Project

For more than a decade, Miroslav Volf (the PI) and the Yale Center for Faith & Culture (YCFC) have pursued the question of the good life. In fact, it was this pursuit, in the form of a 2012 consultation on the topic, “Joy and Human Flourishing,” that led the John Templeton Foundation (JTF) to invite YCFC to design a planning grant on a “Theology of Joy” to address this neglected aspect of JTF’s charter. This full proposal is the result of that planning grant, which convened more than 30 scholars at seven consultations over a period of six months in the US and Europe to identify big questions on joy worthy of further research and development in a full proposal. (See the Literature Review for a brief summary of the work of the planning grant.)

The planning grant led to several key insights and an operating hypothesis about the nature of joy and its relationship to the good life that we want to research and test. Our hypothesis is that the good life has three basic dimensions:

1. Agential (what you do)
2. Circumstantial (how the world is for you, both materially and culturally)
3. Affective (how you feel)

Given this formal account, joy is revealed as the crown of the good life, integrating all three basic dimensions. (See Miroslav Volf, “What is the Difference Between Joy and Happiness?” attached in Supporting Materials.) Joy involves agency, is a response to a circumstance, and evokes an affective response. Stated formally, joy, as a positive emotion (an affective concern-based construal), is a positive affective response to an objective external good, construed rightly and about which one is rightly concerned.

Therefore, our hypothesis is that we cannot describe joy adequately without reference to the good life.¹ Likewise, we cannot describe the good life adequately without reference to joy. Indeed, each is

integral to the other, to the extent that naming the “two” separately, while heuristically desirable, always runs the risk of being misleading. When this essentially integral relationship of joy and the good life is grasped, it becomes apparent that joy is the affective dimension of the good life and that the good life is the life marked by joy.

This formal description constitutes the working hypothesis of the project, which the full proposal is designed to test by conducting research in three closely related areas.

First, the main body of research will investigate joy and the good life so as to test and articulate this fundamental integrity of joy and the good life. That is, we propose to explore whether and to what extent joy is indeed a dimension of the good life and the good life is one marked by true joy.

Second, our planning grant consultation on joy and adolescence concluded that adolescence is a pivotal season for the cultivation of the good life of joy. For this reason, in addition to our formal investigation, we propose to study factors that foster or inhibit joy in this crucial season of life and translate the fruits of this research into practical tools for youth ministry.

Third, we will explore joy and its analogs in other traditions, recognizing, as was stated in our planning grant consultations, that the experience of joy has appeal far beyond Christian theology and Christian communities. This will allow us to construct a theology of joy and the good life in a manner needed in this pluralistic moment, with theology serving as bridge-builder rather than gatekeeper, as we together wrestle with what is the good life.

Laying Foundations for a Movement

Since from the project’s inception we knew that our task would not merely be to *conduct research* but rather to *build a movement*, in our planning grant phase we conducted a consultation on “Theology of Joy as a Transformative Movement” (which prompted James Pawelski’s reflections on the development of Positive Psychology at the University of Pennsylvania and, from that epicenter, elsewhere). We also conducted our own research on successful “field development” projects (e.g. FQXi at MIT), employed a Yale doctoral student in sociology to review the literature on field development, and interviewed Pawelski and Martin Seligman to gain further insights into how they built the field of Positive Psychology. We discovered three common themes:

1. *The importance of having an intellectual leader and/ or “hub” institution.* This leader and this institution help define a movement to give it boundaries and content, without over-specifying and creating a restrictive “orthodoxy.” (Martin Seligman at UPenn played this role for Positive Psychology, Max Tegmark at MIT for FQXi.) We believe our PI and our institution, the Yale Center for Faith & Culture (and Yale Divinity School and Yale University more broadly) can play this role for a Theology of Joy and the Good Life and have therefore included in our proposal activities that will position Yale as this hub. (See discussion of YCFC-hosted research scholars below.)
2. *The importance of building a broad network of diverse collaborators.* Model projects also involve a broad network of collaborators that, as the movement grows, expands well beyond the “hub” PI and institution. Our project builds networks in each of its components using consultative research meetings (consultations) and collaborative research partnerships to produce research outputs.
3. *The power of intergenerational networks.* Seligman and Pawelski refer regularly to the importance of involving junior scholars in addition to key senior collaborators. In part, this is simply

because intellectual interests are more malleable at early stages of career development. But intergenerational networks also leverage the power of mentoring relationships to build a movement and help place junior scholars who are invested in the new conception of the field in positions of influence (e.g., tenure at key institutions). The project design below explicitly requires the participation of junior scholars at every stage of career development.

Primary Strategy

The character of our research project as well as our movement-building aspirations have led us to design our project largely around collaborative meetings. “Consultations” feature especially prominently in our project design. Consultations are key to both our research and movement-building outcomes. For research, they are specially designed to facilitate a multi-stage process for articulating core questions, developing initial responses, workshopping these responses through rigorous intellectual exchange, and producing refined research outputs as follows:

1. The PI and YCFC research team prepare and circulate a “case statement” (an extended, researched articulation of basic questions and hypotheses) for specific research topics.
2. Participants submit 12-page papers critically engaging the case statement.
3. Papers are pre-circulated and, at the consultation, each participant gives a *five-minute* summary of their paper that frames approximately *one hour* of conversation sharpening the paper’s contribution. Introductory and concluding sessions, facilitated by the PI, synthesize the contributions and articulate points of consensus that emerge.
4. After the consultation, participants revise their papers in response to the consultation discussion and the PI and YCFC research team synthesize the insights generated and circulate a summary document to participants.

We believe that this sort of collaborative process is the best way to generate new spiritual insights in a field that has been completely neglected by scholarship thus far.

At the same time, this research process also lays the foundation for an intellectual movement. Regular, in-person meetings are necessary for the sort of “network updating”—building social and intellectual relationships—that our planning grant research suggested is crucial for field development (Collins 1998; Arbeson and Christakis 2011; White & McCain 1989). Research suggests that networks that support social movements depend on the sorts of “strong ties” that our consultative process develops, rather than the sorts of “weak ties” that are naturally developed through a traditional RFP process alone (Kim and Bearman 1997). These weak ties facilitate information exchange, but are less effective at building social movements.

Project Activities Précis

The Theology of Joy and the Good Life project will build a movement to recover reflection on the good life marked by joy in both theology and the wider culture. Movements of this sort require virtuous cycles of interaction between primary research, field development, and public engagement. The findings of the planning grant suggest that cultivation of these virtuous cycles will require the following three broad types of activity: (1) collaborative scholarship convened by YCFC that brings together scholars from a variety of disciplines and institutions and generates research outputs by both the YCFC team and scholars with other affiliations, (2) subgrants and competitions to

encourage the production of research in the field outside of YCFC, and (3) primary research and public engagement by YCFC that develops a cooperative team that makes space for junior scholars at the center of the project, synthesizes and builds on the products of the project's collaborative activities and external researchers, and gathers the findings of researchers from across the field for dissemination to a broader public, thus serving the needed role of institutional hub for the growing field. Strategically, this array of activities builds a broad base for developing the field, while maintaining sufficient cohesion to foster a social movement and positioning YCFC to lead the synthetic intellectual work that is crucial for the development of a humanistic field of this sort.

Collaborative Scholarship (\$2.3M)

Collaborative scholarship facilitated by a strong intellectual hub both builds the network ties that constitute the social infrastructure of the field and ensures that the field is intellectually coherent—i.e., that it is organized around a common subject of inquiry. This latter benefit is particularly important in the case of the field of theology of joy and the good life, since there is as yet no broadly accepted normative definition of joy. Significant YCFC staff effort will be allocated to facilitating the formation of this intellectual community by convening scholarly conversations, generating the hypotheses for these conversations, synthesizing the fruits of the conversations, and fostering collaborative relationships between scholars at different institutions and in different disciplines.

As discussed above (see “Primary Strategy”), our collaborative consultations are central to the design of the project. Consultations (1) generate top-quality scholarship from a variety of scholars with diverse institutional affiliations, (2) contribute to the shaping and production of the PI's major, multi-volume monograph on joy and the good life, and (3) forge the strong ties between influential scholars that can transform a loose network of scholars working on related topics into an intellectual movement. The project will conduct a total of 22 consultations (3 for the State of Theology sub-project, 18 for the Joy and the Good Life sub-project, and 1 on Theology and the Research Sciences). In addition to planning and organizing the consultations, the YCFC project team will produce a total of 18 case statements and 18 summary reports, as well as multiple iterations of a “manifesto” for theology shaped by attentiveness to the good life and joy as its affective dimension. The PI will draft 18 chapters of a monograph on joy and the good life. Non-YCFC participants will produce a total of 108 papers.

In addition to consultations, the project will undertake other collaborative activities, including symposia, lecture series, advisory board meetings, and a project-end “pivot” conference to cement established ties and navigate the nascent movement to the next phase of collaboration. Although these activities will yield a variety of research materials (no less than 4 edited volumes, for instance), their chief purpose is to do the community- and network-building work that is vital for forming a theological movement oriented around joy and the good life that has the capacity to capture the imagination of a broader public and begin to shape the way its members think about the purpose of their lives and their everyday practices.

Subgrants, Competitions, and Contracts (\$1.1M: \$1M awards and contracts, \$87k YCFC staff support)

The project will include seven different groups of subgrants and four modest competitions (two for essays and two for sermon series), distributing \$924,000. Three open RFPs will make 18 awards for a total of \$300,000, with 14 awards (\$200,000) designated specifically for junior faculty members. Two targeted programs will award subgrants to members of the Project Leadership Team and the Joy and Adolescent Faith and Flourishing advisory board (\$400,000 across 16 awards involving both senior and junior scholars and practitioners). The Joy and its Analogs in Other Traditions subproject will award 8 subgrants (totaling \$160,000) to pairs of scholars working in non-Christian religious and ethical traditions (one senior and one junior in each pair). Finally, a series of small field development subgrants (up to 20 subgrants totaling \$50,000) will be awarded to project members from outside YCFC in order to facilitate new collaborations arising out of other project activities. Together, these subgrants will generate 2 monograph manuscripts, 32 scholarly articles, 8 chapters for an edited volume, and 8 lectures of new primary research in the field. They will also contribute to field development by both expanding the number of scholars working in the field and deepening the commitment of central stakeholders. In addition to subgrants and competitions, the project will also generate materials outside of YCFC through recruiting contractors to produce (1) a book of research on joy and adolescence (\$20k), (2) two curricula for adolescents (\$40k), (3) a supplemental literature review on joy in the natural and social sciences (\$5k), and (4) an edited anthology of poetry on joy for publication with a major trade press (\$25k).

YCFC Primary Research and Public Engagement (\$922k)

In order to be able to lead research and field development in the theology of joy and the good life, YCFC is building an interdisciplinary research team of highly qualified junior scholars with diverse expertise. Apart from planning, coordinating, and writing for collaborative scholarship activities and supporting subgrant and competition activities, the work of the YCFC project team falls into four categories: (1) scholarly writing synthesizing and building on the fruits of the collaborative scholarship activities, (2) editing of multi-author academic books, (3) curriculum and syllabus development, and (4) writing for popular publications. The PI and four YCFC-hosted research scholars will directly produce: 9 peer-reviewed academic articles, syllabi for 2 courses at Yale University, introductions for 5 edited volumes, and 18 chapters of a major, multi-volume monograph.

Measurement and Evaluation (\$268k)

Each project activity will be assessed as part of our comprehensive measurement and evaluation (M&E) plan (see §4.2 below). Not only will this plan provide highly beneficial information about the success of the project, it will be valuable in its own right as a model for other research projects seeking to measure their social impact.

Description of Activities

0. Joy, the Good Life, and the State of Theology

1. Joy and the Good Life
 - 1.1. Joy Among the Virtues, Actions, and Emotions
 - 1.2. Joy and the Phenomena of Human Existence
2. Joy and Adolescent Faith & Flourishing
3. Joy and its Analogs in Other Traditions
4. Project Leadership & Support
 - 4.1. Project-Wide Field Development
 - 4.2. Measurement & Evaluation

0. Joy, the Good Life, and the State of Theology

Research Topic

The first and foundational part of the project is a response to two problems: one located in the culture at large, one located in theology.

First, contemporary Western culture is characterized by a troubling lack of reflection on what constitutes the good life. We see this especially in the universities. Foundational questions like “When is it that we truly flourish?” “What makes a life worth living?” and “What is the ground of human hope and joy?”—central to academic inquiry since the time of Plato—have in recent decades become marginal both to teaching and to scholarship. The questions don’t go away, but our capacity to reflect on them personally and to discuss them publicly, is withering. As a consequence, we become experts at explaining and manipulating our environments but amateurs at discerning the ends to which we should do so. Not surprisingly, social scientists note a marked absence of joy and contentment in Western societies.

This problem affects theology, despite its traditional focus on normative visions of the good life that have for millennia informed and enriched the broader culture. Contemporary theology is too often consumed by pursuing ends better pursued by other disciplines (e.g., the descriptive account of religious claims, practices, and rituals), or is singularly focused on narratives of sin and redemption and thus on relieving some human ailment, or has functioned as a justifying ideology for ends unrelated to theologically articulated Christian visions of the good life.

For a theology of joy and the good life to take root in the academy and the wider culture we need to change the way that theology as a discipline understands itself and its role. Our project therefore begins with a short series of investigations into the current state of theology as a discipline. This research will be both descriptive and prescriptive, and result in a “manifesto” that reorients theology around notions of the good life marked by joy.

Questions

Big Question: How can recovery of joy as a central theological category and human experience return the quest for the good life to a central position in Christian theology? What is the current state of theology as a discipline with regard to the good life? In what way is the discipline oriented *negatively*—toward how God fixes what is wrong—rather than *positively*—toward the flourishing possibilities of God’s creation? How might this orientation be altered without downplaying the significance of that which *does* need redemption?

Hypotheses

1. Joy and the good life have been central categories of the Christian faith but are marginal within modern Christian theology.
2. The good life needs to be returned to a central position in Christian theology.
3. A recovery of joy as a central theological category will help return the good life to a central position in Christian theology.

Consultations

Three consultations will address these hypotheses during the first year of the grant; a fourth will occur before the start of the grant period.

Theme: Joy, the Good Life, and the State of Theology

Dates: October 2015, February 2016, April 2016, June 2016 (2 days, 1 night each)

Location: New Haven, CT (Yale Divinity School)

Participants: Each consultation will involve an intergenerational group of scholars (junior and senior) in the theological academy (systematic theology, historical theology, philosophical theology, moral philosophy, biblical studies, homiletics, pastoral theology, etc.):

- 3 senior scholars
- 2 junior scholars
- 1 scholar (in addition to the PI and YCFC research scholars) from Yale Divinity School (YDS)

Selection Criteria:

- Senior scholars: well-respected and well-networked in the field, engaged in reflection about the state and future of the field, temperamentally suited to collaboration and nurturing junior scholars
- Junior scholars: from elite institutions and high potential to hold tenure track positions in the academy or equivalent positions in the church

Activity: These consultations (like all consultations described below) facilitate a multi-stage process for articulating core questions, developing initial responses, workshopping these responses through rigorous intellectual exchange, and producing refined research outputs as described above in the description of our “Primary Strategy.” In place of a typical case statement, we will circulate a draft of a manifesto for the future of theology, along with key questions, and participants will write responses to this draft and questions. After each consultation, the PI and YCFC research team will revise the draft of the manifesto. (A preliminary working draft of the manifesto is attached as Supporting Materials.)

Audience: The consultation is invitation-only.

Media Coverage: We will publicize the series of consultations on the YCFC website.

Marketing: none (private event)

Assessment: Participants will take a survey assessing how their thinking changed, what new ideas emerged and their interest in future collaboration.

Methodologies: This research will essentially be a constructive (rather than historical) theological project, focused on new insights and new spiritual information.

Dissemination Plans: Revised consultation papers will be made available on the YCFC website. As appropriate, we may publish them in a special issue of a journal or in an edited book.

The manifesto will be disseminated broadly:

- presented by Miroslav Volf at the annual meeting of the American Academy of Religion in November 2015 at a session on the Future of Theology with Jürgen Moltmann
- published on the YCFC website in multiple forms:
 - in full as a pdf
 - summarized in a 3-5 page abstract
 - summarized in a roughly 2.5 minute video designed for shareability among junior scholars and students
- submitted for publication in peer-reviewed journals (e.g., *Modern Theology*)

The core elements of the manifesto will serve as the basis for addresses by the PI and members of the YCFC research team.

Dissemination: We will conduct video interviews with participants that will be posted on the YCFC website, YouTube, and Facebook page as well as via podcasts available from Yale and iTunes U and evaluate their popularity via the hits, views, and reach reported on each platform. (We produced similar videography during the planning grant, conducting 18 interviews available at faith.yale.edu/joy/video-interviews and producing 3 topical compilations that together have collected over 12,000 views on YouTube in 4 months.) Additionally, Miroslav Volf will work together with other project scholars at YCFC and consultation scholars to produce popular articles for publication through outlets like *Christian Century*, the *Huffington Post*, *First Things*, etc.

The *primary audience* of these outputs is academic theologians, presidents and deans of seminaries and universities, and theological students. But there should be a substantial *secondary audience* among pastors, educated laypeople, and scholars in related fields.

1. Joy and the Good Life

The next two research components (1.1 and 1.2) are intimately related, mutually informing, and reflect our hypothesis that there is an integral relationship between joy and the good life. Below, we first describe the central research topics and hypotheses that drive two series of consultations that form the central collaborative effort of this part of the project (1.1 and 1.2). After this, we return to discuss other means through which these research questions are explored and disseminated (“1. Joy and the Good Life [cont’d]”).

1.1. Joy Among the Virtues, Actions, and Emotions

Research Topics

The topics for this research project (described in the consultation schedule outlined below and detailed in the “Detailed Consultation Outlines” attached as Supporting Materials) come directly from the results of our planning grant. In addition to supplying these specific topics, the planning grant also provided several foundational hypotheses and related questions that are too expansive to pursue in a single consultation but instead structure and inform the series as a whole. They are:

1. *Joy is an emotion.* Our planning grant participants agreed that joy is best understood as an emotion, though not just any emotion.
2. *Joy has an object.* As an emotion (understood as an affective construal of the world or some small part of it), joy has an object—one rejoices *over* something. Joy—unlike happiness?—is therefore subject to normative judgment.

3. *Joy has a moral dimension.* The consensus of planning grant consultants is that joy has a *moral* dimension. Joy can be corrupt (with eyes wide open we construe an object of joy as good, but it is in fact profoundly wicked; e.g., the euphoria at Nazi Nuremberg rallies); joy can be self-absorbed (we rejoice only in our own good); joy can be perverse (we rejoice in the misfortune of others); joy can be generous; joy can be attuned to the suffering of others (as when, in a period of intense joy, we continue to be mindful of those who grieve). This may be what most distinguishes joy from happiness—and why, despite the recent glut of happiness research, our culture still needs careful consideration of *joy*.
4. *Joy can be commanded.* Because of this moral dimension, joy can be commanded (a recurrent feature of the way Hebrew and Christian scriptures treat joy).
5. *Joy is a matter of habit and virtue.* Because joy depends on construing the world a certain way, a number of our consultants concluded that the cultivation of joy has to do with the way one is formed by one’s habits or practices. In this sense, joy has very much to do with the *virtues*.

Questions

Big Questions: *What is joy? What is the relationship between joy and the good life?* For more specific questions, see consultation schedule below.

Hypotheses (see above for more detailed hypotheses gleaned from the planning grant consultations)

1. The good life has a tripartite structure: agential, circumstantial, and affective (see above).
2. Joy is the affective dimension of the good life.

Series of Consultations

This research will be conducted primarily through a series of 9 consultations organized around pairs of virtues, actions, and emotions.

Theme: Joy Among the Virtues, Actions, and Emotions

Dates: see schedule below (2 days, 1 night each)

Location: New Haven, CT (Yale Divinity School)

Prospective Consultation Themes and Dates (see “Detailed Consultation Outlines” in Supporting Materials for detailed outlines of consultation topics and research questions; note that consideration of each “positive” topic will include the corresponding “negative” topic [e.g., “Joy and Love” will include consideration of hatred]):

1. Joy and Love (May 2016)
2. Joy and Trust (September 2016)
3. Joy and Contentment (February 2017)
4. Joy and Humility (April 2017)
5. Joy and Gratitude (September 2017)
6. Joy and Innocence (October 2017)
7. Joy and Security (December 2017)
8. Joy and Peace (September 2018)
9. Joy and Justice (November 2018)

The planning grant generated more themes than we can pursue in this set of consultations. Other possible topics include: Joy and Conversion; Joy and Consummation.

Participants: Each consultation will have approximately five contributing scholars:

- 3 senior scholars
- 1 junior scholar
- 1 scholar (in addition to the PI and YCFC research scholars) from Yale Divinity School.

Our planning grant consultations included 10 social scientists, who added immeasurably to the discussion by raising questions, framing issues in ways and sharing relevant empirical research that broadened and deepened our inquiry. In order to continue to benefit from these insights, at least half of these next consultations will include a social scientist.

Selection Criteria:

- Senior scholars: well-respected and well-networked in the field, engaged in reflection about the state and future of the field, temperamentally suited to collaboration and nurturing junior scholars
- Junior scholars: from elite institutions and high potential to hold tenure track positions in the academy or equivalent positions in the church (In order to leverage academic mentor relationships in building our network, we will ask senior project members to recommend their junior colleagues and mentees for invitation to project consultations.)

In order to facilitate the repeated interactions required to build lasting cooperation, we will build consultation rosters so that some individuals will attend several consultations. Project-wide at least 3 junior and at least 5 senior scholars will attend more than one consultation over the course of the project.

Activity: The PI and YCFC research team will prepare and circulate a “case statement” that details the key topics and questions for the consultation (see Supporting Documents for a sample planning grant “case statement”). Participants and the PI will submit 12-page papers in response. Papers will be pre-circulated and, at the event, consultation participants will give a brief summary of their paper in order to frame approximately one hour of conversation on their paper. Introductory and concluding sessions, facilitated by the PI, will synthesize the contributions and articulate points of consensus that emerge. After the consultation, participants will revise their papers in response to the feedback received at the consultation.

Dissemination Plans

Revised consultation papers will be posted on the YCFC website. As appropriate, we may publish them in a special issue of a journal or in an edited book. We will conduct video interviews with participants that will be posted on the YCFC website, YouTube, and Facebook page as well as via podcasts available from Yale and iTunes U and evaluate their popularity via the hits, views, and reach reported on each platform. Additionally, Miroslav Volf will work together with other project scholars at YCFC and consultation contributing scholars to produce popular articles for publication through outlets like *Christian Century*, the *Huffington Post*, *First Things*, etc.

1.2. Joy and the Phenomena of Human Existence

Research Topics

Here we propose beginning with the good life and considering how it appears, on the Christian description, as the life marked by joy. We have organized this research around phenomena of human existence, mainly those in association with which we tend to experience joy (e.g., birth, home, family—see schedule below). Focus on these concrete phenomena (rather than, say, a formal account of human life) allows the project to remain attentive to the lived experience of individuals and social groups and provides grounded referents for collaboration with empirical researchers.

Questions

Big Question: *What is the relationship between joy and the good life?* For more specific questions, see consultation schedule below.

Hypotheses (see above for more hypotheses gleaned from the planning grant consultations)

1. The good life has a tripartite structure: agential, circumstantial, and affective (see above).
2. Joy is the affective dimension of the good life.

Series of Consultations

This research will be conducted primarily through a series of 9 consultations during the grant period organized around individual phenomena. The topics of consultations roughly follow the life of Christ—joy to the world!—as described in the Gospels and therefore contribute to the development of a compelling Christologically-shaped account of the good life as the life marked by joy.

Theme: Joy and the Phenomena of Human Existence

Dates: see schedule below (2 days, 1 night each)

Location: New Haven, CT (Yale Divinity School)

Prospective Consultation Themes and Dates (see “Detailed Consultation Outlines” in Supporting Materials for detailed outlines of consultation topics and research questions):

1. Birth and the New Beginnings (occurred in September 2015, before the start of the grant).
2. Home, Family, and Tradition (September 2016)
3. Call and Responsibility (November 2016)
4. Prayer and Devotion (December 2016)
5. Wealth and Poverty (March 2017)
6. Sex and Pleasure (September 2017)
7. Feasting and Fasting (November 2017)
8. Obedience and Freedom (March 2018)
9. Suffering and Death (April 2018)
10. Temporality and Desire (October 2018)

The planning grant generated more themes than we can pursue in this set of consultations. Other possible topics include: Joy and the Arts; Joy and the Body; Joy, Laughter and Humor; Temptation, Legacy, Dance, Tears, Aging

Participants and Criteria for Inviting Participants: This series of consultations will have the same types of participants as the series described above (1.1).

Dissemination: We will use the same dissemination methods as for the other consultation series (1.1) described above.

1. Joy and the Good Life (cont’d)

Dissemination of both series, taken together

Major Monograph by the PI

In conjunction with each consultation, the PI will produce a chapter manuscript for a major, multi-volume monograph to be published after the end of the grant. Drafts of these manuscripts will be

produced in advance of consultations and revised in light of consultation insights.

Themes: see consultation schedules above

Intended audiences: theologians, philosophers, clergy, educated laypeople

Plans for measuring popularity: book sales, reviews in peer-review journals, citations (via Google Scholar)

Edited Volumes

These two, intimately-related research projects will produce a sizable amount of new scholarship on what our planning grant consultations revealed has been a grossly-under-explored topic. We anticipate producing enough material for three edited volumes of essays, to be published after the end of the grant.

Themes: see consultation schedules above

Intended audiences: theologians, philosophers, clergy, educated laypeople

Plans for measuring popularity: book sales, reviews in peer-review journals, citations (via Google Scholar)

Popular Articles

The PI will work together with other project scholars at YCFC and consultation contributing scholars to produce popular articles for publication through outlets like *Christian Century*, the *Huffington Post*, *First Things*, etc.

Themes: see consultation schedules above

Intended audiences: clergy, educated laypeople, general public interested in happiness studies

Plans for measuring popularity: web hits for online articles, circulation for print periodicals

Course Development

This complex of research activities will contribute to the development of a syllabus to be taught at Yale Divinity School (YDS) on the Christian understanding of the good life as the life marked by joy. This course will be developed in the first six months of the project and will be taught at YDS in years two and three.

Prospective Title: Christ and the Good Life

Purpose of the Course: To disseminate a Christian articulation of the good life as the life marked by joy.

Instructors: PI, perhaps co-taught by a YCFC Research Scholar

Methodologies: A blend of the two approaches taken in the two series of consultations above.

Length of Course: 1 semester

Evaluation: In addition to the standard Yale course evaluation, we will administer baseline and end-of-course surveys to students, inviting them to assess their own viewpoints on the centrality of normative visions of the good life to the enterprise of theology and on the centrality of joy to those normative visions.

Complementary Research: Research Scholars Hosted at YCFC

In addition to the two series of consultations, these research projects will be advanced by the research efforts of two project Research Scholars (one to direct each series of consultations; the scholar directing the “Joy Among the Virtues, Actions, and Emotions” series will also direct the “Joy and its Analogs” sub-project, below).

Research Topics: The research topics for these YCFC-hosted scholars will include consultation topics from 1.1 and 1.2 that warrant additional, focused research as well as a number of other topics that have been identified during the planning grant process, e.g.: joy and the social; joy, laughter, and

humor; joy and the arts; joy and conversion; exemplars of joy (biographies of “saints of joy”); eschatology of joy; normative contemporary issues informed by the intellectual history of joy (Romantic, Stoic, Rabbinic, etc.); joy and the child; joy and ritual; joy, the passions, and the virtues; joy and suffering; joy and sin; joy and finitude; counterfeit joy.

Questions and Hypotheses: See above.

Selection Criteria: These scholars will hold doctorates from elite institutions, have research interests that align with the core interests of the project, and have high potential to hold tenure track positions in the academy or equivalent positions in the church.

Activities: The project Research Scholars, in addition to supporting the consultations (writing case statements, summary reports, refining the consultation series iteratively based on the results of each consultation), will conduct their own research projects.

Methodologies: These research projects may be engaged through the methods of theology, biblical studies, philosophy, or other disciplines, depending on the expertise of the scholars and the particular questions to be addressed.

Dissemination plans: Each scholar will produce one scholarly article per year of the project, to be submitted to peer-review journals and/or popular outlets.

Faculty Subgrants

In order to support the development of the field beyond YCFC, we propose three RFPs that will support the work of scholars beyond YCFC and on topics beyond the scope of the consultations. Because our research on field development consistently pointed to the importance of involving junior scholars in the development of an intellectual movement, two of these RFPs are targeted exclusively at junior faculty; the third still gives preference to junior faculty.

Junior Faculty Summer Research Grants (\$120k)

Purpose: To support the work of scholars beyond YCFC and beyond the project consultations and to contribute to the career development of junior scholars invested in the development of the project’s target field.

Research Topics: Joy and the Good Life. These grants will fund research on the range of targets described above for YCFC-hosted scholars with special preference for research on “exemplars” of joy, ethnographic research, and non-Western perspectives.

Monetary Award Amounts: \$10,000 (12 subgrants: 5 in 2017, 7 in 2018).

Intended applicant pool: Junior faculty. We will encourage junior faculty involved in consultations to apply for these grants in order to deepen their connection to the project and their commitment to the developing field. Our goal would be for half of these grants (6) to go to consultation participants.

Competition publicity: These grants will be advertised through the listservs of seminaries, Theology and Religious Studies departments at peer institutions, through the Yale Divinity School’s website and award-winning *Reflections* magazine, in the American Academy of Religion’s online publication *In the Field*, on the Society of Biblical Literature website, through existing professional networks of project team members, as well as on the YCFC website, newsletter, and Facebook page.

Eligibility Requirements: All grantees must hold a doctorate when they receive the grant and serve as faculty or instructors at a degree-granting institution of higher education. Tenured faculty are not eligible.

Additional Conditions: Successful applicants must commit to the following

1. Submit at least one article to a top-tier, peer-reviewed journal in their field and send a copy of this manuscript to YCFC.
2. Submit final progress and expenditure reports. The final progress reports should not exceed 5 pages, and should detail the outcomes of the funded project. Reports must be submitted at the conclusion of the project.
3. Attend and present their research at a symposium to be held at Yale University in the September following their grant award period (expenses covered).
4. Consent to have presentation at these events videotaped for the Theology of Joy and the Good Life project website.
5. Notify the project of all conference presentations, papers, and books that arise from the funded research, including presentations and publications occurring after the conclusion of the grant.
6. Follow stipulations of grant award as communicated by Templeton either to the Yale Center for Faith and Culture or to the recipients directly, and as determined by YCFC.

Application Requirements: Applicants must submit the following:

1. A cover letter of no more than 1 page with the title, amount requested, duration of the project (not to exceed four months), and team members (if applicable).
2. A complete curriculum vitae.
3. A brief abstract of the proposed work of no more than 150 words.
4. A narrative description of the work to be conducted, not to exceed 5,000 words (excluding references). The description should explain the central questions of the project, the background and significance of the questions, the way in which the project addresses the goals and at least one of the Big Questions of this RFP, a summary of the main idea or argument, and plans for the dissemination of research outputs.
5. A project summary of up to 500 words that explains the project and its significance to non-academics for publicity purposes.
6. A timeline for the proposed work.
7. A detailed budget with accompanying narrative explaining line items, totaling \$10,000 in direct + indirect costs. Overhead is limited to 15%, and funds cannot be used for major equipment purchases. Examples of acceptable use of funds include course buyouts, conference related travel (limited to 10%/\$1,000), awardee compensation, and research materials.
8. Written approval of the department chair and university-signing officials.

Selection Criteria: Successful proposals will be those that contribute most directly to the broad research agenda described in 1.1. and 1.2 above, show promise of producing results worthy of publication in top journals, and have the capacity to contribute significantly to field development. Preference will be given to proposals that focus on “exemplars” of joy, ethnographic research, and non-Western perspectives.

Judging: Proposals will be judged by the PI, Project Leadership Team (PLT), and YCFC researchers. (The PI and PLT will have final decision-making authority.)

Media Coverage: Subgrantees will be featured on the YCFC website.

Reporting: As a result of their research, each subgrantee will be expected to produce an article manuscript and submit it for review at a top journal in their field and submit a copy of this manuscript to YCFC.

Junior Faculty Sabbatical Grants (\$80k)

Purpose: To support the work of scholars beyond YCFC and beyond the project consultations and to

contribute to the career development of junior scholars invested in the development of the project's target field.

Research Topics: Joy and the Good Life. These grants will fund research on the range of targets described above for YCFC-hosted scholars with special preference for research on “exemplars” of joy, ethnographic research, and non-Western perspectives.

Monetary Award Amounts: \$40,000 (two grants awarded in year two of the project).

Intended applicant pool: Junior faculty. We will encourage junior faculty involved in consultations to apply for these grants in order to deepen their connection to the project and their commitment to the developing field, but grants will be awarded without preference to applicants who are already members of the project.

Competition publicity: This will be advertised through the listservs of seminaries, Theology and Religious Studies departments at peer institutions, through the Yale Divinity School's website and award-winning *Reflections* magazine, in the American Academy of Religion's online publication *In the Field*, on the Society of Biblical Literature website, through existing professional networks of project team members, as well as on the YCFC website, newsletter, and Facebook page.

Eligibility Requirements: All grantees must hold a doctorate when they receive the grant and serve as faculty or instructors at a degree-granting institution of higher education. Tenured faculty are not eligible.

Additional Conditions: Successful applicants must commit to the following:

1. Produce a book manuscript, submit it for publication with an academic press, and submit a copy of this manuscript to YCFC.
2. Submit final progress and expenditure reports. The final progress reports should not exceed 5 pages, and should detail the outcomes of the funded project. Reports must be submitted at the conclusion of the project.
3. Consent to have their project featured on the Theology of Joy and the Good Life project website.
4. Attend and present their research at a symposium to be held at Yale University in the September following their grant award period (expenses covered).
5. Consent to have presentation at these events videotaped for the Theology of Joy and the Good Life project website.
6. Notify the project of all conference presentations, papers, and books that arise from the funded research, including presentations and publications occurring after the conclusion of the grant.
7. Follow stipulations of grant award as communicated by Templeton either to the Yale Center for Faith and Culture or to the recipients directly, and as determined by YCFC.

Application Requirements: Applicants must submit the following:

1. A cover letter of no more than 1 page with the title, amount requested, duration of the project (not to exceed six months), and team members (if applicable).
2. A complete curriculum vitae.
3. A brief abstract of the proposed work of no more than 150 words.
4. A narrative description of the work to be conducted, not to exceed 5,000 words (excluding references). The description should explain the central questions of the project, the background and significance of the questions, the way in which the project addresses the goals and at least one of the Big Questions of this RFP, a summary of the main idea or argument, and plans for the dissemination of research outputs.
5. A project summary of up to 500 words that explains the project and its significance to non-academics for publicity purposes.

6. A timeline for the proposed work.
7. A detailed budget with accompanying narrative explaining line items, totaling \$40,000 in direct + indirect costs. Overhead is limited to 15%, and funds cannot be used for major equipment purchases. Examples of acceptable use of funds include sabbaticals, course buyouts, conference related travel (limited to 10%/\$4,000), awardee compensation, and research materials.
8. Written approval of the department chair and university-signing officials.

Selection Criteria: Successful proposals will be those that contribute most directly to the broad research agenda described in 1.1. and 1.2 above, show promise of producing results worthy of publication in top journals, and have the capacity to contribute significantly to field development. Preference will be given to proposals that focus on “exemplars” of joy, ethnographic research, and non-Western perspectives.

Judging: Proposals will be judged by the PI, Project Leadership Team (PLT), and YCFC researchers. (The PI and PLT will have final decision-making authority.)

Media Coverage: Subgrantees will be featured on the YCFC website.

Reporting: As a result of their research, subgrantees will be expected to produce a book manuscript, submit it for publication with an academic press, and submit a copy of this manuscript to YCFC.

Junior Faculty Symposium

Theme: Each September, recipients of junior faculty research grants will gather at Yale to share their findings and build their professional networks.

Dates: September of each year of the project

Location: New Haven, CT (Yale Divinity School)

Attendees: Recipients of junior faculty summer research *and* sabbatical grants

Open-Rank Faculty Research Grants (\$100k)

Purpose: To support the work of scholars beyond YCFC and beyond the project consultations

Research Topics: Joy and the Good Life. These grants will fund research on the range of targets described above for YCFC-hosted scholars.

Monetary Award Amounts: \$25,000 (four awards during the life of the grant)

Intended applicant pool: All full-time faculty are welcome to apply. We will encourage faculty involved in consultations to apply for these grants in order to deepen their connection to the project and their commitment to the developing field, but grants will be awarded without preference to applicants who are already members of the project. Faculty at all ranks will be eligible, but preference will be given to junior faculty.

Competition publicity: This will be advertised through the listservs of seminaries, Theology and Religious Studies departments at peer institutions, through the Yale Divinity School’s website and award-winning magazine *Reflections*, in the American Academy of Religion’s online publication *In the Field*, on the Society of Biblical Literature’s website, through existing professional networks of project team members, as well as on the YCFC website, newsletter, and Facebook page.

Eligibility Requirements: All grantees must hold a doctorate when they receive the grant and serve as faculty or instructors at degree-granting institutions of higher education.

Additional Conditions: Successful applicants must commit to the following:

1. Submit at least one article to a top-tier, peer-reviewed journal in their field and send a copy of this manuscript to YCFC.

2. Submit final progress and expenditure reports. The final progress reports should not exceed 5 pages, and should detail the outcomes of the funded project. Reports must be submitted at the conclusion of the project.
3. Consent to have their project featured on the Theology of Joy and the Good Life project website.
4. Notify the project of all conference presentations, papers, and books that arise from the funded research, including presentations and publications occurring after the conclusion of the grant.
5. Follow stipulations of grant award as communicated by Templeton either to the Yale Center for Faith and Culture or to the recipients directly, and as determined by YCFC.

Application Requirements: Applicants must submit the following:

1. A cover letter of no more than 1 page with the title, amount requested, duration of the project (not to exceed six months), and team members (if applicable).
2. A complete curriculum vitae.
3. A brief abstract of the proposed work of no more than 150 words.
4. A narrative description of the work to be conducted, not to exceed 5,000 words (excluding references). The description should explain the central questions of the project, the background and significance of the questions, the way in which the project addresses the goals and at least one of the Big Questions of this RFP, a summary of the main idea or argument, and plans for the dissemination of research outputs.
5. A project summary of up to 500 words that explains the project and its significance to non-academics for publicity purposes.
6. A timeline for the proposed work.
7. A detailed budget with accompanying narrative explaining line items, totaling \$25,000 in direct + indirect costs. Overhead is limited to 15%, and funds cannot be used for major equipment purchases. Examples of acceptable use of funds include sabbaticals, course buyouts, conference related travel (limited to 10%/\$2,500), awardee compensation, and research materials.
8. Written approval of the department chair and university-signing officials.

Selection Criteria: Successful proposals will be those that contribute most directly to the broad research agenda described in 1.1. and 1.2 above, show promise of producing results worthy of publication in top journals, and have the capacity to contribute significantly to field development.

Judging: Proposals will be judged by the PI, Project Leadership Team (PLT), and YCFC researchers. (The PI and PLT will have final decision-making authority.)

Media Coverage: Subgrantees will be featured on the YCFC website.

Reporting: As a result of their research, each subgrantee will be expected to produce an article manuscript and submit it for review at a top journal in their field and submit a copy of this manuscript to YCFC.

Prize Competitions: "Joy and the Good Life" Essay and Sermon Series Competitions

Purpose: In order to invite participation from master's students, doctoral students, seminarians and pastors, we will also run two prize competitions: one an essay contest, the second a sermon series contest.

Topic: Joy and the Good Life

Monetary Award Amounts: For each contest: First Prize: \$2,000; 3 runners up: \$500 each.

Intended applicant pool: For the essay competition the intended applicant pool is master's and doctoral students as well as seminarians worldwide. For the sermon series competition, the intended

applicants are pastors (though seminarians are also welcome to submit).

Competition publicity: These competitions will be advertised through professional society student member listservs and through the listservs of denominations and seminaries (including alumni listservs), through the Yale Divinity School's website and award-winning magazine *Reflections*, in the American Academy of Religion's online publication *In the Field*, on the Society of Biblical Literature's website, through existing professional networks of project team members, as well as on the YCFC website, newsletter, and Facebook page.

Eligibility Requirements: For the essay competition, all current degree-seeking students are eligible. For the sermon series competition, anyone is eligible other than YCFC staff and their families. Winning authors consent to allow their names and excerpts of their work to be featured on the project website.

Application Requirements:

For the essay competition, applicants must submit:

1. An essay of no more than 4,000 words
2. A separate cover sheet with the following:
 - name
 - email address
 - institution
 - degree program and current year
 - an abstract of no more than 150 words

For the sermon series competition, applicants must submit:

1. Full manuscripts of 4-6 sermons
2. Links to audio or video recordings of sermons being delivered to a congregation (if available)
3. Promotional materials used to communicate about the series to their congregation and community (if available)
4. A separate cover sheet with the following:
 - name(s) of sermon author(s)
 - email address
 - church, denomination, or institutional affiliation
 - a series overview of no more than 250 words, describing content of and rationale for the series in the local context

Selection Criteria: Essays and sermon series (detailed outlines) will be evaluated based on their general quality, their relevance to the topic, and their ability to contribute to reviving discussion of normative visions of the good life marked by joy in the academy and the Church, respectively.

Judging: Project Leadership Team and YCFC scholars will judge submissions for the essay contest. Pastoral Advisory Committee members (below) and YCFC scholars will judge submissions for the sermon series contest.

Media coverage: Winning essays will be given feedback intended to help students publish their essays in academic journals or popular outlets. Awardees in both competitions will be invited to the end-of-project conference (below) in the summer of year 3 and recognized there.

Pastors' Advisory Meetings

These first two research projects will also be supported by a series of advisory meetings with a Pastoral Advisory Team (PAT).

Theme: YCFC project staff will write summaries of the research outputs and circulate especially relevant papers to PAT members in order to invite their reflection about the relevance of the research to their experience in their parishes and suggest directions that the research ought to take. We anticipate that this regular feedback from the people who we ultimately expect to be “end users” of the intellectual content we are developing will pay substantial dividends in the long haul.

Dates: August of each year of the project, to elicit annual feedback on the project as it develops (2 days, 1 night each)

Location: New Haven, CT (Yale Divinity School)

Attendees: The Pastoral Advisory Team will have six members. Prospective members include, but are not limited to:

- Lillian Daniel, First Congregational Church, Glen Ellyn, IL (confirmed)
- Allen Hilton, Wayzata Community Church, Wayzata, MN (confirmed)
- John Ortberg, Menlo Park Presbyterian Church, Menlo Park, CA (confirmed)
- Rich Nathan, Vineyard Columbus, Columbus, OH (confirmed)
- Adam Hamilton, Leawood United Methodist Church, Leawood, KS (invited)
- Otis Moss, III, Trinity United Church of Christ, Chicago, IL (invited)
- Reggie Bachus, Mt. Ollie Baptist Church, Brooklyn, NY
- Michael Bird, Christ Church, Bronxville, NY
- Amy Butler, Riverside Church, New York, NY
- Fr. John Duffell, The Church of the Blessed Sacrament, New York, NY
- Scott Black Johnston, Fifth Avenue Presbyterian Church, New York, NY
- Tim Keller, Redeemer Presbyterian Church, New York, NY
- Nancy Taylor, Old South Church, Boston, MA

Criteria for Selection: We will recruit a diverse group of pastors from churches from a variety of denominations (Mainline Protestant, Evangelical, and Catholic) and ethnic communities who will be able to give us a sense of the pressing issues “in the pews” related to our core research projects.

Assessment: We will conduct measurement & evaluation (M&E) interviews with PAT members annually to get a sense of how participation in project activities is shaping their views and practices on project topics and values (e.g., Do they see articulation of a vision of the good life as being central to their vocation as pastors? Are they preaching more regularly on joy?).

Supplemental Literature Review on Joy in the Natural and Social Sciences

To advance our understanding of how interactions between theology and the sciences currently work and thus identify both opportunities for collaboration and sites where intervention is needed, a YCFC-contracted researcher will produce a supplement to the literature review included in the TJGL grant proposal. This supplemental annotated bibliography will extend the scope of the existing literature review into current work on joy in the natural and social sciences. It will also identify methodological reflection on the relationship between the humanities and the sciences that could ground interdisciplinary research on joy. Drawing from this annotated bibliography and the relational network sustained and further developed by the consultation, this supplement will also provide a roster of potential social sciences collaborators for the TJGL project’s 18 consultations on

“Joy Among the Virtues, Actions, and Emotions” and “Joy and the Phenomena of Human Existence.”

This document will serve three ends. First, it will provide a foundation of sources upon which to build in YCFC’s own TJGL publications. Second, it will locate unanswered questions in the current literature that require constructive intervention. Third, it will identify key leaders in the fields in question who might drive future social scientific research on joy as the affective dimension of the good life, thus laying the groundwork for strategic field development efforts outside the theological disciplines. The project requests \$5k to pay a YCFC-contracted researcher to produce this review.

Poetry Anthology

Christian Wiman, Senior Lecturer in Religion and Literature at Yale Divinity School and former editor of *Poetry* magazine, will edit an anthology of poems about joy. The anthology will be aimed at a wide, diverse audience, including pastors and religious teachers as well as the American literary community more generally. In order to attain a wide reach, the poems will be primarily modern and contemporary and represent a diversity of ethnic and religious traditions.

The introduction to the anthology, written by Wiman, will clearly define his notion of joy and what it has to do (or, in many cases, not to do) with modern artistic consciousness. He will also make an explicitly Christian argument for the necessity of joy—not simply its existence, but that we nourish forms that *enable* it to exist—as well as the necessity of including different traditions and metaphysical realities within any specifically Christian definition of joy.

The anthology will be approximately two-hundred pages—the optimum for maximizing sales and reach of the work. Wiman will draw on his experience of editing *Poetry* magazine for a decade to get poems from the best living poets and to facilitate the permissions process.

We anticipate that this anthology—edited by a luminary figure in the literary world—would be a foundational first step for the broader public engagement efforts to follow in later stages of the project’s development (beyond the life of the grant). The project budget requests \$25k to pay Wiman to edit this anthology.

2. Joy and Adolescent Faith & Flourishing

Research Topic

Big Question (3c): *How can recovery of joy as a central theological category and human experience help lay the foundations for the good life in adolescence?*

Our seven planning grant consultations confirmed the compelling need identified by Mark Berner to recover joy as “the centerpiece of Christian faith and practice in ways that will benefit both the religious and the non-religious.”² Yet, our planning grant consultations, literature review, and decades of collective experience in ministry with and to adolescents indicated that any joy and the good life “recovery” project would face extraordinary challenges and extraordinary opportunities in the formative period of adolescence.

Our planning grant consultants concluded that adolescence is a uniquely opportune and consequential phase of moral and spiritual development with profound implications for long-term

prospects of a life of joyful flourishing. They traced their insight from ancient Biblical wisdom (“Train children in the right way, and when old, they will not stray” Proverbs 22:6) down to the widely shared conclusions of contemporary psychologists and neuroscientists. As psychologist G. Stanley Hall recognized over a century ago in his seminal work, adolescence is a “golden stage” when life glistens and crackles - a “vernal season of the heart” uniquely open to experiencing and sharing joy and love and uniquely susceptible to suffering their absence.

The problem we will address: Our consulting scholars and practitioners expressed deep concern for our culture’s impoverished understanding of joy and maladaptive account of the good life. These distortions press on the “plasticity” of adolescence, shaping young lives too often marked, as sociologist Christian Smith discovered, by a lack of moral direction, purpose, civic engagement, and intergenerational connections, while being dominated by intoxication, consumerism and individualism.³ The majority of emerging adults Smith interviewed struggled to articulate moral standards beyond their own preferences, or any vision or purpose for their lives much greater than achieving comfort and financial stability.⁴ Many were scarred by experiences of abuse and neglect, their own and others’ addictions, broken relationships and the consequences of their sexual activity.

Denominations and faith communities have traditionally supplied the faith formation, communal support, and intergenerational care of adolescents, but they have lost the critical capacity to articulate a normative theological account of the joyful good life. Moreover, lacking a compelling vision and mission, faith communities have stumbled into a series of wrong turns that have steadily reduced their influence on rising generations: 1) a misplaced emphasis on quantifiable deliverables (e.g, How many youth did we baptize? How many kids were on the mission trip?) rather than on the qualitative depth of the vision of life offered and spiritual experiences shared; 2) an unimaginative settling for either “keep them occupied” fun and games or listless extensions of Sunday School; 3) an impoverished imagination for what a church can look and feel like; and 4) a distracting enmity between “right” and “left” and between “church” and “parachurch” that blocks communication and opportunities for mutual learning. Finally, as faith communities fail to lift up an alluring vision of the joyful good life, their parents and adolescents drift away to the culture’s high altars of college admissions, material advancement, and experiential satisfaction.⁵

The opportunity this project creates: The very formative nature of adolescence grounds our hypothesis that adolescence is an opportune phase, if not the opportune phase, on which to focus research and in which to resource transformative programming on joy and the good life. Several consultants noted neuroscience research on adolescent brain development that pointed to brain changes in adolescence that prime our young with an openness to transcendent experience and an eagerness for authentic, emotional connection. This project’s focus on recovering joy and the good life establishes a common ground on which scholars and institutional leaders from across the theological and ecclesiological spectrum may gather. It opens the way for close, collaborative work between theologians and social scientists and between youth ministry scholars and practitioners. It resources and stimulates theological and interdisciplinary research that can deepen and bolster the relatively young field of youth ministry theology. Finally, it promises to develop a compelling vision and articulation of the joyful good life that strengthens faith communities and their ability to care for their young.

Questions

Our planning grant consultation raised a number of questions, including:

- How does learning to rejoice in adolescence shape the brain and one's (cognitive/emotional/relational) capacities for the remainder of life?⁶
- What practices, attitudes, habits, and virtues help to inspire and sustain joy and flourishing for adolescents?⁷
- What are the biggest obstacles to and counterfeits of joy and flourishing that adolescents face? How can we help adolescents access the spiritual resources that give them resilience in their struggle with these obstacles or enable them to live joyfully despite them?⁸
- How can a “flattened” world be re-enchanting to make the experience of joy possible for adolescents?⁹
- How can education be remade into a joyful endeavor?
- Where should joy stand relative to injustice? (Can there be joy without justice? Is joy necessary to the struggle against injustice?)¹⁰
- How can we bring joy back to our churches? (When and why did joy “leave” the church?)¹¹
- How is joy linked to self-transcendence?¹²
- How is joy linked to vocational discernment?¹³

From these, we propose to focus our attention in this project on two questions:

- What practices, attitudes, habits, and virtues help to inspire and sustain joy and flourishing for adolescents?
- What are the biggest obstacles to and counterfeits of joy that adolescents face? How can we offer adolescents the spiritual communities, experiences, and resources that sustain resilience in confronting these obstacles or enable them to live with a measure of joy despite them?

Hypotheses

1. There are practices, attitudes, habits, and virtues that, individually and communally, inspire and sustain joyful, flourishing lives, and these are most beneficial if developed in adolescence. These include: contemplative prayer, covenantal commitment, forgiveness, gratitude, hope, humility, love of God and neighbor, repentance, trust, vocational discernment, and worship. Exploring how these promote joy and flourishing and how best to initiate young people into them will address many of the other questions that were raised during our planning grant, as these practices, attitudes, habits, and virtues will involve, for example, elements of self-transcendence, re-enchantment of the world, purpose, and re-infusing our churches with joy.
2. Adolescents face many obstacles to joy and counterfeits of joy— “joy inhibitors”—which, if left unaddressed will have a material detrimental effect on their capacity to experience joy as adults. These obstacles have a variety of sources: class, education, economic status, biology, behavior, racism, and more. Our hypothesis is that there are spiritual resources found in the theology of joy and the good life that can, when combined with insights drawn from the social sciences, ameliorate if not eliminate these joy inhibitors.

JAFF Advisory Board: Building a Collaborative Network

Our strategy is based on our theory of change and recognition that there is an opportunity to redefine the field of youth ministry around the theology of joy and the good life. We believe that change will begin by drawing together the leading scholars and practitioners in the field, beginning with planning grant participants and those they recommend. In a series of multi-year collaborations

this network will develop a model of adolescent ministry based on the theology of joy and the good life. It will result in a series of lectures hosted by YCFC and the Youth Ministry Initiative (YMI), which will result in a series of scholarly articles, monographs, and curricula.

Twelve leading scholars and practitioners in the field of youth ministry have accepted our invitation to serve as our JAFF Advisory Board. This board will shape the development of the Joy and Adolescent Faith and Flourishing project through:

- Identifying the critical issues to be addressed in the YMI lecture series.
- Recommending presenters and serving as presenters for the YMI lecture series.
- Populating an editorial board for the publication of an anthology growing out of the lecture series.
- Providing editorial oversight in the development of the adolescent curricula.
- Identifying and mentoring emerging scholars and youth ministry practitioners.
- Serving as an incubator for collaboration and further research.

The grant will allow the team to gather annually to build relationships, share research findings, and support and steer the project. Between these meetings, the board will have two conference calls each year.

Criteria for Selection:

- Ability to collaborate well and to build fruitful collaborative environments for others
- Ability to contribute to original research on project questions
- Respect of their peers

The members of our JAFF Advisory Board are:

- Caroline Ainsworth, Minister to Youth, Congregational Church of New Canaan, CT
- Mark Berner (ex officio), President, Joy Consortium
- Kenda Creasy Dean, Founder of the Princeton Youth Ministry Institute and Youth Ministry Forum and Mary D. Synnott Professor of Youth, Church, and Culture at Princeton Theological Seminary
- Frederick Edie, Founding Director of the Duke Youth Academy for Theological Formation and Associate Professor of the Practice of Christian Education, Duke Divinity School
- Mark Gornik, Director, City Seminary of New York
- Pamela Ebstynne King, Peter L. Benson Professor of Applied Developmental Science, Department of Marriage and Family and School of Psychology at Fuller Theological Seminary (Fuller Youth Institute and the Thrive Center on Human Development)
- Skip Masback, Founding Director, Youth Ministry Initiative, Associate Director, Yale Center for Faith and Culture, and Director, Adolescent Faith and Flourishing Program.
- Rodger Nishioka, Benton Family Associate Professor of Christian Education, Columbia Theological Seminary and former Director of Youth Ministry Formation for PCUSA
- David Rahn, Sr. Vice President and Chief Ministry Officer, Youth for Christ USA
- Andrew Root, Carrie Olson Baalson Associate Professor of Youth and Family Ministry, Luther Seminary
- David White, C. Ellis and Nancy Gribble Nelson Professor of Christian Education and Professor in Methodist Studies, Austin Presbyterian Theological Seminary
- Anne Streaty Wimberly, Founder and Executive Director of the Youth-Hope-Builders Academy, and Professor Emerita of Christian Education, Interdenominational Theological Center

- Almeda M. Wright, Assistant Professor of Religious Education, Yale Divinity School

Scholar members of the JAFF Advisory Board will receive a \$2,500/yr stipend in exchange for attending Advisory Board meetings, supporting the research of project members, and helping steer the project as a whole. Senior Scholar members of the JAFF Advisory Board will also be eligible for small research awards that will fund research related to the field and approved by YCFC (below). The JAFF Advisory Board will also be the final authority for judging the JAFF essay and sermon series competitions.

JAFF Advisory Board Meetings

Purpose: The JAFF Advisory Board will gather annually to build relationship, share research insights, and direct the development of the JAFF project.

Dates: February or March in 2016 and 2017 (3 days, 2 nights each)

Location: A venue conducive to relationship-building and convenient for participants (i.e., close to transportation hubs).

JAFF Advisory Board Subgrants

Purpose: To build a broader base of ownership in the fundamental questions and issues of the project and to continue to build the foundation for future research, we will invite JAFF Advisory Board Senior Scholars to apply for one-time subgrants to pair with either a junior colleague or a colleague from another discipline to conduct a collaborative research project related to adolescent joy and flourishing.

Monetary Award: \$25k awards will be available to fund collaborative research projects.

Eligibility: Senior scholar members of the JAFF Advisory Board are each eligible to receive this grant once during the three-year term of the project.

Publicity: JAFF Advisory Board Senior Scholars will be invited to apply for subgrants by email and at project events.

Additional Conditions: Successful applicants must commit to the following:

1. Partner with either a junior colleague or a colleague from another discipline to conduct a collaborative research project related to adolescent joy and flourishing.
2. Serve as co-presenter with their research partner at one of the 24 JAFF lectures.
3. Consent to have the JAFF lecture presentation videotaped and featured on the project website.
4. Submit their manuscript for publication by a top-tier, peer-reviewed journal in their field and send a copy of this manuscript to YCFC, or submit their manuscript for publication in an anthology of project work to be published after the conclusion of the grant.
5. Submit final progress and expenditure reports. The final progress reports should not exceed 5 pages, and should detail the outcomes of the funded project. Reports must be submitted at the conclusion of the project.
6. Notify the project of all conference presentations, papers, and books that arise from the funded research, including presentations and publications occurring after the conclusion of the grant.
7. Follow stipulations of grant award as communicated by Templeton either to the Yale Center for Faith and Culture or to the recipients directly, and as determined by YCFC.

Application Requirements: Applicants must submit the following:

1. A cover letter of no more than 1 page with the title, amount requested, duration of the project (not to exceed six months), research partner, and additional team members (if applicable).
2. Curriculum vitae of the proposed research partner.
3. A brief abstract of the proposed work of no more than 150 words.
4. A narrative description of the work to be conducted, not to exceed 5,000 words (excluding references). The description should explain the central questions of the project, the background and significance of the questions, the way in which the project addresses the goals and at least one of the Big Questions of this RFP, a summary of the main idea or argument, and plans for the dissemination of research outputs.
5. A project summary of up to 500 words that explains the project and its significance to non-academics for publicity purposes.
6. A timeline for the proposed work.
7. A detailed budget with accompanying narrative explaining line items, totaling \$25,000 in direct + indirect costs. Overhead is limited to 15%, and funds cannot be used for major equipment purchases. Examples of acceptable use of funds include sabbaticals, course buyouts, conference related travel (limited to 10%/\$2,500), awardee compensation, and research materials.
8. Written approval of the department chair and university-signing officials.

Criteria:

- relevance to the topic of the project (Joy and Adolescent Faith and Flourishing)
- potential to serve as a foundation for future research

Judging: JAFF Advisory Board Senior Scholars will have been selected in part based on their ability to contribute original research on project questions, so the expectation is that each senior scholar member will, in fact, receive a subgrant. Nevertheless, the proposal process will offer an opportunity for the PI, the Project Leadership Team and relevant YCFC research team members to offer input to ensure that the proposed research project contributes to a cohesive exploration of project questions.

Reporting: Subgrantees will co-author essays for presentation at the YMI Lunch and Lecture series and submit them to top peer-review journals or for inclusion in an anthology to be published after the completion of the grant.

JAFF Scholar-Practitioner Collaborative

Purpose: The JAFF Scholar-Practitioner Collaborative will be comprised of scholars and practitioners who have demonstrated excellence and aspiration to be the future leaders of youth ministry. They will meet twice over the course of the grant, along with at least one senior scholar, to develop a long-term strategy for field development; to design a plan for drawing leading young scholars and practitioners into close, sustained collaboration; and to design and propose next steps in field development, research, and public engagement.

Dates: November 2016, November 2017 (2 days, 1 night each)

Location: New Haven, CT (Yale Divinity School)

Lectures—YMI Lunch and Lecture and Summer Symposia

The Joy and Adolescent Faith and Flourishing research project will be advanced through the work of collaborative research pairs, including the intergenerational and interdisciplinary teams growing out of our Advisory Board, but also by additional scholars invited to present at the YMI Lunch and

Lecture series, held monthly over the course of three academic years, and at two YMI Summer Symposia, held for one week each in the first two years of the grant.

Theme: Empowering Youth: The Foundations of Joyful, Flourishing Lives

Dates: January-May & October-December 2016; January-May & October-December 2017; January-May & October-December 2018

Theme: Empowering Youth: Nurturing Joy & Flourishing in the Midst of Adversity and Suffering

Dates: Three week-long lecture series (5 per week) in June 2016, 2017, and 2018

Location: New Haven, CT (Yale Divinity School)

Participants: Each lecture will be a collaborative endeavor between pairs of senior and junior scholars or interdisciplinary pairs composed of a scholar and a youth pastor or a theologian and a social scientist or health practitioner.

Activity: Each collaborative team will serve as co-presenting speakers for one of our lectures, sharing the fruits of their research and addressing practical ways in which their conclusions can be put to use in forming youth in joyful practices and habits and orienting them to a flourishing life. Presentations will be followed by time for audience questions and discussion.

Audience: Theologians and biblical scholars, pastors, youth ministers, seminarians, students of theological disciplines, interested laypersons.

Plans for media coverage: Each lecture will be streamed live through Livestream.com, posted on the YMI website and YouTube channel, and promoted on the YCFC website, YouTube, and Facebook, as well as via podcasts available from Yale and iTunes U. We will evaluate their popularity via the hits, views, and reach reported on each platform.

Marketing: The Yale Center for Faith and Culture and Yale Divinity School will publicize the lectures, through web postings, social media, brochures, posters, and the YMI mailing list with more than 1,700 email and 3,000 print mail subscribers.

Assessment: We will solicit feedback from audience members through web-based and paper surveys and monitor the traffic on the website and YouTube channel.

Methodologies:

The YMI Lunch and Lecture series will be devoted to addressing critical issues related to nurturing joy in adolescence, and in particular, the practices, attitudes, habits and virtues that lead to flourishing, both during the adolescent period and throughout life. These will be drawn from the topics determined by our JAFF Advisory Board as most directly related to nurturing engagement with the transcendent and promoting a joyful life. As identified by our Advisory Board, these include: agency, awe, beauty, belonging, courage, covenantal commitment, discernment, forgiveness, friendship, gratitude, hope, humility, imagination, memory, participation in a sacred narrative, peacemaking, playfulness, purpose, resilience, Sabbath, service, spiritual disciplines, storytelling, and worship. Invited speakers will address the topic from their own disciplinary background and in conversation with a co-presenter, who, in most cases, will be a youth ministry practitioner, whose field experience will inform his or her contribution.

The three summer symposia will address critical sources of adolescent suffering, what we have described elsewhere as “joy inhibitors.” As identified by our JAFF Advisory Board, these include: absence of resources, anxiety, depression and suicide, grief and loss, painful peer relationships, prejudice and racism, self-medication, sexual behaviors, social media and device addiction, substance

abuse, and violence. In June of 2017 and 2018, invited speakers will bring the richness of their theological research to the topic, in conversation with a co-presenter from a relevant field (e.g., psychology, counseling), whose own research and/or clinical experience will inform his or her contribution. In June 2016, the symposium will be a series of collaborative presentations led by our JAFF Associate Research Scholar, Sarah Farmer, our Associate Research Scholar for Evaluation, Field Development, and Public Engagement, Angela Gorrell, and youth ministry pastor and Lecturer at Yale Divinity School, Aracelis Vazquez Haye. They will address social media as both a positive and negative influence, youth on the pipeline to prison, using art to heal trauma, and avoiding burnout in youth ministry.

Dissemination Plans: In addition to delivering their lecture, presenters for our Lunch & Lecture series, as well as the latter two Summer Symposia, will be asked to prepare a paper suitable for publication in a scholarly journal or inclusion in an anthology for a wider audience. We will also use their work in our development of curricula for use by religious communities, youth groups, and parents.

Dissemination: Joy and Adolescent Faith and Flourishing Book Project

We will support a youth ministry scholar in the writing of a book linking the insights of YCFC's Joy and the Good Life research projects and YMI's lecture series on Joy and Adolescent Faith and Flourishing to present a theologically-grounded vision for fostering a joy-oriented life in adolescence. We envision this book as primarily a text for theologians of youth ministry, pastors, seminarians, and youth ministers, though one which parents and lay ministers may also find helpful.

Electronic Media: Lectures will be recorded and available through the YMI and YCFC websites and YouTube channels. We will also conduct video interviews with participants to be promoted on the YCFC website, YouTube, and Facebook page as well as via podcasts available from Yale and iTunes U, and evaluate their popularity via the hits, views, and reach reported on each platform. (We produced similar videography for past YMI lectures, the fruits of which are available at <https://www.youtube.com/user/YouthMinistryNowYMI/featured> and <http://www.youthministryinitiative.org/videos/>.)

The *primary audience* of these outputs is academic theologians, pastors, youth ministers, and seminarians. But there should be a substantial *secondary audience* among educated laypeople and scholars in other fields.

Curriculum Development

The planning grant scholars emphasized the need for churches and youth groups to do a better job of developing the adolescent capacities for joy¹⁴ and of addressing the sources of adolescent suffering which inhibit the experience of joy. We will develop two curricula based on research from our Joy and Adolescent Faith and Flourishing project and the wider YCFC Theology of Joy and the Good Life project.

Course: "Foundations for Life" or "Life 101"

Purpose: To equip young people with the foundational practices, attitudes, habits, and virtues necessary for sustaining joyful, flourishing lives.

Intended Audience: High school age adolescents.

Instructors: Pastors, youth pastors, lay ministers.

Methodologies: The development of this course would draw upon insights from the core research projects on normative Christian visions of the good life, as well as upon the research projects undertaken in the Joy and Adolescent Faith and Flourishing project. The foundations covered will originate in the formative practices, attitudes, habits, and virtues identified by our Advisory Board, which include: agency, awe, beauty, belonging, courage, covenantal commitment, discernment, forgiveness, friendship, gratitude, hope, humility, imagination, memory, participation in a sacred narrative, peacemaking, playfulness, purpose, resilience, Sabbath, service, spiritual disciplines, storytelling, and worship.

Length of the course: 1 academic year (weekly sessions)

Place of the course within curriculum: Could serve as part of a confirmation course or as a stand-alone youth education curriculum.

Evaluation: In the development phase, we will “beta test” course units with church youth groups or confirmation classes and solicit feedback from instructors and students.

Course: Resilience for Life

Purpose: To equip young people with resources—including social, medical, and spiritual resources—that help them to build resilience against joy “inhibitors” or which allow them to find joy in the midst of them.

Intended Audience: High school age adolescents.

Instructors: Pastors, youth pastors, lay ministers.

Methodologies: Drawing upon the research projects undertaken in the Joy and Adolescent Faith and Flourishing project we will develop materials to address sources of adolescent suffering drawn from the list of critical issues identified by our Advisory Board, which includes absence of resources, anxiety, depression and suicide, grief and loss, painful peer relationships, prejudice and racism, self-medication, sexual behaviors, social media and device addiction, substance abuse, and violence. The curricular modules will include written materials, videos, and resources for training youth leaders and for facilitating discussions with parents. Where appropriate, we will take advantage of existing, well-developed programs, recasting them with theological depth and spiritual resources for use in churches. Where necessary, we will develop them, supplementing our theological research with the expertise of psychologists, counselors, and health professionals.

Length of the course: 1-3 session modular units.

Evaluation: In the development phase, we will consult with pastors and counselors to ensure that course modules meet best practices standards. Then we will beta test course units with select youth group participants and solicit feedback from moderators and students.

Prize Competitions: “Joy and Adolescent Faith and Flourishing” Essay and Sermon Series Competitions

Purpose: To encourage participation in our project amongst pastors, seminarians, master’s and doctoral students.

Topic: Joy and Adolescent Faith and Flourishing

Monetary Award Amounts: For each contest: First Prize: \$2,000; 3 runners up: \$500 each.

Intended applicant pool: For the essay competition the intended applicants are master’s and doctoral students as well as seminarians. For the sermon series competition, the intended applicants are pastors, though seminarians are also welcome to submit.

Competition publicity: These competitions will be advertised through professional society student member listservs and through the listservs of denominations and seminaries (including alumni listservs), through the Yale Divinity School’s website and award-winning magazine *Reflections*, in the American Academy of Religion’s online publication *In the Field*, on the Society of Biblical Literature’s

website, through existing professional networks of project team members, as well as on the YCFC website, newsletter, and Facebook page.

Eligibility requirements: For the essay competition, enrolled students who have not received a terminal degree are eligible. For the sermon series competition, anyone is eligible other than YCFC staff and their families. Winning authors consent to allow their names and excerpts of their work to be featured on the project website.

Application Requirements:

For the essay competition, applicants must submit:

1. An essay of no more than 4,000 words
2. A separate cover sheet with the following:
 - name
 - email address
 - institution
 - degree program and current year
 - an abstract of no more than 150 words

For the sermon series competition, applicants must submit:

1. Full manuscripts of 4-6 sermons
2. Links to audio or video recordings of sermons being delivered to a congregation (if available)
3. Promotional materials used to communicate about the series to their congregation and community (if available)
4. A separate cover sheet with the following:
 - name(s) of sermon author(s)
 - email address
 - church, denomination, or institutional affiliation
 - a series overview of no more than 250 words, describing the content of and rationale for the series in the local context

Selection Criteria: Essays and sermon series will be evaluated based on their quality, originality, relevance to the topic, and ability to contribute substantially to reviving discussion of joy and flourishing in adolescence in the academy and the Church.

Judging: Submissions will be reviewed by YCFC scholars and the JAFF Advisory Board.

Media coverage: Winning essayists will receive assistance in preparing their essays for publication in academic journals or popular outlets. Awardees in both competitions will be invited to the end-of-project conference (below) in the summer of year 3.

Joy and Adolescent Faith and Flourishing Research Scholar Hosted at YCFC

The project research activities will be supported and advanced by the Joy and Adolescent Faith and Flourishing Research Scholar.

Research Topics: The research topics for the JAFF Research Scholar will include topics that have been identified during the planning grant process, topics that have been identified by the JAFF Advisory Board, or topics surfaced during the YMI Lunch and Lecture series.

Questions and Hypotheses: See above.

Selection Criteria: The JAFF Research Scholar will hold a doctorate from an elite institution, have

research interests that align with the core interests of the project, and have high potential to hold a tenure track position in the academy or an equivalent position in the church.

Activities: The project Research Scholar, in addition to supporting the lecture series, summer symposia, and curriculum development, will conduct his or her own research projects.

Methodologies: These research projects may be engaged with the methods of theology, biblical studies, sociology, or other disciplines, depending on the expertise of the scholar and the particular questions to be addressed.

Dissemination plans: The JAFF Research Scholar will produce one article per year of the project, to be submitted to peer-review journals and/or popular outlets.

3. Joy and its Analogs in Other Traditions

Our planning grant consultations included preeminent Jewish (Jonathan Sacks, Michael Fishbane) and Muslim (Prince Ghazi bin Mohammed) scholars, whose contributions highlighted the importance of comparative theological research on joy. Several participants advocated an “Alliance for Joy,” comprised of those, both religious and non-religious, who believe in the centrality of joy for human flourishing. This project is principally dedicated to exploring joy in the Christian tradition, but we are committed to a cross-disciplinary and inter-religious approach that explores joy in all of its dimensions and expressions. Our hypothesis is it is impossible to give a full account of the specifically Christian perspective without considering how joy is expressed in other traditions. Therefore, we are committing 10% of the budget to a pilot project on joy and its analogs in other traditions. Our hope and expectation is that this will lay the foundation for additional grants that explore joy within and across other religious, and non-religious, normative traditions, as well as help prepare the ground for the study of joy in the social sciences.

This part of the project will leverage and extend YCFC’s established capacity to convene interreligious dialogue at the highest level (most notably, the “Common Word” conference (faith.yale.edu/common-word/2008-conference), one of the most significant dialogues between Muslims and Christians in the last quarter-century, as well as Prof. Volf’s long engagement with other faith traditions (*Allab: A Christian Response* [2011] and *Flourishing: Why We Need Religion in a Globalized World* [forthcoming 2015]). This work will also benefit from and contribute to YCFC’s “Life Worth Living” course in Yale College, taught for the first time by Prof. Volf and a YCFC doctoral fellow in Spring 2014. This course introduced students to normative visions of the good life from six religious and non-religious philosophical traditions. Student response has been phenomenal (see faith.yale.edu/living) and instructors from other institutions are seeking us out to replicate this course at their institutions.

Research Topic

Our hypothesis is that all descriptions of the good life—not just Christian descriptions—will offer some sort of account of the affective dimension of life, one of the three elements of our formal definition of joy (agential, circumstantial, affective). In the Jewish and Christian traditions, the affective dimension of the good life is called “joy”. In Confucianism and Buddhism, to name just two Asian religions, joy also plays an important role. In Islam, what other traditions identify as joy Islam describes as happiness, which occupies the same semantic field. This notion also is present in some non-religious ethical traditions, such as Aristotelianism, in which it is described as *eudaimonia* or contentment. In still other ethical traditions, such as Platonism and Stoicism, the goal is to subdue passion and the affective dimension of life, including joy. Yet, even in this case, this affective formal

dimension plays a significant, if negative, role that requires treatment.

Questions

Big Question: *How can recovery of joy as a central theological category and human experience return the quest for the good life to a central position in individual and social life?* Given that our context is pluralist, answering this question requires examining our hypothesis about the tripartite structure of the good life in other religious and ethical traditions: How do they describe the affective dimension of the good life? Do these traditions have a concept of *joy*—or something sufficiently analogous to it—such that we can talk about an “Alliance of Joy”? How might attention to joy and the good life create new opportunities for meaningful dialogue between traditions?

Hypotheses

1. The tripartite formal account of the good life applies to other religious and ethical traditions.
2. All descriptions of the good life offer an account of the affective dimension of life.

Comparative Research Subgrants

Most of this research will be conducted by subgrantees managed by a YCFC Research Scholar (who will also be assigned to the “Joy Among the Virtues, Actions, and Emotions” research project).

Title: “Joy and its Analogs”

Purpose/Topic: to test the viability of the hypothesized tripartite formal account of the good life in non-Christian religious and ethical traditions and to stimulate inter-tradition dialogue on the question of the good life. Subgrantees will produce (approximately 40-page) descriptions of their traditions’ accounts of the good life in dialogue with the project’s hypothesized tripartite formal analysis, with special attention to the affective dimension of the good life.

Award amounts: \$20,000, \$3,000 of which will support research by junior scholars who will act as co-authors and co-presenters at the symposium (below). This is part of our field development effort.

Intended applicant pool: The intended applicants are scholar-practitioners from other (not essentially Christian) religious and ethical traditions (e.g. Judaism, Islam, Buddhism, Hinduism, Confucianism, Utilitarianism, Nietzscheism, Positive Psychology, Existentialism, Aristotelianism/Virtue Ethics).

Competition Publicity: These grants will be advertised through the listservs of seminaries, Philosophy, Psychology, and Religious Studies departments at peer institutions, through the Yale Divinity School’s website and award-winning *Reflections* magazine, in the American Academy of Religion’s online publication *In the Field*, through existing professional networks of project team members, on the YCFC website, newsletter, and Facebook page, as well as the existing Theology of Joy and YCFC networks (including the Elijah Interfaith Network).¹⁵

Conditions: Successful applicants must commit to the following:

1. Submit, by the end of the funding period, an approximately 40-page description of their tradition’s account of the good life in dialogue with the project’s hypothesized tripartite formal analysis, with special attention to the affective dimension of the good life.
2. Submit final expenditure reports at the conclusion of the project.
3. Attend and present their research at a symposium in February 2018 (expenses covered).
4. Consent to have presentation at symposium events and interview sessions videotaped for the Theology of Joy and the Good Life project website.
5. Consent to the publication of their manuscript in the Life Worth Living reader.
6. Notify the project of all conference presentations, papers, and books that arise from the funded research, including presentations and publications occurring after the conclusion of the grant.

7. Follow stipulations of grant award as communicated by Templeton either to the Yale Center for Faith and Culture or to the recipients directly, and as determined by YCFC.

Application Requirements: Applicants must submit the following:

1. A cover letter of no more than 1 page with the title, amount requested, duration of the project (not to exceed six months), and team members.
2. Complete CV for each team member.
3. A brief abstract of the proposed work of no more than 150 words.
4. A narrative description of the work to be conducted, not to exceed 5,000 words (excluding references). The description should explain the central questions of the project, the background and significance of the questions, the way in which the project addresses the goals and at least one of the Big Questions of this RFP, a summary of the main idea or argument, and plans for the dissemination of research outputs.
5. A project summary of up to 500 words that explains the project and its significance to non-academics for publicity purposes.
6. A timeline for the proposed work.
7. A detailed budget with accompanying narrative explaining line items, totaling \$20,000 in direct + indirect costs, \$3,000 of which will support research by a junior scholar. Overhead is limited to 15%, and funds cannot be used for major equipment purchases. Examples of acceptable use of funds include sabbaticals, course buyouts, conference related travel (limited to 10%/\$2,000), awardee compensation, and research materials.
8. Written approval of the department chair and university-signing officials.

Selection Criteria: Successful proposals will be those that contribute most directly to the project's broad research agenda and show promise of contributing significantly to our goal to find common ground, identify further areas of research, and provide the intellectual foundation for an "Alliance for Joy."

Judging: Proposals will be judged by the PI, Project Leadership Team (PLT), and YCFC researchers. (The PI and PLT will have final decision-making authority.)

Media Coverage: See below: *Symposium--Towards an "Alliance for Joy": Dissemination: Videography*

Reporting: As a result of their research, each subgrantee will be expected to produce an approximately 40-page manuscript and submit it for publication in the Life Worth Living Reader.

Methodologies

This will involve an inter-tradition conversation of the sort Volf describes in the prologue to *Flourishing: Why We Need Religion in a Globalized World* (forthcoming) and attempts in *Allah*, in which there are no privileged positions. YCFC will host a series of discussions in which participants engage in public debate on equal terms in which the goal will be to test the two hypotheses: the tripartite formal description of the good life and the presence of the affective dimension in all accounts of the good life.

Dissemination (among subgrantees): Symposium—Towards an "Alliance for Joy"

Date: February 2018 (3 days)

Location: New Haven, CT (Yale Divinity School)

Speakers: Subgrantees

Audience: Fellow subgrantees, YCFC research team

Activity: Subgrantees will present the results of their research in a round-table symposium. Each paper will examine the two hypotheses in light of the subgrantee's religious or ethical tradition. Our goal is to find common ground, identify further areas of research and provide the intellectual

foundation for an “Alliance for Joy.”

Assessment: We will survey subgrantees before and after the symposium to assess how their conceptions of joy and the good life evolved during the subgrant and as a result of the symposium.

Dissemination: Videography

At the symposium, presentations will be recorded and interviews conducted and made publicly available on the YCFC website, YouTube, and Facebook page as well as via podcasts available from Yale and iTunes U and evaluate their popularity via the hits, views, and reach reported on each platform. The research also will be used as open-source course materials for the development of high school and college courses that explore different normative visions of the good life and its affective dimension. We will assess the popularity of these products through noting the “hits,” “views,” and “reach” of the platforms.

Dissemination: Life Worth Living Reader

The Analogs Research Scholar (see below) will compile the nine 40-page descriptions of traditions (the eight above plus a Christian account [below]) to form a reader for the Life Worth Living and similar courses that adopt a humanistic approach to religion and normative visions of the good life. (The Analogs Research Scholar and PI will co-author an introduction to this volume.) We will submit this manuscript to publishers after the end of the grant.

Complementary Research: Research Scholar Hosted at YCFC

This research performed by subgrantees will be supported and complemented by the efforts of a Research Scholar (shared with the “Joy Among the Virtues, Actions, and Emotions” sub-project) with demonstrated competence in comparative religion and steeped in the Christian tradition.

Questions and Hypotheses: See subgrantee research questions and hypotheses above.

Activities: In addition to supporting the subgrants, this Research Scholar will conduct his or her own research projects on the formal structure of the good life in comparative perspective and the pedagogy of engaging normative visions in pluralistic environments.

Methodologies: This research will be informed by a broad “humanistic” approach to religion and normative visions of the good life, described, for example, in Tyler Roberts’ *Encountering Religion: Responsibility and Criticism after Secularism*.

Dissemination: This scholar will produce one article per year for peer-reviewed journals and/or popular outlets. This scholar will also produce a description of the Christian tradition’s vision of the good life, analogous to those produced by subgrantees. Finally, this scholar will use the research in the subgrants to develop a curriculum on the good life in various religious and ethical traditions (building on the foundation of YCFC’s “Life Worth Living” course). The research scholar also will expand the existing network of interested instructors interested in offering such a course at peer institutions. (Potential instructors who have sought us out include David Skeel [University of Pennsylvania], Michael Spence [University of Sydney], Walter Dürr [University of Freiburg], Roz Picard [MIT], Wilfred McClay [University of Oklahoma], Brent Henderson [University of Florida], Satran Davadoss [Williams College], and John Inazu [Washington University, St. Louis]. This network is growing without much intentional effort. During the project, the Analogs Research Scholar will intentionally build this network through convening an American Academy of Religion session on humanistic pedagogy of religion, publishing posts on humanistic pedagogy, and teaching pedagogy seminars on the topic for Yale graduate students poised to assume teaching jobs at other institutions.

4. Project Leadership & Support

4.1. Project-Wide Field Development

The project as designed will engage the energies of a large number of contributors:

- 117 Total Seats at Consultations (a number of consultants will attend multiple consultations)
 - more than 60 senior scholars
 - more than 15 junior scholars
 - 15 social scientists
- 68 Joy and Adolescence Presenters (some may present more than once)
 - 40 scholars
 - 18 pastors
 - 10 social scientists
- 16 Joy and its Analogs Subgrantees
 - 8 senior scholar-practitioners
 - 8 junior scholars-practitioners
- 18 Faculty Subgrantees
 - 2 \$40k Sabbatical grantees
 - 4 \$25k Research grantees
 - 12 \$10k Summer Stipend grantees
- 5 YCFC Research Scholars (Miroslav Volf and four Research Scholars)

This broad engagement is critical to accomplishing the project’s field development goals, and the research structures specified in the project design above (consultations, collaborative intergenerational research teams, symposia) will provide a layer of intentionality to build relationships among participants. However, we have also designed additional mechanisms to help participants identify with the project and turn project collaborations into the foundation of a movement:

Consultation: Theology and the Research Sciences

The unresolved questions about constructive collaboration between humanities and scientific disciplines are especially pronounced in the case of theology. With respect to the TJGL project, the core question is: What are the definitional, theoretical, conceptual, and methodological questions and disagreements that need to be addressed if theologians and research scientists are to work together to develop a more robust account of joy as a human experience? A variety of preliminary and subsidiary questions surround this one.

1. *How should we understand the relation between theology and the research sciences?* Do they simply engage in different and incommensurable projects, concerned with “non-overlapping magisteria” (Steven Jay Gould)? Are they instead mutually complementary fields of inquiry that work with a division of labor within a shared project—perhaps something like an “assembly line” where theologians provide something like a “construct” around which psychologists develop psychometric tools and empirical research agendas? Or could at least some branches of research science, such as Positive Psychology, appear as traditions

alongside other traditions (like Buddhism or Utilitarianism) that offer visions of the good life? This would suggest that the collaboration between Christian theologians and those research scientists be conceived of as an “interfaith” (inter-tradition) collaboration. What might a research scientist make of such an account of interdisciplinary collaboration?

2. *Do theology and research psychology operate with distinct “rationalities”?* If there are different rationalities at work, how might we bridge them so as to work together? Are the two disciplines (and, more broadly, the two *sets* of disciplines to which they belong) ontologically continuous—sharing objects of inquiry—but epistemologically discontinuous—adhering to their own canons of rationality?
3. *How should the specifically theological and morally evaluative claims of theology bear on collaboration between theologians and research scientists?* What happens when theologians propose concepts that involve intrinsic reference to God, whereas research psychological methodology brackets the question of God and asks only about the impact of *belief* in God? Or what if a theological description of joy turned on distinguishing between “true” and “false” joy based not on phenomenological differences, but on *moral* evaluations of the judgments entailed? If such a theologically crucial difference turned out to be empirically unobservable, what conclusions would we draw, and how would we continue interdisciplinary conversation?

To advance our understanding of these issues, we will convene a consultation at Yale on a selection of these questions featuring leading research scientists, philosophers of science, and theologians with a demonstrated record of conversation with research psychology. Like the other TJGL consultations, this one will advance both research and movement-building objectives. It will produce constructive proposals for methods of collaboration between theologians and research scientists and build relationships between disciplines that promote both the further specification and improvement of those proposals and their implementation in concrete collaborative projects.

Theme: Joy at the Intersection of Theology and the Sciences

Dates: October 2016 (2 days, 1 night)

Location: New Haven, CT (Yale Divinity School)

Participants: The consultation will include six scholars representing theology and the social sciences, in addition to Mark Berner and Stephen Post.

- 6 Social Scientists
- 1 Non-Yale Divinity School Theologian
- 1 scholar (in addition to the PI and YCFC research scholars) from Yale Divinity School.
- *Selection Criteria:* well-respected and well-networked scholars in their respective fields, engaged in reflection about interdisciplinary dialogue and collaboration

Scholars Committed to Attend:

- C.Robert Cloninger (Washington U.)
- Robert Emmons (UC Davis)
- John Hare (Yale)
- George Vaillant (Harvard)
- Patty van Cappellen (UNC)

- Lynn Underwood

Audience: The consultation is invitation-only.

Media Coverage: We will publicize the consultation on the YCFC website.

Marketing: none (private event)

Assessment: Participants will take a survey assessing how their thinking changed, what new ideas emerged, and their interest in future collaboration.

Activity: The YCFC research team will prepare and circulate a “case statement” that details the key topics and questions for the consultation. Participants will submit short papers in response. Papers will be pre-circulated and, at the event, consultation participants will give a brief summary of their paper in order to frame approximately one hour of conversation on their paper. Introductory and concluding sessions will synthesize the contributions and articulate points of consensus that emerge.

Dissemination: We will conduct video interviews with participants that will be posted on the YCFC website, YouTube, and Facebook page as well as via podcasts available from Yale and iTunes U and evaluate their popularity via the hits, views, and reach reported on each platform.

Membership

All participants (junior and senior, scholars and pastors)—in addition to the more than 30 scholars involved in the planning grant—will be invited to become “Members” of the project. Members will have profiles on the project website, defined responsibilities to other Members (helping to mentor one another’s mentees and giving comment on one another’s research), opportunities to collaborate with other Members on projects and scholarship, and be eligible to apply for small field development grants (below). Members will also be able to nominate other Members. Individuals receiving more than one nomination in a single year will be recommended to the Project Leadership Team (below) for membership.

Small Field Development Grants

Title: Theology of Joy and the Good Life Field Development Grants

Purpose: These small grants will fund new collaborations that are generated by other project activities. They will fund collaborative research projects on project questions or host workshops or colloquia on project topics at members’ home institutions. Possible project development events would include: a faculty workshop on the philosophical literature on emotions as concern-based construals, a graduate student workshop on normative visions of the good life, a graduate student conference on affect theory, or a weekly lunch for seminarians exploring biblical texts on joy.

Monetary awards: up to \$2,500 (\$50k total available)

Intended Applicant Pool & Eligibility: Any Member is welcome to apply.

Plan to recruit: Project members will be notified of the grant program by email and at project events.

Additional Conditions: Successful applicants must commit to the following:

1. Provide a thorough assessment of the project or program to be submitted to the Theology of Joy project upon completion of the funded project.
2. Submit final expenditure reports.
3. Consent to have their project featured on the Theology of Joy and the Good Life project website.

4. Notify the project of all conference presentations or publications that arise from the funded research, including presentations and publications occurring after the conclusion of the grant.
5. Follow stipulations of grant award as communicated by Templeton either to the Yale Center for Faith and Culture or to the recipients directly, and as determined by YCFC.

Application Requirements: Applicants must submit the following:

1. Contact information and CV of the project director.
2. Description of the project or program for which funding is sought, including an estimate of how many people will be involved, a description of how the program will be structured, monitored, and evaluated, and an indication of the need and support for the project or program.
3. Proposed timeline for the project or preliminary schedule of program events for participants.
4. A detailed budget with accompanying narrative explaining line items, totaling \$2,500 in direct + indirect costs. Overhead is limited to 15%, and funds cannot be used for major equipment purchases. Examples of acceptable use of funds include honoraria for speakers, event related travel (limited to 10%/\$250), and research materials.
5. Written approval of the department chair and university-signing officials.

Selection criteria for winners:

- relevance to the topic of the project (Theology of Joy and the Good Life)
- field development potential
- ability to develop networks of Members and prospective Members

Judging: YCFC research staff will review small grant proposals and send recommendations to the Project Leadership Team (below), who will accept or reject proposals.

Reporting: Subgrantees will produce reports on subgrant activities and field development outcomes.

Senior Advisory Committee

The PI will have the regular input and support of a Senior Advisory Committee composed of world-class, highly distinguished scholars who wholeheartedly support the project. This group will connect on two conference calls each year. Committee members have agreed to serve in this capacity without financial compensation. The Senior Advisory Committee members are (letters of support attached as Supplementary Materials):

- Jürgen Moltmann, University of Tübingen
- Lord Rabbi Jonathan Sacks, New York University, Yeshiva University
- Nicholas Wolterstorff, Yale University, University of Virginia
- N. T. Wright, St. Andrew's University

Project Leadership Team

The project as a whole will be directed by the PI in collaboration with a Project Leadership Team (PLT) of 9 people. Founding President of the Joy Consortium, Mark Berner, serves on the team *ex officio* in order to facilitate what we hope to be a fruitful relationship of collaboration with the Consortium's broad interdisciplinary research agenda. The grant will provide for this team to gather annually to build relationship, share research insights, and direct the development of a theological movement. Between in-person meetings, the PLT will connect on two conference calls each year.

Criteria for Selection:

- Ability to collaborate well and to build fruitful collaborative environments for others
- Ability to contribute to original research on project questions

- Commitment to helping build the careers of junior project members
- Respect of their peers

The PLT members are (letters of support attached as Supplementary Materials):

- Mark Berner (*ex officio*), President, Joy Consortium
- Daniel Chua, University of Hong Kong
- Kenda Dean, Princeton Theological Seminary
- Bob Emmons, University of California at Davis
- Michael Fishbane, University of Chicago
- Jennifer Herdt, Yale Divinity School
- Willie Jennings, Duke Divinity School
- Charles Mathewes, University of Virginia
- Robert Roberts, Baylor University

PLT members will be provided a \$2,500/yr stipend in exchange for attending PLT meetings, supporting the research of project members, and helping steer the project as a whole. They will also be eligible for small research awards that will fund research related to the field and approved by YCFC (below). The PLT will be the final authority for judging field development subgrant proposals and submissions for the “Joy and the Good Life” essay competition (above). At the midpoint of the grant period, the PLT will help begin to identify whether a next round of funding should be sought and for what purposes.

Project Leadership Team Meetings

Seligman and Pawelski insisted on the importance of Positive Psychology’s annual Steering Committee gatherings.

Purpose: The PLT will gather annually to build relationship, share research insights, and direct the development of a theological movement.

Dates: January 2016, January 2017, January 2018 (3 days, 2 nights each)

Location: A convenient venue conducive to relationship-building

Project Leadership Team Subgrants

Purpose: To build a broader base of ownership in the fundamental questions and issues of the project and to continue to build the foundation for future research, PLT members will be invited to apply for subgrants to conduct their own research on project questions.

Monetary Award: \$20k. An additional \$5k will be available to fund student collaborators for PLT member research projects to incentivize the further development of intergenerational partnerships.

Eligibility: Project Leadership Team members (excluding *ex officio* members) are each eligible to receive this grant once during the three years of the proposed project.

Publicity: PLT members will be invited to apply for subgrants by email and at project events.

Additional Conditions: Successful applicants must commit to the following:

1. Submit at least one article to a top-tier, peer-reviewed journal in their field and send a copy of this manuscript to YCFC.
2. Submit final progress and expenditure reports. The final progress reports should not exceed 5 pages, and should detail the outcomes of the funded project. Reports must be submitted at the conclusion of the project.
3. Consent to have their project featured on the Theology of Joy and the Good Life website.

4. Notify the project of all conference presentations, papers, and books that arise from the funded research, including presentations and publications occurring after the conclusion of the grant.
5. Follow stipulations of grant award as communicated by Templeton either to the Yale Center for Faith and Culture or to the recipients directly, and as determined by YCFC.

Application Requirements: Applicants must submit the following:

1. A cover letter of no more than 1 page with the title, amount requested, duration of the project (not to exceed six months), and additional team members (if applicable).
2. A brief abstract of the proposed work of no more than 150 words.
3. A narrative description of the work to be conducted, not to exceed 5,000 words (excluding references). The description should explain the central questions of the project, the background and significance of the questions, the way in which the project addresses the goals and at least one of the Big Questions of this RFP, a summary of the main idea or argument, and plans for the dissemination of research outputs.
4. A project summary of up to 500 words that explains the project and its significance to non-academics for publicity purposes.
5. A timeline for the proposed work.
6. A detailed budget with accompanying narrative explaining line items, totaling \$20,000 in direct + indirect costs for the PLT member, \$5,000 for any student collaborators. Overhead is limited to 15%, and funds cannot be used for major equipment purchases. Examples of acceptable use of funds include sabbaticals, course buyouts, conference related travel (limited to 10%/\$2,500), awardee compensation, and research materials.
7. Written approval of the department chair and university-signing officials.

Criteria:

- relevance to the topic of the project (Theology of Joy and the Good Life)
- potential to serve as a foundation for future research

Judging: PLT members will have been selected in part based on their ability to contribute original research, so the expectation is that each PLT member will receive a subgrant. Nevertheless, the proposal process will offer an opportunity for the PI, Senior Advisory Committee, and YCFC research team to offer input to ensure that the proposed research project contributes to a cohesive exploration of project questions.

Reporting: Subgrantees will author (or co-author with student collaborators) articles and submit them to top peer-review journals in their subfields and send copies of these manuscripts to YCFC.

Project-End “Pivot” Conference

In the summer of the third year of the grant, we will hold a conference for especially engaged and influential project members as well as select seminary presidents, denominational leaders, and members of the press. This conference will function less as a “wrap-up” for the project as a “pivot-point” for launching the next project (for which we hope to have secured funding by the time of the conference). At least a portion of the conference will have short talks by scholars using a TED talk format that will be made publicly available on a variety of platforms. The goal will be to disseminate the research more broadly, to attract funding for future research and to galvanize a movement around joy and human flourishing.

Theme: The Future of Joy and the Good Life

Date: July 2018 (3 days, 2 nights)

Location: New Haven, CT (Yale Divinity School)

Speakers: PLT members and other project members doing research with potential to shape the future of the field will be invited to present short “TED-style” talks on their research and where they see the field of theology moving in the future.

Audience: Project members. All expenses would be paid for invited project members but no stipends would be offered in order to select for committed project members.

Dissemination: We will film conference talks and disseminate them on the YCFC website, YouTube, and Facebook page as well as via podcasts available from Yale and iTunes U and evaluate their popularity via the hits, views, and reach reported on each platform. We will also produce a synopsis video of highlights from the conference and project participants’ testimonials and disseminate that video broadly via the platforms above.

4.2. Measurement & Evaluation

Like the study of joy and the good life, the theorization of metrics to evaluate research projects for social impact is underdeveloped. The diffuse literature comes from practitioners (e.g., civil society activists, international development practitioners, social service providers), government agencies seeking to provide accountability to grantees, foundations seeking to assess the impact of their giving, and a variety of scholars (e.g., business, organizational development). During the planning grant we surveyed the literature on metrics and field development to develop a measurement and evaluation process that would assess our collaborative research process, the degree to which it supported field-changing publications and social networks with potential to undergird an intellectual movement, and how it translated into public engagement. Consultation with colleagues at the John Templeton Foundation and the Yale Institute for Network Science informed this design.

Our approach to measurement centers on our theory of change, which allows us to assess whether project activities and outputs in actuality correlate with the outcomes the theory anticipates. Our approach to theory of change analysis uses metrics for actual inputs, activities, and outputs to assess whether these are consistent with our theory of change. It then turns to assess whether designed outcomes have been achieved. Both sets of indicators for this project were developed based on mechanisms identified in the literature on measurement, field development, and social movements (see Literature Review for further details). We will collect data to assess these indicators through several mechanisms: a series of field mapping exercises in coordination with the *Joy, the Good Life, and the State of Theology* consultations; scholarly interviews and surveys of scholars before and after project events and then at semi-annual intervals; content and citation analyses of manuscripts; and project team evaluations of scholarly contributions, bibliographic databases, library research, media, and social media studies.

Social network analysis is required to perform this theory of change analysis. The literature indicates the significance of networks for both research innovation and field development. Our network analysis will map outcomes as well as assess network size, configuration, strength of social ties and intellectual ties, and the spread of project ideas beyond the network. (Overseas Development Institute 2009; West et al. 2014). Our network model, combined with natural experiments embedded within the project as designed, will complement our theory of change analysis and give us grounds for drawing conclusions about causality.

We will feed project data into two other models that approach impact measurement from other theoretical bases. We recognize that however successful our research may be, the project's influence will flow into a broader environment over which we have little control. Some in the literature argue that this unpredictability combined with the high visibility of project outcomes should motivate metric focus on reputation and internal integrity factors rather than impact (Ebrahim and Rangan 2010). In our preliminary design we apply this intuition on unpredictability to develop a more sophisticated model of influence grounded in field theory (Bourdieu, Martin 2011, Fligstein and McAdam 2012). This model will measure different kinds of capital (intellectual, social, cultural, symbolic, and fiscal) to indicate accumulation, deployment, and trajectories of influence. We will also test a Social Return on Investment (SROI) model that monetizes the value of inputs, outputs, and outcomes. These models are increasingly considered standard in the philanthropic sector and are recommended by some experts for projects facing similar uncertainties to our own (e.g., public policy research). We will complement this model with qualitative case studies on particular project activities or outputs (depending on the model's results) to support interpretation of monetized figures (Hall 2014).

The grant will provide technological and human support for project evaluation, including funding a Research Scholar for Evaluation, Field Development, and Public Engagement. Additional support for project evaluation will be provided by the team at the Yale Institute for Network Science (YINS), directed by Nicholas Christakis and Daniel Spielman, who have agreed to consult on the network dimensions of analysis. We will also collaborate with other JTF-funded projects that are developing innovative approaches to the sociology of science (e.g., James Evans at the University of Chicago).

Notes

¹ This was the conclusion of the planning grant consultation on “Joy and Human Well-Being,” including Harold Attridge, Daniel Chua, Jennifer Herdt, Christian Wiman, and Nicholas Wolterstorff. See also Charles Mathewes in his planning grant paper: “Thus understood as an excess rapture, catching us up into a reality in the ‘middle voice,’ joy is a sort of sacramental state: in Creation yet prompted ultimately by something beyond and before Creation, a reality simultaneously speaking of immediacy and transcendence, something done to you yet something you manifest, express, realize and participate in. Here and there, now and not yet, you and another, creation and Creator— *joy can serve as a synecdoche of the Christian life as a whole*” (“Toward a Theology of Joy,” 3, emphasis added).

² Mark Berner, “Joy in Jewish and Christian Scripture and Tradition, Positive Psychology and Social Capital & Recommendations for Further Research” (October, 2013)(attached as a supporting document) 5.

³ Smith, *Lost in Transition* (Oxford, 2011).

⁴ “Could it be that the triumph of liberal, democratic capitalism has erased from the common American imagination any higher, transcendent horizon? We came away from our 230 interviews with emerging adults thinking that, for most, their horizon is disappointingly parochial: Get a good job, become financially secure, have a nice family, buy what you want, enjoy a few of the finer things in life, avoid the troubles of the world, retire with ease. Nothing much bigger, higher, more meaningful, more transcendent, more shared, more difficult” (Smith, *Lost in Transition*, 236).

⁵ Masback, “The Twin Calamities: Declining Churches, Struggling Young” *Reflections* (Spring, 2014). (Attached as a supporting document.)

⁶ Several of our consulting scholars, including Fred Edie, Roger Nishioka, and Matthew Kuan Johnson devoted a portion of their papers to discussing the relevance of neuroscience findings on brain changes during the adolescent period (Fred Edie, “Adolescent Joy and Christian Worship: Awakenings and Deepenings,” Nishioka, “Searching for Joy: ‘A Tangled Portrait’”; Johnson, “Opportunities and Obstacles for Joy during Adolescence: Perspectives from Cognitive Science”). Lisa Miller pointed us to evidence that “spiritual awakening” coincides with the onset time of developmental depression (Miller, “Spiritual Awakening: Joy and Depression a Unified Pathway; ‘Two Sides of the Same Coin,’” paper prepared for consultation on “Joy, Human Nature, and Human Destiny,” September 12-13, 2014).

⁷ Many of our consultation papers addressed practices, see, e.g.,: Dean, “Ode to Joy: The Adolescent Experience of Joy as Arousal,” Edie, “Adolescent Joy and Christian Worship: Awakenings and Deepenings,” David White, “Rejoicing in Adolescence: A Parable of God.” The work of the Valparaiso Project on Education and Formation of People in Faith also addresses the relationship of particular practices to flourishing lives: <http://www.practicingourfaith.org/who-we-are>.

⁸ Our consultation participants repeatedly remarked on the extent to which they see the young people they work with motivated by fear. Lisa Miller’s paper cites research that depression is the most widespread source of suffering amongst adolescents in post-industrial cultures (Lisa Miller, “Spiritual Awakening: Joy and Depression a Unified Pathway; ‘Two Sides of the Same Coin’”).

⁹ As an example of means of enchantment or re-enchantment of the world, David White called attention to the practice (by immigrants from Central and South America) of creating *retablos*—icons to capture the difficulty and horror of their border-crossing experiences, but which also acknowledge the presence of God or the holy in the journey.

¹⁰ As our consultation took place just one week following the violence at Marysville-Pilchuk High School in Marysville, WA, Roger Nishioka drew our attention to the need to address the suffering and despair of young people, and wondered whether we can talk about joy without first addressing injustice. (“Searching for Joy: A ‘Tangled Portrait,’” paper presented at “Joy and the Vernal Season of Adolescence,” October 30-31, 2014). Almeda Wright pointed to the difficulty of energizing movements for justice without drawing upon joy.

¹¹ Kenda Creasy Dean, “Ode to Joy: The Adolescent Experience of Joy as Arousal,” paper presented at “Joy and the Vernal Season of Adolescence,” October 30-31, 2014.

¹² Kenda Creasy Dean, “Ode to Joy: The Adolescent Experience of Joy as Arousal,” Fred Edie, “Adolescent Joy and Christian Worship: Awakenings and Deepenings,” David White, “Rejoicing in Adolescence.”

¹³ Edie, “Adolescent Joy and Christian Worship: Awakenings and Deepenings,” 8-9.

¹⁴ As an illustration of how young people tend to “fall out” of church, Kenda Creasy Dean invoked the Acts 20 story of Paul boring the youth Eutychus to death (Dean, “Ode to Joy: The Adolescent Experience of Joy as Arousal,” paper presented at “Joy and the Vernal Season of Adolescence,” October 30-31, 2014).

¹⁵We imagine soliciting proposals particularly from the following individuals:

1. Judaism (Jonathan Sacks, NYU, Yeshiva University; Michael Fishbane, University of

-
- Chicago; Paul Franks, Yale University)
 2. Islam (Prince Ghazi bin Muhammad, University of Jordan; Hamza Yusuf, Zaytuna College)
 3. Buddhism (Reuben Habito, Perkins School of Theology; Robert Thurman, Columbia University)
 4. Hinduism (Anantanand Rambachan, St. Olaf College; Arvind Sharma, McGill University)
 5. Confucianism (Philip J. Ivanhoe, City University of Hong Kong; Becky Hsu, Georgetown University; Daniel Bell, Tsinghua University)
 6. Utilitarianism* (Peter Singer, Princeton University; Shelly Kagan, Yale University)
 7. Nietzscheanism* (Mark Jonas, Wheaton College; Alexander Nehamas, Princeton University)
 8. Positive Psychology* (Martin Seligman, University of Pennsylvania; James Pawelski, University of Pennsylvania)
 9. Existentialism* (Sean Kelly, Harvard University; Hubert Dreyfus, U.C. Berkeley)
 10. Aristotelianism/Virtue Ethics (Roger Crisp, Oxford University; Alasdair MacIntyre, University of Notre Dame; Martha Nussbaum, University of Chicago)

* Secular “traditions,” as we’ve hypothesized them here, of course, do not mark “practitioners” in the same way as religious traditions, which may mean that these subgrantees are scholars only (rather than “scholar-practitioners”). In any case, we will recruit scholars who reflect holistically about the normative visions articulated by the identified thinkers or traditions.