

addiction and virtue kent dunnington

Addiction and Virtue Kent Dunnington: Exploring the Intersection of Morality and Recovery

addiction and virtue kent dunnington is a compelling topic that delves into the complex relationship between moral character and the struggles of addiction. Kent Dunnington, a renowned philosopher and theologian, has contributed significantly to this discourse by examining how the cultivation of virtues can play a transformative role in overcoming addiction. This article will explore Dunnington's perspectives on addiction, virtue, and moral formation, offering insights into how virtue ethics can inform recovery and personal growth.

Understanding Addiction Through the Lens of Virtue Ethics

Addiction is often viewed through medical, psychological, or social lenses, but Kent Dunnington encourages a deeper philosophical inquiry. Instead of merely seeing addiction as a disease or a behavioral problem, he invites us to consider addiction as a moral disorder—one that disrupts an individual's capacity for virtuous living.

The Moral Dimension of Addiction

Addiction can erode virtues such as temperance, patience, and self-control. Dunnington emphasizes that addiction impairs an individual's ability to act according to reason and virtue, leading to choices that cause harm to oneself and others. This perspective does not blame the addicted person but rather highlights the moral complexity of addiction and the challenges it poses to ethical living.

Virtue Ethics as a Framework for Recovery

Drawing from classical virtue ethics, particularly Aristotelian thought, Dunnington suggests that recovery from addiction is not solely about abstaining from substances or behaviors but about cultivating virtues that restore moral agency. Virtue ethics focuses on developing good habits and character traits that enable individuals to flourish. In this light, recovery becomes a journey of moral rehabilitation and growth.

Kent Dunnington's Contribution to the Philosophy of Addiction

Kent Dunnington's work is distinctive because it bridges philosophy, theology, and practical ethics. He integrates Christian virtue ethics with contemporary understandings of addiction, offering a holistic approach to moral development.

Virtue as a Remedy for Addiction

According to Dunnington, virtues like courage, humility, and hope are essential in combating the despair and helplessness that often accompany addiction. Cultivating these virtues can empower individuals to face the challenges of recovery with resilience and grace.

The Role of Community and Spirituality

Dunnington also highlights the importance of community and spiritual practices in fostering virtue. Recovery is not an isolated process; it involves relational support and often a renewed connection with a higher purpose or divine grace. This communal and spiritual dimension enhances the moral transformation that virtue ethics envisions.

Practical Insights: Applying Addiction and Virtue Kent Dunnington's Philosophy

Understanding addiction through the prism of virtue offers practical benefits for those in recovery, counselors, and support networks.

Developing Virtuous Habits

One actionable insight from Dunnington's philosophy is the focus on habit formation. Recovery programs can incorporate exercises that promote virtues such as:

- **Temperance:** Practicing moderation and self-control in daily life.
- **Patience:** Learning to endure difficulties without giving in to temptation.
- **Prudence:** Making wise decisions that align with long-term well-being.

These virtues help rebuild the moral character weakened by addiction and provide a foundation for sustainable recovery.

Embracing Humility and Hope

Dunnington stresses humility as a virtue that allows individuals to acknowledge their struggles honestly and seek help. Coupled with hope, humility fosters a mindset that recovery is possible and meaningful, which is vital for maintaining motivation during difficult times.

Community Support and Accountability

Recovery is deeply relational. Virtue ethics underscores the role of supportive communities in encouraging virtuous behavior. Groups that embody compassion, accountability, and encouragement can help individuals in recovery develop and maintain virtuous habits.

Why Addiction and Virtue Kent Dunnington Matters Today

In contemporary society, addiction remains a pervasive issue affecting millions worldwide. By integrating virtue ethics into the conversation, Kent Dunnington offers a refreshing and hopeful perspective that goes beyond medical models and psychological treatments.

Holistic Healing and Moral Growth

Dunnington's approach recognizes the whole person—mind, body, and spirit. It encourages not only healing from addiction but also the pursuit of a meaningful and virtuous life. This holistic vision resonates with many who seek deeper transformation beyond symptom management.

Changing the Narrative Around Addiction

Viewing addiction through virtue ethics helps combat stigma by framing addiction as a challenge to moral development rather than a moral failing. It promotes empathy, understanding, and a supportive response that can lead to lasting change.

Inspiring Future Research and Practice

Kent Dunnington's insights open new avenues for interdisciplinary research, combining philosophy, theology, psychology, and addiction studies. His work encourages practitioners to integrate moral and spiritual dimensions into treatment and recovery programs.

Exploring the Interplay of Addiction, Virtue, and Human Flourishing

At its core, the dialogue around addiction and virtue Kent Dunnington champions is about reclaiming human dignity and the capacity for flourishing. Addiction, while a formidable obstacle, does not define a person's moral identity or potential for growth.

Virtue as a Lifelong Journey

Recovering from addiction is not merely about eliminating harmful behaviors but embarking on a lifelong journey toward virtue and well-being. Dunnington's philosophy invites us all to consider how virtues can enrich our lives, helping us navigate challenges with grace.

Personal Reflection and Growth

For individuals facing addiction or supporting those who do, reflecting on virtues can be a powerful tool. Questions such as "How can I cultivate patience today?" or "What does courage look like in my recovery?" create opportunities for meaningful self-examination and growth.

The Transformative Power of Virtue

Ultimately, addiction and virtue Kent Dunnington explores reveal the transformative power of moral character. Through deliberate practice and community, individuals can overcome addiction's grip and move toward a life marked by integrity, purpose, and hope.

The conversation Kent Dunnington initiates between addiction and virtue ethics invites a richer understanding of human struggle and redemption, reminding us that even in our darkest moments, the cultivation of virtue can light the way forward.

Frequently Asked Questions

Who is Kent Dunnington in the context of addiction and virtue?

Kent Dunnington is a scholar and author known for his work exploring the relationship between addiction and virtue ethics, analyzing how virtues can influence recovery and behavior.

What is the main thesis of Kent Dunnington regarding addiction and virtue?

Kent Dunnington argues that addiction should be understood not only as a medical or psychological issue but also through the lens of virtue ethics, emphasizing the role of character and moral development in overcoming addiction.

How does virtue ethics apply to addiction according to Kent Dunnington?

According to Kent Dunnington, virtue ethics applies to addiction by focusing on cultivating virtues such as temperance, courage, and prudence, which can help individuals resist addictive behaviors

and promote personal growth.

Does Kent Dunnington propose any practical methods for addiction recovery based on virtue?

Yes, Kent Dunnington suggests that fostering virtues through deliberate practice and moral education can be an effective component of addiction recovery, complementing traditional therapeutic approaches.

What role does moral responsibility play in Kent Dunnington's view on addiction?

Kent Dunnington acknowledges moral responsibility as significant in addiction, proposing that individuals have the capacity to develop virtues that empower them to take responsibility for their actions and recovery.

How does Kent Dunnington's perspective differ from the medical model of addiction?

Unlike the medical model that primarily views addiction as a disease, Kent Dunnington's perspective incorporates ethical and character-based dimensions, emphasizing the importance of virtue cultivation alongside medical treatment.

Can Kent Dunnington's ideas on addiction and virtue be integrated into existing treatment programs?

Yes, integrating Kent Dunnington's virtue ethics approach can enhance treatment programs by addressing the moral and character aspects of addiction, promoting holistic recovery.

Where can one find more writings or lectures by Kent Dunnington on addiction and virtue?

More writings and lectures by Kent Dunnington can be found in academic journals on philosophy and addiction studies, as well as through university websites and conferences focused on ethics and addiction recovery.

Additional Resources

****Addiction and Virtue: An Analytical Review of Kent Dunnington's Perspectives****

addiction and virtue kent dunnington stand at an intriguing crossroads of moral philosophy and psychological inquiry, where the complexities of human behavior meet the enduring questions of character and ethics. Kent Dunnington's work on addiction and virtue offers a nuanced exploration that challenges conventional views, bridging the gap between the compulsive nature of addiction and the aspirational qualities of virtue ethics. This article delves into Dunnington's insights, examining how addiction is framed within the context of virtue, the implications for recovery, and the broader

philosophical discourse surrounding moral responsibility and human flourishing.

Understanding Addiction Through the Lens of Virtue Ethics

Kent Dunnington's approach to addiction is distinct in that it does not merely treat addiction as a clinical or psychological problem but situates it deeply within the moral and ethical fabric of human life. Traditionally, addiction has been viewed as a disease or a failure of willpower. However, Dunnington critiques these reductionist views by emphasizing the role of character traits—both virtuous and vicious—in the development and overcoming of addictive behaviors.

Virtue ethics, rooted in Aristotelian philosophy, focuses on the cultivation of good character traits or virtues such as temperance, courage, and prudence. Dunnington argues that addiction represents a profound disruption in the exercise of these virtues, particularly temperance and self-control. From this standpoint, addiction is not just a loss of control but a manifestation of a deeper moral failing or struggle that affects one's entire way of being.

The Role of Temperance and Self-Control

One of the central themes in Dunnington's analysis is the virtue of temperance, often understood as moderation or self-restraint. Addiction, by its very nature, entails an excessive attachment to substances or behaviors, which stands in direct opposition to temperance. Dunnington suggests that addiction erodes the capacity for self-control, thereby undermining an individual's ability to act virtuously.

This perspective invites a reevaluation of addiction treatment approaches. Instead of focusing solely on cessation of substance use, Dunnington's virtue ethics framework encourages fostering virtues that support sustainable recovery. Developing habits of temperance and strengthening the will are seen as integral to rebuilding a virtuous character.

Kent Dunnington's Contribution to Addiction Recovery Philosophy

Dunnington's work offers a philosophical foundation for addiction recovery that transcends clinical interventions, placing moral development at the heart of healing. By framing addiction as a disorder of character rather than merely a medical condition, he highlights the importance of personal responsibility and moral growth in recovery.

Recovery as a Moral Transformation

For Dunnington, recovery from addiction is less about the elimination of symptoms and more about a

transformation of identity. This transformation is characterized by the reorientation of desires and the cultivation of virtuous habits that replace addictive patterns. His emphasis on moral transformation aligns with modern therapeutic approaches that incorporate elements of character-building and resilience training.

This approach also acknowledges the complexity of addiction, recognizing that relapse and struggle are often part of the recovery journey. By focusing on virtues, individuals are encouraged to develop patience, forgiveness, and perseverance—qualities essential for long-term success.

Comparing Virtue Ethics with Other Models of Addiction

Dunnington's virtue ethics perspective offers a compelling alternative to dominant models such as the disease model and behavioral psychology frameworks. The disease model, widely accepted in medical communities, treats addiction as a chronic illness requiring medical intervention. While effective in many respects, this model may inadvertently diminish the role of personal agency.

In contrast, virtue ethics emphasizes agency and moral responsibility, suggesting that individuals are not merely passive sufferers of addiction but active agents capable of moral growth. Behavioral models, which focus on conditioning and external reinforcements, provide useful insights into habit formation but often lack the depth of moral considerations that Dunnington's framework brings to the table.

Implications for Clinical Practice and Ethical Considerations

Integrating Dunnington's insights into clinical practice could enrich addiction treatment by addressing the moral and characterological dimensions of addiction. This integration raises important ethical questions about blame, accountability, and compassion in the treatment process.

Balancing Compassion and Accountability

One challenge in applying the virtue ethics approach is balancing compassion for those struggling with addiction with the expectation of moral accountability. Dunnington's work suggests that while addiction involves compromised agency, individuals retain enough capacity for moral reflection and change to be held responsible for their actions in a nuanced way.

This balance encourages clinicians and support networks to foster environments that promote both empathy and encouragement for personal growth. It shifts the narrative from viewing addicts purely as victims or criminals to seeing them as moral agents engaged in a difficult but meaningful journey toward virtue.

Practical Strategies Inspired by Virtue Ethics

From a practical standpoint, addiction recovery programs inspired by virtue ethics might incorporate:

- Character education modules focusing on virtues such as temperance, courage, and humility.
- Mentorship and community support that reinforce virtuous behavior.
- Reflective practices like journaling or spiritual exercises to cultivate self-awareness.
- Goal-setting that emphasizes moral growth alongside abstinence.

Such strategies complement traditional treatment methods by addressing the holistic nature of addiction as both a physical and moral challenge.

The Broader Philosophical Context of Addiction and Virtue

Kent Dunnington's exploration of addiction and virtue contributes to ongoing debates in moral philosophy about the nature of human freedom, moral responsibility, and the conditions for human flourishing. Addiction, in this discourse, exemplifies the tension between compulsion and autonomy.

Philosophers have long grappled with questions about whether addiction undermines free will or if addicts retain the capacity for choice. Dunnington's virtue ethics framework navigates a middle path, acknowledging the diminished capacity in addiction while affirming the possibility of moral rehabilitation.

This approach resonates with contemporary virtue ethicists who emphasize the development of practical wisdom (phronesis) as key to overcoming moral failings. Addiction, therefore, becomes a critical test case for understanding how virtues can be cultivated even in the face of powerful internal obstacles.

Kent Dunnington's work invites scholars, clinicians, and individuals alike to reconsider addiction not just as a problem to be managed but as a profound moral challenge that calls for the cultivation of virtue, resilience, and hope.

Addiction And Virtue Kent Dunnington

addiction and virtue kent dunnington: Addiction and Virtue Kent Dunnington, 2025-06-16
What is the nature of addiction? Neither of the two dominant models (disease or choice) adequately accounts for the experience of those who are addicted or of those who are seeking to help them. In this interdisciplinary work, Kent Dunnington brings the neglected resources of philosophical and

theological analysis to bear on the problem of addiction. Drawing on the insights of Aristotle and Thomas Aquinas, he formulates an alternative to the usual reductionistic models. Going further, Dunnington maintains that addiction is not just a problem facing individuals. Its pervasiveness sheds prophetic light on our cultural moment. Moving beyond issues of individual treatment, this groundbreaking study also outlines significant implications for ministry within the local church context.

addiction and virtue kent dunnington: *Aquinas's Eschatological Ethics and the Virtue of Temperance* Matthew Levering, 2019-11-15 Matthew Levering offers a biblical and Thomistic portrait of the cardinal virtue of temperance and its allied virtues, in dialogue with an ecumenical range of theologians and scholars. In Aquinas's *Eschatological Ethics and the Virtue of Temperance*, Levering argues that Catholic ethics make sense only in light of the biblical worldview that Jesus has inaugurated the kingdom of God by pouring out his spirit. Jesus has made it possible for us to know and obey God's law for human flourishing as individuals and communities. He has reoriented our lives toward the goal of beatific communion with him in charity, which affects the exercise of the moral virtues that pertain to human flourishing. Without the context of the inaugurated kingdom, Catholic ethics as traditionally conceived will seem like an effort to find a middle ground between legalistic rigorism and relativistic laxism, which is especially the case with the virtue of temperance, the focus of Levering's book. After an opening chapter on the eschatological/biblical character of Catholic ethics, the ensuing chapters engage Aquinas's theology of temperance in the *Summa theologiae*, which identifies and examines a number of virtues associated with temperance. Levering demonstrates that the theology of temperance is profoundly biblical, and that Aquinas's theology of temperance relies for its intelligibility upon Christ's inauguration of the kingdom of God as the graced fulfillment of our created nature. The book develops new vistas for scholars and students interested in moral theology.

addiction and virtue kent dunnington: *Addiction Nation* Timothy McMahan King, 2019-06-11 "Opioids claim the lives of 115 people per day. One of them could have been me." When a near-fatal illness led his doctors to prescribe narcotics, media consultant Timothy McMahan King ended up where millions of others have: addicted. Eventually King learned to manage pain without opioids—but not before he began asking profound questions about the spiritual and moral nature of addiction, the companies complicit in creating the opioid epidemic, and the paths toward healing and recovery. We have become a society not only damaged by addiction but fueled by it. In *Addiction Nation*, King investigates the ways that addiction robs us of freedom and holds us back from being fully human. Through stories, theology, philosophy, and cultural analysis, King examines today's most common addictions and their destructive consequences. In stark yet intimate prose, he looks not only at the rise of opioid abuse but at policy, pain, virtue, and habit. He also unpacks research showing patterns of addiction to technology, stress, and even political partisanship. Addiction of any kind dims the image of God and corrupts who we were created to be. *Addiction Nation* nudges us toward healing from the ravages of addiction and draws us toward a spirituality sturdy enough to sate our deepest longings.

addiction and virtue kent dunnington: *Ex Auditu - Volume 32* Klyne Snodgrass, 2017-06-05 Introduction Klyne Snodgrass On Bringing Home the Bacons: Reflections on Science, Faith, and Scripture Iain Provan Response to Provan John Walton Paul and the Person: Perspectives from Philosophy and the Cognitive Sciences Susan Grove Eastman Response to Eastman A. Andrew Das Evolutionary Psychology and Romans 5-7: The Slavery to Sin in Human Nature Paul Allen Response to Allen Christopher Lilley Multiverse: Philosophical and Theological Perspectives Gerald B. Cleaver Made as Mirrors: Biblical and Neuroscientific Reflections on Imaging God Joshua M. Moritz Response to Moritz Tyler Johnson Forming Identities in Grace: Imitatio and Habitus as Contemporary Categories for the Sciences of Mindfulness and Virtue Michael Spezio Knowing in Part: The Demands of Scientific and Religious Knowledge in Everyday Decisions, or She Blinded Me With Science! and Deciding Whether to Wear Checks with Stripes Johnny Wei-Bing Lin Response to Lin Linda M. Eastwood A Rock of Offense: The Problem of Scripture in Science and Theology Hans

Madueme Response to Madueme Matthew Maas Annotated Bibliography on Science and Religion
Presenters and Respondents

addiction and virtue kent dunnington: An Existential Phenomenology of Addiction Anna Westin, 2020-02-20 Existential phenomenology can be a particularly helpful philosophical method for understanding human experience. Starting from the perspective of the subject, it can clarify and problematize subtle everyday relations, enabling greater insight into difficult situations. Used by contemporary philosophers as a way of understanding the embodied experience of illness, this method has been helpful for understanding physical illness in the medical humanities, offering a fruitful way of reading the subjectivity of mental states. *An Existential Phenomenology of Addiction* examines how the experience of addiction engages both mental and physical phenomena within the existence of a particular human life, using the philosophy of Emmanuel Lévinas and Søren Kierkegaard. The book maps out an existential phenomenology of subject-in-relation. Both Lévinas and Kierkegaard use decidedly psychological and theological language to situate their philosophy, discussing the subject through concepts of love, otherness, responsibility and hope, while played out in a situation of anxiety, suffering, desire and revelation. Combining existential phenomenological discourse with contemporary addiction discourse, Westin argues that the concept of subject as 'addict', as found in the Twelve Steps Program and disease models of addiction, ought to be replaced with the free and relational identity of subject as 'addicted'.

addiction and virtue kent dunnington: The Recovery-Minded Church Jonathan Benz, 2015-12-08 You want to have vibrant relationships with those who struggle with addiction in your church and community. This practical resource for church leaders and congregations answers your pressing questions about addiction and recovery, through real-life stories, the latest insights from medical science and a biblical framework for how to love the addicts in your midst.

addiction and virtue kent dunnington: Sobering Wisdom Jerome A. Miller, Nicholas Plants, 2014-12-31 Originally developed by Alcoholics Anonymous, the Twelve Step program now provides life direction for the millions of people worldwide who are recovering from addiction and undergoing profound personal transformation. Yet thus far it has received surprisingly little attention from philosophers, despite the fact that, like philosophy, the program addresses all-important questions regarding how we ought to live. In *Sobering Wisdom*, Jerome A. Miller and Nicholas Plants offer a unique approach to the Twelve Step program by exploring its spirituality from a philosophical point of view. Drawing on a variety of thinkers from Aristotle to William James and from Nietzsche to Foucault, as well as a diverse range of philosophical perspectives including naturalism, Buddhism, existentialism, Confucianism, pragmatism, and phenomenology, the contributors to this volume address such questions as the relation of personal responsibility to an acknowledgment of powerlessness, the existence of a higher power, and the role of virtue in recovery. Ranging in tone from deeply scholarly to intensely personal, their essays are written in an accessible way for a broad audience that includes not only philosophers, theologians, and psychologists but also spiritual directors, health professionals, and addiction counselors. Perhaps most important, the book is also conceived for those involved in Twelve Step programs whose lives are being transformed by the experience.

addiction and virtue kent dunnington: Addiction and Pastoral Care Sonia E. Waters, 2019-02-05 A timely resource treating addiction holistically as both a spiritual and a pathological condition Substance addictions present a unique set of challenges for pastoral care. In this book Sonia Waters weaves together personal stories, research, and theological reflection to offer helpful tools for ministers, counselors, chaplains, and anyone else called to care pastorally for those struggling with addiction. Waters uses the story of the Gerasene demoniac in Mark's Gospel to reframe addiction as a "soul-sickness" that arises from a legion of individual and social vulnerabilities. She includes pastoral reflections on oppression, the War on Drugs, trauma, guilt, discipleship, and identity. The final chapters focus on practical-care skills that address the challenges of recovery, especially ambivalence and resistance to change.

addiction and virtue kent dunnington: Soul Keeping John Ortberg, 2014-04-22 When is the

last time you thought about the state of your soul? Bestselling author John Ortberg guides you through practical steps to restoring your soul so you can finally experience a life of wholeness, balance, and hope. In an age of materialism and consumerism where many people try to buy their way to happiness, many souls are starved and unhealthy, unsatisfied by false promises of status and wealth. We've neglected this eternal part of ourselves, focusing instead on the temporal concerns of the world--and not without consequence. Including reflections from his decades-long relationship with his friend and mentor Dallas Willard, Ortberg presents another classic that will help you discover your soul--the most important connection to God there is--and find your way out of the spiritual shallow-lands to true divine depth. Join Ortberg as he guides you through the three distinct aspects of Soul Keeping: Discovering what the soul is Learning what the soul needs Experiencing the joy of a restored soul With his characteristic insight and an accessible, story-filled approach, Ortberg will help you connect more deeply every day with the God who gave you life to bring more meaning, hope, and abundance to that life. Praise for Soul Keeping: This book will not only help you to realize that you have a soul, an interior life, and reveal its importance, but will also give you some tools and handles to grab as you develop that life. It will help you to get grounded again, or even for the first time, with the One who first breathed that life into you, and Who desires every day to breathe more and more life into every corner of your being. --Dr. Henry Cloud, New York Times bestselling author of Boundaries and Changes That Heal

addiction and virtue kent dunnington: Christian Principals of Recovery Bruce Stanley, 2022-01-15 This book is the result of a prayer. After a ten-year attempt to recover from a ruined life of drugs and alcohol, to the countless programs, meeting rooms, rehabilitation facilities, and traditional clinical modalities, I was never abstinent longer than six months. My prayer? God save me from myself! The answer came from reading 2 Peter 1:3-11. There, God describes how if we put our trust in Him and desire to escape the brokenness of our lives, we can grow in our faith through a process called sanctification and, therefore, receive the reward of a new life in freedom and peace. This book is a testimony of this truth.

addiction and virtue kent dunnington: I'd Like You More If You Were More like Me John Ortberg, 2017 I'd Like You More If You Were More like Me takes on one of life's most important questions: How can I get closer to God and other people? We were created for deep connections. When people have deep connections, says John Ortberg, they win in life. When they don't have deep connections, they cannot win in life. I'd Like You More if You Were More like Me offers help in overcoming one of the biggest obstacles to making deep connections: the fact that we're so different. Different from God and different from each other. The good news is that connectedness is not based on similarity, but on shared experiences. When one person invites another to share an experience, they're connected. It can be sharing a beautiful sunset or a meal, having a great conversation over cup of coffee, going for walk, or even teasing somebody. And when we share those same experiences with God, we get closer to him, too. God wants to connect with us--so much that he sent his son to live as a human being. God took on flesh and shared every human experience. So we don't have to wonder what a close relationship with God looks like anymore. An intimate relationship with God and other people doesn't have to be a cliché, it can be a daily way of life.

addiction and virtue kent dunnington: Eternity Is Now in Session John Ortberg, 2018-09-04 Something in us is waiting—for what, we don't know. Something different? Something better? For Christians, perhaps the deepest expression of what we're waiting for is found in the phrase "eternal life." But what is eternal life? Why do we want it? And how do we know if we have it? In Eternity Is Now in Session, bestselling author John Ortberg dispels the myth that eternal life is something way out in outer space that we can only hope to experience after we die—and that being saved is merely about meeting the minimal entrance requirements for getting into heaven. Instead, John unpacks the reality that the moment we trust Christ, we are initiated into "eternal living" with God as a here and now reality, one that will continue beyond our life on this earth. Jesus defined eternal life just once, in John 17:3: "... that they may know you, the only true God, and Jesus Christ whom you have sent." The kind of "knowing God" that is eternal life is an interactive relationship,

not just an affirmation of certain facts about God. Once we begin the transformative journey of truly knowing God, we can start to experience His presence, favor, and resurrection power right here on this earth—in the details, tasks, and challenges of daily, ordinary life. And as we begin to know God this way, we'll realize each moment of our lives is a vehicle to the eternity we've been longing for all along.

addiction and virtue kent dunnington: Theology for Better Counseling Virginia Todd Holeman, 2012-10-03 Seeking an adequate response to the theological disequilibrium of many of her patients, Virginia Todd Holeman set out to explore the connections between theology and the practice of counseling. Her trinitarian reflections will help students and practitioners create new pathways between theology and therapy.

addiction and virtue kent dunnington: Uncovered Rod Tucker, 2014-01-29 Greg was homeless. As he walked through the park one day, he was surrounded by people. Good people. Caring people. Christian people. People doing ministry. But people totally oblivious to Greg. No one saw him, talked to him, noticed him, or tried to minister to him. The Christians were preoccupied—working hard on the ministry they were putting together—a ministry intended to provide help and healing to the most vulnerable in their city, a ministry designed to reach . . . the homeless! How do Christians, benefactors of the overwhelming grace of an immeasurably generous God, fail so miserably at showing and distributing—of all things—grace? In voice and style evocative of Donald Miller and Scot McKnight, yet with a message all his own, Rod Tucker explores how we Christians have become masters of self-deceptive and fake moral living. Just like Adam and Eve, we don't want anyone to know we are spiritually naked. But covering up around God denies us the freedom of his grace. Until we can be honest with ourselves, honest with God, and honest with others, daily grace will continue to elude us, either as gift received or as gift given. We remain trapped in our Botox spirituality until we come to grips with exactly who we are.

addiction and virtue kent dunnington: Steps John Ortberg, 2025-02-04 Is there really any hope for a spiritual way of living that actually works? Admiration, comfort, love, power, success, pleasure, escape, control: we're all addicted to something, whether we realize it or not. In this deeply heartfelt book, author John Ortberg offers a guide for transformation when we know something needs to change but we can't do it on our own. Rooted in the teachings of Jesus and using the framework of AAs 12 steps as a guide, Ortberg offers all of us a freeing roadmap for: Giving up our exhausting and fruitless efforts to fix, manage, and control our own lives Distinguishing between when willpower is essential and when it is futile Discovering how God can do for us what we can't do for ourselves, and living authentically, joyfully and in communion with God and other people. Ortberg shows us how to discover: Our spiritual attachment styles Our core doubts The benefits of practices like prayer, meditation, and mindfulness God's sufficiency in our inadequacy In Steps, find what's needed to experience a new freedom, a new fellowship and a new happiness no matter our circumstances.

addiction and virtue kent dunnington: Strangers at My Door Jonathan Wilson-Hartgrove, 2013-11-05 Jesus Told Us Where to Find Him. Just Look for an Outcast. His first followers knew that Jesus could be found with the fatherless, the widows, and the hungry and homeless. He said that he himself was a stranger, and commended those who welcomed him. If he really meant these things, what would happen if you opened your door to every person who came with a need? Jonathan and Leah Wilson-Hartgrove decided to find out. The author and his wife moved to the Walltown neighborhood in Durham, North Carolina, where they have been answering the door to anyone who knocks. When they began, they had little idea what might happen, but they counted on God to show up. In Strangers at My Door, Wilson-Hartgrove tells of risks and occasional disappointments. But far more often there is joy, surprise, and excitement as strangers become friends, mentors, and helpers. Immerse yourself in these inspiring, eye-opening accounts of people who arrive with real needs, but ask only for an invitation to come in. You will never view Jesus and the people he cares about the same way again.

addiction and virtue kent dunnington: Themelios, Volume 37, Issue 1 D. A. Carson,

2015-01-27 Themelios is an international, evangelical, peer-reviewed theological journal that expounds and defends the historic Christian faith. Themelios is published three times a year online at The Gospel Coalition (<http://thegospelcoalition.org/themelios/>) and in print by Wipf and Stock. Its primary audience is theological students and pastors, though scholars read it as well. Themelios began in 1975 and was operated by RTSF/UCCF in the UK, and it became a digital journal operated by The Gospel Coalition in 2008. The editorial team draws participants from across the globe as editors, essayists, and reviewers. General Editor: D. A. Carson, Trinity Evangelical Divinity School Managing Editor: Brian Tabb, Bethlehem College and Seminary Consulting Editor: Michael J. Ovey, Oak Hill Theological College Administrator: Andrew David Naselli, Bethlehem College and Seminary Book Review Editors: Jerry Hwang, Singapore Bible College; Alan Thompson, Sydney Missionary & Bible College; Nathan A. Finn, Southeastern Baptist Theological Seminary; Hans Madueme, Covenant College; Dane Ortlund, Crossway; Jason Sexton, Golden Gate Baptist Seminary Editorial Board: Gerald Bray, Beeson Divinity School Lee Gatiss, Wales Evangelical School of Theology Paul Helseth, University of Northwestern, St. Paul Paul House, Beeson Divinity School Ken Magnuson, The Southern Baptist Theological Seminary Jonathan Pennington, The Southern Baptist Theological Seminary James Robson, Wycliffe Hall Mark D. Thompson, Moore Theological College Paul Williamson, Moore Theological College Stephen Witmer, Pepperell Christian Fellowship Robert Yarbrough, Covenant Seminary

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