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Students' Perceptions of Religious Practices and Spiritual Maturity Within Pentecostalism: A Case Study

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College of Education

Doctorate of Education Program

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Students' Perceptions of Religious Practices and Spiritual Maturity Within Pentecostalism:

A Case Study

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Concordia University–Portland

College of Education

Dissertation submitted to the Faculty of the College of Education

in partial fulfillment of the requirements for the degree of

Doctor of Education in

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Nicholas Markette, Ed.D. Faculty Chair Dissertation Committee

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Concordia University–Portland

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Abstract

The purpose of this qualitative case study was to explore how 10 Pentecostal-Charismatic college students perceived the influence of Pentecostal-Charismatic religious practices on their spiritual maturity in Florida. All Christian denominations are distinctive and identified by name, style of leadership, doctrine, beliefs, practices, and spiritual activity. One of Pentecostals distinctive beliefs, adherents are taught from scripture that the initial evidence of being baptized in the Holy Spirit—speaking in tongues (e.g., Acts 2:4, 10:45–46). To explore this phenomenon, the researcher interviewed college students and a campus pastor, and students responded to a spiritual maturity index as a questionnaire to determine the student's level of spiritual maturity. Current findings revealed students who received the baptism in the Holy Spirit identified two spiritual gifts given with their experience—speaking in tongues, and prophetic utterance. These students perceived the gift of tongues, the prophetic, and the gift of healing enhanced lives. Therefore, with this positive perception, these college students shared their gifting in worship services, with friends and family, and even with strangers. However, the study failed to find a direct connection between students' perception of the spiritual gifts and how it influences spiritual maturity.

Keywords: Pentecostals, charismatics, religiosity, spirituality, agape love, speaking in tongues, prophecy/prophetic, gift of healing, baptism in the Holy Spirit

Dedication

This work is dedicated to every student who struggled with the feeling of not being good enough. To those students above all, I wish that you find the strength and courage of God to believe "all things are possible to them that believe." This manuscript testifies that faith in God never fails.

Acknowledgments

I would like to thank my dissertation chair, Dr. Nicholas Markette for having the heart of a shepherd during one of the most difficult educational journeys. I would also like to thank my committee members Dr. Lookabaugh and Dr. Kluth who steered and prodded until I made it to the finish line.

I thank God for Dr. Latricia Scriven—divinely positioned for my educational assignment. I would also like to thank God for countless supportive friends, and family members in Flint, Michigan, St. Louis, Missouri, and Chicago, Illinois who supported me encouraged, and prayed for me while I worked on my doctorate. Finally, I would like to give honor and glory to God for giving me an opportunity to reveal the glory of Him as I walked out this process by faith in love. Through it all, I learned to trust in Jesus and believe He is the God of possibilities and the author and finisher of my faith.

Table of Contents

List of Tables

Chapter 1: Introduction

Introduction to the Problem

Historically the attachment to formalized religion and religious practice is linked to spiritual well-being, spirituality, and spiritual maturity in Christians. Christians have learned over time to rely on religion and religious practices to connect with God and experience His presence and power. Formal religious practices help the believer to understand the connection with Christian traditions are crucial during times of trials, devastation, pain, and change. Modern church members are disconnecting from religion and religious practices. This significant disconnection between adults and religion has widely been recognized in American Christian churches. However, among the millennial population, the trend of nonreligious perception is increasing in U.S. churches, synagogues, and temples as recognized by Jones (2019).

The value of maintaining religious practices is crucial to expand the Christian message to subsequent generations and promote intergenerational spiritual health (Burr, Kuns, Atkins, Bertram, & Sears, 2015). Most current studies on Pentecostalism are geared towards churches associated with Pentecostalism's beliefs and religious practices or adults and their perception of Pentecostal and charismatic religious and spiritual practices and beliefs. Anderson, Bergunder, Droogers, and van der Laan (2010) defined Pentecostalism as a distinct ideology that emphasis the availability of the Holy Spirit to encounter God through the baptism of the Holy Spirit. As the nonreligious attachment practices—adults disconnecting from religion—continue to increase among millennials in the United States (Jones, 2019), the increasing trend warrants further research to examine how the trend has influenced Pentecostal-Charismatic college student's perception of Pentecostal-Charismatic religious practices.

Within the practice of Christianity, some believe in accessing what the Bible refers to as "spiritual gifts" (Dunn, 2012, p. 36). Many mainline Christians whose church affiliation may be

grouped under Pentecostalism believe the spiritual gifts reflected in the following passages of the

Bible remain accessible for today's believer (1 Corinthians 12:4–12; Ephesians 4:7–13; 1 Peter

4:10–12; Romans 12:6–8); "the manifestation of the Spirit is given to every man to profit withal"

(Dunn, 2012, p. 36). Christians practicing Pentecostalism believe the Bible is sacred,

authoratative, and is the inspired Word of God, that is, a text by which the believer's life is

governed (Sutton, Jordan, & Worthington, 2014).

According to 1 Corinthians 12:4–12, Ephesians 4:7–13, 1 Peter 4:10–12, and Romans

12:6–8, God gives spiritual gifts to build up the body of Christ and to assist followers in becoming

mature in their faith (Dunn, 2012). Church leaders that support Paul's assessment of the following

passage of scriptures include mainline churches. Dunn (2012) directly identified the specific

spiritual gifts examined in this current study, speaking in tongues, prophetic utterance, or gifts of

healing. Several passages in the Bible authored by Paul reference spiritual gifts, including 1

Corinthians 12:1: "now concerning spiritual gifts, brethren, I would not have you ignorant." When

studied in context, the Greek word Paul used for "spiritual gifts" was *pneumatikon,* literally

meaning "spirituals," referring to gifts and abilities given to the believer (Buehring, 2004).

The term χάρισμα translates into the Greek charismata and is often viewed as spiritual gifts

by Christian leaders (DeVries, 2016). Most theologians agree that the presence and practice of

"spiritual gifts" in the church have been in existence since the outpouring of the Holy Spirit at

Pentecost in Acts 2. DeVries (2016) suggested that, while the 21st century church acknowledged

the presence and practice of the gifts as supported in the biblical text, some theologians have

historically debated the importance of practicing these gifts within the church today.

Categorization of spiritual gifts mentioned in 1 Corinthians 12:4–12, Ephesians 4:7–13, 1

Peter 4:10–12, and Romans 12:6–8 vary depending on the author. None of the lists includes all

gifts, but each of the lists provides a sampling of the ways God equips and empowers individuals

for ministry in the church (DeVries, 2016). These classifications include gifts of speech and Samaritanship; gifts of service, utterance (speaking), and miracles; gifts that are ordinary (which continue) versus extraordinary (which have ceased); and still others into gifts that are prophetic, priestly, kingly (leadership), or service (DeVries, 2016). Some denominations and theologians remain divided over how the spiritual gifts are compartmentalized into ministry, manifestation gifts, or motivational gifts (DeVries, 2016). However, in all the gifts recognized across denominations and authors, one gift often stands above all others—the gift of love (Sutton & Mittelstadt, 2012). The spiritual gift of love, ἀγάπη, agape in the Greek, is accepted by all Christian traditions and particularly highlighted within the Pentecostal faith. In 1 Corinthians, Paul viewed love as the most significant gift:

> and though I have the gift of prophecy, and understand all mysteries and all knowledge and though I have all faith so that I could remove mountains, and have not charity, I am nothing. (1 Corinthians 13:2 KJV)

Thus, for most Pentecostals, the spiritual gift of love is the denomination's primary principle upon which to focus when determining whether a person is spiritually mature (Sutton & Mittelstadt, 2012). In the New Testament 1 John 4:8 and 16 noted the only way to prove one knows God is by revealing the love received from God. Love is one of the core messages of Christianity, according to 1 John 4:8 and 16; believers are admonished to love God with their whole heart and to demonstrate God's love to others. Christians have based their identity and the security of their relationship with God on the truth that John presents. John presents God's love, and the believer's responsibility to not only love God out of the strength His Spirit has given them to love, but to demonstrate His love to others.

There are two other words used to define the term love that some might confuse or use interchangeably. The first Φιλέω (Phileō), love defined by the Greeks as a love revealed in

humanly responses to acts of charity or gratefulness. Greek further suggests Φιλέω, includes the

human capacity to give as well as receive. However, this Φιλέω, weakens under duress

(www.McLeanBible.org). The second word used to define the term love by the Greek Στοργή

(Storgē). Greek scholars define Στοργή as a love grounded in one's own ability and strength to

demonstrate affection which includes loving out of obligation to significant people in one's life

(www.McLeanBible.org.). These definitions of love are distincitvely different from the way love

is presented in sacred texts and from an Evangelical/Pentecostal perspective.

Most people have a general idea of love and their understanding of love is viewed as a way

to express their positive feelings, their love for their home, friend, pet, or even their city (Sutton &

Mittelstadt, 2012). However, from a theological perspective, love is more than a feeling and is it

transient like an emotional state (Sutton & Mittelstadt, 2012). When Christians speak of Biblical

love, especially Evangelicals, they are primarily referring to the Greek word ἀγάπη or *agape* love.

This kind of divine love is only revealed by God so that a human giver may not only witness His

Presence, but the receiver of His love may also witness God's love and presence (Meszaros, 2016).

In 1 Corinthians 13:13, Paul reminded the body of believers love is not only the most important

virtue but is the greatest virtue any human can possess. Petcu (2018) suggested ἀγάπη or *agape*

love positions itself in its own unique category once it is received. *Agape* love extends beyond

human capabilities to reproduce. This love ἀγάπη can only be received from its originator, the

Lord Jesus Christ. Once *agape* love is received in the heart of the believer, the world can readily

distinguish *agape* love from all other forms of love (Petcu, 2018).

Background, Context, History and Conceptual Framework for the Problem

The Pentecostal movement, also known as the holiness movement during the 19th century,

continues to reshape churches a part of mainline denominations, which includes churches who

maintained their denominational affiliation but embraced the Pentecostal distinct ideology, the

gifts of the Spirit and the availability of the Holy Spirit (Anderson et al., 2010; Del Colle, 2000).

The Pentecostal movement is a renewal movement within Protestant Christianity, that emphasis

the availability of the Holy Spirit to encounter God, through the baptism of the Holy Spirit

(Anderson et al., 2010). Pentecostalism identified as Holiness Pentecostal for it has a distinct

ideology. "(Pentecostalism supports three works of grace: new birth (regeneration/conversion),

sanctification (attributed to the Wesleyan-Holiness theology) and baptism in the Holy Spirit (e.g.,

believers endued with power and the gift of tongues)" (Del Colle, 2000, p. 302).

All Pentecostals share a basic ideology—*their experience with the Holy Spirit* is not only

crucial, but experience formulates the basis of their doctrine and theology (Nel, 2017).

Pentecostals speak about God in a unique way that is germane to a Pentecostal (Nel, 2017). The

distinguishing religious beliefs of Pentecostals emphasize the importance of the Book of Acts, the

work of the Holy Spirit, the gifts of the Spirit, and the fruit of the Holy Spirit (Garneau &

Schwadel, 2013). Pentecostals have built a theology that baptism in the Holy Spirit and the gifts of

the Spirit are necessary to live an empowered life and to propel individuals to become servants of

God (Garneau & Schwadel, 2013). These religious beliefs revolve around the Pentecost event

found in the Book of Acts yet are not exclusively Pentecostal or charismatic. Grudem (1994), in

the book *Systematic Theology*, stated the primary role of the Holy Spirit in the life of a believer is

to build unity in the faith. Many Pentecostals who have experienced what they believe to be the

presence of God claims the spiritual encounter came into physical existence with a simple,

heartfelt request to receive the baptism of the Holy Spirit (Minter, 2011).

Historically, Pentecostalism or the Holiness movement can be traced to having its first

involvement among the poor impoverished areas in England with John Wesley (Amos, 2002).

Later historians credited two pivotal points in history for Pentecostalism, Charles Parham, a

religious teacher in Topeka, Kansas in the first decade of the 20th century between 1900 and 1901,

when Agnes Ozman and a group of students experienced the gift of tongues, a spiritual gift

recognized by Pentecostals as a sign of Spirit-baptism (Amos, 2002). The second pivotal-point

came years later, history traces it to William C. Seymour, an African American preacher, assisted

in propelling the movement in African American churches and igniting one of its most impactful

and longest running revivals in Los Angeles, the *Azusa Street Revival* 1906–1913 (Amos, 2002;

Nelson, 2016). After the inception of the Azusa Street revival, missionaries took the Pentecostal

message to the world (Miller, 2013). Individuals inspired by the Pentecostal message and led by

the Holy Spirit established churches and the renewal movement, and birthed various

denominations.

Many Pentecostal churches survived early growing pains; however, others fractured,

disappeared, split-off, and some expanded globally (Miller, 2013). It was not until the 1960s and

1970s that an umbrella of Pentecostalism, a term used to describe Christians within mainstream

denominational churches who embraced the Pentecostal ideology of the availability of the Holy

Spirit, and the expression of the gifts of the spirit in worship encounters. This group emerged

within a number of Roman Catholic and mainstream Protestant churches, a spiritual movement

recognized as the charismatic renewal (Miller, 2013). Much like the Pentecostal movement,

charismatic renewal worship services exhibited the gifts of the Holy Spirit—speaking in tongues,

gifts of healing, as others witnessed intimate forms of worship encapsulated in prayer and

meditation (Miller, 2013).

Pentecostalism continues to be attractive according to Anderson et al., (2010) especially

outside the United States in developing countries (Anderson et al., 2010). Globally, mostly poor

and middle-class individuals continue to gravitate to the movement, believing Pentecostalism

offers hope for a better life through the message of Jesus Christ by providing practical tools for

empowerment (Hefner, 2013). The Gospel message of Jesus Christ and offering pragmatic tools

over several years highlights that the message goes beyond the theology of Pentecostalism (Anderson et al., 2010). The message emphasizing the role of the Holy Spirit and the spiritual gifts has been received in Nigeria, Brazil, China, and Singapore (Hefner, 2013). Worldwide Pentecostalism continues to find its niche among ethnic minorities suffering from marginalization socially or geographically (Hefner, 2013). The spiritual gifts recognized in Nigeria, Brazil, China, and Singapore are the same gifts identified in the Apostle Paul's letter to the Ephesians as being a part of the nature of God. Spiritual gifts are given in order that individuals may fulfill their purpose and the will of God may be revealed for all humankind (Ephesians 4:12–15).

Dunn (2012) built on existing literature that highlights the positive effects of implementing religious practices upon spiritual maturity. Dunn explored the relationship between spiritual gifts and spiritual maturity by evaluating the impact on Methodist congregants exposed to an 8-week class on the identification and use of spiritual gifts in South Carolina. Dunn supported his argument as to whether the practice of spiritual gifts is necessary for maturity by referencing Ephesians 4. A passage in Ephesians authorized by Paul noted spiritual gifts are essential, "for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ" (Ephesians 4:12). On the other hand, Dunn inferred the body of Christ cannot reach mature stature by linking the historical statement of John Wesley, "a lack of spiritual maturity leads to the loss of spiritual gifts" (More Excellent Way 263–64, as cited in Dunn, 2012, p. 1). Dunn revealed most people are unaware of their spiritual gifts, or of their purpose, and perceive spiritual gifts as something an individual does rather than who they are. Dunn suggested individuals who retain knowledge regarding religious practices and incorporate what they have learned into a regiment increase in levels of spirituality. Dunn offered the most promising data for religious groups and campus ministry programs, and support for this current qualitative study of how college students perceive the influence of Pentecostal-Charismatic practices or how this knowledge influences their

spiritual maturity. Individuals are more likely to practice spiritual gifts within ministry programs, where relationships are built, and there is freedom to receive and share spirituals knowledge (Dunn, 2012).

Statement of the Problem

There appears to be a remarkable shift in millennials' perception of the value of maintaining formal religious practices across all major denominations (Pew Forum, 2010). Twenge, Sherman, Exline, and Grubbs (2016) revealed an extensive decline that entailed literal interpretation of the Bible, confidence in religious institutions, religious affiliation, and a decrease in millennials identifying themselves as spiritual in the United States. This downward trend suggests millennials amongst all faiths in the United States are increasingly choosing to forfeit established religions and religious and spiritual practices (Jones, 2019). The downward trend in perception towards worship attendance, religion, and spirituality presents a problematic view to U.S. religious leaders (Jones, 2019). The 2019 Gallup Poll reported a steady decline in adult perceptions towards religion (Jones, 2019). This same report stated that among young adults a lack of commitment to formal religion and its practices as, to date, perception margins regarding religion and religious practices are widening generationally at an alarming rate (Jones, 2019, para. 1). As a result, religious leaders within all faiths are forced to close houses of worship, and families are left without local assemblies to attend for worship (Jones, 2019). The findings (Jones, 2019; Pew Forum, 2010; Twenge et al., 2016) confirmed that the "no religious preference" has influenced adults and millennials within U.S. churches, synagogues, and temples. Jones (2019), Pew Forum (2010), and Twenge et al. (2016) suggested even millennials within the Pentecostal-Charismatic faith community represent this preference to have "no religious preference" (Jones, 2019).

Current literature contains little research on how college students perceive the influence of Pentecostal-Charismatic practices or how this knowledge influences their spiritual maturity. However, the literature suggested an overall variation between how individuals of all faiths perceive religiosity and spirituality (Cook, Borman, Moore, & Kunkel, 2000). Over the years, researchers have studied religiosity and spirituality among college students with the goals to assist students in being able to conceptualize and communicate the two concepts (Astin, Astin, & Lindholm, 2011a; Cook et al., 2000). The findings of Astin et al. (2011a) and Cook et al. (2000) assisted students in learning the value of developing healthy emotional behavioral and cognitive skills while aiding students in how to assess their level of faith, perceptions, and attitudes.

Perhaps the diverse findings on religiosity and spirituality from Cook et al. (2000) and Astin et al. (2011a) could further equip a campus pastor with additional knowledge to assist students—in building upon their belief systems and help them to develop and strengthen the religious patterns that align with their religious institution. Cook et al. (2000) and Astin et al. (2011a) aided college students to find meaning and purpose as they search to define spirituality and to sufficiently define character attributes associated with religiosity. However, past research has left a gap in the literature in studying how college students perceive the influence of Pentecostal-Charismatic religious practices—speaking in tongues, prophetic utterances, and the gift of healing and how college students utilize this information to gauge their spiritual maturity. Cook et al. (2000) included both theoretical and empirical definitions for understanding the difference and similarities between how college students understand and define attributes associated with religiosity and spirituality. Cook et al. (2000) revealed students provided various perceptions on how they interpreted what characterized a religious or spiritual individual and their level of understanding spirituality or religiosity varied, and commonalities between how the students defined the two terms religiosity and spirituality.

Basinger, as cited in Cook et al. (2000), determined when researchers measure aspects of the human experience, including the religious aspect, participant's exhibit problems relating to the meaning of the terms and phrases or the classification of religiosity or spirituality. Cook et al. (2000) acquired two samples of college students and each study group engaged in a task of concept mapping. Concept mapping is a procedure that combines thought listing, item reduction, and sorting while allowing the student-organized responses unfold meanings (Cook et al., 2000). The goal of the mapping procedure is to extrapolate student's perceptions and construct how each student conceptualizes a religious person compared to a spiritual individual (Cook et al., 2000). Cook et al. (2000) concluded individuals respond to questions on how to define a religious or spiritual person based upon how they personally define the terms. Findings further revealed that individuals who viewed themselves as spiritual may be highlighting a propensity to a connection with God that centers on inner rest, internal characteristics, or intellectual activities (Cook et al., 2000). Cook et al. further stated an individual's perception of spirituality vastly differed from individuals who define themselves as religious.

Earlier research discovered spirituality incorporated a much broader definition (Gill et al., 2010). Moberg and Brusek, as cited in Gill et al. (2010), discovered in the early 1970s and 1980s researchers who defined spirituality through a well-being lens, often used the terms interchangeably, and incorporate broader characteristics within their scope of meaning. Moberg and Brusek, as cited in Gill et al. (2010), inferred spirituality when defined "functionally pertains to the wellness or health of the totality of the inner resources of people, and the ultimate concerns around which all other values are focused" (p. 293). Moberg and Brusek (as cited in Gill et al., 2010) suggest that for some individuals spirituality is based upon someone's reliance on a selected deity or God to guide their behavior, a deity or God who provide meaning and purpose in life. "Individuals use their internal resources (man's basic values in which all other values are weighed)

to guide their behavior and the meaning-giving center of human life which influences all individuals" (Moberg & Brusek, as cited in Gill et al., 2010, p. 293).

Studies conducted in adult transformative learning reinforce the value in knowing, understanding, and implementing specific knowledge to make progress (Precipha, as cited in Mezirow, 1991). Mezirow (1991) studied the impact knowledge had from an individual's perspective. The research revealed the more relative the understanding, the more significant the magnitude of change in the individual's perspective—invariably changes their reality and shifts how individuals view circumstances and influences others (Mezirow, 1991).

Tichy (2002) supported Mezirow's (1991) assessment that procuring the correct knowledge is crucial for making decisions. Tichy (2002) observed individuals shaped by knowledge, learn to appreciate it, and the disciplined, rigorous process to obtain knowledge equips the individual to trace the origin. Dalton et al., as cited in Tichy (2002), suggested students supported in their quest for spiritual growth develop holistically. Dalton et al., as cited in Astin et al. (2011a), found that student development occurs most where the educational community assumes a level of responsibility for creating safe places for the student to excel academically and creating environments that encourage spiritual exploration. John Wesley's Methodist Societies in the 18th century supported the model of transformational learning by inference believing individuals learn by gaining knowledge, sharing knowledge and through involvement in their community (Tichy, 2002).

Transformative learning occurs in a community context as people begin to immerse in dialogue surrounding a subject (Sanders, 2015). The transformative learning process allows people to think critically and develop their own understanding of a subject as opposed to rehearsing the beliefs of others (Sanders, 2015). Transformative learning process occurs where there is the freedom to express beliefs openly and the mindset to become teachable (Sanders,

2015). In an open community environment, individuals are given an opportunity to critically

examine assumptions, and contested beliefs via open discussion and then act upon what they have

received. Through dialogue within their community individuals come to understand why they

have a particular perspective or why they do not have a particular perspective on any given topic of

discussion.

Individuals also learn in the community techniques on how to critically review

assumptions, examine contested beliefs through discourse, and acting on one's reflective insight.

Mezirow developed this process to teach individuals in a community or group how to develop a

system of relating to and responding to a topic, referred to as a transformed perspective (Sanders,

2015). Sanders (2015) found "transformative learning occurs in a community context as people

begin to immerse in dialogue surrounding a subject" (pp. 5–6). Sanders inferred students who

participated in similar weekly gatherings in a small group setting would experience transformative

learning. Campus community religious groups provide opportunities for students to understand

their positive or negative religious perceptions of religious and spiritual practices through the

exchange of open strategic dialogue. Ministry programs that support Pentecostal-Charismatic

beliefs potentially can become the place where religious and spiritual knowledge is received,

exchanged, and visually observed. Pentecostal-Charismatic students' perceptions of religious

practices and its influence on spiritual maturity are not known, and worthy of exploration.

Purpose of the Study

The purpose of this qualitative case study was to explore how 10 college students perceive

the influence of Pentecostal-Charismatic practices on their spiritual maturity at a Florida

university. The Pentecostal movement demonstrates diversity, adaptability, and influence within

every mainline denomination it has infiltrated (Anderson et al., 2010). Therefore, as scholarly

researchers continue to explore the continuous growing phenomena and the new emerging

subgroups within and outside of the United States, the Pentecostal movement opens a door for new scientific discoveries and the possibilities for collaboration outside of what may be considered a religious problem (Anderson et al., 2010),. This current study focused on how Pentecostal college students perceive the influence of Pentecostal-Charismatic practices on their spiritual maturity at a university in Florida. To gather the students' perceptions on Pentecostal-Charismatic religious practices and its influence on spiritual maturity the researcher collected responses about their religious practices and their spiritual encounters with the Holy Spirit. Gathering this information explored the gap in the research pertaining to millennial Pentecostal-Charismatic student's religious practices. Additionally, the researcher was interested in investigating how Pentecostal-charismatic perceives spiritual maturity. The objective was to better understand how those practices may distinguish Pentecostal-Charismatic millennial college students by evaluating the impact of biblical teachings and greater exposure to Pentecostal-Charismatic terminology, beliefs, and practices and its influence on spiritual maturity.

Research Questions

This qualitative case study was guided by three research questions, which explored the perceptions of college students and how Pentecostal-Charismatic practices influenced their spiritual maturity at a Florida university.

RQ$_1$: How do Christian college students perceive the influence of speaking in tongues on their spiritual maturity?

RQ$_2$: How do Christian college students perceive the influence of prophetic utterances on their spiritual maturity?

RQ$_3$: How do Christian college students perceive the influence of the gift of healing on their spiritual maturity?

Rational, Relevance and Significance of the Study

Anderson et al. (2010) stated the primary reason researchers from all disciplines should continue research on Pentecostalism is because "Pentecostalism is still very much under construction" (p. 3). Anderson et al. suggested that Pentecostalism remains a religious movement embracing a variety of movements throughout the world. Pentecostalism has splintered into charismatic, neo-charismatic, and denominational/traditional Pentecostal churches comprising over 700 denominations, plus a large number of independent churches (Nelson, 2016). These various religious groups fall under the umbrella of Pentecostalism and demonstrate some "family resemblance" (Anderson et al., 2010, p. 10). Pentecostal and charismatic churches can be identified through what Anderson et al. termed "family resemblance," by styles of worship, the gifts of the Spirit, and the expressiveness of an individual's interactions with the Holy Spirit (Nel, 2015a).

Therefore, a challenge for researchers from all disciplines is to understand further the Pentecostal phenomenon among all segments of the population (Anderson et al., 2010). Anderson et al. (2010) noted that, despite Pentecostalism's brief history, the religious movement remains a religious phenomenon. Anderson et al. (2010) justified his statement that Pentecostalism remains a phenomenon by identifying five exclusive characteristics of the religious movement. Anderson et al.'s (2010) reasoning for inferring Pentecostalism remains a phenomenon:

(a) Pentecostalism has added a new dimension to the Christian message, a message highlighting the role of the Holy Spirit, the accessibility of the Holy Spirit to all believers, and the gifts of the Holy Spirit;

(b) increasing sustainable numerical growth, growth that continues to occur beyond predictions or expectations globally;

(c) adaptability, Pentecostalism ability to adapt to diverse cultures while remaining true to

its theology and the religious practices associated with the practice;

(d) worldwide attractiveness, Pentecostalism continues to attract individuals from various

religious denominations;

(e) continual global growth, Pentecostalism has "shifted the heart of Christianity" from the

United States to the Southern Hemisphere. (p. 3)

The focus of this current qualitative case study was to explore only a small segment of the Pentecostal-Charismatic population college students and how this group perceived the influence of Pentecostal-Charismatic religious practices on their spiritual maturity, where there appears to be a gap in the literature.

Pentecostalism continuous to evolve, and revitalize Christianity globally—this creates doors for new scientific exploration, especially in the Southern Hemisphere (Anderson et al., 2010). Anderson et al. (2010) suggested one of the impressive rationales for why scholarly researchers should continue to study all components of Pentecostalism, "it remains a phenomenon" and provides a wide opportunity for interdisciplinary research." Secondly, the potential opportunity of studying a phenomenon from a different lense, ultimately benefiting a larger audience from exposure from the insight of others outside of respective specialization. However, the researcher does acknowledge the exploration of this issue how 10 Pentecostal-Charismatic college students perceived the influence of Pentecostal-Charismatic religious practices on their spiritual maturity only represents a narrow segment of Pentecostal-Charismatic students in the U.S and those exclusively at a Florida university.

Definition of Terms

Baptism in the Holy Spirit. It is a baptism (immersing, dipping, or plunging) of the believer into a relationship with the Holy Spirit and entrance into the realm of supernatural,

spiritual power (Beall-Gruits, 2006). The baptismal experience empowers the believer for service that takes place after the experience of salvation (Beall-Gruits, 2006). The baptismal experience is a gift of God, which enables a believer to witness to the Lord's salvation and to demonstrate one or more of the nine gifts of the Holy Spirit (Beall-Gruits, 2006).

Charismatic. Charismatic Christians are those believers filled with the Holy Spirit, and God has given them at least one of the charismatic gifts, such as tongues, prophecy, or healing (Barna Group, 2010).

Faith-Healing. It means the healing of the sick through the intervention of God. Healing of body, mind, and spirit are not separate, but simultaneous (Lee, 2006). Therefore, healing is physical, mental, and spiritual (Lee, 2006).

Gifts of the Holy Spirit. The Gifts of the Holy Spirit are extraordinary abilities given to believers to extend the work of Christ on Earth (Beall-Gruits, 2006). There are three power gifts, faith, miracles, and healing, and three gifts of utterance, prophecy, tongues and the interpretation of tongues (Beall-Gruits, 2006).

Koinonia. The term *koinonia* is translated from the Greek word κοινωνία, which means to participate in something or sharing on the one hand or joint participation, or the share, which one has in anything (Sebothoma, 1990).

Neo-charismatics. Third Wave (Pentecostalism is the First Wave and the charismatic being the Second Wave). These are Christians unrelated or no longer related to the Pentecostal or charismatic renewals which have become filled with the Spirit and exercise gifts of the Spirit without recognizing "baptism in the Spirit" separate from conversion (Synan, 2001). Third-Wave Christians consider speaking in tongues optional or unnecessary. However, sign and wonders, supernatural miracles, and power encounters are emphasized (Synan, 2001). Third Wave

Christians form independent churches and do not identify themselves as either Pentecostals or charismatics (Synan, 2001).

Pentecostalism. The term defines Christians who belong to traditional Pentecostal denominations and churches such as the Assemblies of God, the Church of God in Christ, or the Universal Church of the Kingdom of God (Pew Forum, 2014).

Prophecy. Prophecy is considered knowledge given by God to a prophetically gifted individual for edification, information, and instruction (Bohley, 2005, p. 13). Individuals who receive this knowledge from the Spirit of God have never known this knowledge. The knowledge received is generally given through a word, dream, vision, or prompting by the Holy Spirit (Bohley, 2005).

Speaking in tongues. An ecstatic speech or prayer using an unintelligible language that some consider a gift of the Holy Spirit (Pew Research Center, 2007). Bowker (2000) defined the term as a phenomenon common in many religions of a person speaking in words or word-like sounds, which form a language unknown to the speaker.

Spiritual formation. A term proposed by Harner in 1939 for Christian education as "a reverent" attempt to discover the divinely ordained process by which individuals grow toward Christlikeness and to work with that process (Bramer, 2010).

Spiritual maturity. The term is defined within the context of the Spiritual Maturity Index (SMI) developed by Ellison, as cited in Dunn, 2012. Spiritual maturity is defined and measured by how much a person's beliefs shape the person's everyday actions and how much their beliefs are reflected in their daily lives and their relationships (Ellison, as cited in Dunn, 2012).

Spiritual dream. A sleep dream that unfolds the activities of the invisible realm using as its communications the normal language of the dreamer in the sleep (Price, 1999).

Assumptions, Limitations, and Delimitations

The study was developed using two assumptions:

1. Campus ministry students exposed to traditional Pentecostal and charismatic practices early in childhood are more likely to commit to the practices with additional spiritual encounters with the Holy Spirit and more extensive knowledge (Burr et al., 2015).

2. College students who understand the significance and importance of practicing Pentecostal-Charismatic religious practices and its influence on spiritual maturity will be more prone to practice spiritual and religious activities (Carter, 2016).

This current qualitative case study was limited by the researcher's selection of 10 college students with interest or familiarity with Pentecostal-Charismatic religious practices, attending a specific university in Florida. Another limitation, recognized by Yin (2014) as inherent within qualitative designs, is human fallibility. Therefore, as an Associate Pastor within the Pentecostal-Charismatic faith, remaining aware of the probability that numerous interpretations exist and the need to implement safe measures to minimize bias in the data analysis portion remains crucial (Yin, 2014). To avoid some level of bias, the researcher administered techniques suggested by Yin (2014) in the field of qualitative research. Lastly, the researcher's professional relationship with the campus pastor as a colleague in ministry could potentially interject biases. Professional ties with the campus pastor were helpful in quickly obtaining volunteer students with an interest in Pentecostal-Charismatic religious practices and currently involved in campus ministry. However, the professional connection could have led to the researcher interjecting personal biases in the analysis of the data.

The delimitations evident in this current case study included the number of college institutions selected for the research and the number of students. Another delimitation was the researcher's professional affiliation within Pentecostal-Charismatic churches allowed ministerial

alliances to be formed and influenced the selection of the sample school. Because of the

affiliation, the researcher chose not to explore nonreligious colleges or universities within the

sample study.

Chapter 1 Summary

In this qualitative study, the researcher explored how college students perceive Pentecostal-

Charismatic religious practices and their influence on spiritual maturity. As trends of nonreligious

attachment increases among adults and even more among the millennial, the researcher wanted to

explore and describe how college students within Pentecostal-Charismatic faith are perceiving,

embracing and practicing religious and spiritual practices using semistructured interviews of

college students, the campus pastor (who served as an informed expert), and a 30-index

questionnaire or SMI. The SMI provides a baseline for spiritual maturity defined by Ellison

(1983b), from an evangelical Christian theology.

Chapter 2 of this study delved into the literature on the religious and spiritual practices of

Pentecostal-Charismatic adherents, the spiritual gifts of speaking in tongues, the prophetic, and the

gift of healing, and defining spiritual maturity from an Evangelical conceptual model. Chapter 3

provided a detailed account of the methodology employed in this qualitative case study.

Chapter 2: Literature Review

Introduction to Literature Review

The purpose of the qualitative case study was to explore 10 college students' perceptions of Pentecostal-Charismatic religious practices and its influence on their spiritual maturity in Florida. Pentecostals have their own ethos to bring to the theological table (Nel, 2017). While they represent a diverse group of beliefs, Pentecostals share a basic preference for experience co-determining their theology along with their interpretation of scripture (Nel, 2017). For the Pentecostal, experiencing God has just as much to do with an internal-renewal experience with the Holy Spirit, as with external experiences through the manifestation of God's miraculous speech and actions revealed in the form of healings and deliverance (Nel, 2017). Many consider the external and internal experiences for the Pentecostal as foundational to how they come to know and understand God upon multiple spiritual levels (Nel, 2017).

In many Pentecostal revivals, spirituality is marked by participation in the worship experience expressed through singing, praise clapping, raising hands, kneeling, laughter, tears, and other emotional behavioral and cognitive responses that are believed by Pentecostals to mark God's love and presence (Sutton and Mittelstadt, 2012). Shiah, Chang, Tam, Chuang, and Yeh (2013) suggested that attendance at religious services, personal prayer, reading and studying sacred texts, incorporating sacred practices (such as taking communion, foot washing, and spiritual fasting) are also essential to Pentecostal-Charismatic spiritual and religious development. Lister (2010) further suggested the religious practice of reading sacred text is vital to most Christians. This practice not only helps gauge spiritual maturity but reading scripture fortifies a Christian's perspective that God is an entity who enjoys being with his creation (Lister, 2010). God went to great lengths to be with his people and to show that he is both redemptive and relational (Lister, 2010). Communion with divinity seems to be central to all religious worldviews; yet, Christianity

asserts that the God revealed in scripture is self-sufficient, self-existent, wholly other, and actively involved with his creation (Lister, 2010).

Evans (2016) opined that the practice of speaking in tongues should be categorized as an experience of enlightenment, the spiritual encounter marks a moment in time when the believer receives understanding and greater spiritual awareness. Shiah et al. (2013) suggested that religious individuals found it easier to gauge their beliefs or spiritual growth and development when they practiced religious and spiritual activities. Cook et al. (2000) found considerable variation regarding an individual's understanding of the psychology of religiosity and spirituality. Cook et al. (2000, p. 125) suggested the variation in how researchers define religiosity and spirituality lies with what the individual meant by the term spiritual and religiosity and the meaning associated with the terms. Cook et al. (2000) contributed to the religious communities' findings on spirituality and religiosity by studying the college students' perception of the two terms. These findings become even more important to religious leaders seeking to find ways to promote the practice of religious and spiritual activity among the youth. Shafranske and Malony (as cited in Cook et al., 2000), suggested that an individual's religiousness refers to how much one accepts and performs the beliefs and rituals of an established church or religious organization.

Instilling a biblical foundation, according to Proverbs 22:6, "training them up in the ways they should go" is one way some Christian parents help to prepare their young adults for college, new experiences, and future adversities. The writer of Proverbs reminded parents of their responsibility to instill the word of God early in a child's life thereby equipping them to learn to rely on the word of God to help them make the right decisions in every area of their life. The biblical principle of instilling a biblical foundation in young adults early is a practice that has historically been a part of the African American culture (Gutierrez, Goodwin, Kirkinis, & Mattis, 2014). The role parents, grandparents, and siblings play in influencing the religious and spiritual

beliefs of younger generations is not germane to any particular religious denomination. Gutierrez et al. (2014) observed that the role Christian African Americans play in the religious and spiritual socialization of every generation is unique. From a Christian perspective, instructions begin with scripture, considered the Word of God. Burr et al. (2015) observed that adults who taught religious practices early to children eventually witnessed spiritual fruit in their children's adult years. Burr et al. offered some degree of predictability as to whether Pentecostal-Charismatic students might perceive their family's religious practices to be beneficial and worth retaining throughout their college years and beyond; which might be more of the case if Pentecostal-Charismatic practices were the norm within certain campus ministry programs.

Christian educators have also played a major role in ensuring college students away from home and on a spiritual journey are assisted in obtaining the religious goal of spiritual maturity (Bramer, 2010). Reported as early as 1939 Christian educators were attempting to "discover the divinely ordained process by which individuals grew toward Christ-likeness and to utilize that process within the domains of education" (Bramer, 2010, p. 334). However, the term spiritual formation was a term more objectively expressed by Christian educators before the evangelical movement in the 20th century (Bramer, 2010). While Christian educators did not directly utilize the term spiritual formation, Christian educators incorporated its objectives into the Manual of American Association of Bible Colleges, now known as the Association for Biblical Higher Education (Bramer, 2010). Spiritual formation has always been a part of Christian education; educators have always exhibited a general concern for spiritual formation within education, despite some reservations in the earlier years (Bramer, 2010). Christian education and spiritual formation share similar purposes; however, Bramer (2010) stated, "Christian educators have been given a leadership role to the spiritual formation movement, exemplified by the Christian educators who have expressed their concerns in articles in this special theme issue" (p. 334).

In the minds of many Christians, spiritual formation is no longer considered a spiritual process relegated to only monks, nuns, or missionary workers, or spiritual church leaders but a spiritual learning process for all believers (Bramer, 2010). Because of the investment of Christian education, Christian educators, and religious leaders, spiritual formation is now properly understood as a learning process where Christians learn habits of the heart and practices of devotion required to carry out their vocation (Bramer, 2010). Bramer (2010) admitted that while the spiritual formation movement is enriching Christian education, the insight and competencies of Christian educators are needed by those leading and learning within the spiritual formation paradigm. Christian educators have differentiated spiritual formation into four fields of interest: (a) creating the opportunity for direct experience of God and God's grace; (b) implementing disciplines of reflection for savoring and learning; (c) cultivating competencies in those who would facilitate spiritual formation; (d) developing spirituality and spiritual formation as an academic discipline (Bramer, 2010). Christian education and spiritual formation have realized that the development of character and the virtues are foundational assignments for the Christian educator (Bramer, 2010). Christian educators are challenged to continue to explore insights and practices that can guide schools, congregations, and teachers in helping to equip and prepare students not only academically but in spiritual matters (Bramer, 2010).

Conceptual Framework

In presenting an argument about why the current topic requires further exploration and why the means of study is appropriate, the study draws upon several research findings and one Evangelical model (Dunn, 2012; Ellison, 1983b; Sutton et al., 2014). These issues matter because the trend of nonreligious attachment is increasing in the U.S. amongst the millennial population (Jones, 2019). Jones (2019) suggested a need to investigate the trend affecting Christian college students, especially students with Pentecostal-Charismatic religious beliefs. Understanding how

college students perceive religious practices and its influence on spiritual maturity is a key to informing future campus ministry pastors and leaders to strategically take measures to continue to nurture growth in the spiritual gifts at the most vulnerable time—college years.

The purpose of this qualitative case study is to explore how 10 college students at a university in Florida perceive the influence of Pentecostal-Charismatic practices on their spiritual maturity. The issue of understanding college students' perceptions of Pentecostal-Charismatic religious practices and its influence on spiritual maturity plays a role in understanding generational influence, Pentecostal thelogical influence, and how practical exposure, positively or negatively influences the perception of millennials. The exploration of college students' perception of religious practices related to the Evangelical model of Ellison (1983b) spiritual maturity is measureable, based upon the active use of gifts and talents and Ellison's (1983b) 18 identifiable traits, and Dunn's (2012) findings that "spiritually matured individuals actively use their gifts and talents" (p. 71).

Pentecostal and charismatic religious practices. Within this qualitative case study, Pentecostal and charismatic religious practices are defined as speaking in tongues, prophetic utterances, and the gift of healing. A concept used to guide religious practices, and gauge spirituality within the Pentecostal and charismatic movements are the *principle of the love of God* (Sutton et al., 2014). Love is considered a guiding moral agent for Christians, and supported theologically, within the Book of Luke 10:27, "thou shalt love the Lord thy God with all thy heart" (Sutton et al., 2014, p. 212). Pentecostals recognize the virtue of godly love as a tool by which they measure spiritual maturity (Sutton et al., 2014). Sutton et al. (2014) noted Pentecostals especially perceive God's love becomes recognizable even the more through acts of giving or sharing and Pentecostals perceive that giving is a part of a spiritual exchange and through giving or sharing the givers are able to sense the very presence of God's love in the mist of the exchange.

Participants within the study consisted of mostly European Americans, who identified religiously with Assemblies of God/Pentecostals, nondenominational, Baptist, or other. Sutton et al. (2014) noted that uncovering how potential research participants define spirituality and how the selected group of participants define spiritual maturity within the confines of their denominational affiliations are crucial objectives for researchers studying religion and spirituality. Sutton et al. (2014) recommended researchers never assume all Christian denominations broadly define spirituality the same and researchers must recognize even potential research participants within their research may also define or redefine spirituality uniquely. This unique interpretation of spirituality was discovered in the research among participants representing Assemblies of God, non-denominations, Baptists, and other religious faiths.

Sutton et al. (2014) proposed a possible link between the believer's responsibility to love God and benevolence. Benevolence is incorporated into the believer's life as they freely give to others, in a model identified by Exline and Poloma, each as cited in Sutton et al., as "godly love." One of the unique ideology of Pentecostals and charismatics theology is their emphasis on the Holy Spirit involvement in the believers' daily life endeavors. Sutton et al. suggested, like other fundamental religious groups, Pentecostals and charismatics consider the Word of God a "sacred text, a text that reveals how believers are to govern their life's choices"(p. 213).

Pentecostals, a fundamental group that considers the Bible as the final authority in governing lives and making decisions. Penetcostals suggest the Bible represents a book of guidelines and principles that individuals must cautiously interpret to reap the rewards given to them by the one they consider Sacred. It is from these cautionary concerns of the Bible, Pentecostals and charismatics provide a link, for Pentecostals to suggest there are some undeniable truths within the sacred texts and in particular the Pauline teachings, the books written by Paul, which include 1 Corinthians 12:4–12, Ephesians 4:7–13, Romans 12:6–8, and the Book of Acts.

These books of the Bible represent teachings on the gifts of the Holy Spirit and the fruit of the Holy Spirit. It is from this ideology Pentecostals and charismatics developed a framework for understanding spirituality viewed as "empowerment to give to others through acts of service" (Sutton et al., p. 214).

Sutton et al. (2014) suggested internal motivation becomes the guiding force upon which believers share what God has given them for others and builds a foundation for why they give— "hope" which is grounded in their relationship with the sacred (p. 213). For the Pentecostal and charismatic, hope becomes a motivational construct, a construct that Sutton et al. attributed to Snyder et al. Hope provides Sutton et al., the believer with confidence and a new perception for why they now demonstrate godly love toward others. Believers guided by God's love are given opportunities to express God's love through the manifestation of speaking in tongues, the prophetic, and the gift of healing. Sutton et al. suggested, for the Christian, "hope is the connector" (pp. 213–214) that links the believers' faith with the love of God given to them and the revealed depths of His love for His people. Paul, in 1 Corinthians 13:13, references this kind of love, a love God gives to man and, in return, man is able to give and reveal the God kind of love to others "faith, hope, and love" (pp. 213–214). Sutton et al.noted that, for the Pentecostal and charismatic, potential links exist between the love of God and their acts of giving or sharing what they have been freely given—love to be shared.

Sutton and Mittelstadt's (2012) study supported the conceptual framework model by suggesting potential links exist between the love of God and the Pentecostal-Charismatic acts of giving (e.g., sharing) what they have been freely given to one of the study's conceptual framework model Ellison (1983a). Religious beliefs shape an individual's daily behavioral choices, which in return becomes a measurement for spiritual maturity. Sutton and Mittelstadt offered support-revealing love as a multi-dimensional attitudinal construct and why Pentecostals believe their

experience of divine love, according to biblical tenants of their faith, conveyed and expressed toward others (Sutton and Mittelstadt, 2012). Sutton and Mittelstadt (2012) chose to investigate numerous dimensions of interpersonal love from a psychological perspective to determine the multidimensional components of love using a holistic rubric that includes spiritual, cognitive, behavioral affective, biological and social space dimensions.

The researchers discovered of the six dimensions of interpersonal love, Sutton and Mittelstadt's primary focus—an individual's loving relationship with others, regarding giving— tied to their wholesome relationship with God. Sutton and Mittelstadt (2012) discovered Pentecostals placed the *spiritual dimension* in context over the other five dimensions: (a) cognitive, (b) observable behavior, (c) physiological, (d) emotional, and (e) social. Pentecostals believe the concept of love "represents positive thoughts of compassion and forgiveness toward others" (Sutton and Mittelstadt, 2012, pp. 213–214), which are linked to spirituality especially in times when others are experiencing tragedies, discomfort, pain, or loss. These outward responses to the terrible plight of others are linked to how Pentecostals evaluate spiritual behavior (Sutton and Mittelstadt, 2012). Pentecostals demonstrate expressions of Gods' love toward others in times of devastation, or tragedies, by praying for the healing of physiological conditions. The Pentecostal mindset to pray—steered, by God's compassion and love, for individuals to respond to the needs and pains of others. Expressions of Gods' love witnessed by prayer—a sacred act recognized in contemporary Pentecostals, the response of the believer expresses Gods' love and the Pentecostals' belief in the gift of healing, even with the assistance of medical and health professionals.

Other researchers have also studied college students representing the three distinct faiths within Christianity: Catholic, Evangelical Protestant, and mainline Protestant religious groups. (Tix, Dik, Johnson, & Steger, 2013). Tix et al. (2013) took a meta-analysis approach studying 329

college aged-students, and the influence of personal religious traditions on the ways students practice their faith. Tix et al. sought to find the relationship between intrinsic religious commitment and the subjective idea of well-being. The findings revealed depending on the students' religious affiliation, a sharp contrast between religious commitment and their subjective idea of spiritual well-being, a term often used interchangeably when social scientists incorporate the broader definition of spirituality (Gill et al., 2010). Tix et al. suggested perhaps "the difference lies within how a group differentiates personal relationship with religious behavior" (pp. 27–28). Overall, Tix et al. found that commitment within the Evangelical Protestant religious tradition often seems to be correlated with indicators of higher subjective well-being, which appears to be the opposite within the Catholic Church or Mainline Protestants. However, the scholar does suggest there other possible factors for the pattern of results.

Spiritual maturity. There was a limited quantity of information on the topic of college students' perceptions of Pentecostal-Charismatic practices speaking in tongues, the prophetic, the gift of healing and their influence on spiritual maturity. The literature lacked information on the Pentecostal millennials' perceptions of religious practices and the influence of those practices on spiritual maturity. Combined with Jones' (2019) findings that millennials have a non-attachment towards religious and spiritual practices, embracing a foundational model in measuring spirituality were deemed appropriate. The study utilized Ellison's Evangelical model as an instrument to measure spiritual maturity and Dunn's (2012) findings that there is a relationship between spiritual gifts and spiritual maturity. Crucial to understanding the Pentecostal-Charismatic perception of religious practices and its influence on spiritual maturity (Sutton et al., 2014) are a concept for gauging spiritual maturity and the principle of love. Sutton et al. (2014), Dunn (2012), and Ellison's model (1983a) explained how the Pentecostal-Charismatic not only perceives experiencing God through the manifestation of the gifts but measure spiritual maturity.

Ellison (1983a) published the SMI, which is a 30-item Likert-type scale. Ellison (1983a) developed the six-choice Likert-type scale and used a range from strongly agree (SA), moderately agree (MA), agree (A), disagree (D), moderately disagree (MD), and strongly disagree (SD) as its measurement tool for spiritual maturity. This current study reported the findings from the SMI instrument comparing those findings to the students' perception from the semistructured interviews and the campus pastor's insight observations and Biblical expertise. Ellison (1983a) developed the SMI to assess the spiritual maturity of individuals within a God-centered and especially Christian model. Within the model of the SMI design, Ellison (1983a) identified 18 spiritual traits introduced in a question format. Questions on the SMI were designed to measure an individuals' spiritual development based on the 18 spiritual traits identified by Ellison (1983a). Twelve items on the SMI are reverse-scored questions, for example "I don't regularly have times of deep communion with God in personal (private) prayer" (Edwards & Hall, 2011, p. 94). Reverse scoring is utilized on the SMI to highlight the negatively worded questions; this process allows numerical scoring to run in the opposite direction. For the SMI the total score of the scale reflected the sum of the values calculated from the 30 responses.

There is a great variation regarding how the concept of spiritual maturity or spiritual formation is used in literature (Jones, 2008). Christian scholars face a singularly distinctive challenge in spiritual maturity, particularly as it relates to the best possible ways spiritual formation can be both defined and accomplished (Jones, 2008),. This challenge lies in how online degree programs and how Christian educators successfully implement insights and practices to guide students in spiritual formation (Jones, 2008). Therefore, it appeared to Dunn (2012) and Jones (2008) that religious leaders, psychologists, and Christian scholars remain divided on religious or spirituality studies—for utilizing the term spiritual maturity or spiritual formation. Jones (2008) viewed the concept of spiritual formation from an evangelical perspective, stating,

"Spiritual Formation, to the Christian leader, becomes their well-developed strategy, designed to ultimately get the believer to the goal, spiritual maturity" (p. 337).

Therefore, for this current study to preserve the continuity of the study, the research focus was not on the *processes or strategy to achieve* but the measurable religious and foundational spiritual elements of spiritual maturity—a Pentecostal-Charismatic perspective. These foundational elements are highlighted in Ephesians 4:11–13 which links spiritual gifts and spiritual maturity. Paul, the author of Ephesians, recorded God gives spiritual gifts to build up the body of Christ and to assist followers in becoming spiritually matures in their faith (Dunn, 2012). It is, for this reason, scholars do not interchange the words spiritual formation and spiritual maturity interchangeable but distinctively set them apart and view spiritual maturity considering Ellison's SMI instrument.

In the early 1970s, scientists recognized the need to incorporate noneconomic subjective measures into surveys if the spiritual well-being of an individual was to be discovered (Ellison, 1983a). Therefore, psychologists concerned with subjective well-being incorporated the spiritual dimension of an individual or the measurement of spiritual maturity (Ellison, 1983a). Spiritual maturity is defined and measured by how much a person's beliefs shape the person's everyday actions and how much their beliefs are reflected in their daily lives and their relationships (Ellison, as cited in Dunn, 2012). Ellison (1983b) suggested spiritually mature individuals actively use their gifts and talents to benefit others. Ashdown (1997) recorded the 18 traits that Ellison (1983b) witnessed in spiritually mature individuals according to the SMI:

(a) freedom to express Christianity without institutional structure;

(b) spontaneous expression of beliefs and practices in daily life;

(c) maintenance of faith and practice regardless of social support;

(d) firm beliefs without being dogmatic or narrow-minded;

(e) focus on giving rather than self;

(f) definite purpose for life-related to spiritual life;

(g) sacrificial;

(h) close relationship with God/control identity-service of God;

(i) actively uses spiritual gifts;

(j) evidence the fruit of the Spirit;

(k) ultimate goals are spiritually focused;

(l) able to accept negative of life as part of God's plan without becoming bitter;

(m) forsake self-gain if the gain violates or detracts from spiritual principles;

(n) spends time studying the scripture in-depth;

(o) has an active desire to share personal faith;

(p) tries to love neighbor as self;

(q) has a personal prayer life; and

(r) perceives growth in personal life. (p. 33)

Many Christians under the Pentecostal umbrella believe these gifts are those referred to in 1 Corinthians 12:4–12, Ephesians 4:7–13, 1 Peter 4:10–12, and Romans 12:6–8 "are given according to God's sovereign will" (Dunn, 2012, p. 36). In these passages, God gives spiritual gifts to build up the body of Christ and to assist followers in becoming mature in their faith (Dunn, 2012). Ellison (1983b) suggested Christians are likely to measure their level of maturity based upon their faith in Christ and by how well individuals incorporate "the fruit of the Spirit" into their everyday lifestyle according to Galatians 5:22–23. The inference suggests individuals must consciously choose daily to walk towards levels of spiritual maturity and develop strategies to reach their spiritual goals (Ellison, 1983b). Ellison (1983b) suggested developing strategies to promote spiritual maturity "with an aim to directly enhance the quality of one's relationship with

God and one's existential state or indirectly focused on as a by-product of the development of spiritual maturity" (p. 331). Spiritual maturity serves as the theoretical model for this study.

Review of Research Literature and Methodological Literature

Pentecostalism is a renewal movement within Protestant Christianity where beliefs, doctrines, and practices are defined by an individual's interaction and expression within the context of the Holy Spirit (Anderson et al., 2010). Expressions of the gifts of the Holy Spirit and modalities or forms of worship (e.g., prophetic forms of worship, speaking in tongues, and the gift of healing) are attributed to work of the Holy Spirit's direct contact and the outward manifestations of experiencing an encounter with God's spirit (Anderson et al., 2010). For classic Pentecostals, the baptismal experience always accompanies the spiritual gift of speaking in tongues (Minter, 2011). However, not all Christian faiths under the umbrella of Pentecostalism believe that speaking in tongues authenticates an individual's baptismal experience (McMahan, 2002). Classical Pentecostals emphasize the belief that the Divine can and is willing to interact with every individual who desires to have a spiritual encounter (Minter, 2011). Encounters with God from a Pentecostal perspective not only substantiate levels of spiritual maturity but the encounter opens the spiritual portal for an individual to speak in an unlearned language known as tongues (Minter, 2011).

Among more structured religious leaders, the attraction of poor and limited religious education believers placed a stigma on the movement and negatively impacted Pentecostal theology and what some viewed as the spiritual movement of the Holy Spirit (McMahan, 2002). The movement's stigma of religious illiteracy offended many religious theologians and others who sought an encounter with God but needed assurance the movement was not built on emotionalism and fanaticism but sound biblical doctrine (Nel, 2016). Nel (2016) affirmed that the Pentecostal movement was guilty of allowing some very passionate but academically unlearned, and unskilled,

41

individuals to hold leadership positions. However, Pentecostal leadership quickly acknowledged its error by instituting higher religious and academic standards throughout the organizational movement (Nel, 2016). Despite the fact that some viewed the leadership within Pentecostals as unlearned according to an academic standard, Nel concluded what Pentecostals did not know academically, did not hinder the word of God from being demonstrated, or did not diminish the passion of the people to share the knowledge about having received the baptism in the Holy Spirit and the gift of the Spirit—speaking in tongues.

The passion to witness is what Mark 16:15 refers to as the call to missions to "go ye into all." This call to missions remains a fundamental message of the New Testament and echoes the teachings of John Wesley. Witnessing, to John Wesley, is transformative, as the believer shares their experience with the Lord they are evolving or transforming into an image that resembles Christ (Harrison, 2000). To witness the Good News completed the work of the Spirit of God within the heart of the believer (Harrison, 2000). Throughout several places in the Old Testament traditionally families gathered corporately to experience a relationship with God, to pray, to fellowship and receive God's Word (Ezra 3:12; Nehemiah 8:1–3; Psalm 55:14). Many accounts in the New Testament reveal how God's people continued the tradition of worshipping together as a family and even continuing this corporate gathering outside of their immediate tribe of kinsmen (Acts 1:14, 2:42; Hebrews 10:24–25).

There is no single fundamental religious practice that all Pentecostals or Charismatic maintain. However, all religious groups within this umbrella of Pentecostalism are easily identified through the tapestry of worship, the accessibility of the Holy Spirit, the demonstration of spiritual gifts, and the philosophy maintaining oral traditions within their religious culture are crucial for every generation (Lawless, 2005).

Generational gaps: The charismatic and Pentecostal influence. In the early 21st

century, Setran (2016) suggested that some religious educators struggled to maintain their position

as a positive influencer outside of the church. The church and those within Christian education

have a considerable weight of responsibility to reflect a Christian presence as they take advantage

of every opportunity to ensure a Christian perspective remains a part of the open dialogue within

higher educational institutions. The dialogue centered on the transformational role of the Holy

Spirit, when it comes to instructional input, guided practices, and independent practices, within

education (Setran, 2016). Some congregations across the United States are reevaluating their level

of connectivity and spiritual and religious influence on younger congregants (Roberto, 2012).

Roberto (2012) suggested some congregants are intentionally promoting intergenerational faith

and flourishing and receiving the blessings from their endeavors; these congregations make the

intergenerational character a crucial feature of their community life programming. Intentional

intergenerational churches foster relationships across generations, communicate the tenant of their

faith effectively, share stories of the past victories and successes they have witnessed God perform,

and incorporate all generations in worship, with all age groups serving their communities and all

generations engageing in the religious and spiritual learning process (Roberto, 2012). Today the

Pentecostal-Charismatic church has uniquely positioned itself to not only be a santuary globally

but to continuely carry out foundational core activities including serving, sharing and its

continual teachings on the availabilty of the Holy Spirit, the gifts of the spirit, the baptism of the

Holy Spirit, and sharing its rich historical history of Azusa Street Revival, Charles Fox Parham,

John Wesley, and William Seymour (Amos, 2002; Anderson et al., 2010).Intergenerational faith

integration has deep roots in the Jewish and Christian heritage (Roberto, 2012). The sharing of

ones' faith and storytelling with future generations is deeply engraved in the Jewish religious

community. Roberto (2012) provided biblical support as to why the Jewish community embraces

the historical practice of "storytelling wholeheartedly" by sharing Moses' instructions to the elders in the community, referencing Deuteronomy 6:1–9. In the Christian community, Roberto suggested notable recognition of the move toward intergenerational faith was not until the first century by the Christian church. The thrust toward intentional intergenerational programs was developed in the post-Pentecostal era of Christianity (Roberto, 2012).

It was during the post-Pentecostal era that the church recognized the need to encourage and embody an authentic inter-generational approach (Roberto, 2012). Miller (2013) compared Pentecostal and charismatic Christian theology to those of evangelicals and does not suggest possible distinctions within the generations. Pentecostals and charismatic Christians affirm the literal virgin birth of Jesus and his physical resurrection. Pentecostals and charismatics believe that God divinely inspired the Bible. Both groups believe that salvation requires that one accept Jesus as one's personal savior (Miller, 2013); however, Miller observed some Pentecostals and charismatics differ theologically on the stages of the conversion experience of being born again, as well as the experience of the baptism of the Holy Spirit when one speaks in tongues. Some Pentecostals believe that, even after the conversion experience, Christians must experience additional spiritual transformational encounters beyond salvation—sanctification, a process of entering stages of spiritual maturity (Miller, 2013).

Miller (2013) also reported that Pentecostals and charismatics, in recent studies, seldom speak in tongues; instead, both groups testify that supernatural healings are more prevalent during worship services. The lines of distinctions between Pentecostals and charismatics are slowly blurring—exceptions are dispensational evangelicals who believe supernatural gifts of the Holy Spirit ended after the first century (Miller, 2013).

In a 2010 study, Barna Group researchers studied four generations of American adults and the changes that occurred over time in religious beliefs, the Holy Spirit, and their acceptance of

spiritual gifts. The Barna Group's (2010) primary focus first discover a sample group of

Americans who self-identified themselves as charismatic-Pentecostals, "individuals who have been

filled with the Holy Spirit and that God has given them at least one of the charismatic gifts—the

gift of tongues, prophecy, or the gift of healing" (Barna Group, 2010, para. 1). Secondly, the

Barna Group sought to find generational faith ideology gaps amongst self-identified Pentecostal-

Charismatic in the United States. Researchers sought to uncover the sample population beliefs in

the Holy Spirit and the spiritual gifts given to believers—speaking in tongues, the gift of healing,

and prophetic utterance (Barna Group, 2010). The Barna Group collected data during February

2010 using a nationwide tracking study, Omni-Poll that crossed diverse denominations,

populations, and political allegiances. The sample consisted of 1,005 adults (18 and older) from

across the United States. Data was obtained from the sample population by using landlines

telephone and cellular phone interviews first to capture those adults who self-identified, then the

extent of the generational gap relative to perception about the Holy Spirit, speaking in tongues, and

spiritual gifts. Within the survey sample population, only 857 adults self-identified themselves as

Christians during the telephone interview. This number represented the sampling population of

self-identified Christians with a sampling error rate of +3.5 percentage points (Barna Group 2010,

About the Research section). Within the Omni-Poll study, the Barna Group (2010) revealed

distinct differences between four generations who self-identified as Christian most likely to self-

identify as Pentecostal or Charismatic. The study, Barna Group (2010) identified that Baby

Busters are more likely to claim Pentecostal or Charismatic and Baby Boomers are known for

being spiritually intense and referred as Jesus Freaks (Barna Group, 2010, Generations are Distinct

Section).

Table 1

Distinctive Differences Between Generations (Barna Group, 2010, Generations are Distinct

Section)

Mosaic Ages 18 to 25	Baby Busters Ages 26 to 44	Baby Boomers Ages 45 to 63	Eldest of Americans Ages 64 and older
26%	29%	20%	25

Data from the interview surveys revealed distinct differences between the four generations; these differences lie between beliefs and perceptions. Survey data suggested younger Christians are more receptive in accepting the origin of the spiritual gifts and the availability and demonstration of the gifts. However, data also suggested the younger generations are less receptive to the nature of the Holy Spirit when compared to older Christians. Findings from the Omni-Poll also revealed:

Table 2

Age was a Less Consistent Indicator of People's Awareness of Spiritual Gifts (Barna Group, 2010,

Generation are Distinct Section).

Mosaics Ages 18 to 25	Busters Ages 26 to 44	Baby Boomers Ages 45 to 63	Eldest of Americans Ages 64 and older
56%	49%	44%	30%

The study also established there are distinct differences as to how the generations accepted speaking in tongues, first their perspectives about the identity and role of the Holy Spirit, and secondly, their awareness of God's desire to communicate and how God communicates with His people. According to the Barna Group (2010) findings Mosaics are less receptive to the nature of the Holy Spirit Busters are more likely to believe charismatic gifts speaking in tongues and healing remain active and valid for the believer. A contrasting perspective are the views of Baby

Boomers and Eldest of Americans who are the least likely to believe charismatic gifts speaking in tongues and healing are active and valid (Barna Group, 2010, Generations are Distinct section).

Findings revealed the best known and most controversial of the charismatic gifts, the spiritual prayer language known as speaking in tongues, younger Christian were more likely to believe that tongues are "valid and active today." In total, 43% of Mosaics and Busters believe either that God provides every Christian with the ability to speak in tongues or that God gives the gift to some but not to others. This compares to 37% among Boomers and Elders combined. Still, this does not necessarily translate into greater personal participation in speaking in tongues among young believers; just 7% of Mosaic Christians and 9% of Buster Christians had ever spoken in tongues; compared to 13% of Boomer believers and 9% of Elder Christians (Barna Group, 2010).

The four generations also demonstrated contrasting perspectives about the Holy Spirit. Despite their skepticism about the charismatic and Pentecostal expressions of Christianity, older believers stood out from younger Christians for their likelihood of saying that they "consistently allow their lives to be guided by the Holy Spirit." Elders (64%) and Boomers (59%) outpaced Busters (54%) and Mosaics (38%) on this viewpoint (Barna Group, 2010). Thus, presents a need for this study.

Despite their openness to the charismatic and Pentecostal elements of the Christian faith, the youngest believers offered an unexpected existentialist view of the Holy Spirit. In total 68% of Mosaic Christians said they believe that the third person of the Trinity is just "a symbol of God's power or presence but is not a loving entity." This compares to 59% of Busters, 55% of Boomers and 56% of Elders who believe the Holy Spirit is merely symbolic (Barna Group, 2010).

Younger Christians were more likely than older believers to "sense that God is motivating people to stay connected with him, but in different ways and through different types of experiences

than has been the case in the past." Most Busters (52%) strongly embraced this perspective, while

Boomers (43%) and Elders (39%) were less likely to do so (see Appendix A; Barna Group, 2010).

Kinnaman, President of the Barna Group, suggested the 2010 data from *Faith and*

Christianity revealed a shift over time in how self-identified charismatic and Pentecostal young

adults in the U.S. have changed across many denominations influenced by the Pentecostal

movement in beliefs, behaviors, and traditional religious norms and practices.

> While young Christians or Mosaics do not have to debate the validity of the spiritual gifts,
>
> the role of expressive forms of worship or the need for receiving personal direction from
>
> the Holy Spirit; "Mosaic Christians" seem much less certain of what they believe or how to
>
> put their faith into action. (Barna Group, 2010, Observation section, para. 1).

Kinnaman (Barna Group, 2010) concluded

> Young Mosaics must "focus on theological grounding. While finding a way to live
>
> faithfully within the broader culture of arts, media, technology, science, and business,"
>
> Kinnaman (Barna Group, 2010, Observation section, para. 1) further suggested—Busters,
>
> Boomers, and Elders must intentionally interconnect with young charismatics—Pentecostal
>
> and Spirit-filled believers to incorporate "better training on theology and doctrines" (Barna
>
> Group, 2010, Observation section, para. 1).

Glossolalia. One of the spiritual gifts recognized by the Pentecostal-Charismatic

community as initial physical evidence of someone receiving the baptism in the Holy Spirit is the

gift of tongues, known as *glossolalia* (Williamson & Hood, 2011). Segraves (2005) suggested

some controversy over the spiritual gift lies within the many ways researchers have defined the

spiritual gift—speaking in tongues overtime. Balmer, Dillion, Reber, and Reber (as cited in

Segraves, 2005), offered definitions that inferred speaking in tongues as meaningless and a

symptom of pathology or rhyming meaningless utterances that resembles a foreign language by

gullible listeners, or a unique speech. Finally, speaking in tongues signifies a religious

phenomenon of sounds that the speaker has no recollection of ever knowing. However, to the

Pentecostal, charismatic, or neo-charismatic speaking in tongues represents the spiritual gift given

after the baptism in the Holy Spirit (Segraves, 2005). Pentecostals view the gift of tongues, or

glossolalia, as an unlearned earthly language according to Paul in 1 Corinthians 14:2.

Glossolalia (2018) is a word created in the 19th century from two Greek words, *glossa*

(tongue) and *lalia* (talking; Bowker, 2000). In 1901 in Topeka, Kansas, 40 students at Topeka

Bible College, with a spiritual hunger for the Holy Spirit received the gift of tongues (Minter,

2011). After this spiritual awakening, the school's leader, Charles Parham, instructed others how

to receive the spiritual experience of speaking in tongues (Minter, 2011). The Book of Acts details

the apostles being filled by the Holy Spirit and speaking to crowds in Jerusalem on the day of

Pentecost in languages unfamiliar to them, according to the author of the Book of Acts. "Parham

believed the gift of tongues (glossolalia) remains available to believers who have been baptized in

the Holy Spirit" (Dougherty et al., 2011, p. 318).Speaking in tongues from a traditional Pentecostal

perspective confirms that a person has received the post-salvation experience of the baptism in the

Holy Spirit (Minter, 2011). In 1906, spiritual gifts drew attention from the Christian and the non-

Christian communities. Skeptics and non-skeptics attempted to clarify, scrutinize, and

scientifically support or denounce the Pentecostal movement and the spiritual gift of tongues

(Huckins, 2014). A *Los Angeles Daily Times* reporter once described individuals gathered at a

worship service and speaking in tongues on Azusa Street as "weird" (Huckins, 2014, p. 580).

Some journalists continued to grapple with the religious practice by framing the language as

"fanatical utterances, with individuals mouthing gibberish that no sane mortal could understand"

(Huckins, 2014, p. 580). Early sociological researchers were somewhat harsh in evaluating

Pentecostalism, and its practices and some researchers failed to hide their hostility (Anderson et

al., 2010). However, many years later the Pentecostal movement and the spiritual language received some vindication by the media at the longest-running Pentecostal revival, Azusa Street Centennial Celebration (Huckins, 2014). This time the gift of tongues ignited a different response from the same newspaper, and the headlines read "Pentecostals Praise God in Many Tongues" (Huckins, 2014, p. 580).

In the early 1980s, some researchers developed a theory that there were only three major approaches to the study of glossolalia (Segraves, 2005). Their perspective was that glossolalia is anomalous behavior or interpreted from a psychological perspective as a language, sounds or utterances that was abnormal or outside of the norm. These researchers also suggested the language was an aberrant behavior, or extraordinary behavior (Segraves, 2005). Some researchers in the early years of Pentecostalism did not consider the gift of tongues as a supernatural expression of the Spirit of God, nor did they think the manifestation of the spiritual gift always an appropriate expression of worship during religious services (Engelsviken, 1981). Engelsviken (1981) witnessed Pentecostalism inappropriateness when leaders failed to provide skilled interpreters to clarify and provide an understanding of the heavenly message.

The outward expression of the gift epitomized babbling infants or its characterization of an early child's form of language (Segraves, 2005). Early researchers within the linguistics community found support by utilizing phonetic findings to confirm glossolalia or speaking in tongues, was no more than child-like babbling; examinations revealed the sound patterns were more like those of children (Holm & Lange, each as cited in Segraves, 2005). Other linguists observed a small number of combinations of sounds in glossolalia gave the impression of duplication and variation of themes (Lange, as cited in Segraves, 2005).

Segraves, a linguistic researcher, also discovered when participants mimic words or spoke similar sound patterns; this demonstration exhibited no more than religious practitioners using a

form of rhymed poetry. Segraves also reported psychological findings on the validity of speaking

in tongues. Lange, as cited in Segraves (2005), observed that linguistic researchers witnessed

observers not understanding the sounds they heard, and because of the lack of understanding

linguistic researchers determined the participants incorrectly identified the sounds as words or

syllables. These discoveries by Lange, as cited in Segraves (2005), supported earlier linguistic

research findings that glossolalia involved semantic meaningless vocal utterances, sounds imitating

language by naive listeners and sounds that only resonated as a foreign language (Segraves, 2005).

Although some researchers still questioned the gift (speaking in tongues) appeal and authenticity,

pointing out the growing attractiveness of the gift was not reflective of the gifts social or religious

contributions to the religious community. For the gifts, attractiveness and increasing appeal

emanated from only one group's overly emotional individuals, those who demonstrated personality

disorders (Segraves, 2005).

The meaning of the gift has varied over the years, depending on the origin of the research

community. Most researchers agree that the religious phenomenon represents sounds that are

uncommon, unrecognizable or resemble and represent a language that has captivated the attention

of hundreds of millions of people worldwide (Segraves, 2005). Augustine (2011) offered another

perspective regarding the gift of tongues; the language not only identifies individuals as believers,

but the language spiritually connects believers into one family unit, God's offspring. The spiritual

offspring connection is revealed through the act of sharing exposes the common origin and

purpose, of the language.

Augustine (2011) inferred that wherever a spiritual gift is revealed, and then the Spirit of

God exists in the lives of the community of believers. Augustine (2011) lent support to Segraves

(2005) that glossolalia is a language for those with religious and spiritual beliefs in God. While

some Christians only associate the spiritual gift of speaking in tongues with Pentecostalism and

segments of Christian groups, many have observed the practice outside of Christianity in various forms of Judaism, Islamic communities, and other cultures since the first century A.D. (Segraves, 2005). Pentecost represents an event that authenticated the work of the Holy Spirit to God's people, and the gift expressed the bonds of charismatic *Koinonia* as it renewed the communal covenant within the spiritual context of the covenant and all that the salvation package offers (Augustine, 2011).

Speaking in tongues empowers humanity to recover the speech of others across lines of alienation and mutual exclusion (Augustine, 2011). The spiritual language when exhibited during worship brings everyone into a harmonious heavenly conversation; conversations that foster the root form of human connectivity and communion (Augustine, 2011). King (2015) stated that Scripture suggests there are two levels of tongues being witnessed during many Pentecostal-Charismatic worship services. According to Paul, there was a need even in the first century to clarify the existence of two levels of tongues to the Corinthian church and a way for seasoned leaders to prevent confusion within the body of Christ when there is a public display of tongues. Paul stated in 1 Corinthians 14:14 there is a form of tongues for private speaking, and praying, "for if I pray in an unknown tongue my spirit prayeth, but my understanding is unfruitful." Paul reiterated there is a kind of private prayer and recommended handling public tongues differently in public settings. "Wherefore let him that speaketh in an unknown tongue pray that he might interpret" (1 Corinthians 14:13). Within 1 Corinthians (14:13), Paul concluded there are two classes of tongues established in the Bible, "public tongues," requiring an interpreter, and a "private tongue," no interpreter required in public settings.

King (2015), along with scriptural support, may provide understanding and undergirds the earlier works of Engelsviken (1981) inferring that early Pentecostal leaders added to the confusion by not adhering to Paul's explanation and warning. In 1 Corinthians (14:5), Paul encouraged all

believers to pray; however, Paul stated this kind of prayer should be considered a private

conversation witnessed by the public, making an interpreter unnecessary. However, Paul also

proposed in 1 Corinthians 14:5 that, when individuals are praying in an unknown language in

church settings and witnessed by others, the spiritual gift of prophecy would benefit the body of

believers better rather than praying in an unknown tongue, a language requiring an interpreter

(King, 2015). Paul stated in 1 Corinthians 14:5, "I would that ye all spake with tongues, but rather

that ye prophesied for greater is he that prophesieth than he that speaketh with tongues except he

interprets that the church may receive edifying."

Currently, Pentecostals, charismatics, Neo-charismatics, and similar groups accept the

glossolalia gift as a benefit for all Christians and a gift that enhances their Christian personal

experience but also an essential aspect of their spiritual life (Evans, 2016). Evans (2016) viewed

the practice of tongues as spiritually contagious and a movement of God in which participants not

only sense but also feel free to express God's Spirit. This religious practice for some groups

allows the believer to commune with God publicly, while sequestering the conversation to remain

Spirit to the spirit of man (Price, 1999). Over time, with the help of scholarly research, the

Christian community became more accepting of the spiritual gift of tongues. Statistically, the

percentage of individuals globally speaking in tongues continues to surpass religious expectations

(Segraves, 2005). Segraves (2005) suggested despite the gift of tongues having global acceptance

not every religious group within Pentecostalism considers speaking in tongues mandatory for

salvation; because of this perspective, these individuals may never experience glossolalia.

Prophesy and the Prophetic Voice. Prophecy is the most often named and may be the

most thoroughly explained spiritual gift in the New Testament (Bohley, 2005). In the 20th century

within Pentecostal-Charismatic circles and other denominations, churches saw the restoration of

the five-fold ministry gifts, those mentioned in Ephesians 4:11–12. Paul stated the apostles, the

prophets, the evangelists, the pastors, and teachers "are given by Christ for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Revelation 19:10 provides insight into how the fullness of Christ Spirit will be revealed through the spirit of prophecy, which is the testimony of Jesus. The gift of prophecy is defined in many ways, many of them driven by the denomination's theology.

For this study, prophecy or the prophetic was defined as "the special ability or gift that God gives to members of the body of Christ to communicate an unknown message from God to people" (Bohley, 2005, pp. 47–48). Buehring (2004) suggested the Lord gives the gift, special abilities or prophecy, to Christians and individuals demonstrate the gift only with the help of the Holy Spirit. The Greek word typically referencing spiritual gifts is charismata, from the root word, χάρις, which means "grace," a gift given by the Spirit of God that one cannot earn through personal endeavors or learning, but distributed as the Holy Spirit wills. Pentecostal-Charismatics perceive the measure of grace given through these gifts as an expression of God's unlimited abilities. The role of the believers is to nurture and optimize the gift to yield to the Holy Spirit when prompted and to enjoy building a fruitful, productive relationship with the Lord. While the terms "prophetic" and "prophecy" may be used interchangeably by some, the two terms do vary (Buehring, 2004, p. 225). The core meaning of prophetic reflects a foreteller who speaks to show or make known an individual's thoughts (Buehring, 2004).

Prophesy, on the other hand, is defined as a supernatural ability given by God to reveal or proclaim a specific truth in a relevant manner to strengthen, encourage and comfort others (Buehring, 2004). Gonzalez (2009) suggested defining and understanding prophecy as a declaration of a message from God not known through natural means but given to man as a revelation, delivered through Divine intervention. Pentecostals considered prophecy as a future prediction but suggested prophecy provides assurances, warnings, or encouragement rather than

prediction (Poloma & Lee, 2013). In general, the term prophecy refers to the forth-telling of God's word rather than the foretelling of future events. Poloma and Lee (2013) noted that somehow the prophetic can be understood more clearly—at time predictions for the future are implanted in the forth-telling; however, in the more common understanding and usage of the gift, it is not. The exception to the Pentecostal perspective of prophecy defined as a forth-telling is only attributed to individuals called to the office of the prophet; prophets infer they can predict future events, yet the typical congregant views prophecy as hearing from and responding to God and the Spirit (Poloma & Lee, 2013).

No spiritual gift throughout history has been overlooked nor misrepresented more than the gift of prophecy (Bohley, 2005). In the late 18th and the 19th centuries, a foundation was laid for the Pentecostal movement with the introduction of prophecy and the gift of miracles, two of the more controversial gifts(Maas, 2013). Over the years, many religious leaders have uniquely defined prophecy according to their theological affiliation. Bohley (2005), in his qualitative study on prophecy and the Methodist Church, provided several other theological definitions. The gift of prophecy is defined by some groups based on how the religious group differentiates which spiritual gift belongs to which gift inventory (Bohley, 2005). A common argument among some religious groups is prophecy can only be defined from a cessationist view; they identify the gift of prophecy as a proclamation being released based upon God's word (Bohley, 2005). Bohley (2005) suggested there are other points of contention or objections from some Christians regarding the prophetic being a necessary Spiritual gift for the church or other divisive points of contention:

1. a prophetic vessel/prophet incorrectly interpreting what the Spirit of God is saying to an individual or group;

2. a prophetic word not being manifested promptly, thereby creating confusion, doubt, and mistrust for the hearers;

3. cessationist maintain that the miraculous gifts including the gift of prophecy ceased at the end of the apostolic era;

4. prophetic vessels/prophet "distorting" or wrongly interpreting a word or message to an individual or group. (pp. 47–48)

Bohley (2005) incorporated the opinion of one of today's most recognizable prophetic voices, especially in Pentecostal and charismatic circles, Peter Wagner. Wagner defined prophecy as a special ability God gives to certain members of the body of Christ to receive and communicate direct messages of God to people through a divinely anointed utterance (Bohley, 2005). Gaining momentum for the Pentecostal movement was a slow, arduous process in the early years (Bohley, 2005). One of its more recognizable religious events that propelled momentum was at the Cane Ridge camp meeting, with Christians drawn to the camp meeting from Baptist, Methodist, and Presbyterian people of faith (Maas, 2013). Reportedly, these various denominations came together to experience a move of the Spirit of God collectively (Maas, 2013). Onlookers reportedly witnessed individuals falling under the weight of God's presence, joyous laughter, spontaneous singing, and prophetic utterances a standard occurrence at Pentecostal revival meetings (Maas, 2013). These types of spiritual encounters with the Holy Spirit suggested not only was God in the midst, but the visitation represented the fulfillment of Joel 2:28, "and it would come to pass and the sons and daughters of God shall prophesy" (Maas, 2013, p. 52).

Many non-Pentecostal-Charismatic Christians believe the Bible is the only prophetic word necessary and the fivefold ministry gifts (apostle, pastor, prophet, teacher, evangelist), a core religious belief for Pentecostals and Charismatics, are no longer necessary, while Pentecostal-Charismatic Christians believe the fivefold ministry gifts are viable and remain necessary given to the body of Christ to help believers mature in the ways of God (Bohley, 2005). Some Christians challenge that the prophetic was only necessary during the apostolic period. Bohley (2005)

disputed these two ideologies under the premise that God never changes his mind, nor does He not follow through on His word. Bohley (2005) found biblical support quoting Joel 2:28, "and it shall come to pass afterward, that I will pour out my spirit upon all flesh" through Numbers 23:19, "God is not man that he should lie", to support his stance.

Historically, the practice and ministry of prophecy have held a significant place in each wave of Pentecostalism. Pentecostal-Charismatics have accepted that the church is spiritually directed by two forms of oral tradition, prophecy and testimony (Burr et al., 2015). Pentecostal-Charismatic leaders utilize the various spiritual giftings the Holy Spirit has made available—whether it is speaking in tongues requiring an interpreter, or prophetic utterances that incorporate, words of wisdom or knowledge (Burr et al., 2015). All gifts are released to provide direction, comfort, edification, exhortation, and direction (Daniel 1:19–20, Isaiah 11:2, Matthew 13:54, 57–58, Matthew 22:15–22, Proverbs 16:16). From a Christian and Pentecostal-Charismatic perspective, there is nothing more valuable than receiving the wisdom of God. Pentecostals accept the prophetic as another avenue to receive from the Lord (Burr et al., 2015).

The Methodist Church has made some progress over the years in accepting spiritual gifts, but some challenges remain for local assemblies accepting speaking in tongues publically, without a recognized interpreter assisting others in understanding the message (Burr et al., 2015). Burr et al. (2015) noted the church must resolve the concern over an individual speaking in tongues without the aid of an interpreter before church members could fully embrace the spiritual gift of prophecy. Methodist leadership concerns regarding spiritual gifts are theological and philosophical (Burr et al., 2015). Peter's interpretation of the Joel passage in Acts 2:18 by adding "and they shall prophesy," and Paul's listing of prophecy in his discussion of the gifts in 1 Corinthians 12–14, Ephesians 4, and Roman 12, places prophecy in the center of the New Testament Church. Both Peter's and Paul's statements regarding prophecy demonstrate the gift

was not only for the New Testament church but a promise that the Spirit of Christ desires to reveal through every believer (Burr et al., 2015). The promise "they shall prophesy" is not just for a select few individuals, but for anyone who wants to be used by God in this manner. In 1 Corinthians 14:39, Paul reminded us "wherefore, brethren, covet to prophesy" or to earnestly long to hear from the Spirit of God and release a specific message to someone.

Bohley (2005) inferred the Spirit of God is only looking for a willing vessel to reveal his thoughts and intentions, and anyone can be used as a channel to fulfill God's purpose through prophetic utterance. The Spirit of God gives prophetic knowledge to willing individuals within predetermined levels of grace tied to their individual levels of responsibilities linked to their purpose or mission in life (Bohley, 2005). Peter and Paul agreed every person has been given a gift, a talent or special abilities to serve others (1 Corinthians 12:4–6, 1 Peter 4:10). Bohley asserted the Spirit of God gives prophetic knowledge to make others aware of who he is through edification, providing comfort and presenting information and instructions that the communicator has never known. Prophecy is information that could not have been known through natural means and presented through a word, dream, vision, or prompting of the Holy Spirit (Bohley, 2005). Prophecy does not diminish the fact that every believer can speak to God directly. However, some have the gift of prophecy to communicate beyond a normal conversation, and God uses this gift of prophecy to grant to the receiver a clearer picture of things as they are and things to come (Bohley, 2005).

Buehring (2004) noted that, according to Christian biblical teachings, every person God creates is uniquely designed for eye color, race, DNA, hair color, and fingerprints (no two prints are identical). Buehring suggested, from a Christian perspective, that only the Creator of all life can construct a life and even before conception determines their sex, physicality, intellect, talents and abilities and ethnicity. Humans are God's creation, and only God knows every minute detail

"for thou hast possessed my reigns; thou has covered me in my mother's womb" (Psalm 139:13–16). God's involvement in all human life began before his conception; therefore, man's purpose in life is tied to the divine plans of God, a purpose only recognized as humanity restores his fellowship with His Creator through Jesus Christ. This is the plan of God, "and all things are of God who hath reconciled us to himself by Jesus Christ" (2 Corinthians 5:18).

The Bible reminds Christians that God gives everyone spiritual gift(s) for one primary reason, building the faith of others (Bohley, 2005; Ephesians 4:11–12). Paul reminded believers, "now concerning spiritual gifts, brethren, I would not have you ignorant." The Greek word Paul used for "spiritual gifts" was pneumatikon, which is defined "spirituals" (1 Corinthians 12:1), inserting the word spiritual, which, in this context, referred to gifts and abilities given to the believer by God. These spiritual gifts and abilities are activated in the believer's life by the Holy Spirit. It is the Holy Spirit that empowers the believers to reveal a reality of God through the spiritual gifts (1 Corinthians 12:1). The Greek word typically used for spiritual gifts was charismata, from the root word, charis, meaning "χάρις or grace" (Buehring, 2004). Therefore, spiritual gifts are "grace-gifts" that God gives us for the building up one another in God's Kingdom (Buehring, 2004). Many of these spiritual gifts, including the prophetic gift, could be observed in both the Old and New Testament (Exodus 7:1; 1 King 17:1; Acts 13:1; Acts 15:32). Gonzalez (2009), like Bohley (2005) and Buehring (2004), inferred prophetic gifting is for building the church, or for greater works of responsibilities, encapsulated within the greater works of responsibility for the believer, strengthening of one's character and bringing unity within interrelationships in the body of Christ.

Gift of Healing. "The prayer of faith shall save the sick" (James 5:15). For many Pentecostals and charismatics, this scripture is an accepted truth to be embraced. Divine healing became a theme that had a massive appeal for the sick and greatly influenced the development of

the Pentecostal doctrine of healing (Minter, 2011). Minter (2011), citing Vinson Syan, noted that the practice of healing was first made widespread as a result of the Holiness movement in the 19th century, although many mainstream denominations supported the practice of healing during worship services. While the practice of revealing the miraculous healing powers of God was not a new phenomenon before the Pentecostal-Holiness movement, no other Christian religious group practiced healing as fundamental teaching within their denominational settings (Minter, 2011). During the 19th century, the healing theology helped catapult the Pentecostal movement and the consistency of seeing the miraculous healing powers of God–a result of the Holiness movement in the 19th century (Vinson Syan, as cited in Minter, 2011). Minter suggested that healing theology emerged out of those within the Pentecostal movement known as "holiness advocates" in the 19th century—because of the movement piquing the curiosity of those outside of Christianity in physical well-being, stories of the miraculous healings invading Europe, and the theology of Pentecostalism and the gift of healing.While John Wesley is notable for proclaiming the availability of God's healing power through prayer, Charles Cullis, a medical doctor in Boston, propagated the faith-cure movement in the United States (Minter, 2011). Cullis first introduced God as the healer through the teachings of sanctification and the practical ministry teachings of the miraculous of Phoebe Palmer (Minter, 2011). Years later, Cullis' foundational message of healing was strengthened by the life story of Dorothea Trudel (Minter, 2011). Inspired and infused by faith, Cullis would go and witness about the miraculous healing power of God available and influenced the life of A. B. Simpson, founder of The Christian and Missionary Alliance organization. The Christian and Missionary Alliance significantly supported holiness teachings and influenced one of the larger, more traditional Pentecostal groups, the Assemblies of God (Minter, 2011).

Minter (2011) reported that John Wesley's introduction to the miraculous healing power of God appeared a little less dramatic, but indeed, more fitting for the mind to comprehend. Wesley's path to receiving healing and to administer God's healing power was less colorful but came through acts of prayer (Lee, 2006). John Wesley did not have a separate doctrine to support his theology of healing, but Wesley's doctrine stemmed from intimacy with the Sacred text and his experiences with God in prayer (Lee, 2006). It was through Wesley's own personal battles with sickness, witnessing the power of prayer personally, and seeing God intervene on behalf of himself and others, that he became fully persuaded in the power of prayer as a vehicle to receive healing (Lee, 2006). Recorded October 3, 1756, Wesley's first encounter with the Holy Spirit and divine healing came as a result of prayer (Lee, 2006). After Wesley's personal encounter with the Healer—Jesus Christ is referred to as the Healer in Isaiah 53:5—Wesley continued to acknowledge the Spirit of the Healer's involvement in prayer (Lee, 2006).

Wesley's theology of healing and wholeness evolved around not only trusting and relying on God, but being open to seeing Scripture release the power to heal, being open to the practice of laying on of hands, or the faith to believe in any natural or holistic methods to heal (Lee, 2006). Wesley's theology for receiving healing persons in need must first *seek God's involvement;* this is the message locked within the theology of sanctification (Harris, 2016). The message of sanctification is the accessibility of the healing power of God available because of Christ, the cross, and salvation (Harris, 2016). Wesley did not directly acknowledge the gift of healing but recognized openly receiving and testifying about the power of the Holy Spirit (Harris, 2016). Harris (2016) stated Wesley's perspective on healing as, "once an individual accepts the Holy Spirit in one's body upon sanctification, this process signifies that converts now have access to the healing power of God" (p. 87).

Alexander (2004) suggested that Wesley endorsed a therapeutic language within the broader category of salvation. The therapeutic message of salvation declares adherents do not have to have a separate doctrine to support their belief in healing (Alexander, 2004). Believers must only receive and trust that the salvation package provides healing for all manner of sickness and diseases. God promised to forgive sin and its effects and to cleanse and restore his favor back to those who receive Him as Lord and Saviour (Alexander, 2004). Wesleyan practitioners suggested because of sin and its effects, humanbeings are now plagued with sickness and diseases. Pentecostal-Charismatics believe it is God's will that man is made whole spiritually and physically (Alexander, 2004). Tyson (1983) believed from a Christian perspective that the conception of sin and its effects can be clearly understood when parallel sin with illness or diseases. Tyson (1983) clarified his view with this statement "thou shalt cleanse me from all sin and cure all my sickness cure" (p. 216). Salvation was allegorically related to the curing of all sin and disease, making the gift of salvation full and complete in the lives of God's people, able to free man from sin and heal all his diseases (Tyson, 1983).

Wesley's view of God is relational, and he preached believers are given opportunities by God to receive all the promises he made available in Scripture according to Hebrews 11 (Alexander, 2004). Alexander (2004) identified the promises in the Bible as portals, "representing the very essence of God's character and released through Jesus the Savior, the Sanctifier, the Healer, the Coming King and Jesus the Baptizer" (pp. 64–65). The primary reason God made a covenant with His people was to save them from the tormenting powers of sin, sickness and even death and through the sacrifice of Jesus on the cross, healing has been made available (Alexander, 2004). Alexander (2004) noted that those who identify Christ as the healer that God's promises are not bound by time, people, or geographical location. Alexander (2004) discovered there were periodicals from five major Wesleyan-Pentecostal groups published during the first 15 years of the

Pentecostal movement and the periodicals exposed a unique healing model of theology, compatible with Wesleyan theology. Religious research intrigued by Pentecostal theology revealed the unique relationships demonstrated between congregants and God, history, salvation, the church, and missions; consequently, the Pentecostal-Wesleyan model introduced that the primary experience of God, sin, sickness, salvation and the work of the church allowed individuals to believe by faith in Divine healing (Alexander, 2004).

Garneau and Schwadel (2013) suggested that Wesleyan-Pentecostal theology begins and ends with the Triune God, and individuals who came out of the Holiness movement acknowledged that the Pentecostal message of the Holy Spirit and spiritual gifts gave them a deeper and a more in-depth revelation of God's character and ways. Garneau and Schwadel (2013) observed that, for some believers, the message of the Holy Spirit and their encounters with Him enables them to witness not only supernatural manifestations but the character of God as the Healer. Garneau and Schwadel (2013) reminded those who have faith that the Bible records numerous times where the Spirit of God used miraculous healings or prophetic utterances to reveal his character, and ability to his people as a Healer. In Wesleyan Pentecostal theology, God is a Healer; this message represents God's promise and character (Garneau & Schwadel, 2013).

Spirituality. Over the years, researchers have arrived at a greater collective understanding of how religious individuals define the concept of spirituality (Worthington, Hook, Davis, & McDaniel, 2011). Researchers discovered individuals defined spirituality beyond the boundaries of religiosity. Although historically, spirituality and religiosity have been closely linked (Worthington et al., 2011), recent researchers formulate distinctions between the two concepts. Allen (2017) suggested the term spirituality when defined separately at its core is often articulated as a way to help individuals and groups make sense of uncertainty, the mysteries of life, its complexities, and the difficulties individuals must embrace daily—while focussing on the

sacredness and interconnectedness of all life. However, Timmins and Neill (2013) isolated the two

concepts and categorized spirituality according to the broader theme: (a) a religious system, (b)

accentuates the meaning of life, (c) a nonreligious system of belief and values, or (d) a

metaphysical or transcendental phenomenon.Several disciplines have documented various

empirical studies that indicated spirituality has several positive effects on the physical, mental, and

psychological well-being of an individual. The positive effects of spirituality have even been

recognized to be a valuable character attribute and quality that has become a measurement of some

organizations seeking quality leaders (Carter, 2016). Jacobs (2012) suggested spirituality

represents connection, a connection to the innermost parts of our being, and our attachment to

friends and community, as well as the way individuals connects with God. Jacobs (2012)

discovered the only way a person can grow spiritually is by taking personal responsibility. For

Jacobs, the term *spiritual growth* becomes clear when individuals align the process of spiritual

growth to the requirements of professional growth and development. Jacobs' (2012) analogy

potentially allows the average person to visualize themselves beginning from a place of

proficiency; while challenging the mind to prepare a roadmap of how they are to obtain their lofty

goals without accountability and accepting some level of responsibility for fine-tuning.

Individuals seeking to grow spiritually or professionally are required to implement practical

measures and the knowledge they have obtained both spiritual maturity and professional success,

are achieved with the same behavior and mindset (Jacobs, 2012). These same individuals are

driven to become spiritually mature or driven to accomplish their professional aspirations, then

they must implement patterns of disciplined behavior practices—proven to lead to spiritual

maturity or professional aspirations (Jacobs, 2012).

In American culture, spirituality has been defined to fit into three categories: "general,

Christian, and biblical" (McClendon, 2012). McClendon (2012) inferred that Americans, who

prefer to understand spirituality as a "general term," have embraced the meaning of spirituality by incorporating the knowledge-based upon others, which suggested these open individuals are open to a broader and all-inclusive definition of the term. McClendon (2012) further suggested Christians define spirituality as only through Christ and the Holy Spirit. McClendon reported the goal of a professing believer in Jesus Christ is not to live life on their terms but to live a lifestyle submitted to the ways of God. McClendon (2012) also noted submission by an individual indicates the Holy Spirit has become the governing influencer. From a Christian perspective, the writer implies Christians have a different perspective on the concept of spirituality, and these two distinct perspectives are lodged between a Scriptural understanding and a denominational, organizational perspective (McClendon, 2012). The origin of spirituality from a Christian perspective can be traced to the first time the term is introduced in the Old Testament in Genesis: a Hebrew term "ruach" meaning spirit (McClendon, 2012). In Hebrew, רוּחַ ruach (Strong's 7307), translates to Spirit. Christians could not talk about the spirit or the spiritual aspect of man within the Old Testament without discussing the inner life of man and what propels man's life (Genesis 6:17, 7:22, 45:27; Ezekiel 11:19; Judges 15:19; Psalms 51:10).

In the New Testament, spirituality can also be witnessed through the use of the Greek noun *pneuma* meaning (spirit) and its function "*pneumatikos*" (spiritual) as the concepts relate to the development of spirituality (McClendon, 2012). Some Christians view this perspective as the most significant meaning of *pneuma*, implying that within man's spirit lies the indwelling presence of God's Spirit and the life of God flows from His presence (1 Corinthians 2:10–13, 3:16; Romans 2:29, 8:1–17, 23–27). McClendon (2012) also noted a third measurement to guage spirituality identified as Biblical spirituality. This systematic measurement is based upon how grounded individuals are in the Word of God, a measurement McClendon (2012) suggested inadequate because this process restricts individuals from relying on other resources such as expert advice,

sound reasoning, or generational customs. The Bible serves as the final authority by which one

receives absolute understanding, affirm one's beliefs, and spiritual and religious experiences are

judged. These individuals practice "responding to how God has revealed himself in his Word"

(McClendon, 2012, p. 221).

Theologically, experience ideology frames the Pentecostal perspective on spirituality and

maturity (Nel, 2015a). Pentecostals define spirituality by how they integrate beliefs and practices

that shape their outward expressions as they experience encounters with the Holy Spirit (Nel,

2015a). Nel (2015a) suggested the ways spirituality is outwardly recognized by Pentecostal and

charismatic churches are through styles of worship, the revealing of the gifts of the Spirit, and the

expressiveness of an individual's interactions with the Holy Spirit. In many African American

Pentecostals and charismatic churches, individuals can witness vocal responsiveness as shouting

and dancing to the moving of the Holy Spirit when the presence of God is in the midst of the

worship service (Evans, 2016). The African American church response goes beyond historical,

traditional meanings of being moved or swayed by the music. Twentieth-century Pentecostal-

Charismatics accept religious practices *as proof of* spiritual encounters with the Holy Spirit

(Evans, 2016). However, Nel (2016) cautioned other researchers from attempting to reduce the

definition of spirituality from a Pentecostal perspective so simplistically. A danger of researchers

defining spirituality for Pentecostals so simplistically is that its existence is now found within the

diversity of Christianity (Nel, 2016).

Despite Pentecostalism global nuances within Christianity, globally only one common

denominator flows as a spiritual thread throughout every Christian faith under its umbrella, *the*

baptism in the Holy Spirit (Nel, 2016). Many researchers who have attempted to describe other

Pentecostal-Charismatic spiritual elements agree "the freedom to be emotionally expressive" is

always evident in worship experiences (Nel, 2016, pp. 1–7). Nel (2016) suggested that

Pentecostal-Charismatics allow themselves to be emotionally free-to experience the moving of the Spirit of God. Nel (2016) described the degrees of freedom in worship varies within Pentecostal-Charismatic congregations. Nel also labeled the expressiveness and flexibility of freedom recognized in worship services as "the elasticity of spirituality*"* (pp. 1–7). The degree to which *the elasticity* of worship is witnessed is based on denominational tradition or the single faith group (Nel, 2016). Marshall, as cited in Maxwell, Crumbley, and Marshall (2012), discovered other similarities and nuances in how Pentecostal-Charismatics defined spirituality and suggested Pentecostals validate an individual's spirituality based on their ability to practice a set of claims that cannot be proved or disproved. Marshall, as cited in Maxwell et al. (2012), discovered a measurement for authenticating spirituality within Pentecostalism includes the term "self-fashioning." "Self-fashioning" is a Pentecostal colloquialism used to measure spirituality: (a) by the distinctiveness of their communication, (b) moral norms, (c) how Pentecostals allocate their time, (d) their unique religious norms, (e) through their testimonies about the Lord, (f) styles of preaching, (g) prophetic words from the Lord, (h) styles of music, (i) styles of worship, and (j) the spiritual discipline of prayer and fasting (Marshall, as cited in Maxwell et al., 2012).

Patterns of religious practices. John Wesley advocated believers grow spiritually by daily reading the Word of God (King, 2015). The practice of reading Scriptures remains a significant tool among Methodist, Pentecostal-Charismatic, and most of the Christian community. Mannoia and Thorsen (2008) stated the Bible provides the objective by which individuals measure how well they are living the reality of Christ. Wesley inferred that every encounter with the Holy Spirit becomes transformational and a place to experience worship (Mannoia & Thorsen, 2008): "Here then I am, far from the busy ways of men. I sit down alone: only God is here. In his presence I open, I read his book; for this end, to find the way to heaven" (Mannoia & Thorsen, 2008, p. 196). Nel (2015a) observed that spiritual growth is achieved through the practice of

consistent religious practices. Nel (2015b) suggested individuals who practice prescribed religious

practices are building and strengthening the foundation of their faith, with an intent to grow

spiritually.Shiah et al. (2013) observed some researchers no longer defined religion and spirituality

in the same fashion and suggested overtime the concepts later morphed into distinctive explicit

meanings. However, this is not to suggest all researchers agree on the demarcation lines between

religion and spirituality; religion and spirituality no longer are reflective of two ends of the

spectrum (Shiah et al., 2013). Results reveal research participants connect spirituality with an

emotional connection with God (Shiah et al., 2013). Lincoln (2011) discovered evangelical

students who have established a goal to grow spiritually practiced a variety of spiritual practices.

The practices included praying about specific life choices, enjoying their worship experiences, and

selectively choosing praise music and opportunities to give testimonies. Lincoln (2011), in a

comparison study of how men in Protestant seminary exhibited religious practices compared to

non-Protestants, suggested:

> (a) Protestant men were more open about sharing their spiritual practices;
>
> (b) Protestant men incorporated prayer, reading and studying the word of God in their
>
>   everyday life; and
>
> (c) the men looked for God's presence in the midst of life's circumstances. (Lincoln, 2011,
>
>   p. 57)

Further findings suggested that although Protestant and non-Protestants forms of worship

styles differed, all practiced some forms of worship ritually (Lincoln, 2011). Lincoln (2011)

shared commonalities with Shiah et al. (2013), Reinhardt (2016), Berding (2013), and Burr et al.

(2015). These researchers suggested participants influenced by religious practices: (a) share

spiritual experiences/testimonies, and (b) incorporate the practice of prayer and reading the Word

of God (Berding, 2013; Burr et al., 2015; Lincoln, 2011; Reinhardt, 2016; Shiah et al., 2013).

Religious struggles are typical for believers and considered necessary by some religious congregants for spiritual development (Guzman, 2014). As young adults continue to explore and reevaluate their established belief systems, they will eventually discover a personal belief system that is best suited for them (Guzman, 2014). Guzman (2014) suggested the beliefs individuals have regarding the reason for the experience plays a vital role in shaping the meaning individuals allocate to the experience. Ultimately, Guzman (2014) concluded that individuals seeking spiritual maturity must hold themselves accountable for shaping their religious and spiritual experiences**.**

Review of Methodological Issues

The benefits of qualitative design include pre-decision making to minimize discovery failure, pre-determine the ideal saturation point, and add new knowledge to the research community (Yin, 2014). While case studies designs allow the researcher to explore contemporary phenomena in real-life settings, one of the primary limitations is the tendency for human error to exist (Yin, 2014). Researchers can potentially analyze the interview portion of the data and only offer one interpretation of the findings when there could exist multiple interpretations (Yin, 2014). The researcher acknowledges the existence of an inherent weakness, which could suggest researcher bias. Therefore, potential bias was consistently acknowledged and addressed throughout the study. The mental acknowledgement served as a cautionary measure to ensure the validity and credibility of the study was not compromised.

The objective of this current qualitative study is to explore the phenomenon of how Pentecostal-Charismatic college students perceive the influence of Pentecostal-Charismatic religious practices on their spiritual maturity, the aim to uncover diverse opinions from the population sample size. Diversity within this current study attributed to gender, ethnicity, age, length of experience and exposure to Pentecostal-Charismatic religious practices, and geographical location.

This study provides insight into understanding how Pentecostal-Charismatic college students from a Florida university perceive the influence of three spiritual gifts on their spiritual maturity. Yin (2014) suggested case studies are utilized when researchers are analyzing persons, events, decisions, period projects policies, institutions or systems studied holistically. One of the identifying characteristics that distinguish this current project as a case study is the goal to understand the positive or negative perceptions of college students who have an interest in Pentecostal and charismatic religious practices and how they influence spiritual maturity. Researchers who utilize a case study design seek to understand how and why (Yin, 2014). Yin included three other rules that are pertinent to the selection of a case study design: (a) a researcher's inability to regulate the responses of the participants, these responses represent the students' lived experience and are personal and relative to the individual, (b) a necessity for researchers to include a contextual component because of its relevance to clarify boundaries between the participants lived experience, and the context, and (c) a lived experience presented through structured interviews, thereby allowing the context to cohesively flow into a story without boundaries.

Synthesis of Research Findings

The scholarly searches utilized in this current study were journaled articles, e-books, thesis and dissertations, books, bibliographies, and the following databases Concordia University, EBSCOHost, JSTOR, and Psych articles. Each search resulted in no direct results reflecting how college students perceive the influence of Pentecostal-Charismatic religious practices on their spiritual maturity. Numerous researchers supplied findings in this current study of Pentecostalism, spiritual gifts, and religion and spirituality. The following researchers selected a qualitative research methodology to explain the results (Argue, 2015; Ashdown, 1997; Astin et al., 2011a; Barna Group, 2010; Bohley, 2005; DeVries, 2016; Dunn, 2012; Evans, 2016; Jacobs, 2012).

Several of the researchers cited in this current case were in agreement about the benefits of spiritual gifts and Pentecostal-Charismatic influences (Harris, 2016; Nel, 2016; Sutton et al., 2014). Argue (2015), Ashdown (1997), Astin (2016), Astin et al. (2011a), Bassett (1991), Bradley (2008), Carter (2016), and Cook et al. (2000) all build on existing literature, and study college students, religion, and spiritual maturity. Their work emphasized:

    (a) the importance of a college system that supported religious faiths;

    (b) how religious knowledge, understanding and religious dialogue impacted a student's choices;

    (c) the influence of religious practices;

    (d) spiritual maturity occurs as individuals apply religious practices.

The data of Allen (2007), Argue (2015), Astin (2016), Bradley (2008), Carter (2016), Cook et al. (2000), and Gross (1946) emanated from studying college students, which turns out to be the most advantageous to religious groups, college students, and educational institutions. Allen (2007), Argue (2015), Astin (2016), Bradley (2008), Carter (2016), Cook et al. (2000), and Gross (1946) directly sought to uncover the voice of the college student in matters of religion, conceptualization of spirituality and religiousness, how college students embracing religion at public institutions, or the impact of campus ministry and how college student defined spiritual and religious people. The findings continue to add to the much-needed insightfulness into college students perceptions of traditional Pentecostal-Charismatic religious practices and its influence on spiritual maturity (Allen, 2007; Argue, 2015; Astin, 2016; Bradley, 2008; Carter, 2016; Cook et al., 2000; Gross, 1946).

Critique of Previous Research

While Pentecostalism has become attractive with its unique message emphasizing the role of the Holy Spirit, spiritual gifts, and the accessibility of the Holy Spirit to all believers, how 18 to

25 year olds millennials view religion, religious practices, and sprituality in relationship to themselves is distinct compared to how traditionalist, baby boomers, and Generation X view the same concepts in relationship to themselves (Pew Forum, 2010). In fact, there appears to be a growing trend among millennials exhibiting a detachment from traditional beliefs, church involvement and religious practices in the United States (Barna Group, 2010; Jones, 2019; Pew Forum, 2014). The Barna Group (2010) recognized three distinct difference between four generations of Pentecostals and charismatics these differences emerged in how the four generations perceived, understood or practiced Pentecostal and charismatic religious and spiritual practices and understood the role of the Holy Spirit.

Researchers over the years have continued to study the spiritual gifts including the gifts associated with this study speaking in tongue, the prophetic, and the gift of healing (Bohley, 2005; Burr et al., 2015; McClendon, 2012; Williamson & Hood, 2011). Dunn (2012) concluded for his exploratory mixed-method research many volunteers who acknowledged being baptized in the Holy Spirit were unaware of the spiritual gift they received from the spiritual experience. Those volunteers in Dunn's (2012) study who recognized their spiritual gift perceived the gift as a function instead of as an extension of who they are because of the spiritual encounter. Dunn (2012) concluded ultimately the volunteers required additional knowledge of the gifts of the spirit and its influence on spiritual maturity. While Dunn's (2012) mixed methodology study measured the relationship between spiritual gifts and spiritual maturity by evaluating the impact of an 8-week class, proved to be beneficial in understanding the relationship between spiritual gifts and spiritual maturity, the study's was limited by the lack of diversity within the sample size. The 2012 study lacked diversity representation, including no minority representation and an age range limited to 58 to 73.

Previous research on Pentecostalism and its religious and spiritual practices has largely focussed on the impact of theology globally, and the perception of the spiritual gifts within the religious community. Additionally, much of the research on Pentecostalism and charismata that refers to spiritual gifts has been in the form of psychological religious perspective, peer review articles, and qualitative case studies (Anderson et al., as cited in Dunn, 2012). There appears to be little information on the perception of college aged millennials and Pentecostal-Charismatic religious practices and its influence on spiritual maturity. As the perception of religious and spiritual practices by millennials continue to diminish, it becomes cucial to understand the perception of millennials within Pentecostal-Charismatic faiths.

However, there appears to be a low representation of research studies revealing data on how college students perceive the influence of Pentecostal-Charismatic religious practices on their spiritual maturity. In conclusion, social, religious, educational and psychologist scientist have explored Pentecostalism, religion, spirituality and the perceptions of youth, adults, and college students regarding religiosity and spirituality. However, a gap remains in the research on how Pentecostal-Charismatic college students perceive the influence of Pentecostal-Charismatic religious practices on their spiritual maturity.

Chapter 2 Summary

This study explored college students' perceptions of Pentecostal-Charismatic religious practices and its influence on their spiritual maturity in Florida. These references included studies on the psychology of the spiritual gifts as early as 1991, and religious studies on spirituality, which drew upon the expertise in other established fields. These authors aided in developing the theoretical framework and provided the evolutionary historical groundwork necessary. Presenting some dated references allowed for the reader to understand diverse perceptions and the behavior of Pentecostals overtime.

This review identified potential gaps in the general knowledge of college student's perception of Pentecostal-Charismatic religious practices, particularly how perception influences spiritual maturity. Given the recognizable increase of nonreligious attachment among millennials to spiritual and religious practices (Jones, 2019), the researcher became interested in understanding more as a researcher and a concerned Associate Pastor how millennials college students within Pentecostal-charismatic faiths perceive the religious practices, speaking in tongues, the prophetic, the gift of healing, and its influence on spiritual maturity. The review of the literature provided minimal information on how college students perceive Pentecostal-Charismatic religious practices. The realization of this discovery that a gap existed led to the development of the research questions that would adequately address the problem.

Ellison's (1983) Evangelical model was the chosen instrument to measure spiritual maturity and Dunn's (2012) findings that there is a relationship between spiritual gifts and spiritual maturity provided the conceptual framework. Chapter 2 also explored the historical foundations of Pentecostalism and religious and spiritual practices. Chapter 3 will discuss the methodology and design for the study.

Chapter 3: Methodology

Introduction

The purpose of this qualitative case study was to explore how 10 Pentecostal-Charismatic college students perceive the influence of Pentecostal-Charismatic religious practices on their spiritual maturity in Florida. Yin (2014) noted that researchers should identify a specific approach to the qualitative inquiry to reveal its high degree of complexity. The uniqueness of the study lies within the continual study of Pentecostalism, a religious movement that continues to represent one of the fastest growing segments of Christianity (Dougherty et al., 2011). The current findings not only impact other qualitative studies on Pentecostalism but other qualitative research studies that have explored the charismatic renewal movement and mainstream denominations that continue to be impacted and influenced by the religious practices (Dougherty et al., 2011).

Case studies must identify aspects that are intrinsic to the researcher's study, and intrinsic case studies are studies of a case, e.g., person, group-specific, and organization-specific, where the research cannot be completed (Grandy, 2016). The researcher gathered information through semistructured interviews of a campus pastor (as an informed expert) and the SMI. Yin (2014) supported interviews being a means of instrumentation when research participants cannot directly observe for assorted reasons.

This case study explored how 10 Pentecostal-Charismatic college students perceive the influence of Pentecostal-Charismatic religious practices on their spiritual maturity (Yin, 2014). The researcher gathered information from a variety of sources including interviews, and a 30-question SMI, which enabled the researcher to build a more precise picture and present to potential readers an in-depth understanding of student perceptions.

Researchers choose a qualitative methodology because of the human aspect, and the methodology helps the researcher reveal real-life contemporary bounded systems through the

richness of the voices of the participants (Yin, 2014). The qualitative single case study design

allowed the researcher to present data from diverse perspectives. The source of data collections

includes semistructured interviews with the participants, the SMI, and an expert semi structured

interview. These forms of data collection allowed the researcher to describe or present

participants' perceptions from three angles and shed greater light on emerging themes. These

sources of data enabled the researcher not only to corroborate the evidence but also recognize

similarities and patterns that provides validity to the findings.

Research Questions

The research project examined how college participants perceive three of the more

traditional religious practices—speaking in tongues, prophetic utterances, and the gift of healing—

and the influence on their spiritual maturity. The primary research questions that guided the case

study are:

RQ$_1$: How do Christian college students perceive the influence of speaking in tongues on

their spiritual maturity?

RQ$_2$: How do Christian college students perceive the influence of prophetic utterances on

their spiritual maturity?

RQ$_3$: How do Christian college students perceive the influence of the gift of healing on

their spiritual maturity?

Purpose and Design of the Study

The purpose of this current qualitative case study was to explore how 10 Pentecostal-

Charismatic college students perceive the influence of Pentecostal-Charismatic religious practices

on their spiritual maturity. Scripture defines Pentecostal-Charismatic religious practices as

"spiritual gifts" (Dunn, 2012, p. 36). These gifts, Pentecostals-Charismatic believe, are those

referred to and mentioned in Ephesians 4:7–13, 1 Corinthians 12:4–12, Romans 12:6–8, and 1

Peter 4:10–12 (Dunn, 2012, p. 36). This study also examined the participants' assessment of their

spiritual maturity and the Pentecostal-Charismatic religious practices they deemed necessary to

better communicate their Christian witness. As a measurement for defining spiritual maturity, the

study utilized Ellison's (1983a) definition "individuals are self-principled and autonomous, these

are individuals who actively use their gifts and talents. Spiritual maturity is not just what people

believe; rather spiritual maturity is a person's belief affecting the actions of a person's life" (p.

201).

The study analyzed information from the interviews of college students involved in a

campus ministry program at a Florida university to determine the college students' perception of

Pentecostal-Charismatic religious practices and its influence on spiritual maturity. The college

student's responses were coded to identify categories, familiar words, and patterns (Saldaña,

2013). The coded responses of college students ultimately led the researcher to identify specific

themes. These specific themes related to how the college students perceived the Pentecostal-

Charismatic religious practices speaking in tongue, the prophetic, and the gift of healing and its

influence on spiritual maturity.

Research Population and Sampling Method

When selecting research participants in a singular case study, three rules of thought guided

the researcher:

(a) identifying appropriate groups and setting for the research study;

(b) identifying participants who portray the necessary characteristic;

(c) Responsible for selecting participants who are open to gaining knowledge, knowledge

considered essential to the research community because it offers insight or solves a

social concern. (Creswell, 2013, pp. 97–98)

The 10 participants for this qualitative study were over 18 years old, attended a public

Florida university, and involved in campus ministry. The college students in the sample consisted

of one Caucasian female, three African American males, five African American females, and one

Jamaican male. The research participants provided a cross-section of inner-city urban and rural

perspectives from various cities in and outside of Florida and brought to the research a multiplicity

of levels of spirituality and familiarity with formalized religious practices. Although the sample

size for the qualitative case study could be perceived as too small to add significant knowledge to a

social concern, Malterud, Siersma, and Guassora (2016) suggested researchers with small sample

size in qualitative studies focus on achieving saturation based upon the strength of the information

obtained from the participants. Within qualitative research sample selection the quality of the data

from the sample size becomes the focal feature, not the sample size (Malterud, Siersma, &

Guassora, 2016). Researchers insure they have the right number of samples based upon the

research questions and the objectives. Therefore, the researcher determines if the selected sample

size can sufficiently provide enough rich data within each category to reach saturation,

Achieving saturation was accomplished in the current study as the researcher focused upon

five suggestions crucial to affecting the strength of the data obtained. The five items noted by

Malterud et al. (2016) affecting the "power" of the information included:

(a) the researcher presenting a clear aim;

(b) a sample germane to the study;

(c) incorporating established theories or models into the body of research;

(d) ensuring the quality of dialogue;

(e) an analysis strategy that adequately extracts and supports the findings. (p. 1754)

All college students who were a part of the campus ministry program at Florida University

were provided an opportunity to participate in the research study. Students who met the

requirements included: (i.e., male or female 18 years old, enrolled as an undergraduate student, and open to supplying knowledge essential to the study). These students were asked to respond verbally to the campus pastor's solicitation for volunteers during their weekly fellowship, then sign a single sign-up sheet upon which students supplied official name, telephone number, and email address again acknowledging their continued interest. The campus pastor continued the process of reiterating the researcher's name, the university she represented, title of the research, objective of the study and need to recruit as many interested students as possible for eight months, or into the fall of 2018–2019 school year when Concordia University-IRB approval was obtained.

Prior to Concordia University IRB approval, the student's private information was never directly shared with the researcher by the campus pastor, neither was any information nor documentation exchanged directly with any potential research student by the researcher. The information that was shared by the campus pastor (who served as an expert for this study) to the researcher represented the total number of students who desired to participate in the study.

The measurement for sampling utilized for the qualitative study was purposive sampling which is a nonprobability sampling technique. Qualitative researchers utilize purposeful sampling for several reasons; the researcher's selection of individuals is from a specific geographical site, the participants within the study purposefully offer knowledge and understanding of the research problem, and the central phenomenon within the study allows the researcher to discover the maximum pertinent data (Creswell, 2013). It is within the definition of purposeful sampling that 10 college participants with a Pentecostal-Charismatic background or interest in the religious practices were asked to reveal their collective experience relative to the case study topic.

Participants in this study voluntarily, shared collective experience, demonstrated some measure of religiosity-spirituality in Pentecostal-Charismatic practices, and were open to share their experiences and being a part of the research work. Research participants characterized

religiosity as being associated with a sense of community and fostering connections with others as

a source of personal identity (Shiah et al., 2013). Nel (2015a) defined spirituality from a

Pentecostal and charismatic perspective as to how he or she integrates his or her beliefs and

practices that shape their outward expression as they experience encounters with the Holy Spirit.

Criteria for Research Participants

According to Saldaña (2013), participants must meet predetermined qualifications for this

current qualitative case study. Specifically, the criteria for selecting participants were:

(a) participants who expressed an interest in one or more of the Pentecostal-Charismatic

practices—speaking in tongues, prophetic utterance, and the gift of healing practices

(b) male or female over 18 years old;

(c) currently enrolled as an undergraduate student at a specific Florida university;

(d) participate in the weekly ministry program.

Instrumentation

This study made use of three methods for collecting data: (a) two separate semistructured

interviews with the campus pastor (b) a student semistructured interview, and (c) the SMI, a 30-

item index report scale designed by Ellison (1983a) to provide a benchmark to measure spiritual

maturity. The SMI was selected as an instrument because it represents an Evangelical model that

suggest spiritual maturity is measurable, based upon the active use of spiritual gifts and 18

identifiable traits (Ellison, 1983b).

Interviewing is a data gathering process designed to generate specific conversation points

that focus on the research questions guiding the study. The depths of the interview process are to

extrapolate the richness of participants' stories that includes details and their uniqueness, as it

pertains to research questions (Creswell, 2013). The first standard tool utilized to gather data, the

SMI, provides a benchmark for identifying spiritual maturity (Ellison, 1983a; see Appendix B).

This instrument enabled the researcher to capture a campus pastor's evaluation of the participants' responses on the semistructured interviews and the SMI. The campus pastor was a critical resource as informed expert.

The second instrument utilized during data collection, a semistructured interview. This interview included a simple biographical portion and a series of open-ended and closed questions as a part of the data collection process (see Appendix C). Participants responded to open-ended and closed questions requesting them to describe their experiences and feelings associated with Pentecostal and charismatic religious practices—speaking in tongues, prophetic utterances, and the gift of healing, spiritual encounters with the Holy Spirit, and spiritual maturity. Open-ended questions were preferred for the participants because it allowed participants to reveal a broad range of responses, reveal their story in their own words, and extract data in a way that was not only crucial but beneficial. The campus pastor also responded to a set of open-ended and closed questions in two semistructured interviews, which also included a biographical section (see Appendix D).

Yin (2014) stated researchers should include multiple sources of evidence from diverse instrumentations for data collection and analysis. Collecting data from participants at Florida University represented a form of data source triangulation. Data source triangulation was achieved through a semi structured interview, the SMI questionnaire, and a campus pastor's interview. Triangulation occurs in qualitative research as the researcher incorporates multiple forms of data collection and, in the case of this current study, all forms of collection enable a researcher to corroborate the evidence and the accuracy of the study is substantiated (Creswell, 2013).

Data Collection

In the early preplanning stages of the research, several modes of communication were discussed with the campus pastor at the university in Florida. The campus pastor and the

researcher agreed upon incorporating two standard forms of communication early in the research process, the use of the telephone and emails communication. Initially, the campus pastor was given a broad overview of the study which included the researcher's general school information, the dissertation topic, the objective of the study, and the potential data collection techniques. The selection of this particular institution and campus ministry program was based largely upon an opportunity was made available by a professional colleague in ministry.

Later other diverse options of communication and data collection were discussed in the pre-planning stages of the study as the researcher received approval from Concordia University-IRB, communication included audio recordings, observations, interviews, and a student questionnaire. The use of multiple data sources provides a broad and diverse array of information from which to gather data and interviews considered optimal for collecting data on personal histories, perspectives, and experience (Yin, 2014).

Upon approval from Concordia University's Institutional Review Board, an introductory letter was sent to the campus pastor describing the case study and requesting participants' permission through a signed consent form (see Appendix E). Student participants were recruited through the campus ministry program. Initially, the campus pastor met with 20 participants involved in campus ministry that could potentially represent the sample population. The campus pastor presented an overview of the study, a general timeline of the design, and what the researcher was attempting to discover, that is, how Christian college students perceive the influence of Pentecostal-Charismatic practices—speaking in tongues, prophetic utterance, and the gift of healing—on their spiritual maturity. Mutually, a decision was made to allow the campus pastor to present the initial presentation to the students, as a measure for the campus pastor to continue to build an ongoing relationship with the new students at the beginning of a new school year and, secondly, due to the resource constraints of the researcher's location.

The campus pastor allowed a recruiting presentation to be an open forum.. At the end of

the presentation, interested participants provided their names, email addresses, and phone numbers

on a circulated sign-up sheet. By the time the study was approved by the Concordia Institutional

Review Board, the participants had not requested any additional feedback. Therefore, the original

sign-up sheets remained in the procession of the campus pastor. Protocol for administering any

data collection instrument to participants was adhered to, including having the campus pastor's

review, sign, and return the consent forms. The campus pastor also signed the consent form before

responding to the interview questions (see Appendix F).

Interviews. The researcher conducted a series of semistructured interviews with open and

closed ended questions with the student participants (Appendix C). The interview questions asked

the student participants to describe their spiritual experience, their perceptions of the spiritual gifts

of the Holy Spirit, and how they measured spiritual maturity within themselves. Every student

participant was asked the same questions to support the validity of the study. Following the

student interviews, the researcher conducted a semistructured interview with the campus pastor

(Appendix D). During the semistructured interview process, the researcher administered

individually a set of open-ended and closed questions that allow the participants to express their

feelings and reveal the uniqueness of their individual experience, in a private setting. The campus

pastor only completed the semistructured interview, while student participants completed one

additional instrument, that is, the SMI.

Spiritual maturity index. The SMI is an unpublished instrument created by Craig Ellison

(1983). Dr. Ellison was not available to give permission to use the SMI due to his death in 2012.

Permission to use the SMI— granted to the researcher and future researchers by Dr. Ellison's

widow (Mrs. Ellison).The author of this study did not benefit monetarily nor did she re-sell any

part of the instrument .

The second instrument given to the participants for data collection was the SMI.. The SMI instrument was chosen because it determined the participant's level of spiritual maturity according to the established benchmarks of Ellison (1983a). The level of difficulty found in the progression of the participant's responses ranged from agree to moderately agree to strongly agree on one end of the spectrum and disagree to moderately disagree to strongly disagree on the other end of the spectrum.

Identification of Attributes

This study explored how Pentecostal-Charismatic college students perceived the influence of Pentecostal-Charismatic religious practices on their spiritual maturity by investigating perceptions of Pentecostal-Charismatic college students. The Ellison evangelical model suggests spiritual maturity is measurable, based upon the active use of spiritual gifts and 18 other identifiable traits and Dunn's study (2012). In order to explore this phenomenon, it was crucial to identify attributes that the semi structured interviews and the SMI will focus on. The specific attributes steering the study were the perceptions of Pentecostal-Charismatic college students within the following parameters: the influence of speaking in tongues, the prophetic, and the gift of healing and the student's perception of these gifts on their spiritual maturity.

Data Analysis Procedures

In the qualitative study, the researcher discovered how 10 out of the sampling frame of 20 participants perceived Pentecostal-Charismatic religious practices and their influence upon their spiritual maturity. During an 8-month waiting period, the number of participants diminished due to the participants' waning interest in the study. However, participants were given the opportunity to participate at any time during the data collection phase.

Within the realm of qualitative research, NVivo coding is a transformation activity that allows the researcher to identify topics, themes, phrases, or categories relative to specific topics,

which later assist the researcher in narrowing their focus during the coding and analysis process (Richards & Morse, 2013). Saldaña (2013) provided researchers with a detailed method for NVivo coding and analyzing data retrieved from interviews in case studies. Within this study, Saldaña's procedures for NVivo coding were incorporated both manually and the use of the NVivo software.

Upon the completion of data collection from the instruments and interviews, the data were organized for analysis. A verbatim copy of the responses was created professionally by an internet-based company Rev.com and utilized for crosschecking the accuracy of the responses. The audio recordings of all 10 participants' semi structured interviews were professionally transcribed verbatim. Once the data from the semi structured interviews and were transcribed, the data were then transferred into Microsoft Word files. The data from each instrument and semistructured interviews were put into NVivo™ software, and as a back-up system, the data were also analyzed by hand. The NVivo™ software was used for several reasons; it is efficient in organizing and storage capabilities (Saldaña, 2013).

This function of analysis commenced as data were retrieved using NVivo coding, to track codes and theme. Creswell (2013) recommended the process of crosschecking, to ensure the research maintains the accuracy and integrity of the participants lived experience. Every participant received a translated version of the transcripts for member checking. Once the member-checking process was completed, the researcher began the data analysis process. NVivo coding was utilized through multiple rounds of analyzing the transcripts to uncover categories, themes, and familiar word patterns about typical Pentecostal-Charismatic religious language (Saldaña, 2013). In the next step covered in the data analyzation phase, the transcript data from the campus pastor was analyzed again utilizing the computer-generated coding system NVivo. Several rounds of open coding were utilized to capture all emerging themes within the campus pastor's transcripts. This exercise of matching patterns was significant because it tied the data to

traditional Pentecostal-Charismatic beliefs the availability of Holy Spirit, expressive forms of worship and other emotional behavioral and cognitive responses to reveal God's love and presence (Sutton and Mittelstadt, 2012; Williamson & Hood, 2011).

The final measuring index utilized the 30-question Spiritual Maturity questionnaire. This index designed by Ellison (1983a) measured the relationship between spiritual gifts and spiritual maturity. Responses from the participants used a 6-point Likert-type format. Participants were instructed to select the response that reflects their current estimations of their feelings, attitudes, perceptions, or beliefs in agreement with each of the statements ranging from 1 strongly disagree to 6 strongly agree. Ellison (1983a) worded eighteen of the 30 questions positively so that higher scores reflected a greater level of maturity. Twelve of the questions were negatively worded requiring the researcher to reverse score to calculate their values. The total score of the scale reflected the sum of the values calculated from the 30 responses. Once the participant's scores were calculated, their responses were categorized and compared against Ellison (1983b) 18 identifiable characteristics on spiritual maturity. This process revealed the participants understanding of spiritual maturity and the spiritual gifts from a Pentecostal-Charismatic perspective.

This triangulation process of cross-checking data entailed the semistructured interviews, the SMI, and the campus pastor's interviews allowed the researcher to continuously refine the matching process and capture the strongest emerging themes, word patterns, or phrases from participants. To ensure the participants' confidentiality and the ethical integrity of the research during the data collection phases, data from all sources were safely stored and the participant's identity protected from the beginning of the study. Computer data were stored and secured on the researcher's password-protected laptop, then stored in a locked cabinet. All 10 participants and the

campus pastor were given coded identifiers and individual folders to protect and secure their personal data.

Limitations of the Research Design

There are always several limitations of every qualitative study (Wiersma, 2000). Wiersma (2000) noted that limitations associated with qualitative studies relate to validity and reliability. In qualitative research, researchers find it challenging to reproduce their study "because the research occurs in the natural setting" (Wiersma, 2000, p. 211). The current qualitative case study was limited in its scope of research to participants within a geographical location. This limitation was an intentional part of the design only to investigate college students who participated in a campus ministry program at a Florida university. Case study design limits the researcher's ability to make complex conclusions since alternative explanations cannot be investigated in singular case designs.

A second limitation the challenge as an interviewer not sharing information on how the prophetic gifting could be identified in his/her life, as God communicates dreams and visions, without influencing the participants to think positively or negatively about the gift. Therefore, I avoided leading questions and only provided scriptural texts and allowed him/her to reach their own conclusion. How the researcher formalizes the interview questions is inherently subjective in nature including the conclusions that are drawn from the interview process. Therefore, cautionary measures recognized by the research community and an acute awareness that bias exist no matter how subtle the bias may appear (Yin, 2014). Cautionary measures reiterated in this study include the acknowledgement of potential bias, developing an exhaustive analysis process which includes exploring potential interpretations that may exist outside of what maybe currently known or identified (Yin, 2014).

A third limiting factor in the study was the researchers' role as an ordained pastor in a nondenominational charismatic church and a ministry teacher of the spiritual gifts and spiritual

maturity. However, researchers can control factors known as delimitations within qualitative case designs, such as sample population size, location, length of the interview questionnaire, and the sample population criteria (Creswell, 2013). The fourth limitation of the study was an eight-month waiting period between January 2018 when the campus pastor introduced the research to the participants, and data collection at Florida University in August 2018. During the eight-month waiting period, the researcher was correcting errors in the dissertation which delayed Concordia University-IRB approval process. Potentially 20 students could have partaken in the study. However, the researcher was only able to retain 10 returning students.

The greatest drop-off in participation was attributed to delays and diminishing interest in the study between the campus ministry summer break and the fall of 2018. Although, the researcher continued the recruiting process by allowing the campus pastor to continue to request volunteers until the day research consent forms were signed and research instruments issued. The researcher continued to allow the campus pastor to request volunteers due to the physical locality of the researcher in another state, the availability of resources, and an agreed upon system of attracting potential volunteers within the ministry. The researcher acknowledges the small sample size potentially hinders the overall findings. The findings in this study were not generalizable and did not represent all Pentecostal-Charismatic students involved with campus ministry programs in Florida or in other U.S. localities. Furthermore, the information extracted from the data collection process derived from the small sample size may not be significant.

According to Froehlich (2005), other researchers observed several limitations within the SMI (Ellison, 1983a) since its inception. One significant difference recognized in 1999 was mean scores found in various religious-oriented samples tended to be difficult to interpret. Another limitation noted by other researchers in 1991, mean scores on the SMI appeared to differentiate between Catholics and Protestants (Froehlich, 2005). However, these same researchers also noted

the same differentiation was observed in the data generated across all the instruments used in their comparative study that measures Christian maturity (Froehlich, 2005). Froehlich also recognized the SMI did not contain questions intended to account for biases such as social desirability, again a limitation identified in 1999.

However, Ellison (1983a) provided instructions within the SMI to inform the respondents at the beginning of the index that there were no right responses, their responses were to reflect of where they are today rather than how they would like to appear and finally reiterating the confidentiality of the responses was a priority for the researcher. The significance of Froehlich's (2005) observations in the usage of Ellison's (1983a) SMI to this current case study, is how the measurement reveals typical Evangelical responses. In addition, the SMI did not include questions that accounted for response bias (Froehlich, 2005). To reduce potential bias on the questionnaire, Ellison (1983b) recommended researchers included a statement at the beginning of the questionnaire. The statement informs participants to respond within the integrity of their heart. The researcher should also inform the participants their responses described personal truths, and to avoid falsely projecting a truth that was not their reality at that moment. Finally, the researcher should stress the confidentiality of all responses. The recommendation of reducing bias on the SMI was included as a statement and verbally stated to all participants.

An additional limitation recognized within this case study, the selection to a singular location, the Florida campus ministry program. The researcher recognized a possible conflict of interest existed between the campus pastor, pastoral oversight in charismatic style ministries and prior professional knowledge of their religious assignments. The researcher was aware the religious affiliation and profession could bias the research findings. Steps were provided earlier in the chapter noting the researcher's avoidance measures.

Validation

A fundamental responsibility of a researcher is to be concerned with the type of data gathered and the instrument of data collection and the selection of the setting (Creswell, 2013). Within qualitative research, researchers consider validation to obtain a level of truthfulness within the findings (Creswell, 2013). Through this process of collecting data from the semistructured interviews, the campus pastor's interview (who was a content expert for the study), and the SMI, the researcher increased external validity. External validity is related to how well the researcher is able to transfer the information from one study or apply information to a similar research, this is also known as generalizability (Wiersma, 2000).

Credibility. Researchers only demonstrate credibility when the weight of the evidence from the study becomes persuasive (Eisner, as cited by Creswell, 2013). In the case of this study, validation is introduced by incorporating other investigators, and theories to provide corroborating evidence, the SMI, and the use of interviews. The researcher also incorporated strategies prescribed by Merriam (2009), Saldaña (2013), and Yin (2014) to strengthen the current study's credibility by incorporating multiple methods of data collection, this process allowed the researcher to form triangulation. Semistructured interviews with the student participants and the campus pastor at Florida University and incorporating the SMI (Ellison, 1983a) provided multiple sources of information on how the students perceived Pentecostal-Charismatic practices and its influence on spiritual maturity.

Dependability. Besides the use of multiple sources for data collection, the researcher incorporated strategies to ensure that the semistructured interview questions were suitably constructed, increased validity and minimized researcher's potential bias. Following the interview phase of data collection, the researcher performed member checks (Merriam, 2009). Member checks are a procedure incorporated by researchers to ensure accuracy. Individual participant's

final responses obtained following the interviews are returned in order that each participant can fully review their personal transcript for accuracy, clarification, or dispute erroneous information. Participants are provided this opportunity to review their transcript in order that erroneous information may be addressed; disputes resolved but most importantly preserve the integrity of the research by the researcher accurately recording their responses (Merriam, 2009).

Expected Findings

The researcher expected the participants' responses to be reflective of their religious and spiritual exposure and personal commitment to Pentecostal and charismatic religious practices, outside of the walls of the church. It is expected to find the campus pastor will have similar spiritual gifts or beliefs regarding the spiritual gifts, and they will be open in sharing their experiences. The researcher generally suspected that Pentecostal-Charismatic college students with consistent exposure to the beliefs and practices would also mimic similar religious practices and perceptions. Consistent exposure promotes and instills a greater awareness of the practices that are crucial to one's beliefs including the concept of act of sharing. The concept of sharing is a fundamental principle for the Pentecostal-Charismatic. Instilling this principle early in their religious experience is expected to contribute to students having a positive perception of the gifts, their spiritual encounters, and their ability to impact and influence others (McGraw, 2005). Individuals given the right set of tools and knowledge are equipped to establish personal parameters for achieving preestablished religious practices and understanding the concept of spirituality (Cook et al., 2000).

Ethical Issues in the Study

Every good qualitative study is ethical under the premise the researcher's goal is to provide data that enhance the field of study and improve the lives of others (Creswell, 2013). Creswell (2013) suggested researchers who embark on the journey of discovery to benefit their field of

study and ultimately improve the lives of others are presumed ethical, because of their internal motivation is clear. As researchers are creating ethical studies, they come to realize their concerns entail more than seeking and obtaining the permission of institutional review committees or boards (Creswell, 2013). To label a study as good or ethical, researchers must be cognizant and willing to address all the potential ethical issues that filter through all phases of the study. One potential ethical concern of a qualitative researcher who has a personal connection to the study he or she must consistently reevaluate the subjectivity in which they obtain the data and have interpreted the findings (Creswell, 2013).

As much as possible within the current study feelings, opinions and beliefs as an Associate Pastor within a charismatic church were isolated within the study. The role was to capture the authenticity of each participant's lived experience and together co-construct his or her story (Creswell, 2013, p. 34). In qualitative studies, the researcher must be sensitive to ethical considerations during each phase (Creswell, 2013). Qualitative researchers have an obligation to address many ethical considerations during all phases of their research study:

1. address ethical concerns at the inception of the topic and field of study that the research impacts;

2. address ethical concerns during the initial stage the researcher recruit the volunteers until the completion of all participants involvement;

3. address ethical concerns as the researcher gather personal and emotional data revealing the details of the participants' life;

4. address ethical concerns regarding respect of, honor of, and reciprocation for the time and efforts of the participants (Creswell, 2013).

Steps taken in this current study to ensure the mitigation of potential ethical issues included:

1. Concordia University–Portland IRB approval (facility site not included)

2. assuming responsibility for examining standards for the ethical conduct of researchers available from professional organizations;

3. assuming responsibility for pursuing local permissions to gather data from individuals, location site and all interested parties and gatekeepers (campus pastor and the 10 research participants);

4. assuming responsibility for the initial contact with the site and with responsible individuals (campus pastor and the 10 research participants);

5. assuming responsibility for collecting data from semistructured interviews, questionnaires, campus pastor's interview, and ensuring the proper coding and handling of the findings are adhered to maintain confidentiality and responses are correctly matched to reassure privacy by assigning numbers or aliases;

6. accurately disclosing the purpose of the study and that participant completed all consent forms. (Creswell, 2013)

In alignment with Creswell's (2013) protocol, I ensured consent forms were issued to all 10 participants before semistructured interviews were conducted and participants were given the opportunity to review and sign the document to secure their consent or offered an opportunity decline to participate. Also in the disclosure phase, research participants were reassured the data would be protected/stored and not divulged to individuals outside of the research study (Creswell, 2013). The process of protecting data was achieved by removing all data on digital devices and transferring the data to a password-protected laptop, after transcription of all audio recordings this data was also erased from digital recorders and the password protected laptop. After three years, all documentation relative to the study (e.g., transcripts, interviews, notes) will be destroyed. All researchers today are bound by both federal and international ethical standards.

Conflict of interest. The researcher is an Associate Pastor and recognized as a Prophet at a Pentecostal-Charismatic church in the Midwest region of the United States. The researcher professionally knew the campus pastor through ministerial affiliations, who was contacted to be a part of the research study. The relationship with the campus pastor and the researcher potentially, suggests bias. Under this premise then the findings could be perceived as a conflict of interest. Therefore, the researcher introduced steps earlier in this chapter that detailed how the researcher avoided conflict of interest. The researcher was not affiliated with Florida University, the campus ministry program, or other stakeholders at the university. Geographical vicinity created an advantage that would aid in minimizing the perception the researcher was personally benefiting by association or indirectly influencing students, which would taint or corrupt the findings. By consistently monitoring the research process and procedures, potential conflict of issues concerns was addressed in a timely manner.

Researcher's Position. The researcher is an Associate Pastor at a Charismatic church in the Midwestern section of the United States. The researcher professionally knew the campus pastor who was solicited to participate in the interview. The researcher was aware that this relationship could bias the findings within the study and even suggest a conflict of interest existed. Earlier in Chapter 3, steps were described detailing the precautionary measures instituted within the study. These steps detailed how the researcher avoided concerns of conflict of interest and researcher's bias. While the researcher was familiar with the campus pastor, the researcher did not work in campus ministry, did not live in the same city or state as the campus pastor, nor were they affiliated within the same denomination.

Chapter 3 Summary

This chapter described the rationale for utilizing a qualitative research case study design to support the research statement and questions. The chapter provided an overview of the case study

methodology, criteria for the selection of the research participants, instruments, data collection process, and ethical concerns. Chapter 3 also provided the rationale for a case study, semistructured interviews, and the SMI as the best design, data sources, and instrumentations for data collection. Three research questions guided the qualitative study of how 10 Pentecostal-Charismatic college students perceive the influence of Pentecostal-Charismatic religious practices on their spiritual maturity in Florida. Using SMI, semistructured interviews, and the campus pastor's interviews answered the three research questions guiding the research. The use of these data collection processes enabled a thorough description and understanding of the case study (Yin, 2014). Finally, the chapter also explained the NVivo coding processes and identified the limitations of the study. The following chapters will describe the findings of this case study and discuss their implications for Pentecostal-Charismatic campus ministry programs in the future.

Chapter 4: Data Analysis and Results

Introduction

The goal of this qualitative descriptive case study was to explore 10 college participants' perceptions of Pentecostal-Charismatic religious practices and how they perceive its influence on spiritual maturity. Typically, adherents of Pentecostal-Charismatic cultural environments believe that the Holy Spirit plays a central role in their lives and with His presence, that is, being baptized in the Holy Spirit, comes the gift of tongues or glossolalia (Beall-Gruits, 2006). When individuals intentionally pursue God, they find the χάρις, or grace, or gift(s) given to them for His purpose "but the manifestation of the Spirit is given to profit withal" (1 Corinthians 12:7).

This chapter provides a rich description of participants experiences, campus pastor's expertise and observational insight, a summary of the findings, and the data analysis. Guiding the study was the focal research problem of how 10 Christian college students' perceptions of Pentecostal-Charismatic religious practices and how it influences spiritual maturity. The study also embraced three questions to steer its focus throughout the study:

RQ$_1$: How do Christian college students perceive the influence of speaking in tongues on their spiritual maturity?

RQ$_2$: How do Christian college students perceive the influence of prophetic utterances on their spiritual maturity?

RQ$_3$: How do Christian college students perceive the influence of the gift of healing on their spiritual maturity?

Case studies are supported by various data sources including qualitative approaches where researchers present a phenomenon in a real-life context (Yin, 2014). Case study research involves the study of lived experiences, within their natural settings (Yin, 2014),. In this qualitative study, I examined the perceptions of college participants in a Florida university and how they perceive

Pentecostal-Charismatic religious practices and its influence on spiritual maturity. This methodological approach captured the lived experiences of the participants through data collected during semistructured interviews, two campus pastor's semistructured interviews, and a 30-question index Spiritual Maturity questionnaire.

The data were then analyzed following the review of transcripts and observational notes obtained during the interview process to complete the methodological process. Data were analyzed based on the NVivo coding procedure suggested by Saldaña (2013). The researcher examined data within the study for word patterns and word connectors that were relative to this research question: How Pentecostal-Charismatic college students perceived the influence of Pentecostal-Charismatic religious practices on their spiritual maturity. Following this examination period, the data from the interviews were sorted and reviewed for relevancy, then analyzed. Next, the researcher searched for repeating thoughts, concepts, mindsets, or perceptions, by putting traditional phrases or traditional words into groups relative to the three sub-questions. Thirdly, the researcher identified themes and systematically organized them by grouping the participants' ideas again into familiar categories associated with Pentecostalism. Finally, similar concepts were organized into pronounced themes that ultimately developed into the theoretical constructs, which would ultimately narrate the participants' collective story.

Description of Sample

The sample for this case study attended the campus ministry program within a public university in Florida. To protect the confidentiality of the students, a pseudonym, S00, was assigned to all participants within the current research and each student was numerically assigned a number in chronological order, (e.g., S001) to protect the participant's identity and differentiate each participant. To protect the anonymity of the university, a pseudonym, *Florida University* will be used to describe the research site. The Florida institution is comprised of a diverse population

and campus ministry participants were recruited through purposeful sampling. sampling criteria utilized in the study was students, age 18 years of age or older, who were attending Florida University campus ministry program and expressed an interest in Pentecostal-Charismatic religious practices or exposure. Florida University consists of approximately 80% African American, 12% Caucasian, and 10% represent Asian, Hispanics, Latino. Within this diverse population, males represent approximately 35% and females represent 65%. A random pseudonym was assigned to 10 participants (e.g., S001, S002) to protect their identity (see Table 3).

Table 3

Sample Demographics

Pseudonym	Race/Ethnicity	Age	Gender
S001	Caucasian	26	Female
S002	African American	19	Female
S003	African American	19	Female
S004	African American	19	Female
S005	African American	20	Male
S006	African American	20	Female
S007	African American	18	Male
S008	African American	20	Male
S009	Jamaican	21	Male
S010	African American	21	Female

Research Methodology and Analysis

The research design utilized in this study was a qualitative case study. Within a case study design, participants' descriptive behavioral patterns are studied over time and researchers, who explore a phenomenon, support their methodology by incorporating various data findings from precedent research (Yin, 2014). The setting of this current research was a Florida university campus ministry program. Dunn (2012) and Ellison (1983b) each supported this current study's argument that religious practices influence spiritual maturity positively as participants become aware of their perception and willing seek additional knowledge and understanding.

Prior to my physical arrival at the research site, the participants were kept abreast of the study via the campus pastor. Indirect communication via the campus pastor was considered beneficial and necessary in order to maintain students' enthusiasm and retain an interest in the study. However, the researcher discontinued this line of communication once the researcher obtained permission from Concordia University Institutional Review Board (IRB). Eight months before the researcher's arrival to the established case study site, participants were pre-introduced and provided with an overview of the study by the campus pastor. The researcher was kept abreast of interested participants via secured email. Later participants were formally introduced to the study's purpose in-depth and given the opportunity to review and sign an informed consent, which contained the assurance of confidentiality and permission to record all interviews digitally.

After receiving Concordia University Portland IRB approval (no other IRB was required), the researcher contacted potential participants in the study and advised the participants of the times, location data would be obtained, and how they could contact the researcher directly via email or telephone. Once all 10 participants had gathered in a conference room, the researcher provided an in-depth overview of the study. The researcher allowed participants time to ask questions on the two forms of data collection: the SMI, which was presented first, then the semistructured interview. To protect the confidentiality of the participating university, the university is only referred to regarding its state and public university status. Every participant upon entering a secluded conference room for the individual interview was referred to by their pseudonym and documented in the same manner (S00). Following the open forum for questions, participants were given consent forms to review, endorse, and return. Participants, then given instructions again on taking the SMI in a group setting and advised once they began the questionnaire, answers should be kept confidential.

On day one, the researcher administered the SMI to all 10 participants, in a conference room at the Florida campus facility. All 10 participants were allotted 30 minutes to complete the SMI portion of data collection in a group setting, and all 10 participants completed the SMI questionnaire within the allotted period. Following the SMI portion of data collection, participants were collectively informed that they would take turns in a face to face interview with the researcher, in a secluded private second room, based on their time schedule during the allotted window. All 10 participants completed the semistructured interviews with the researcher within a 30-minute window. Once all 10 participants completed the SMI and the semistructured interviews, the researcher conducted the initial interview with the campus pastor. Proctoring the SMI and all initial interviews occurred the same day. Again, a consent form was introduced, signed, and collected before the campus pastor's initial semistructured interview. In fall 2018, 24 hours following the initial interview with the participants, the researcher conducted a second interview with the campus pastor, in a private conference room. The second set of interview questions were structured around responses from the college participants' semistructured interviews on day one (see Appendix D).

The second set of interview questions with the campus pastor was designed to capture a campus pastor has specialized knowledge of Pentecostal-Charismatic religious practices, scholarly biblical knowledge, and observational insight. Concluding the data collection process, participants were offered the opportunity to listen to their audio-recorded interviews and receive a hard copy of their transcript sent to their email address. After the finalization of data collection, data were initially hand transcribed then sent to an online professional transcription service, to ensure the accuracy of the participants' responses.

Summary of Findings

The analytic goal in creating themes was to discover the most prevalent themes that represent the perceptions of the Pentecostal-Charismatic participants. The process of constructing and consolidating themes allowed the researcher to find the voice of the participants in a meaningful way that clearly articulates the participant's perceptions (Saldaña ,2013). The review of the SMI questionnaire was a significant way for the researcher to gain insight from an Evangelical perspective on spiritual maturity (Ellison, 1983b). The three rounds of coding and the analyzation of the SMI led the researcher to themes that were collectively shared by the participants and the campus pastor. The following section describes the themes that emerged from the one-on-one interview and the SMI used to collect data in the study.

Theme 1- Desire creates a spiritual reality of God.

Theme 2- Spiritual gifts enhance lives.

Theme 3- Choice and spiritual maturity.

These themes demonstrated that the Pentecostal-Charismatic students perceived the spiritual gifts were essential to their spiritual growth. However, the findings suggest participants did not consider the spiritual gifts as essential as other religious practices (see Table 5) for spiritual maturity. These findings are described in detail in Chapter 5.

Presentation of Data and Results

Saldaña (2013) recognized that as researchers analyze their data the primary goal of this task was to reduce the total compulation of information gathered in order that one or more themes may emerge. This process of reducing data and creating and consolidating themes permitted the researcher to find a focus for the research, and form meaning from the perceptions of the college students. The three rounds of coding led the researcher to themes that were collectively shared by the college students that were interviewed.

This study was guided by Ellison's (1983b) evangelical perspective of Christian spirituality and maturity and Dunn's (2012) assessment of what the Bible refers to as "spiritual gifts" referred to in 1 Corinthians 12:4–12, Ephesians 4:7–13, 1 Peter 4:10–12, and Romans 12:6–8 as "gifts given according to God's sovereign will". The research model of Ellison's SMI model (1983b), Dunn (2012), Nel (2017), and Sutton et al. (2014) highlighted the Pentecostal and evangelical beliefs in religious practices, spiritual gifts, perception of spiritual maturity and the Holy Spirit. Results from analyzing the participants' responses from the SMI reveal six of the 10 participants have a positive perception of the relationship between spiritual gifts and its influence on spiritual maturity, according to the evangelical model of Ellison (1983b), faith is expressive. Participants S001, S002, S003, S004, S005, S009, S010 also revealed during the semistructured interview they had early exposure to Pentecostal-Charismatic practices, only participant S001 did not believe they received the spiritual gifts identified in the study. Data from this study also suggested participants who scored on the higher end of Ellison's SMI questionaire spectrum (scoring range 30 to 180) use faith to exercise their spiritual gifts and develop spiritually. These participants shared a perception that affirmed the importance in knowing and sharing a spiritual gift, sharing ones' faith is vitial, God's love is expressive, and to grow spiritually one must be in relationship with God, referencing questions 14, 22, 23, and 30 on the SMI (Ellison, 1983a), which identified participants were developing in faith.

Seven out of 10 responses projected a positive perception of the spiritual gift given to them by the Holy Spirit. Participant's responses also projected they believe they are lead to share their gifts and faith with others. Questions 14, 22, 23, and 30 on the SMI directly or indirectly spoke of sharing spiritual gifts with others and sharing of ones' faith with others. Although, Ellison (1983b) did not directly identify the spiritual gifts speaking in tongues, the prophetic, and the gift of healing Ashdown (1997) identifies spiritual gifts one of Ellison's (1983b) 18 traits essential in

102

measuring spiritual maturity. Seven of the 10 participants responded to questions 14, 22, 23, and 30 on the SMI survey identified spiritual gifts in the semistructured interview portion of data collection as a tool to witness, and reveal Gods' love for his people, and offer people hope especially through prophetic utterance. For most Pentecostals, the spiritual gift of love is the denominations' primary principle upon which to focus when determining spiritual maturity (Sutton and Mittelstadt, 2012). Participants revealed evidence of this theological principle of love being evident from their response to question 23, on the SMI survey (see Table 4). Within question 23, Ellison (1983a) subtly reminded the believer that the love of God, ἀγάπη or agape love, in us is expressive and can direct us to reveal God through outward behavior; this outward manifestation could include the gift(s) of the Holy Spirit.

Table 4

Gifts of the Spirit and Spiritual Maturity

Participant with spiritual gifts (+)	SMI Q 14 I feel that identifying and using my spiritual gifts is not really important. (R)	SMI Q 22 I actively look for opportunities to share my faith with non-Christians	SMI Q 23 My relationship with others are (*sic*) guided by my desire to express the love of God	SMI Q 30 On the whole, my relationship with God is alive and growing	SMI Scores
S001 (+)	D	D	D	D	127/180
S002 (+)	SD	A	D	SA	145/180
S003 (+)	SD	A	SA	SA	160/180
S004 (+)	MA	SA	SA	SA	139/180
S005 (+)	SD	MA	MA	MA	151/180
S006	D	D	A	SA	119/180
S007 (+)	D	D	A	SA	124/180
S008	D	MA	MA	MA	121/180
S009 (+)	SD	SA	SA	SA	154/180
S010 (+)	SD	A	D	SA	158/180

Note. SA = strongly agree, D = disagree, MA = moderately agree, MD = moderately disagree, A = agree, SD = strongly disagree, (R) = reversed-scored item.

Another shared perception seven of the 10 participants revealed during the interview was that God's love motivated them to share a spiritual gift with another. In looking to understand how

motivation is defined possibly may the closest definition represents, "an urge, or desire or reasons that are thought to account for people's behavior" (Phil Papers, 1991). Findings suggest participants S001, S002, S003, S004, S005, S009, and S010 recognized they received spiritual gift speaking in tongues, the prophetic, or another recognized spiritual gift inferred they were influenced by their love relationship with the Holy Spirit, a key factor.

During the interview only participant S001 verbally stated, "they are motivated by God to share His love with others" during the semistructured interview. Participant S001 recognized love as a personal spiritual gift given by the Holy Spirit for the singular purpose to love the unlovable. Participant S001 told the story "after going through a difficult divorce, I knew the Holy Spirit was prompting me to forgive him, so I did; I could not have done this before my experience." Current findings suggested participants who acknowledged a spiritual gift recognized a difference in their previous mindset and behavior pattern toward sharing (before baptism in the Holy Spirit). Participants excluded from sharing a gift out of love-included participant S006 and S008, these participants were uncertain they received a spiritual gift.

Other questions within the SMI questionnaire which highlighted practical practices individuals must embrace to obtain spiritual maturity include question 6, 15, 20, 20, 21, 24, and 25; (Ellison, 1983a). Participants who scored on the higher end on the SMI index responses reflected: (a) spiritual maturity requires intentionality; (b) beliefs shape behaviour; (c) individuals spiritually mature when they commit to a community; and (d) building a relationship with God crucial to spiritual maturity. Ellison's (1983b) questions 6, 15, 21, 24, and 25: represent primary measurements Ellison (1983b) considers crucial for spiritual growth and maturity.

The alignment of questions to responses from the interview allowed participants to continue to make connections with familiar terms associated with religious practices, and

characteristics and practices associated with spiritual maturity. Participant S010 responded to how

they envisioned spiritual maturity:

> spiritual maturity is knowledge of God, and I feel I have matured because I have a
>
> different view of God. Its faith when God opens doors or opportunity, and you cannot see
>
> it; spiritual maturity is actively praying and reading the word.

Participant 002 stated: "spiritual maturity is not just knowing the Bible but how people live

their lives." Participant S007 stated: "Spiritual maturity looks like humility and knowing where

you are going in life and taking time to pray or sing a song to the Lord." Participant S009

responded: "Spiritual maturity is worship I do not mean singing and playing an instrument I mean

talking to God. Adoration is really what I mean. Getting to a place you revere God."

Both participants S004 and S005 revealed they considered prayer and meditation important

religious activities in maturing spiritually while participant S005 stated, "meditation is crucial to

developing in spiritual maturity." Both participant S004 and S005 stressed participating in a

formal community helped them to grow spiritually. These findings suggest participant S004 and

S005 consider religious involvement also a crucial factor in the maturing process. The current

findings suggested all 10 participants revealed prayer or communing with God as being vital for

spiritual maturity, being a part of the community, and listening to a religious leader, they admire

and could help support them on their spiritual journey.

All 10 participants acknowledged they were drawn to value respect and honor the religious

practices important to people they admired. Findings suggested these participants found it easier

to model the religious practices they perceived essential to those they admired and help instill

religious principles. All 10 participants recognized that having a positive perception of any of the

religious activity aided them in their spiritual walk even if he or she did not consistently adhere to

all the religious activities on a consistent basis. The following participants S001, S002, S003,

S004, S005, S006, S007, S008, S009, and S010, also expressed during the semistructured

interview seven religious activities that enabled them to deal with hardships, difficulties, and other

personal challenges. All 10 participants stated maintaining one or more of the religious activities

allowed them to feel closer to God.

 Listed below are seven religious activities unrelated to the study. However, collectively

participants connected these religious practices to spiritual maturity during the interview.

Collective responses are displayed and prioritized in Table 5 according to the number of times

participants stated the religious activity and stressed its relationship to spiritual maturity.

Participants described themselves as spiritually mature because they engaged in one or more of the

following activities.

Table 5

Religious Activity and Spiritual Maturity

Religious Activity Identified by Participants
prayer or meditation
reading the Bible or scriptural material
attending church/campus ministry
demonstrating Godly character
knowledge of God
knowing your purpose and mission
honoring religious sacraments

Note: These seven-religious activities were identified by one or more participant and suggested as

a religious practice that influenced spiritual maturity.

 In the course of the semistructured interviews, all 10 participants suggested their current

admiration for the campus pastor/expert involved in Pentecostal-Charismatic practices was a

reason why they continued to be a part of the existing campus ministry program, especially

participants nurtured in Pentecostal-Charismatic fundamental teachings before campus ministry.

Interview findings from the present study suggested participants had put themselves in a position

to learn and follow family or familiar religious beliefs they identified on a college campus. All 10

participants expressed in their own vernacular that their involvement in campus ministry remained a meaningful experience, because the campus pastor allowed space for the miraculous gifts— speaking in tongues, prophetic utterance, and the gift of healing, to be a part of their worship experience. According to the campus pastor in response to "How do you teach students to become more consciously aware of opportunities to reveal the love of God through their spiritual gifts and the behavior reflects spiritual growth"? (see Appendix D):

> Campus programs which allow students opportunities to witness other forms of worship understand students learn by observing forms of worship, learn by sharing their gifts, talents, and abilities, learn when given responsibilities, learn by doing—knowledge in action, and finally learn by being held accountable—real sustainable growth occurs over time.

> Jones (2008) supported the campus pastor's opinion by suggesting, "leaders or group

leaders with the same gifting or leaders who have a clear understanding of the importance for others to share their gifts can greatly influence individuals with reservations or individuals who have recently affirmed a spiritual gift" (p. 10). Jones (2008) considered this process a form of one-on-one mentoring and the community being a part of an individual not only learning of their spiritual gift but also helping the individual to grow in the process. Data from the interview suggested eight out of the 10 participants had a positive overall perception of the spiritual gifts that is spiritual gifts speaking in tongues or glosslia, prophetic utterance, the gift of healing. A notable positive perception originated from the participants' early exposure to the gifts by someone of influence and receiving a level of Biblical knowledge and understanding.

Throughout the analysis of the semistructured interview, the SMI, and direct observational insight from the campus pastor, three significant themes and patterns emerged within the participants' interviews and the themes reiterated within the campus pastor's initial interview.

Three themes emerged from the interviews and data analysis as the dominant perception of the

religious practices: (a) desire creates a spiritual reality, (b) spiritual gifts enhance lives, and (c)

choice and spiritual maturity represents observations, perceptions, and insight from the campus

pastor (see Table 7).

Three major themes emerged, related to the research questions and represent participants

encounter with the Holy Spirit, perceptions of spiritual gifts, spiritual maturity, and the role of

campus ministry in the lives of the participants.

Desire creates a spiritual reality of God. Creating a new reality of God for the

Pentecostal-Charismatic begins with an internal desire for a spiritual encounter with the Holy

Spirit (Williamson & Hood, 2011, p. 553). These strong feeling are directed towards God and

recognized as a desire to receive a deeper more intimate relationship with Him, that accompany

spiritual gifts and the ability to live an empowered life. The experience is known as the baptism in

the Holy Spirit (Williamson & Hood, 2011, p. 548). Beall-Gruits (2006) described the experience

baptismal in the Holy Spirit as immersing, dipping, or plunging. The way an individual

experiences a spiritual encounter with God varies depending on the denomination (Holley, 2009, p.

1). The Sacred experience is defined "when the believer experiences a relationship with the Holy

Spirit and gain entrances into the realm of the supernatural, receives spiritual power and is

empowered for service" (Beall-Gruits, 2006).

As a researcher, I recognized and discovered during the interview every participants' vivid

memory of the experience varied. Participants who had early exposure to Pentecostal-Charismatic

practices were able to recite and interject familiar terms associated with Pentecostal-Charismatic

religious practices. The words or the unique descriptiveness of the experience reiterated by

participants who recognized the gift of tongues and the prophetic included "supernatural, power of

God, speaking in tongues, a prophetic word, and hands laid on them. The term *hands laid on* a

familiar term in the Pentecostal-Charismatic community that signifies when a leader in charge of the worship experience, usually the pastor, or a member of the five-fold ministry gift, mentioned in Ephesians 4, literally lays a hand on the individual. During this worship experience, individuals desire to receive a new spiritual reality of God, as they enter into worship. It is from a request submitted to God, the Spirit of God responds with endowing individuals with the power to live a Christ-like life, and a spiritual gift, known as speaking in tongues or another supernatural gift as recorded by John (14:16–17). John suggested believers hear from God by way of the Holy Spirit. Then is the scripture fulfilled of the way we hear God's voice, and by faith, know that the Spirit of God responds to our request that aligns with His will: "and this is the confidence that we have in him that if we ask anything according to his will, he heareth us" (1 John 5:14–15). These scriptures (John 14:16–17; 1 John 5:14–15) recorded by John could suggest the participants believed from a Pentecostal-Charismatic perspective the word of God. Participant S001 reflected on her personal experience "my first memory with the Holy Spirit I specifically remember begging God to use me as his tool in his tool belt. This prayer became my most memorable prayer." Another participant revealed that, while praise dancing, considered a prophetic expression of worship within Pentecostalism, to a song in the church, and began sensing God's presence and love. The participant felt emotionally and physically consumed, and this encounter led to a level of worship she had never encountered with God.

During some worship encounters with the Holy Spirit, individuals may literally hear the leader or others around them speaking in tongues or praying in tongues. All participants who acknowledged the baptismal experience during the interview portion recited similar experiences or reiterated familiar Pentecostal-Charismatic stories. Participants S002, S003, S004, S005, S009, and S010, expressed vivid and descriptive recollections of their baptismal experience and other

worship encounters, these individuals spoke in tongues or received prophetic insight from the Lord.

Participant S001 did adamantly believe that they received the baptism in the Holy Spirit, and through their encounter with the Holy Spirit came to a greater awareness of the presence of God and His involvement in their everyday affairs. For participant S001 speaking in tongues, the prophetic, or gift of healing was not a central focus, seeking God through prayer was mentioned often. Participants within the study who acknowledged they received the baptism in the Holy Spirit also expressed how their spiritual encounter led to desire a deeper relationship with God and a variety of religious practices— Bible reading, attending church regularly, a commitment to serve, that potentially lead individuals to know God differently. This shift in perception *desiring a deeper relationship with God and the religious practices—*revealed during the interview portion of data collection. All 10 participants expressed that church attendance or campus ministry attendance had improved from every now and then, to regular attendance. The campus pastor confirmed the level of participant's involvement in campus ministry programs increased for the 10 participants involved in this study. Of the 10 participants 20% are a part of the praise team, 10% on the dance ministry, 10% works on staff at a local church, 10% heads up the prayer ministry for the campus ministry program, and 100% serve at events in the community. Participants involvement include campus witness day, serving at shelters, serving at various community political and social functions, supporting other local churches, and attending weekly campus ministry functions. Participant S001 expressed "I make sure I read my Bible plan daily" and participant S009 revealed, "I made a commitment to serve on the church's worship team," and participant S005 recognized serving on the dance ministry helped change their perception. All 10 participants acknowledged submitting a spiritual gift or ability to serve others, or attending campus

110

ministry/church regularly helped deepened their personal relationship with God, allowed them to sense Gods' presence more readily, and assured them God is close and His ear is attentive to them.

All 10 participants during the interview spoke of their encounter with the Holy Spirit as memorable; even participants S006 and S008 who were unaware of their spiritual gift. All 10 participants could remember one specific encounter with God was not like any other time of being in God's presence. Participants could vividly associate their experience with familiar stories they heard or more somber emotional experiences they witnessed over time. Participants S001, S002, S003, S004, S005, S007, S009, and S010 expressed worship encounter as emotionally overwhelming with outburst of tears, overtaken by feelings of love, scary, and at some point during or after the worship experience an onlooker acknowledged the presence of God and the gift of the Holy Spirit; for eight participants the spiritual gift was witnessed. Findings revealed eight participants remembered speaking to the Lord and asking for a new spiritual reality of Him, their spiritual gift, to demonstrate and witness His power, and to experience a closer personal connection with Him. Participants S001, S002, S003, S004, S005, S007, S009, and S010 referred to the encounter as that. Seventy percent of the participants did not directly articulate the phrase baptism in the Holy Spirit. Participants simply described their experience. The participants' language regarding their experience is common to Pentecostal-Charismatic vernacular. The *that* was what participants recalled seeing time after time in church, during worship encounters; while two participants were not sure what the encounter with God meant beyond tears, feeling the warmth and the feeling of love.

These collective participants S001, S002, S003, S004, S005, S007, S009, and S010, expressed, they could not shake the feeling of wanting to experience Gods' presence. Desiring more of God suggested the participants wanted to experience a new spiritual reality of God, not only because of what they were told but because of what they came to believe by faith. Deverell

111

(2007, p. 343) suggested within all humanity there exist an emotional craving or desire for God.

Mans' emotional longing or desire to substantiate what he cannot sensory perceive or rationalize

through his intellect "a reality for the object of his longing, God" (Deverell, 2007, p. 343).

Deverell (2007) theological inference "the desire of God/for God should be viewed as two inter-

related goals: (a) our desire for God. (b) God's desire for us" (Deverell, 2007, p. 343). Sutton et al.

(2014) and Deverell both suggested the Christian's motivation for doing what is right in God or the

longing to be in His presence originates out of the love God first gave to them.

Findings suggested from the semistructured interview participants exposed to spiritual

truths and religious practices early in childhood are more likely to imitate what they perceive as

familiar religious experiences no matter how difficult the subject content may appear to an adult.

Gary (2011) confirmed the faith practices of their parents profoundly influence millennial, and

parents play a significant role in faith development. Schein (2012) suggested parents or teachers

who have a spiritual understanding of where a child is at in their spiritual growth could spark

curiosity or perhaps a desire for greater spiritual truths. Schein (2012) also suggested nurturing is

crucial to a child's spiritual development, for this practice also leads to exploration.

The current study revealed the role parents played in nurturing the participant's curiosity in

experiencing the presence of God. Gutierrez et al. (2014) suggested parents, grandparents, and

siblings not only play a crucial role in religious and spiritual socialization but the role the African

American plays in religiosity and spirituality is uniquely different (Gutierrez et al., 2014). The

African American parent, grandparent, and sibling have historically influenced the religious and

spiritual beliefs of every generation (Gutierrez et al., 2014). This positive influence of religious

and spiritual beliefs and practices help shape a young believer's desire for religiosity and

spirituality (Gutierrez et al., 2014). The role African-American parent, grandparents, and even

siblings play in influencing patterns of religious devotion include: (a) religion and spirituality

being crucial, (b) involvement in a formalized religious organization, and (c) certain of God's existence and the importance of religious devotion (Gutierrez et al., 2014, pp. 779–780). These religious patterns are evident in youth who have a religious upbringing and the devotional practices are evident throughout the life of the African American (Gutierrez et al., 2014). These patterns of religious and spiritual devotional practices were revealed during the semistructured interview portion of this current study and help reinforce indirectly, if not directly, the influence in the African-American community of parents, grandparents, and siblings to influence beliefs that influence desires one of the themes desire creates a new spiritual reality of God. In the current study participant, S005 revealed how the influence of his parent's religious belief influenced him to imitate a religious practice.

Participant S005, describing an addiction at age 12, noted that his parents taught him that having Jesus meant also having the Holy Spirit and that the Holy Spirit broke his addiction. While participant S005 confessed, not habitually speaking or praying in tongues. S005 inferred they understood and believed a traditional Pentecostal-Charismatic belief, speaking in tongues, is an avenue to into the supernatural realm, and the more an individual practiced praying in the spirit, they were being built up in the spirit, and God would provide the strength to break the addiction. The belief of praying in the spirit to gain strength and conferred by S010. Participant S010 verbalized, "My mom instructed me to pray in tongues when praying in my understanding had not brought the answer from the Lord." Both participant S005 and S010 were provided with religious instruction by a parent a Pentecostal-Charismatic belief: (a) praying or speaking in tongues, a supernatural way of communicating with God; (b) a level of communication that bypasses a man's natural senses and understanding; and (c) a way of communicating that demonic forces cannot understand or intercept. Participant S006 shared how his parents continue to remind him via a text message "you can't do anything without God," after receiving a special recognition in college.

Participant S006 also acknowledges that their parents weekly send a Bible scripture and they use the scripture as a memory verse for the week.

In reflecting on participant S005 testimony of the Holy Spirit's involvement in his life and his confidence in knowing the power of God made available to him, I questioned the campus pastor how do religious leaders reassure individuals, they have had a spiritual encounter with the Holy Spirit and how do you help individuals identify the encounter? The campus pastor responded, "Individuals should confidently share their story about their encounter with the Holy Spirit, and for many, their story is very vivid, intensely emotional, compared to other religious experiences." Again during section 1 interview with the campus pastor how could someone help participants know they have received the baptism in the Holy Spirit? The campus pastor stated:

> I would start by asking them to just share their experience, as I listen to them describe what the experience was like then ask them why do they believe this was an encounter with the Holy Spirit, then encourage prayer and continual study of the specific scriptures, that help guide them and assure them of their experience.

Spiritual gifts enhance lives. The second emerging theme was spiritual gifts enhance lives. There are various passages in the Bible that not only reveal the purpose of spiritual gifts, but also the effect the spiritual gifts have on the body of Christ (1 Corinthians 12:7; Ephesians 4:12; 1 Peter 4:10). During the interview portion, all 10 participants were open and receptive to all three spiritual gifts identified in the study, speaking in tongues, prophetic utterance, and the gift of healing, including participants S001, S006, and S008 who revealed their uncertainty possessing a spiritual gift identified in this current study. Eight of the 10 participants who acknowledged a spiritual encounter with the Holy Spirit, desired the spiritual gift considered by Pentecostal-Charismatics as evidence of the baptism in the Holy Spirit—speaking in tongues, an unknown language (Romans 8:26–27; 1 Corinthians 14:14–15; Ephesians 6:18). Only three of the eight

114

participants recall vividly speaking in tongues during their worship experience, and five participants could only vaguely remember, but they could recall the heightened emotional experience. All five participants remained hopeful he or she would speak in tongues again, and three remained uncertain about speaking in tongue, the prophetic, and the gift of healing.

All 10 participants acknowledged the value of communicating in tongues and believed in all of the spiritual gifts identified in the study and collectively believed the spiritual gift(s) enhanced their lives and others. Only three participants since their initial worship encounter continued to practice the spiritual gift of speaking in tongues as a norm, the remaining five participants did not consider their inability to speak in tongues a concern. From a biblical perspective, a participant's inability to speak in tongues may be tied to fear or a lack of faith and confidence in God not only hearing but empowering them with the ability to speak in a heavenly language (Isaiah 41:10; Mark 11:23; Luke 11:9–10).

One of the ways the gift of speaking in tongues was perceived to have enhanced the lives of the participants; participants believed the gift reassured the receiver that he/she had a more significant connection with God and empowered the participants to live a Christ-like lifestyle. Participants in Pentecostalism are taught because of the baptismal experience this significant spiritual experience introduces everyone into the spiritual world, the gift of tongues, and other spiritual gifts given by the Holy Spirit. Six participants suggested during the semistructured interview speaking in tongues represented to others within Pentecostal communities a sign of spiritual maturity, this perception suggests the participants recognized their personal life had been enhanced and others could reap the benefits. Two of the personal benefits reaped from the participant spiritual encounter: (a) participants positioned themselves to help others understand the spiritual encounter and the gift of tongues from a student perspective (b) participants were introduced to empowered prayer life, "and ye shall receive power" (Acts 1:8).

Of the participants represented in this current study, seven out of 10 spoke in tongues at least once and five out of 10 operated in the prophetic utterance or variations of the prophetic dreams and visions. The participants whom the Spirit of God used to share revelation received revelation from the Spirit of God through dreams, visions, or by impressions or unction. Participants also revealed that the prophetic gift enhanced lives. The prophetic, "the special ability or gift that God gives to members of the body of Christ to communicate an unknown message from God to peoplem" also includes dreams and visions not mentioned directly by Bohley (2005, p. 13). Collectively participants S004, S005, S007, and S010 shared his/her experiences about the prophetic gift, four participants shared God communicated to them in dreams and visions, and only two participants shared experience regarding an audible impression in their spirit. Participant S004 shared during the interview: "I was in class, and I heard the Lord say go tell (name not identified) this and I walked over and shared what the Lord said, I knew after their response it was God speaking."

For participant S004 the prophetic gift enhanced this individual's spiritual life first. The words the Spirit of God released into the heart of participant S004 "go tell [redacted] this," these words strengthened participant S004 faith to believe the Spirit of God has a voice and participant S004 could hear the unction/impression, even in a classroom. Participant S007 revealed, "I am not sure about the prophetic gift and how it really benefited everyone because I am still learning." Both participant S004 and S007 recognized their baptismal experience and the Pentecostal message *the experience empowers*. Both participants believed the Giver of the spiritual gift had given them the power to be a witness through the prophetic gift (Acts 5:8). Both participants statement suggests they believed the spiritual gift enhanced them personally, and therefore both took a leap of faith to share the spiritual gift openly.

During the interview portion of data collection, the campus pastor acknowledged the benefits of the spiritual gifts was asked the question, how do you reassure participants the Spirit of God gives spiritual gifts after the baptismal experience, and He distributes the gift as He chooses? This question was followed by how do religious leaders explain the acceptance or sharing of ones' gift, is not based upon mans' receptiveness? The campus pastor expressed:

I would go to the scriptures and talk about the gifts of the Holy Spirit in all the forms they are in. There are many gifts and given for the edification of the Church and the kingdom. Then I would talk about how the Holy Spirit empowers the life of the believer, and his tangible presence once we have accepted Christ, we are filled and given a gift(s) not just for the Universal church but the world and ourselves. I believe there are many gifts including the ones mentioned in your study. I intend to help individuals become aware of all the spiritual gifts given to them by the Holy Spirit. Most importantly, I am concerned about helping students envision, the gifts they have been given benefit their life, gifts to be used to help others within and outside of their community.

Current findings revealed all 10 participants believed they experienced the baptism in the Holy Spirit. However, two participants were unaware of their spiritual gift(s) including the possibility of the gifts identified in the study that is speaking in tongues, prophetic utterance, and the gift of healing. For three participants, it was not until they attended campus ministry or became spiritually inquisitive that they desired to have an expanded understanding of the spiritual gifts.

Findings suggested eight of 10 of the participants understood when they inquired of the Lord through prayer, meditation, or asking to receive their spiritual gift(s) and sought greater knowledge; the gift(s) of the Spirit became evident to them and visible. Of the 10 total participants, eight perceived the spiritual gifts— speaking in tongues, prophetic utterance, and the

117

gift of healing, given by the Holy Spirit as needful at times. Eight participants out of 10 told stories how occasionally they would share their gift with a friend, or family member and witness the benefit or how the gift restored hope and confidence in God, answered a prayer request, or caused others to change bad behavior. Although participant S006 did not recognize their spiritual gift, they understood knowing your spiritual gift enhanced an individuals' life. Participant S006 acknowledge finding a gift was important because when they did, they could offer hope to someone else that struggled with identifying the spiritual gift given to him or her. Participant S006 stated, "I would remind people the gift is there keep searching and you will find it."

In this study, 10 out of 10 participants did not envision fully how their gift(s) could make an impact on individuals outside of their immediate circle of friends and family. The participants did not fully understand the Pentecostal-Charismatic belief; gift(s) are given to build up the Church. Findings revealed two out of 10 participants expressed how they agonized over whether to use their gift(s) in any given situation with family and friends, despite seeing some positive results, and knowing the gift was provided by the Spirit of God, to reveal Himself through them, but stated, "we were too afraid to allow the gift to be revealed." One of the hurdles young Christian believers must cross on their educational journey the fear of not fitting in. Participants in this study experienced fear. While the participants understood mentally, the spiritual gift enhanced their life their inexperience and comfortability with the Holy Spirit created an emotional and fearful experience. Spiritual gifts and our connectivity to the Holy Spirit simply allow the believer to be more like Jesus.

However, Participants S009 and S010 both recognized there were times they were afraid or nervous when they sensed the Spirit of God wanted to use them, through the revealing of the spiritual gifts. Both participant S009 and S010 recognized they became less nervous the more they allowed God to use them and they both acknowledged they desired for God to use them in their

individual gifting. Participants S009 and S010 recognized the more they yielded to the Holy Spirit

the less they walked in fear. These participants yielded their will over to the Spirit of God, this is

what brought them comfort with the spiritual experience, the gifts of the Spirit flowing through

them. Comfort came to participant S009 and S010 as they yielded to the Holy Spirit over time

with practice. According to participant S009

> At first, I was afraid to use the gift of discernment, but then I realized sharing was making a
>
> difference and the Holy Spirit was using me during worship. I decided then I would push
>
> through awkwardness and through anxiety (e.g., the term discernment refers to an ability
>
> given by the Holy Spirit to identify his presence or what type of spirit is at work; see John
>
> 1:32-34).

Current findings suggested participants learned when they shared their gift; the act of

sharing became a natural progression of spiritual maturity. Only participants S006 and S005 who

could not move beyond anxiety, disappointment, feelings of inadequacy, or believing sharing the

gift(s) took effort. One participant expressed "I don't believe it's necessary to share your gift(s),

I'm not sure if this gift is worth sharing with others, sometimes I don't understand it, and it's not

always positive." Moreover, participant S005 stated: "sometimes the gift is not worth sharing, Ok,

maybe most times."

Choice and spiritual maturity. As noted in the NVivo coding phase of data analysis,

deliberately choosing to mature was a concept that was frequently implied by the student

participants and the campus pastor. According to the campus pastor during the interview portion

of how to define spiritual maturity, she stated:

> Spiritual maturity should be recognizable in the life of a believer. Spiritual maturity is
>
> obtained through discipline when individuals put themselves in a position to learn and
>
> follow religious practices from those more knowledgeable than themselves. When students

119

believe they are spiritually mature I expect them to practice some of the spiritual disciplines, like prayer, reading scripture, and maybe worship or fasting and meditation or a combination of any of those things I expect relationships with peers to be grounded in love. From the findings of this current study, all 10 participants could readily define spiritual maturity in themselves or their peers, they believed maintaining and increasing religious practices equated forward momentum towards spiritual growth and knowing God better. From the interviews, all 10 participants believed or personally practiced some level of the religious practice speaking in tongues, the prophetic utterance, except for the gift of healing. Although, it is uncertain that participants equated the gift(s) vital for spiritual growth over other religious practices or spiritual gifts. However, participant S009 and S010 recognized a character trait of a spiritually matured individual the willingness to share the spiritual gifts God has given. The campus pastor shared concerns on the influence of Pentecostal-Charismatic religious practices:

Participants would continue to grow in spiritual maturity as the religious beliefs become visible, participants feel safe in their environment, and enjoying their new community amongst their peers of common faith, are encouraged, held accountable, and supported on their spiritual journey.

The following section connects the research questions back to the responses of the 10 participants and the campus pastor and explores the perception of the participants on the key questions of this study. Data is arranged according to the findings of the research questions while allowing the three sub-questions to guide the study (see Table 6). By combining the data contained from the SMI, the interviews, and the campus pastor's observations, the study's three sub-questions regarding how individuals perceive the spiritual gifts they possess and its influence on spiritual maturity, suggested participants expressed the gifts brought them into God's presence and into the supernatural, an initial gauge of spiritual maturity, enriched their lives. However, the

participants believed the gift(s) mentioned speaking in tongues, prophetic utterance, and the gift of

healing as non-essential. Data also reflected the campus pastor's insight on the value of the

spiritual gifts within each participant.

Table 6

Analysis of Research Questions

Spiritual Gifts/Spiritual Maturity	Student Responses
RQ1, RQ2, RQ3	Initial evidence of spiritual maturity
RQ1	A new perception of God
	Non-essential for spiritual maturity
	Personally enhances
RQ2	Personally enhances
	Non-essential for spiritual maturity
	A portal into the spiritual realm
RQ3	Have never used prayer as an avenue to witness the healing power of God
	Have never witnessed miraculous healings
	They believed what they have heard about the gift of healing
	Campus pastor's Response
RQ1, RQ2, RQ3	model for the church
	campus ministry can potentially maintain the student ties with the local churches
RQ1, RQ2, RQ3	presenting spiritual gifts in a way that students understand the gift(s) reflect the person and work of Jesus Christ
RQ1, RQ2, RQ3	a potential training ground for equipping local churches
RQ1, RQ2, RQ3	learn to operate with gifts outside of their own environment
	open to demonstrate the gifts around others

Note: Participants responses have been modified and only the campus pastor's responses are

quoted directly.

Analysis of research questions. The qualitative case study utilized three research

questions to guide the study's primary focal point of exploring how college students perceive the

influence of Pentecostal-Charismatic religious practices on their spiritual maturity. Based on the

data gathered through the following instruments, the semistructured interviews, the 30-question

SMI questionnaire, and the campus pastor's interview, all 10 participants shared a perception that

Pentecostal-Charismatic religious practices speaking in tongues, prophetic utterance an indication

of spiritual maturity. The gift of healing was excluded by all 10 participants as an indication of spiritual maturity. Participants envisioned their path to spiritual maturity began with a conscious decision to practice familiar religious practices, seven out of 10 of the students' parents practiced speaking in tongues, and prophetic utterance. Findings suggested parents who exposed participants to the spiritual gifts— speaking in tongues and the prophetic, between the ages of 5 to 16 years of age, amassed a level of knowledge and shifted their perception from fear to acceptance. Spiritually informed students grew up believing once they received the baptism in the Holy Spirit they would receive the gift(s) of the Spirit. The following section connects the interview responses with the research questions and reveals the students' perceptions of religious practices. The section also highlights the campus pastor observational insight and expertise.

Research Question 1. How do Christian college students perceive the influence of speaking in tongues on their spiritual maturity? And Research Question 2. How do Christian college students perceive the influence of prophetic utterances on their spiritual maturity? A shared perception among the students who experienced the baptism in the Holy Spirit and received a spiritual gift(s), felt reassured when the gift was substaniated and received by a recipient. Participants who received affirmation from others stated, "the gift(s) were personally beneficial." Participants did not make the connection—spiritual gifts are given by the Holy Spirit to individuals to enable them to accomplish God's purpose. According to the campus pastor in this current study, "spiritual gift(s) are given for the edification of the church and the world at large." The campus pastor's opinion suggests a segment of the believers purpose to build and edify people, inside and outside of the church. Dunn (2012) suggested spiritual gifts are given to build up the body of Christ and to assist followers in becoming mature in their faith (Romans 12:6–8).

Current findings suggested students have yet to realize how their underuse of the gift(s) impacts spiritual maturity over time. Current results suggested from the semistructured interview

participants lack attentiveness toward the gifts, and fear of rejection may be a reason *why* students did not embrace fully windows of opportunities to share the gift(s) equally amongst family, friends, and others. From the semistructured interviews, participants did not realize how the gift(s) are entwined with their spiritual growth to fulfill the purpose of God. The campus pastor stated:

> Individuals who possess spiritual gift(s) must not only consider a spiritual gift(s) essential, but the gift(s) should reflect a lived experience with the Holy Spirit forever. Every unveiling of the gifts reflects a lifestyle change. We must pose the question are the gifts apart of your new lifestyle change?

The campus pastor also revealed: "to help students make lifestyle changes—require a campus pastor with Pentecostal-Charismatic beliefs to become more open to teaching on Pentecostal-Charismatic gifts—allow students to practically experience connections with the Spirit of God."

Most believers with a level of knowledge of their spiritual giftings do not receive the spiritual gifts' as a natural extension of who they are (Dunn, 2012). Ashdown (1997) revealed that people mature spiritually when their knowledge of the things of God grows. Once again this might suggest from these current findings when students accept spiritual gifts as a "lifestyle change," they will grow into greater levels of maturity with additional knowledge. This study's findings also suggested students considered the manifestation of spiritual gifts as an initial sign of spiritual maturity. Participants perceived traditional religious and spiritual practices of prayer, reading the Word of God, meditation, actively participating in forms of fellowship or serving differently in relationship to spiritual maturity.

Research Question 3: How do Christian college students perceive the influence of the gift of healing on their spiritual maturity? Findings suggested the gift of healing is an exception because none of the participants had a personal experience, influenced by someone significantly or inspired to ask or by praying to the Lord for the gift for themselves. It became apparent the

participants' perceptions of the spiritual gifts played a significant role in how he/she responded in obedience to God when the Spirit of God chose to be revealed through the spiritual gifts. Illustrated in Table 7, are the character traits, of a spiritually mature individual from a student perspective, the campus pastor's perspective on the gifts of the spirit and its connection to spiritual maturity.

Table 7

Perceptions, Campus Pastor Opinions, & Observations: Pentecostal-Charismatic Character Traits

Student Perception	Campus Pastor	Spiritual Maturity
The barometer of spiritual maturity	A new reality of God	Reflection of God's character
Changes desire	A new life in Christ	A mindset to grow spiritually
Spiritual gifts enhance their life	A blessing to others	Service to others
Sensitive to the Holy Spirit	Spiritual awakening	Rooted and motivated by love
Aids evangelism	Community/involvement	Others-focused
Responsibility	Life-style change	Transformation
Lack of confidence/awkward	Practical application	Observation/ learn by doing
Worship experience/familiar	Observation	Participation
Fear/uncertainty	Faith/Modeling	Modeling
Lack of Knowledge	Biblical knowledge with understanding	Knowledge with understanding
Non-essential	An extension of self	Witnessing God's power
Baptism in the Holy Spirit/ a new Perception of God	Conscious choice	
Vivid/memorable	Evidence shapes behavior/actions	Demonstrate one or more spiritual gifts
Comes through prayer	Prayer and knowing God hears and answers	Discipline: reading the word of God, prayer, meditation, journaling

Categories became apparent as participants revealed perceptions, and characteristics of the practices deemed necessary or self-evident. The research campus pastor's opinion, observations, insight were incorporated into the findings during data collection. During the interview,

124

participants verbalized a desire to experience a deeper relationship with God. The students'

abilities to verbalize their desire became only a catalyst for the participant to implement religious

practices and implement spiritual gifts into their everyday lifestyle. Participants identified one or

more religious practice during the interview portion as crucial for spiritual growth and revealed

stories of how religious practices were incorporated into a daily routine. Participants also

expressed outward exurbance when they recited stories of spiritual encounters and recognizable

growth.

Chapter 4 Summary

This chapter connected the perception of the participants in relation to the study's research

questions. The data was collected through semistructured interviews of 10 college students and a

campus pastor at a Florida university and the use of a 30-question SMI. Data was then analyzed

through several rounds of coding using NVivo qualitative data analysis. Three major themes

related to the research questions emerged from the data collection and analysis portion:

Theme 1. Desire creates a spiritual reality of God. The research discovered the

participant's perception of each religious practice—speaking in tongues, prophetic utterance, the

exception the gift of healing began with a curiosity and an awareness there was more to know

about the Holy Spirit, the gifts of the Spirit, and the reality of God. This new awareness or

experiencing a new spiritual reality of God can be traced back to a very vivid emotional, spiritual

encounter with the Holy Spirit or the baptismal in the Holy Spirit.

Theme 2. Spiritual gifts enhance lives. The research discovered the participants chose to

practices spiritual gifts that are familiar. Spiritual gifts the participants witnessed in church or

received early instructions from parental figures, gifts they expected, anticipated and

acknowledged the rewards from receiving and sharing, or gifts that allowed them to be an eye

witness to the benefits the gifts brought others. The research revealed these individuals accepted

the religious practices speaking in tongues, prophetic utterance, and the gift of healing with the mindset *these gifts represent our community*. The mindset *these gifts represent our community* persuaded individuals to move beyond fears, human weakness, formal religious training, the mystic of the supernatural, or being rejected to be a part of the Pentecostal-Charismatic community. Participants recognized the spiritual gifts help usher them into a new level of awareness of God and enable them to continue their journey towards spiritual maturity.

       Theme 3. Choice and spiritual maturity. The research discovered participants recognized spiritual growth occurred with consistency, as they incorporated daily religious practices. Individuals recognized when they chose to live a transformed lifestyle, then he or she was willing to partake in the religious practices that produced spiritual maturity: (a) acknowledging there is more to know about God; (b) reading the word of God, prayer, meditation, journaling; (c) regularly attending church/campus ministry; (d) sharing spiritual gifts with others; (e) serving others, walking in the fruit of the spirit, and motivated by God's love; and (f) willing to be held accountable.

       To summarize, participants perceived speaking in tongues and the prophetic enhanced lives, created a new spiritual reality of God, and introduced them to a spiritual gift that influenced spiritual maturity. However, students did not believe the spiritual gifts were necessary to increase their spiritual maturity in comparison to bible reading, prayer, or other familiar religious practices. These findings are described in detail in Chapter 5, and the implications for practice, policy, theory are explored along with recommendations.

Chapter 5: Discussion and Conclusion

Introduction

  The purpose of this qualitative case study was to explore how 10 Pentecostal-Charismatic college students perceive the influence of Pentecostal-Charismatic religious practices on their spiritual maturity in Florida. Chapter 5 is organized into five distinct sections. Section one contains a brief overview of the problem, the purpose statement, guiding research design questions, design review, participants within the study, data collection and analysis and summary of findings. Section two reveals the research questions and conclusions based on the study's findings. The third section includes recommendations for a campus pastor involved in campus ministry, Christian institutions, and the Christian community who have embraced the spiritual gifts speaking in tongues, prophetic utterance, and the gift of healing. The fourth section offers possible suggestions for further in-depth research into this ongoing phenomenon Pentecostal-Charismatic religious practices and its impact and influence. The final section concludes with a summary and closing remarks.

Summary of the Results

  Pew Forum research (2010) reported as early as 2010 there was a remarkable shift in the millennium's perception of the value of maintaining formal religious practices across all major denominations, this included regular church attendance, Bible reading, and prayer in the United States Christian population. Jones, as cited in Dunn (2012), suggested a decline in numerical growth in the universal church, reflects a Church experiencing immaturity and the failure of the church to do little to develop the level of maturity amongst its congregants. Results from the current study indicated individuals involved in some form of formalized religion in their early childhood consistently practiced those religious practices, away at college. This finding suggests parental figures can make indelible imprints into the lives of their children. For example, "train up

127

a child in the way" (Proverbs 22:6) is a Biblical principle Christian parents are reminded to follow. Data also revealed the same individuals who remained faithful to the religious practices he/she had a spiritual encounter with the Holy Spirit—recognized as being baptized in the Holy Spirit. Beall-Gruits (2006) defined the spiritual experience "when the believer experiences a relationship with the Holy Spirit and gain entrances into the realm of the supernatural, receives spiritual power, and is empowered for service." Findings also suggested three themes were evident while exploring the group's perception of Pentecostal-Charismatic practices: (a) desire creates a spiritual reality of God; (b) spiritual gifts enhance lives, and (c) choice and spiritual maturity. Collectively, individual participant responses in the study inferred spiritual growth occurred as individuals consistently tried to rely on religious instructions and had a positive perception of the spiritual gift they received. This study's findings revealed indirectly the participants' views on a commitment to living an empowered life. The empowered life they received from not only their various spiritual encounters with the Holy Spirit but from a combination of religious practices, they chose to incorporate into their routine. Empowerment was also evident as they openly shared their spiritual gift with others. The expression to share what they had been freely given, inclusive of the spiritual gifts can be attributed to ἀγάπη or *agape* love (1 Corinthians 13).

Sutton et al. (2014) proposed there is a possible link between the believer's responsibility to love God and freely give to others or referred to as "benevolence" to others (Sutton et al., 2014). I suggest the characteristics of giving out of God's love then begin to identify individuals who are maturing spiritually. Most Pentecostals believe the spiritual gift of love is the primary principle upon which to focus upon when determining if an individual is maturing spiritually (Sutton and Mittelstadt, 2012). Astin et al. (2011a) suggested demonstrating love is simply revealing ones' concern for others, therefore the concern simply mirrors an individuals' spirituality. Many religious groups consider love/and benevolence as crucial to their faith practice (Astin et al.,

2011a, p. 63). An example of demonstrating God's love according to Astin et al. (2011a), loves is expressive. Participants in the current study expressed the necessity to express God's love by sharing a spiritual gift, as an extension of faith or the willingness to pray on for others.

As the participants achieved positive perception overtime, he/she directly embraced and viewed the spiritual gifts in their personal life differently and was more willing to share the gifts without reservations or with fewer reservations. These individuals gradually grew to appreciate the value of the spiritual gifts given to them by their Creator and in turn found a new purpose was emerging in their life to share the gift(s) of the Holy Spirit and present a new reality of God to others, while they fulfilled a portion of their purpose. The interviews concluded with the campus pastor's response to how spiritual gifts influence spiritual maturity: "spiritual gifts must become a part of an individuals new lifestyle change."

Jacobs (2012) implied to reach maturity, or spiritual maturity individuals must consciously accept personal responsibility. Jacobs inferred that responsible individuals are concerned about principles that lead to success, establish firm goals, and implement practices to achieve a Biblical or his and her personal definition of maturity. However, Ellison (1983b) inferred spiritual maturity involved more than embracing principles. Ellison (1983b) concluded the use of spiritual gifts assist individuals in reaching levels of spiritual maturity and spiritual maturity occurs as we incorporate the spiritual gifts into our lifestyle (Ashdown, 1997). Participants in this study sought to make their spiritual life a priority on their educational journey. Participants made a commitment to a set way of thinking and behaving that would reflect parental influence and the religious and spiritual teachings of Pentecostalism. According to this study's findings, once an individual has assumed a level of responsibility these individuals must then lend themselves to the uniqueness of their giftings for one singular Biblical purpose, to build up others, and themselves.

Discussion of Results in Relation to the Literature

The problem addressed in this study focused on how college students perceive the influence of Pentecostal-Charismatic practices or how this knowledge influences their spiritual maturity. Within the scope of this narrowly focussed qualitative case study, college students at a Florida university and how they perceive Pentecostal-Charismatic religious practices and its influence on spiritual maturity there potentially exist a gap in the literature. Therefore, to shed additional insight on the continued influence of Pentecostalism based upon previous research in the last 10 years, the gifts of the Holy Spirit, spirituality and spiritual maturity amongst social scientists, it is essential to demonstrate how the results of the study related and connected to previous literature (Anderson et al., 2010; Astin, 2016; Barna Group, 2010; Carter, 2016; Dotson, 2015; Dunn, 2012). The study participants shared their perceptions on spiritual gifts and their understanding of spirtual maturity in relationship to the spiritual gifts and other religious practices. The study participants also suggested that transformational learning or weekly involvement in campus ministry programs was a possible strategy for engaging students with Pentecostal-Charismatic backgrounds or interest. The study added information on other religious practices Pentecostal-Charismatic deemed essential for spiritual growth and maturity, were not a part of the study.

The study could not definitively suggest a correlation between individuals who perceive the gifts as a natural extension of faith progress into levels of spiritual maturity by analyzing the interview questions, the study highlights participants who responded to actively utilizing their spiritual gifts on a continual basis. This study further suggests as individuals gain knowledge and understanding their perception can also change regarding their current or past spiritual and religious experiences this includes their perception of the supernatural gifts and God's choice to use them to manifest a new reality of him through the spiritual gifts of the Spirit. Paul suggested

in 1 Corinthians 12:6–7 one of the ways an individuals' perception is changed he/she grows into

the knowledge of God, and the additional knowledge of God, in this context, Paul is referring to

the gifts of the Holy Spirit causes spiritual growth which produces a change in perception.

Findings of this study suggest that spiritual knowledge must be introduced to people, through

communication with the Holy and through the five-fold ministry gifts that are set in the Body to

build, this is inferred by Paul, the author of Ephesians 4:11. Cook et al. (2000) stated those with

knowledge and the right set of tools, must be willing to share. When the right set of tools and

knowledge is obtained, the knowledge can potentially equip him or her to reach their religious or

spiritual goals (Cook et al., 2000). In this study, during the interview, the campus pastor

explained:

> I become the bridge between the church and individual on a college campus, with a
>
> responsibility to model the church, including Pentecost-Charismatic religious and spiritual
>
> practices, to present the spiritual gifts in a way the individual understands, and finally to
>
> train and equip as a campus pastor, according to Ephesians 4:11.

Young people of college age grow and make spiritual progress in several ways the first is

knowing or having the right knowledge before them, dependence and then being involved in some

sort of community (Parks, as cited in Argue, 2015). A form of knowing within spiritual growth

and development emerges during the time that he/she is searching for meaning and trying to obtain

a precise level of knowledge and the tools necessary for their new experiences that may or may not

align with their religious views or convictions. Participants within the current study inferred a

desire to grow spiritually existed and that they were incorporating to some degree religious

principles and practices in order to reach spiritual maturity. Participants who inferred they were

desiring to grow spiritually affirmed this truth by responding differently to SMI questions 25, 27,

28, and 30. These questions on the SMI reflected that participants could identify and substainate

some level of spiritual growth was occurring as they answered affimately that knowing God intimately was a priority, they were experiencing God's presence daily, they could recognize spiritual growth in themselves, and finally, their relationship with God was growing.

This study's findings suggested students should know *how* they perceive the spiritual gifts speaking in tongues, prophetic, and the gift of healing in order to achieve spiritual growth. Participant S005 stated:

> The speaking gift (prophetic) gave me energy, I told myself I want to experience that feeling over and over, people treat you differently when you have that gift, and for me when others confirmed my gift (the prophetic) and I knew for sure this was a gift God gave me

As individuals are equipped with knowledge this knowledge can shape their perceptions. In this study, participant S007 expressed "I am not sure about the prophetic gift and how it really benefited everyone because I am still learning." The response from participant S007 suggests in the future this participant may not allow the Spirit of God to demonstrate the prophetic gift through them.

This study's perspective emanates from a Pentecostal-Charismatic perspective. The study suggests an individual's spiritual connection increases with God as they experience an encounter with the Holy Spirit, gain further understanding beyond the physical emotional response of what they have experienced in the realm of the spirit, and seek to understand how their experience altered their perception of God, the Holy Spirit, and the spiritual gifts. Collectively there are some common physical and emotional and spiritual changes that occur within every believer; however, there is also a unique experience in the way the Spirit of God communicates his heart and desires to the individual after the experience (Williamson & Hood, 2011).

This study suggested each individual must get to know the giver of the gifts differently, and the usefulness of the spiritual gift as they connect to the body of Christ, the world, and grow to know themselves. Findings in this study revealed perceptions of the supernational gifts varied depending on spiritual maturity and practical experience. Even before the participants formally acknowledge or witnessed the gift in operation, there was a reverence displayed to ask the Spirit of God, via one or more of these modality prayer, direct request, or meditatation. At some point, each participant envisioned themselves first receiving the baptismal experience then demonstrating a supernatural gift to use personally and to share with someone else. Burr et al. (2015) compared the Christian experience of baptism to an adventure into the headwaters of a stream. This spiritual experience of baptism signifies not only the individual's initial encounter with what is thought to be God's Spirit but all subsequent encounters, through acts of worship. For the individuals, every new spiritual encounter with the Holy Spirit potentially becomes a place marker where the Holy Spirit enters into the individual consciousness and leads them to greater discoveries of the character and attributes of God (Burr et al., 2015). Participant S009 remembered various spiritual encounters including the baptismal experience which began in middle school, and recounts during the interview:

> I was at a Youth Quake Live event at church near the stage crying out and worshipping God, an experience I will never forget. I was very young and in the 10th grade when I first spoke in tongues, again at church. I began praying; then, suddenly, I was praying in tongues. I had never done this before. I don't remember asking the Lord, the gift just came. Then years later in college, I recognized another spiritual gift, I had the gift of discernment.

As the individual continues their spiritual journey with a desire for more spiritual encounters, they are exposed to fresh new realities of God (Burr et al., 2015) The encounters

evolve into rituals of religious practices and stirring up expectations for future encounters with the

Holy Spirit (Burr et al., 2015). Malambri (2011) stated that Pentecostal-Charismatics look forward

to their spiritual experiences, once they have encountered the presence of God. In fact, the

immersion in God's presence becomes a reminder to the individual that God is present with them

in meaningful ways (Malambri, 2011). These spiritual encounters with the Holy Spirit construct

new spiritual encounters into the relm of the supernatural (Malambri, 2011). For some, this

adventure can become reminiscent of the fulfillment of Joel's prophecy at Pentecost in Acts 2

(Burr et al., 2015). The Prophet Joel predicted a day would come when God's Spirit would be

poured out on all flesh and that sons, daughters, young, old, and even slaves would experience the

encounters with the Holy Spirit (Malambri, 2011). In Acts Chapter 2, as God's power was infused

into the disciples, the disciples could no longer remain silent about their spiritual encounter

(Malambri, 2011). Peter, one of Jesus' disciples, adamantly defended the unorthodox behavior

from a personal point of reference according to Luke, the author of the Book of Acts (Acts 2:4–

21). According to Peter in Acts 2:15–16, "they are not drunk… it is only 9am."

"When we share the spiritual gifts freely given to us we are sharing the life of God, and

perceived as good" (Froehlich, 2005, p. 20). Sharing in the life of God is associated with sharing

in the acts of God. Therefore, sharing should be embraced as a part of the transformation, simply

because the believer responded by faith to serve another, this required them to move beyond

propensities, weakness, perceptions, and abilities." Individuals who consider themselves

spiritually mature press to go beyond the boundary of their humanities and the Spirit of the Word

of God is allowed to become the foundational truth—scripture supports belief (Froehlich, 2005).

For the spiritually matured, an act of faith to serve positioned individuals psychologically

and emotionally to desire to grow spiritually. "Spiritual people are characterized as having a

transformed sense of agency that is marked by a profound awareness of the inter-relatedness of all

life" (Froehlich, 2005, pp. 20–21). Froehlich (2005) suggested as the person desires change, the behavior should be reflective "to help others," and the ongoing process of transformation should cause the individual to begin to act as God would act. From a Christian perspective, spirituality starts when individuals have an inner awareness of sharing in the life of God, as awareness grows—desires and behavior shift (Froehlich, 2005).

When spiritual practices and charismata gifts are viewed as tools, and with the realization the Spirit of God gave the gifts to solely be an asset to the believer, solve a problem, complete a task, or make life easier (McGraw, 2005). Then, the purpose of the gift becomes just as "valuable as the hammer is for a carpenter or pruning shears for vinedresser" (McGraw, 2005, p. 96). Finally, the study identified three themes from the data to answer the three research questions: (a) desires creates a spiritual reality of God; (b) spiritual gifts enhance lives; (c) choice and spiritual maturity. Although the third research question findings revealed individuals had not experienced the gift of healing, participants did believe the gift of healing is given to some people and displays God's supernatural abilities.

Limitations

The limitations of this study included a limited sample size, criteria, and assumptions regarding the truthfulness of information supplied by the participants. Although, the small sample size limited the generalizability of the research findings the researcher was able to achieve saturation based upon the general rule suggested by Strauss and Corbin (1998), assemble data until every theme in the study is saturated. The weakness a small sample size could be avoided in future studies by expanding the research population to include a wider range population, to expand the geographic locations and include both secular and Christian institutions to strengthen the results. Single case designs can create generalizations of the findings, although the intent is not to generalize findings (Yin, 2014). Another limitation was drawing a relationship between

perceptions of Pentecostal-Charismatic spiritual gifts and its influence upon spiritual maturity. Researchers have suggested attempting to define spirituality can be difficult. A significant limitation within the study in participants trying to articulate religious practices deemed a component of spiritual maturity. The variations of responses revealed during the semistructured interview and the 30-question SMI questionnaire responses cohesive flowed, which helped participants in articulating components of spiritual maturity.

One possible limitation is that participants were prompted to respond according to evangelicals' perceptions and the participants did not have an opportunity to develop their own responses, but simple remembered what they saw or heard as they responded to the interview questions. While some students were able to recall the characteristics of spiritual maturity others struggled to remember the necessary components of spiritual maturity even after the term was defined during the semistructured interview. Another limitation was students' level of understanding, exposure, and experience with speaking in tongues, prophetic utterance, and the gift of healing. Finally, the researcher acknowledged potentially there could exist some levels of researcher bias. The researcher acknowledged the potential limitation in the research interview question design and presentation of the the study. However, precationary measures were taken to insure that emotional responses, preconceived ideas, ideologies, and assumptions did not interfere and the researcher remained unbiased durring the data collection process. Precautionary measures taken included providing an opportunity for the transcripts to be reviewed by the participants, transcripts transcribed by a professional transcription service, utilizing the Validation Rubric for Expert Panel (VERP) a template to evaluate the interview questions and minimize bias and insure effectiveness (White & Simon, 2016). Other precautionay measures taken by the researcher crafting open ended questions, and avoiding sharing personal information (Creswell, 2013).

Implications of the Results for Practice, Policy, and Theory

The implications of the results for this current study not only potentially impacts Pentecostal-Charismatic religious ministries but may also provide encouragement for social scientists, Christian educators, and campus ministry programs to push to study the ongoing influence of the gifts of the spirit and its influence on spiritual maturity amongst college students. The results of this study may suggest to a campus pastor the need for spiritual gifts visibility outside of the four walls of the church and within denominational campus ministry programs. Programs that support the Pentecostal-Charismatic beliefs—because spiritual gifts and spiritual maturity exist in relationship to one another and Pentecostalism continual global appeal (Anderson et al., 2010; Dunn, 2012)

Interpretation of the data provided support that college-aged millennium with Pentecostal-Charismatic backgrounds remain interested in foundational Pentecostal-Charismatics beliefs, the necessity of the baptismal in the Holy Spirit, the gifts of the spirit being an initial sign of spiritual maturity and the gifts add value to the individuals life and others, and individuals must assume a level of responsibility to reach maturity. The results of this qualitative case study supported literature that shows continual training by parents, and other religious individuals involved with Pentecostal-Charismatic campus ministry programs would help facilitate the philosophy even in college students are positioned to advance the gospel message.

Assisting campus pastors to develop strategies to support students in their endeavor to grow spiritually mature, reflects a Biblical message that Christ supports human efforts to assist others when a need is presented (Ecclesiates 4:9;1 Peter 4:10). One of the ways campus pastors and other religious leaders can help students by developing strategic and practical plans for students that focus on spiritual maturity, an example partaking in spiritual inventory assessment, and incorporating a student mentor program such as developing prayer partners. By developing

strategic plans campus leaders establish support systems to assist students in the spiritual growth process, especially in their giftness. During the interview portion, the campus pastor stated: "students learn by modeling." As individuals implement proven religious practices that is Bible reading, prayer, formal religious gathering into their daily regiment, including the utilization of spiritual gifts, spiritual maturity occurs.

Carter (2016) and Astin et al. (2011b) reported students welcomed the religious and spiritual knowledge shared and appreciated the time faculty committed outside of the classroom. Creating an environment where diverse spiritual gifts are celebrated encourages Pentecostal-Charismatic students to envision a reality of God through the spiritual gifts even in those who are not called to be a five-fold ministry gift, but to teach within higher education and reflect a lifestyle change as they reveal the spiritual gifts of the Holy Spirit. The role a faculty member plays in a students' life can be just as powerful as other significant role models can. Faculty members not only transmit knowledge and help facilitate the students search for understanding but they are adults who model behavior that students often emulate (Astin et al., 2011b, p. 130). Finally, several conclusions unfolded during data analyzation.

The first conclusion supported the literature that shows students with early exposure to Pentecostal-Charismatic religious practices are more likely to commit to the practice (Burr et al., 2015; Lun, 2015), this finding is even more prevalent within the African American religious community (Gutierrez et al., 2014). Within the African American religious community parents, grandparents, and even siblings have historically influenced the religious and spiritual belief of younger generations. Students within the study perceived their positive perception of the spiritual gifts originated from early exposure from either parents or someone of significant influence. The second conclusion supported the literature that shows college students who understand the significance and importance of practicing Pentecostal-Charismatic religious practices and its

influence on spiritual maturity—will model the religious practice (Carter, 2016). The impact of modeling religious practices and its influence also unfolded as the data was analyzed. Students whose parents modeled one or more gifts of the Holy Spirit or practiced a religious practice such as prayer or Bible reading also continued to model the behavior as normative behavior.

Findings of this qualitative study supported the literature that shows spiritual maturity is measurable based upon the active use of spiritual gifts and talents and 18 identifiable traits (Dunn, 2012; Ellison, 1983b. The college students interviewed expressed within Pentecostalism spiritual maturity is also linked to a believer's responsibility to love God and benevolence/sharing (Sutton et al., 2014). Students expressed by sharing a spiritual gift or praying for others they recognized spiritual growth within themselves (Sutton et al., 2014). College students expressed growth and spiritual maturity was identified by their willingness to share a spiritual gift and reveal God's love. The students expressed spiritual gifts are beneficial to all and spiritual maturity was only achieved as they consistently practiced the religious and spiritual practices identified by spiritual and religious teachers, including parents. The interviews also revealed students ranked more familiar religious practices bible reading, prayer, attending church, and meditation contributed more to spiritual maturity than the expression of a spiritual gift. The campus pastor's interview revealed that until spiritual gifts become a part of the college student's new lifestyle change other more familiar religious practices would take precedent. A campus pastors who embraces Pentecostal-Charismatic religious theology can use findings.

Recommendations for Further Research

The results of the study focused on how Pentecostal-Charismatic college students perceived spiritual gifts and its influence on spiritual maturity. Based on the findings, three themes emerged from the research: (a) desire creates a spiritual reality of God; (b) spiritual gifts enhance lives, and (c) choice and spiritual maturity. This study should be expanded to include other religiously

affiliated institutions or a larger population of campus ministry programs since the sample size of ten participants proves insufficient for making broad-based conclusions. Further research should expand this study to include diverse campus ministry programs and its number of participants for transferability for campus communities outside of Florida or campus ministries programs globally. Broadening the study will enable researchers to determine if perception varied. The study may also be extended by measuring a different set of spiritual gifts as opposed to the religious gifts identified speaking in tongues, prophetic utterance, and the gift of healing.

College students expressed there was a need for instructional teachings on the spiritual gifts and establishing an environment where students could freely express the spiritual gifts of the Holy Spirit given (e.g., speaking in tongues, the prophetic, and the gift of healing). This knowledge can assist campus ministry programs better equip and train students to become greater assets to the Body of Christ, and ultimately help them to fulfill their purpose along the way. Campus ministry programs, which support and model the spiritual gifts, simply are reflecting an individuals' familiar worship experience, within the Pentecostal-Charismatic faith. Since findings suggested participants attending, the Florida program once introduced to the theological concept baptismal in the Holy Spirit between the ages of 5 to 16 and the spiritual gifts, these individuals remained open and receptive in continuing to learn and practice religious and spiritual Pentecostal practices. Students expressed a new desire for wanting to experience God more deeply, lead them to greater levels of appreciation for spiritual gifting's, and growing spiritual mature.

Further study could also contribute to improving students' perception of the spiritual gifts—speaking in tongues, prophetic utterance, and the gift of healing, thereby assisting students to begin their journey to fulfilling their purpose—away at college. However, McGraw (2005) also reminded the religious community not everyone agrees there is a need or a necessity for the expression of spiritual gifts in the traditional workplace—some leaders are still rooted in

separation in the business community, and within the educational community (Weiler &

Schoonover, 2001).

Therefore, the researcher recommends the study be expanded:

1. Conduct a qualitative study that expands the participant sample size on spiritual gifts and its relationship to spiritual maturity with Christian college students. Such a study might bring additional meaning to understanding the perceptions of a population that continues to withdraw from formal traditional religious practices both inside and outside of the organized church.

2. Conduct a qualitative study on Christian college students' perception of spiritual gifts and spiritual maturity but this time survey how past students' perceptions have changed since leaving college. This data will either corroborate or refute current and previous findings.

3. Conduct further research using the methodology of this study with a different, broader and an extensive sample population on multiple college campus sites. Participants in the study may include graduate populations and Christian leaders within the higher education community with Pentecostal-Charismatic backgrounds. Such a study might

4. Conduct further research using the methodology of this study with a different, broader and an extensive sample population on multiple college campus sites. Participants in the study may include graduate populations and Christian leaders within the higher education community with Pentecostal-Charismatic backgrounds. Further research can be conducted at Pentecostal affiliated high schools to identify grades 9–12 students' perception of the spiritual gifts and its influence on spiritual maturity.

5. Further research can be at Pentecostal institutions to understand the student knowledge base at these institutions on students' perception of the spiritual gifts and its influence on spiritual maturity.

Conclusion

The purpose of this research was to examine how Pentecostal-Charismatic college students perceive Pentecostal-Charismatic religious practices and its influence on spiritual maturity. Ten college students shared their experiences and perceptions on Pentecostal-Charismatic religious practices— speaking in tongues, prophetic utterance, and the gift of healing and their collective influence on spiritual maturity. The researcher accomplished the original objectives of the study by exploring how the practice of spiritual gifts, the exposure to worship experiences that demonstrate the gifts and additional knowledge led to perceptions of changes in perspective and practice. Three themes emerged from the study: (a) desire creates a spiritual reality; (b) spiritual gifts enhance lives; and (c) choice and spiritual maturity.

Creating positive religious and spiritual perceptions amongst college students is not based upon a denominations ideology. Findings from this study also revealed that creating positive perceptions of religious practices and understanding spirituality from a Biblical perspective is instilled in college students in their youth. Findings suggested students who have had strong religious and spiritual influence prior to their college years are more apt to continue their commitment to religious practice and in this qualitative case study, the commitment to Pentecostal-Charismatic practices. Students who grew spiritually had an early introduction to the religious and spiritual practices. However, continual growth occurred in college as the student assumed some level of responsibility for their spiritual growth. Students who took levels of responsibility incorporated prayer, Bible reading, attending church/campus ministry, submission to a level of

authority, held themselves accountable, recognized their spiritual gift, and allowed the gift to become a natural extension of themselves.

For the college Pentecostal-Charismatic, the baptism in the Holy Spirit became a key turning point. Students reported that this—baptized in the Holy Spirit—was the spiritual landmark when their faith became their own as opposed to that of their parents. Each participant reported a similar realization in this study. Growth continued as the participants continued to allow the spiritual experience to shape and influence their religious and spiritual practices—including the gifts of the Holy Spirit. The expert interviewed in this study noted many aspects of how the usage of spiritual gifts was associated with spiritual maturity. Specifically, she noted that the "spiritual gifts must become a part of an individual's new lifestyle change" in order to be a mature Christian who owns their faith. The study did not suggest that one gift—speaking in tongues, prophetic utterance, and the gift of healing—was more influential or essential than another. Instead, findings suggest that a combination of all of the spiritual gifts are essential for spiritual maturity.

Perhaps, spiritual leaders on campuses may infer the most important conclusion one could draw is the need to create environments that encourage Pentecostal-Charismatic students to employ the spiritual gifts as God provides while learning to own one's faith as an adult. Given the findings in this study and that of previous research, there is an argument that Pentecostal-Charismatic laypersons and leaders carry the weight of responsibility to ensure college students are welcome in an environment that nutures positive religious practices and spiritual growth. The findings suggest leaders should promote environments that support the growth of the religious and spiritual practices throughout the college years. This research further suggests religious leaders need to be aware that they are nurturing growth in the spiritual gifts at the most vulnerable time in spiritual maturity—the college years. Consequently, laypersons and leaders have the challenge to take steps to help foster environments that allow the gifts to flow freely within campus ministry

programs until students are prepared to reveal their spiritual gifts to others outside of their denomination.

In addition to subjective experiences, this study suggests there is value in objectively measuring spirtual maturity and allowing college Pentecostal-Charismatic students to learn from objective experience, training, and evaluation. When measuring spiritual growth, the participants discovered where they were spiritually and reported that helped them mature. Students reported that this objective task of evaluation, with the help of the Holy Spirit and others, fostered their growth. The study suggests early spiritual encounters and instruction with the Holy Spirit promoted defining moments in their spiritual maturity. Students who received instruction held positive viewpoints about the spiritual gifts and the liklihood they would maintain their practices throughout college, thus, creating potential prescriptive value to practitioners on the value of promoting encounters through instruction during the college years.

Finally, this study advances the argument in the literature of the importance of Christian Pentecostal leadership on college campuses. While college is a time when many Christians stop practicing their faith, this study suggests leadership through instruction may make a difference in the spiritual maturity of college Pentecostal students. Given that the participants in this study reported that, they perceived practicing their Pentecostal-Charismatic faith influenced their spiritual maturity; leaders may take this as prescriptive guidance to provide more opportunities for practice and instruction.

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Appendix A: Generations And The Holy Spirit

Table 8

Generations and The Holy Spirit

% of self-identified Christians	self-identified	Mosaics (18–25)	Busters (26–44)	Boomers (45–63)	Elders (64+)	Year Sample size
Identify as a charismatic or Pentecostal Christian	25	26	29	20	25	2010 N = 852
Consistently allow your life to be guided by the Holy Spirit	56	38	54	59	64	2010 N = 852
Holy Spirit is a symbol of God's power or presence but is not a living entity	58	68	59	55	56	2009 N = 866
Ever heard of spiritual gifts	68	78	64	74	66	2008 N = 838
Ever heard of gift of tongues	76	58	78	81	74	2008 N = 838
Have you personally ever spoken in tongues	10	7	9	13	9	2008 N = 838
Believe that the charismatic gifts such as tongues and healing are valid and active today	43	56	49	44	30	2008 N = 833
You sense that God is motivating people to stay connected with Him but in different ways and through different types of experiences than has been the case in the past (strongly agree)	45	NA	52	43	39	2008 N = 498

Note: Question 1: Do you consider yourself a Pentecostal or charismatic Christian meaning you have been filled with the Holy Spirit and that God has given you at least one of the charismatic gifts, such as tongues, prophecy, or healing.

Question 2: I would like to ask you about one particular spiritual gift the gift referred to as tongues or spiritual prayer language. Have you ever heard of the gift of tongues or of people who speak in tongues or spiritual prayer language?

NA = limited sample. Adapted from The Barna Group, OMINIPOLL SM. (2010).

Table 9

Generational Views of Speaking in Tongues

% of self-identified Christians	18–44	45+
God provides every Christian with ability to speak in tongues, if they ask him for it	20	16
God gives the gift of tongues to some, but not to others	23	21
The gift was given to some at the time of Christ, but not given today	9	9
There is not and has never been such a thing as the gift of tongues	9	13
Heard of tongues don't have an opinion	13	18
Never heard of spiritual gift of tongues	25	22
Sample size	342	490

Identification Number:

Instructions: Please fill in the choice that reveals the extent of your understanding or disagreement with each statement. Please choose answers that sincerely reflect your assessment of your religious/spiritual experience. Please do not choose an answer that does not fully represent who you are today, remember we are not looking for "a perfect response", just the answerer that accurately portrays where you believe you are spiritually in your maturity. All responses will be held in the strictest confidence; please do not put your name or any other identifying marks on the questionnaire.

SA = strongly agree	D = disagree
MA = moderately agree	MD = moderately disagree
A = agree	SD = strongly disagree

_____1. My faith doesn't primarily depend on the formal church or its validity.

____2. The way I do things from day to day is often affected by my relationship with God.

____3. I seldom find myself thinking about God and spiritual matters during each day. (R)

____4. Even if the people around me opposed my Christian convictions, I would still hold fast to them.

____5. The encouragement and example of other Christians is essential for me to keep on living for Jesus. (R)

____6. I feel like I need to be open to consider new insights and truths about my faith.

____7. I am convinced that the way I believe spiritually is the right way.

____8. People who don't believe the way that I do about spiritual truths are hard-hearted. (R)

____ 9. I feel that a Christian needs to take care of his or her own needs first in order to help others. (R)

___ 10. My faith doesn't seem to give me a definite purpose in my daily life. (R)

___ 11. I find that following Christ's example of sacrificial love is one of my most important goals.

___ 12. My identity (Who I am) is determined more by my personal or professional situation than by my relationship with God. (R)

___ 13. Walking closely with God is the greatest joy in my life.

___ 14. I feel that identifying and using my spiritual gifts is not really important. (R)

___ 15. I don't seem to be able to live in such a way that my life is characterized by the fruits of the Spirit. (R)

___ 16. When my life is done, I feel like only those things that I've done, as part of following Christ, will matter.

___ 17. I believe that God has used the most "negative" or difficult times in my life to draw me closer to him.

___ 18. I feel like God has let me down in some of the things that have happened to me. (R)

___ 19. I have chosen to forego various gains when they have detracted from my spiritual witness or violated spiritual principles.

___ 20. Giving myself to God regardless of what happens to me is my highest calling in life.

___ 21. I don't regularly study the Bible in depth on my own. (R)

___ 22. I actively look for opportunities to share my faith with non-Christians.

___ 23. My relationship with others are (*sic*) guided by my desire to express the love of God.

___ 24. I don't regularly have times of deep communion with God in personal (private) prayer. (R)

___ 25. More than anything else, in my life I want to know God intimately and to serve him.

___ 26. Worship and fellowship with other believers is a significant part of my Christian life.

___ 27. It seems like I am experiencing more of God's presence in my daily life than I have previously.

___ 28. I feel like I am becoming more Christ-like.

___ 29. I seem to have less consistent victories over temptation than I used to. (R)

___ 30. On the whole, my relationship with God is alive and growing.

(R) = reversed-scored item.

The author of this study did not benefit monetarily nor did she re-sell any part of the instrument. Permission to use the SMI— granted to the researcher and future researchers by Dr. Ellison's widow (Mrs. Ellison). The researcher attributed full credit for the SMI to Dr. Ellison.

Appendix C: Student Semistructured Interview

Time of Interview:

Date:

Interviewer:

Identifier:

To start could you tell me your:

Age: _____

Sex: _____

Have you ever participated, or do you belong to a Pentecostal or charismatic church or ministry: _____

Do you consider yourself a Pentecostal or charismatic believer:

_____

I am going to ask you some questions about your religious practices, your spiritual gifts, how you define growing in spiritual maturity, and how has your perception of your religious practices influenced your spiritual growth. In using the word spiritual maturity, I mean spiritual maturity is defined as to what extent a person's beliefs are reflected in their daily lives and their relationships (Dunn, 2012). In using the word spiritual gifts, I am referring to the spiritual gifts in 1 Corinthians 12:4–12, Ephesians 4:7–13, 1 Peter 4:10–12, and Romans 12:6–8. Spiritual gifts I want to consider in this study are speaking in tongues, prophetic utterance, and the gift of healing. In using the word religious practices, I mean how you accept and perform the beliefs and rituals of your church or ministry.

Interview questions:

1. How would you describe your first encounter with the Holy Spirit?

2. When was the first time you became aware of the spiritual gift(s) given to you by the Holy Spirit?

3. How have you used your spiritual gifts at college, and what gifts have you been more open to share with others?

4. How has knowing your spiritual gifts affected your life or the lives of others?

5. Do you believe it is necessary to share your spiritual gifts with others, if so why or why not? Can you reveal to me a time when you shared your gift

6. What does spiritual maturity look like to you in others?

7. When did you recognize you were becoming spiritually mature?

8. Has any other religious practice other than the ones mentioned earlier assisted you in reaching a place of spiritual maturity, if so, what are those religious practices?

Appendix D: Informed Expert Interview

Time of Interview:

Date:

Interviewer:

Identifier:

To start, could you tell me your occupation?

How long have you been involved in ministry/campus ministry?

What educational credentials do you possess that support your role as a campus pastor?

How have your personal religious and spiritual experiences prepared you to assist your students in understanding basic foundational truths of Pentecostals-charismatics practices—Baptism in the Holy Spirit, the gifts of the Holy Spirit, speaking in tongues, the prophetic, and the gift of healing?

Have you ever participated, do you belong to a Pentecostal or charismatic church, or ministry?

Do you consider yourself a Pentecostal or charismatic believer according to this definition: you have been filled with the Holy Spirit and that God has given you at least one of the charismatic gifts—speaking in tongues, the gift of prophecy, or the gift of healing? (Barna Group, 2010). Interview questions

1. If students are trying to identify if they have had an encounter with the Holy Spirit what would you say to them?

2. How would you explain to students that they have been given a spiritual gift?

3. Pentecostal and charismatic ministries consider certain gifts common in worship services this includes—speaking in tongues, the prophetic, or the gift of healing should students reveal

theses spiritual gifts (if students have recognized their spiritual gift (s)) outside of their immediate campus ministry circle; if so why?

4. What character traits do you expect to be visible in a spiritually mature student?

5. What religious practices should be a part of a believer's lifestyle and why?

6. When are students ready to share their spiritual gifts with others outside of their immediate circle?

Part 2

1. Students shared they believe according to 1 Corinthians 12:4–12, Ephesians 4:7–13, 1 Peter 4:10–12, and Romans 12:6–8, spiritual gifts "are given according to God's sovereign will" (Dunn, 2012, p. 36) and are essential for the believer to accomplish God's purpose; how do we help students realize our spiritual encounter is a continuum—baptism of the Holy Spirit--spiritual gift(s)—spiritual maturity?

2. Students shared the spiritual gifts brought them personal satisfaction; however, the majority of the students did not understand how their individual uniqueness (giftedness) benefited the lives of others?

3. How do you teach students to become more consciously aware of opportunities to reveal the love of God through their spiritual gifts and this behavior reflects growth?

Appendix E: Student Consent Form

The purpose of this survey is to investigate and understand how Christian college students perceive the influence of Pentecostal-Charismatic religious practices—speaking in tongues, prophetic utterances, and the gift of healing and its influence on their spiritual maturity. Students were asked to complete two forms of data collection a semistructured interview and a 30-item Spiritual Maturity Index questionnaire. The semistructured interview consisted of four biographical questions and eight open-ended questions requesting students to describe their experiences and feelings associated with Pentecostal-Charismatic religious practices—speaking in tongues, prophetic utterance, the gift of healing, spiritual encounters with the Holy Spirit and spiritual maturity. The 30-item Spiritual Maturity report scale designed by Ellison (1983a) seeks to establish a benchmark to measure spiritual maturity. The Spiritual Maturity Index scale will require you to select the best possible response to each question, ranging from strongly agree to strongly disagree. The semistructured interview and the 30-question Spiritual Maturity Index take place over a 2-day window of opportunity and to complete both forms requires only 45 minutes of your time.

Appendix F: Informed Expert Consent Form

The purpose of the study including an informed expert interview to present special knowledge of Pentecostal-Charismatic religious practices, scholarly biblical knowledge, and observational- insight from the lens of a campus pastor. The informed experts' interview takes place over a 1-day window and requires 30 minutes of your time. The interview consists of 6 biographical questions, and 6 open-ended questions in which you share your assessment of the students' religious behavioral patterns, religious and spiritual understanding, and their conceptualization of spiritual maturity. Please answer all questions as fully as you can now. Remember participation in the study is voluntary. To protect your confidentiality, your name will not appear on the interview only a coded identifier. Upon your completion of the interview, all information will be stored in a secured file cabinet, and any audiotaped interview will be destroyed after transcription. Documents pertaining to this interview will be destroyed three years after the study has ended.

Appendix G: Statement of Original Work

The Concordia University Doctorate of Education Program is a collaborative community of scholar-practitioners, who seek to transform society by pursuing ethically informed, rigorously-researched, inquiry-based projects that benefit professional, institutional, and local educational contexts. Each member of the community affirms throughout their program of study, adherence to the principles and standards outlined in the Concordia University Academic Integrity Policy. This policy states the following:

Statement of academic integrity.

> As a member of the Concordia University community, I will neither engage in fraudulent or unauthorized behaviors in the presentation and completion of my work, nor will I provide unauthorized assistance to others.

Explanations:

What does "fraudulent" mean?

> "Fraudulent" work is any material submitted for evaluation that is falsely or improperly presented as one's own. This includes, but is not limited to texts, graphics and other multi-media files appropriated from any source, including another individual, that are intentionally presented as all or part of a candidate's final work without full and complete documentation.

What is "unauthorized" assistance?

> "Unauthorized assistance" refers to any support candidates solicit in the completion of their work, that has not been either explicitly specified as appropriate by the instructor, or any assistance that is understood in the class context as inappropriate. This can include, but is not limited to:

- Use of unauthorized notes or another's work during an online test
- Use of unauthorized notes or personal assistance in an online exam setting
- Inappropriate collaboration in preparation and/or completion of a project
- Unauthorized solicitation of professional resources for the completion of the work.

Statement of Original Work (Continued)

I attest that:

1. I have read, understood, and complied with all aspects of the Concordia University– Portland Academic Integrity Policy during the development and writing of this dissertation.

2. Where information and/or materials from outside sources has been used in the production of this dissertation, all information and/or materials from outside sources has been properly referenced and all permissions required for use of the information and/or materials have been obtained, in accordance with research standards outlined in the *Publication Manual of The American Psychological Association.*

Sheila Jackson

Digital Signature

Sheila Jackson

Name (Typed)

10/24/2019

Date