Pentecostal Discipleship:
A Ministry to Haitian American Young Men
By: Pierre Edner Petit-Frère, M.Div.
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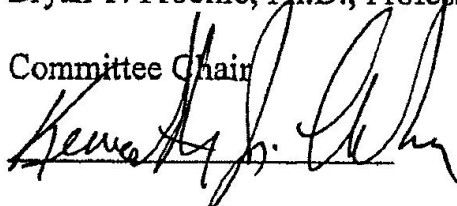Doctor of Philosophy in Practical Theology

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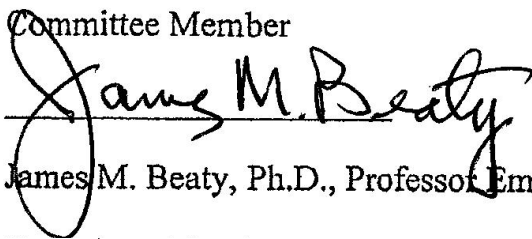_Bryan T. Froehle, Ph.D., Professor, St. Thomas University_

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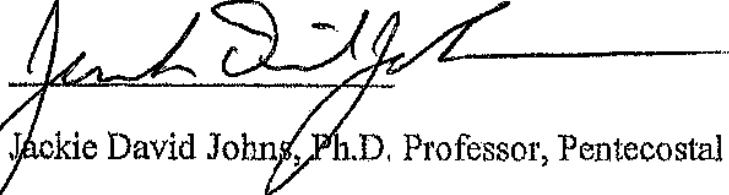
Committee Chair

Kenneth J. Archer, Ph.D., Associate Professor, Southeastern University

Committee Member

James M. Beaty, Ph.D., Professor Emeritus, Pentecostal Theological Seminary

Committee Member

Jackie David Johns, Ph.D. Professor, Pentecostal Theological Seminary

Committee Member

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Abstract

Existing studies of foreign-born and US-born children of Haitian immigrants have emphasized the social, psychological, and educational needs of these youths with little information available on their religious and spiritual needs. While the emerging literature has shown that religion/spirituality can play a significant role in the assimilation process, it does not specifically address the "silent exodus" phenomenon of the second-generation Haitians from the churches with all the consequences that it entails. Analyzing the possible causes and remedies to this situation offers a more balanced picture on the scholarship relevant to this immigrant youth population. This study proposes to construct a practical theology of Pentecostal discipleship by: (1) seeking to identify and describe the leakage of the second-generation Haitian young men from the religious communities of their parents as a challenge that needs to be addressed; (2) attempting to enter into conversation with other sources of knowledge such as narrative inquiry and developmental psychology in an effort to develop a deeper understanding or a 'thick description' of the situation; (3) offering a theological reflection based on findings of the research from a Pentecostal perspective; and (4) suggesting revised forms of practice by drawing together the cultural/contextual analysis with the theological reflection and combining these two dimensions with the original reflection on the situation. The theoretical framework undergirding this study calls for a methodology based on the methods of practical theology, and the use of resources from qualitative research design, Pentecostal hermeneutics, and a Pentecostal theology of discipleship. The research design involves open-ended narrative interviewing with five second-generation Haitian American young men of Pentecostal church backgrounds in the areas of Miami/Dade and

Broward Counties, in South Florida. The study concludes by emphasizing the need for a

new approach to ministry with second-generation Haitian young men and by pointing out

the limitations of such a study and the grounds for future research.

Acknowledgments

Israel for understanding that there were times grandpa was not able to give them the attention they expected and rightly deserved as he was busy writing.

Above all, to the One who called and sustained me through the years, "to the King eternal, immortal, invisible, to God who alone is wise, *be* honor and glory forever and ever. Amen" (1 Timothy 1:17 (NKJV)).

I gratefully dedicate this work to
Dr. James M. Beaty,
Missionary-scholar through whom one can
learn to be a disciple who makes disciples.

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Chapter One

Introduction: The Challenge

'Go . . . and make disciples of all nations' (Matt. 28:18-19). This is the command Jesus imposes on all his followers. So the making of disciples is the whole purpose of the church.[1]

There is a need for ongoing dialogue and research regarding how Pentecostals make disciples. . . . There is . . . a great need for Pentecostals to be intentional about our faith formation.[2]

The second generation is being lost. They are the mission field we need to focus on.[3]

Introduction

This chapter seeks to frame the existing problem by describing situations in the life of second-generation Haitian-American young men, which may be perceived as creating pressures and stress enough to hamper their religious and spiritual development.[4]

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[1] Timothy O'Connell, *Making Disciples: A Handbook of Christian Moral Formation* (New York: Crossroad, 1998), 141-42.

[2] Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed* (Sheffield: Sheffield Academic Press, 1993), 140.

[3] Allen Thompson, quoted in Helen Lee and Ted Olsen, "Silent Exodus," *Christianity Today* 40, August 13, 1996, 50.

[4] Recent scholarship has paid particular attention to the meaning of and differentiation between the terms *religion* and *spirituality* or between *religious development* and *spiritual development* as they relate to childhood and adolescence. For a general treatment, see Lisa J. Bridges and Kristin A. Moore, "Religion and Spirituality in Childhood and Adolescence," *Child Trends*, January 2002, http://www.childtrends.org/wp-content/uploads/2002/01/Child_Trends-2002_01_01_FR_ReligionSpiritAdol.pdf. For a discussion of the subject from a social sciences perspective, see Eugene C. Roehlkepartain, Peter L. Benson, Pamela Ebstyne King, and Linda Wagener, "Spiritual Development in Childhood and Adolescence: Moving to the Scientific Mainstream," in Roehlkepartain et al., *Handbook of Spiritual Development in Childhood and Adolescence*, 1-15; Pamela Ebstyne King and Chris J. Boyatzis, "Exploring Adolescent Spiritual and Religious Development: Current and Future Theoretical and Empirical Perspectives," *Applied Developmental Science* 8, no. 1 (2004): 2-6. For the meaning of "the development of religiosity and spirituality," see Elizabeth M. Dowling and W. George Scarlett, Introduction to *Encyclopedia of Religious and Spiritual Development* (Thousand Oaks: Sage, 2006), xxiii. They particularly note that spiritual and religious development are about "identity development and how, across the human lifespan, one sees oneself in relation to that which is considered divine or transcendent." They also see a distinction between religious development, which is about "identifying with a particular religious tradition, its practices and beliefs," from spiritual development, which is about "becoming a whole person, someone who stands for

Additionally, it introduces practical theology and Pentecostalism as two lenses through which the ministry to these youths will later be analyzed and approached. Finally, a summary leads to the statement of the problem, the overall purpose/questions, justification, and thesis of the study.

Pastors, youth ministers, Christian educators, and parents of ethnic religious communities are increasingly turning their attention to the range of challenges that children of immigrants in our society face. In particular, pastoral and ministerial leaders of the Haitian immigrant community of South Florida are alarmed that on a large scale second-generation youth are not attending religious services or church-sponsored programs at their home churches.[5] There seems to be a growing concern about the future

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something that defines and gives meaning to being human." They further note that the two forms of development often overlap, but one form can exist without the other. Still, Michael J. Donahue does not seem to be convinced about the differentiation between the terms. See Michael J. Donahue, Review of *Handbook of Spiritual Development in Childhood and Adolescence*, ed. Eugene C. Roehlkepartain, Pamela Ebstyne King, Linda Wagener, and Peter Benson, *International Journal for the Psychology of Religion* 19, no. 3 (2009), 210. He seems to indicate that if spirituality and religion are the same, then there is no need for two terms. On the other hand, if they are different, then those proposing the bifurcation need to come up with a novel terminology for the other term like *spiritualness*. Further, he takes issue with this book in which some of the essayists seem to propose a distinction between "institutional" religion and "personal" spirituality. His challenge is that, "not attending religious services in a community or not claiming association with some religious organization does not make a person's faith any less religious." The fact remains, however, that pastoral or ministerial leadership of Haitian immigrant communities are concerned about the absence of their youths in the church services, and they seem to be waiting for proposals from the academic and professional communities.

[5] David Elkind, "Religious Development in Adolescence," *Journal of Adolescence* 22, no. 2 (1999): 291, 293, introduces the articles in this issue of the journal as those which "give evidence of a renewed psychological interest in religion generally, and with the religious development of adolescents in particular." Citing an earlier article, David Elkind and Sally Elkind, "Varieties of Religious Experience in Young Adolescents," *Journal for the Scientific Study of Religion* 2, no. 1 (1962): 102-12, he notes that parents and religious leaders have always been concerned about young people turning away from the church or synagogue. This, however, should not worry them so

of the Haitian church and culture once the first-generation immigrants are gone.[6] This

study will focus on the religious and spiritual development of children of Haitian

immigrants in South Florida. Before proceeding, however, let us explore the meaning of

some data on immigration in the United States in recent times.

The literature depicts the United States as a nation of immigrants.[7] Immigration

scholars have generally identified two major waves of immigration to this country.[8] The

first wave, which counted nationals mostly from Europe, occurred between 1880 and

1930, and the second, which counted immigrants from Latin America, Asia, the

Caribbean, and Africa, took place between the late 1960s and the 1980s following the

passage of the Hart-Cellar Immigration Act of 1965.[9] According to some researchers the

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much as "young adolescents are intensely religious, but that their religion is of a very personal, private kind. . . . Young adolescents . . . do not shift from religion to no religion, but rather from institutional religion to personal religion."

[6] For a sociological perspective on religion among immigrants and successive generations, see Will Herberg, *Protestant, Catholic, Jew: An Essay in American Religious Sociology* (Garden City: Doubleday, 1955). See also chapter 2 of this study.

[7] See Roy Simón Bryce-Laporte, Preface to *Sourcebook on the New Immigration: Implications for the United States and the International Community,*" ed. Roy Simón Bryce-Laporte, Delores M. Mortimer, and Stephen R. Crouch (New Brunswick: Transaction Books, 1980), xi-xii; Stephen R. Warner, "Immigration and Religious Communities in the United States: Introduction," in *Gatherings in Diaspora: Religious Communities and the New Immigration,* ed. Stephen R. Warner and Judith G. Wittner (Philadelphia: Temple University Press, 1998), 3-34; Stephen R. Warner, "Religion and New (Post-1965) Immigrants: Some Principles Drawn from Field Research," *American Studies* 41, no. 2/3 (2000): 267-86.

[8] For a different division of the history of immigration in the twentieth century, see Douglas S. Massey, "The New Immigration and Ethnicity in the United States," *Population and Development Review* 21, no. 3 (1995): 633, who highlights these three phases in that history: (1) a *classic era* from about 1901 to 1930; (2) a *long hiatus* of limited movement from 1931 to 1970; and (3) a *new regime* of a large scale from about 1970 to the present.

[9] See Fabienne Doucet and Carola Suarez-Orozco, "Ethnic Identity and Schooling: The Experience of Haitian Immigrant Youth," in *Ethnic Identity: Problems and Prospects for the Twenty-First Century,* 4th ed., ed. Lola Romanucci-Ross, George A. De Vos, and Takeyudi Tsuda (New York: AltaMira Press, 2006), 163, and Helen Rose

recent Haitian migration[10] falls within the second mentioned wave and comprises three main categories that occurred respectively in (1) the mid-1950s, (2) the mid-1960s, and (3) the mid-1970s and thereafter.[11] Our target population falls within the last wave; particularly it focuses on children of Haitians who have migrated to South Florida in the 1980s and onwards.

The Census Bureau's American Community Survey reported that the US immigrant population for 2009 was 38.5 million[12] out of which about 3.5 million are immigrants from the Caribbean.[13] This survey also estimates the population of people who claim Haitian ancestry in the United States for the same year to be 830,000.[14] This makes the

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Ebaugh, "Religion and the New Immigrants," in *Handbook of the Sociology of Religion,* ed. Michele Dillon (New York: Cambridge University Press, 2003), 225.

[10] This phenomenon, however, has a longer history. Claude Souffrant, "Les Haitiens aux Etats Unis," *Population* (French ed.), 29ème Année: Migrations (March 1974), 134, for instance, notes that Haitians have always been migrating. So, he says, "Depuis toujours les Haitiens émigrent." He retraces the history of the Haitian migration towards the United States from 1779, when a battalion of 800 volunteers who would be known as Haitians in 1804 came to participate in the United States fight for independence, to the early 1970s, when the Haitian migrant population began to be more visible particularly in the New York and Chicago areas. See article for a fuller discussion.

[11] Nina Glick-Schiller, Josh Dewind, Marie Lucie Brutus, Carole Charles, Georges Fouron, and Louis Thomas, "Exile, Ethnic, Refugee: Changing Organizational Identities among Haitian Immigrants," *Migration Today* 15, no. 1 (1987); Michel Laguerre, *American Odyssey: Americans in New York City* (Ithaca: Cornell University Press, 1984). For a full discussion on the major causes for the Haitian migration, see Anthony Cantanese, *Haitians: Migration and Diaspora* (Boulder: Westview, 1999), 51, who particularly notes that the Haitian migration was mainly due to political, economic, and environmental causes.

[12] See Jeanne Batalova and Aaron Terrazas, "Frequently Requested Statistics on Immigrants and Immigration in the United States," *Migration Information Source,* December 2010, http://migrationinformation.com/USFFocus/display. cfm?ID=818.

[13] Kristen McCabe "Caribbean Immigrants in the United States," *Migration Information Source,* April 2011, http://www.migrationinformation.org/USFocus/display.cfm?ID=834#1.

[14] Angela Buchanan, Nora G. Albert, and Daniel Beaulieu "The Population with Haitian Ancestry in the United States: 2009," US Census Bureau, American Community Survey Briefs, October 2010, http://www.census.gov/prod/2010pubs/acsbr09-18.pdf.

Haitians the second largest group of Black immigrants in the United States;[15] yet studies

about the religious and spiritual development of their children are virtually non-existent.[16]

What does the literature tell us about immigrants and their children? Some

immigration scholars simply describe "immigrants" as people who "get up and go"[17] or

who "cross-over."[18] Others define the word "immigrants" as "aliens admitted to the

United States for lawful permanent residence."[19] Still others refer to members of this

population as "foreign-born" or those who are not US citizens at birth, including

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Establishing the exact number of second generation Haitians in the United States remains a puzzle. The fact is that in spite of its aim "to reach every person in the United States, regardless of their status," the 2000 Census asked respondents only for their country of birth and not for information on their parents. See Douglas D. Heckathorn, "Studying Second Generation Immigrants: Methodological Challenges and Innovative Solutions," *Migration Information Source*, October 1, 2006, http://www.migrationpolicy.org/article/studying-second-generation-immigrants-methodological-challenges-and-innovative-solutions.

[15] See Randy Capps, Michael Fix, Julie Murray, Jason Ost, Jeffrey S. Passel, and Shinta Herwantoro, "The New Demography of America's Schools: Immigration and the No Child Left Behind Act," http://www.urban.org/UploadedPDF/311230_new_demography.pdf, and Daphnie Bruno, "Haitian Creole Dialogue, Racial/Ethnic Identification and Psychosocial Adjustment among Haitian American College Students" (PhD diss., Howard University, Department of Psychology, 2008), v.

[16] Paul Betty, "Haitian Americans: A Research Guide," *Reference Service Review* 35, no. 2 (2007): 230-48, thus far provides researchers with the most extensive and helpful research tool on Haitian immigrants in the United States. Yet, this work makes no reference to any single study or chapter that deals directly with the subject of religion and spirituality among that immigrant community.

[17] Kenneth L. Karst, *Belonging to America: Equal Citizenship and the Constitution* (New Haven: Yale University Press, 1989), 83.

[18] Roy Simón Bryce-Laporte, "Voluntary Immigration and Continuing Encounters between Blacks: The Post-Quincentenary Challenge," *Annals of the American Academy of Political and Social Science* 530, no. 1 (1993): 29.

[19] A. Dianne Schmidley, *Profile of the Foreign-Born Population in the United States: 2000*, US Census Bureau, Current Population Reports, Series P23-206 (Washington, DC: US Government Printing Office, 2001), 8.

documented nonimmigrants (e.g., refugees and persons on student or work visas) and undocumented persons living in the United States.[20]

Immigration scholars also utilize other labels to differentiate immigrant parents from their children. For instance, they use the term "first generation" to refer to adults who immigrate to a country, like the United States, and the term "second generation" to refer to children of the first generation that are born in the United States[21] or who come to this country at a very early age (about age five or before reaching adolescence). The latter group, also known as "children of immigrants," is the focus of this study.[22]

Children of immigrants are the fastest growing segment of the child population.[23] In 1990 demographers estimated that 24.3 million Americans—9.8 percent of the US population—were the children of foreign-born parents.[24] In 2000, 72.1 million children—nearly one in six of these children—lived with a foreign-born householder [25] Demographers forecast that, if immigration trends continue at present pace, by 2040 one in three children will fit this description.[26] Exact figures on children of immigrants are

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[20] Ibid.

[21] Alejandro Portes and Ruben Rumbaut, *Legacies: The Story of the Immigrant Second Generation* (Berkeley: University of California Press, 2001), 350.

[22] Carola Suarez-Orozco and Marcelo M. Suarez-Orozco, *Children of Immigration* (Cambridge: Harvard University Press, 2001), 1, define "children of immigrants" as "US-born and foreign-born children" whose common denominator is "immigrant parents."

[23] Min Zhou, "Growing Up American: The Challenge Confronting Immigrant Children and Children of Immigrants," *Annual Review of Sociology* 23 (1997): 63-64.

[24] Jeffrey S. Passel and Barry Edmonston, "Immigration and Race: Recent Trends in Immigration to the United States," Research Paper PRIP-VI-22 (Washington: Program for Research on Immigration Policy, The Urban Institute, 1992): 25.

[25] Schmidley, *Profile of the Foreign-Born,* 4.

[26] Xue Lan Rong and Judith Preissle, *Educating Immigrant Students: What We Need to Know to Meet the Challenges* (Thousand Oaks: Corwin, 1998), 151.

not available,[27] but immigrant scholars observe that in Miami, more than eighty percent of all children come from immigrant households.[28] This study will focus on the second-generation Haitian youth with particular emphasis on male adolescents and emerging adults between the ages of seventeen and twenty-nine living in South Florida. The literature depicts these young people as facing many challenges to which we will now turn.

The Challenging Life of Children of Immigrants

Children of immigrants—adolescents and emerging adults in particular—are likely to face a variety of challenges. First, are the typical pressures of adolescence. Generally, adolescence is a "phase that goes from age 13 to age 19—the 'teens'— . . . [and] . . . is the product of attempts to adapt to the new conditions in which teenagers find themselves."[29] In the early 1900s, G. Stanley Hall, known as the father of the scientific study of adolescence, proposed, on biological grounds, that adolescence is a period

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[27] Alex Stepick, Carol Dutton Stepick, Emmanuel Eugene, Deborah Teed, and Yves Labissiere, "Shifting Identities and Intergenerational Conflict: Growing Up Haitian in Miami." In *Etnicities: Children of Immigrants in America*, ed. Ruben Rumbaut and Alejandro Portes (Berkeley: University of California Press, 2001), 235, state, "Because the US Census has had such a difficult time counting Haitians, it is impossible to know precisely how many there are in southern Florida or in the rest of the United States." Portes and Rumbaut, *Legacies*, 33-43, also indicate that the difficulty in identifying members of the second generation directly lies in the fact that "no question about parental nativity appeared in the 1980, 1990, and 2000 censuses" so that researchers have to rely on other methods for such determination.

[28] Alex Stepick and Carol Dutton Stepick, "Becoming American, Constructing Ethnicity: Immigrant Youth and Civic Engagement," *Applied Developmental Science* 6, no. 4 (2002): 246-57.

[29] Luigi Tomasi, "Adolescence/Youth Culture," in *Encyclopedia of Religion and Society*, ed. William S. Swatos and Peter Kivisto (Walnut Creek: AltaMira Press, 1998), 4.

marked by "storm and stress."[30] Anthropologist Margaret Mead, however, challenged that view. In her study, particularly of adolescent girls on the South Sea Island of Samoa,[31] she found that "the basic nature of adolescents is not biological, as Hall envisioned, but rather sociocultural [and argued] that when cultures provide a smooth, gradual transition from childhood to adulthood, . . . little storm and stress is associated with that period."[32] Developmental psychologist John Santrock concurs with Mead and argues that study of adolescence needs to take more than the biological base into consideration.[33] Thus, he defines adolescence as "the period between childhood and adulthood that involves biological, cognitive, and socio-emotional changes."[34] He also supports the idea that adolescence, as particularly experienced by youth in developed countries, can be stressful stating that, "in cultures like the United States, in which children are considered very different from adults and where adolescence is not characterized by the aforementioned experiences, adolescence is more likely to be stressful."[35]

Other recent scholars continue to revisit the notion of the stressful nature of adolescence. In a study that was about to mark the centennial of Hall's proposal on adolescence, psychologist Jeffrey Jensen Arnett, questioned the claim that "adolescent storm and stress is characteristic of all adolescents and that the source of it is purely

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[30] G. Stanley Hall, *Adolescence: Its Psychology and Its Relations to Physiology, Anthropology, Sociology, Sex, Crime, Religion and Education* (New York: Appleton, 1904), xiii.

[31] Margaret Mead, *Coming of Age in Samoa: A Psychological Study of Primitive Youth for Western Civilization* (New York: William Morrow, 1928), 1-13.

[32] John W. Santrock, *Adolescence,* 6th ed. (Madison: Brown & Benchmark, 1996), 11.

[33] For a critique of Margaret Mead's study, see Santrock, *Adolescence*, 11.

[34] Santrock, *Adolescence*, 11.

[35] Ibid.

biological."[36] He underscores the fact that adolescents' experience of storm and stress would be different depending on individuals and cultures. Nevertheless, he finds support for "the existence of some degree of storm and stress—at least for adolescents in the middle class American majority culture—with respect to conflict with parents, mood disruptions, and risk behavior."[37] Still other recent researchers describe adolescence as a time characterized by various psycho/social pressures.[38] It is particularly a process accompanied by feelings of isolation, solitude, and disorientation.[39] However, as the following will show, the literature suggests that, above and beyond the typical pressures of adolescence, the Haitian American adolescent is subject to other challenges.[40]

Second, the immigration experience of parents tends to make adolescence challenging and stressful for children of immigrants. The adaptation of these youths in the host country is most likely conditioned by what happens to their parents.[41] Haitian immigrants encountered the problems and difficulties typical for any new immigrant group and perhaps more because they were 'triple minorities,' that is, not only were they foreigners, but also they spoke a language no one else spoke (Haitian Creole) and they were black.[42] Maybe due to political calculations, the United States government tends to

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[36] Jeffrey Jensen Arnett, "Adolescent Storm and Stress, Reconsidered," *American Psychologist* 54, no. 5 (1999): 317.

[37] Ibid.

[38] Patricia Phelan, Hanh T. Cao, and Ann Locke Davidson, "Navigating the Psycho/Social Pressures of Adolescence: The Voices and Experiences of High School Youth," paper presented at the Annual Meeting of the American Educational Research Association, San Francisco, CA, April 1992, 1.

[39] Tomasi, "Adolescence/Youth Culture," 4.

[40] Jessie M. Colin, "Voices of Hope: Hearing and Caring for Haitian Adolescents," *Journal of Holistic Nursing* 19, no. 2 (2001): 188.

[41] Ibid.

[42] Roy Simón Bryce-Laporte, "Voluntary Immigration and Continuing Encounters between Blacks: The Post-Quincentenary Challenge," *Annals of the American Academy*

be favorable toward certain groups, neutral toward others, and most of the time hostile toward Haitians.[43] Along with some other immigrants from the Caribbean, Haitians are subject to "racial prejudice and discrimination in American society."[44] This type of immigration experience can be, at times, frustrating and traumatic enough to have a negative effect on the life of the immigrant child.

Third, a direct consequence of racial prejudice and discrimination is the experience of an identity shift by the adolescent. Alex Stepick and his associates conducted research on Haitian youth in Miami during which certain members of that ethnic group chose deliberately to hide their Haitian identity, to pretend they were white,[45] or to assume multiple identities.[46] According to these researchers, "Feelings of embarrassment about one's parents, alienation from one's cultural roots, and increases in depression all combine to create shifting self-identification for Haitian youth."[47] Thus, in such a situation, an adolescent "may be Haitian among trusted friends and family and American among strangers."[48] Other responses to traumatic life experience include Post

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of Political and Social Science 530, no. 1 (1993): 34; Alex Stepick, *Pride Against Prejudice: Haitians in the United States,* New Immigrants Series, ed. Nancy Foner (Boston: Allyn & Bacon, 1998), 4.

[43] R. Stephen Warner, "The Role of Religion in the Process of Segmented Assimilation," *Annals of the American Academy of Political and Social Sciences* 612 (2007): 100-15.

[44] See Ruben G. Rumbaut and Alejandro Portes, "Ethnogenesis: Coming of Age in Immigrant America," *Ethnicities: Children of Immigrants in America,* ed. Ruben Rumbaut and Alejandro Portes (Berkeley: University of California Press, 2001), 15. For a history of discrimination against Haitians in the United Sates from a legal point of view, see Cheryl Little, "United States Haitian Policy: A History of Discrimination," *New York Law School Journal of Human Rights* 10, no. 2 (1993): 593-648.

[45] Stepick et al., "Shifting Identities," 229, 259.

[46] Ibid., 250.

[47] Ibid., 250-51.

[48] Ibid., 251.

Traumatic Stress Disorder (PTSD), poor performance in school, and antisocial behavior, including gang activity and violence.[49]

Fourth, like most children of immigrants, second-generation Haitian youth are likely to experience the consequence of intergenerational differences and conflict. They have to learn to navigate between two and sometimes more different cultures, and most of the time, they don't seem to fit in either one. Alex Stepick underscores the fact that, "[a] seeming universal among children of immigrants is intergenerational conflict or stress, principally between them and their parents."[50] He goes on, "Immigrant parents want to protect their children from what they view as the dangers of American culture, such as initiation into sex, a lackadaisical attitude toward schooling, and a lack of respect for authority. The youth seek to enjoy what they view as the freedom of American society."[51] They are, as some *Time* magazine writers indicate in an article, "Caught between Two Worlds."[52] This is to say that these children tend to see their world differently from their parents. "Growing up in two cultures is at once a source of

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[49] See Richard Douyon, Louis Herns Marcelin, Michele Jean-Gilles, and Brian Page, "Response to Trauma in Haitian Youth at Risk," *Journal of Ethnicity in Substance Abuse* 4, no. 2 (2005): 117; Nicholas Carson, Ben Lê Cook, and Margarita Alegria, "Social Determinants of Mental Health Treatment among Haitian, African American and White Youth in Community Health Centers," *Journal of Health Care for the Poor and Underserved* 12, no. 2 (2010): 32-48; Mary C. Fawzi, Teresa S. Betancourt, Lilly Marcelin, Michelle Kloppner, Kerim Munir, Anna C. Muriel, Catherine Oswald, and Joia S. Mukherjee, "Depression and Post-Traumatic Stress Disorder among Haitian Immigrant Students: Implications for Access to Mental Health Services and Educational Programming," *BMC Public Health* 9 (2009): 482-92.

[50] Alex Stepick, "God Is Apparently Not Dead: The Obvious, the Emergent and the Unknown in Immigration and Religion," in *Immigrant Faiths: Transforming Religious Life in America*, ed. Karen I. Leonard et al. (Lanham: AltaMira Press, 2006), 19.

[51] Ibid.

[52] Anastasia Toufexis, Bernard Diederich, and Melissa Ludtke, "Caught between Two Worlds," *Time* (July 8, 1985), 84.

frustration and delight, shame and pride, guilt and satisfaction. It can be both a barrier to success and a goad to accomplishment, a dislocating burden or an enriching dimension."[53] Drawing from Alejando Portes and Ruben Rumbaut,[54] Stepick and his colleagues explain elsewhere in an article focused on Haitian youth in Miami that this alienation of second-generation children from their parents is due to *cultural dissonance* [italics theirs] or "a situation in which parents and children possess dissonant cultural views of appropriate ideas and behavior."[55] This is a situation in which children may refuse to conform to parental guidance and may adopt a lifestyle that appears to be shocking to and unapproved by the parents.

Fifth, a major concern is the lack of church participation evident among children of immigrants including second-generation Haitian adolescents and emerging adults in South Florida. Until recently scholars tended to neglect the topic of religion in the literature on immigration.[56] Yet, immigration scholars and sociologists suggest that religion can play a significant role in the adaptation process with specific outcomes for the youth.[57] Researchers have found that, at least among young Vietnamese in New Orleans and Haitians in Miami, those who have participated in ethnic religious activities become closer to their community and do better in school than their less religious peers.[58]

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[53] Toufexis, Diederich, and Ludtke, "Caught between Two Worlds," 84.

[54] Alejandro Portes and Rubén G. Rumbaut, *Immigrant America: A Portrait*, 3rd ed. (Berkeley: University of California Press, 1996).

[55] Stepick et al., "Shifting Identities," 233.

[56] Portes and Rumbaut, *Immigrant America*, 15.

[57] Warner, "Religion in the Process of Segmented Assimilation," 105; Portes and Rumbaut, *Legacies*, 59-60; 64-66, 99, 108.

[58] Carl L. Bankston and Min Zhou, "Religious Participation, Ethnic Identification, and Adaptation of Vietnamese Adolescents in an Immigrant Community," *The Sociological Quarterly* 36, no. 3 (1995), 530-32; Stepick, "God Is Apparently Not Dead," 19.

Yet, the literature indicates children of immigrants tend to struggle with the religion of their parents. Alex Stepick, for instance, notes that these youths "usually prefer services in English, consider religious leaders as much out of touch with American culture as their parents, and view religion as an effort to limit their freedom."[59] In response, Stepick adds, these youths "are more likely than their parents to shift religious affiliation or even reject religion altogether."[60] In their National Study of Youth and Religion (NSYR), Christian Smith and his associates indicate why and how the religious institutions ought to be central to the study of the second generation as they are assimilating into the American culture.[61] The present study intends to stress the role of the Pentecostal church in the religious and spiritual lives of the Haitian American young men.

Scholars utilize various labels to identify this trend within the larger adolescent population. In the NSYR, Smith and his associates have identified three groups of adolescents in America: the 'Spiritual Seekers' or those who are 'spiritual but not religious,' the 'Disengaged' or those who do not see the urge to attend or continue attending any religious institutions, and the 'Religiously Devoted' or those who are more religiously serious and active and who would get involved in church-related activities and programs.[62] This study will focus on children of immigrants who would fall in the second group, that is, those who are religiously disengaged. As Smith and his colleagues

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[59] Stepick, "God Is Apparently Not Dead," 19.

[60] Ibid.

[61] Christian Smith and Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (New York: Oxford University Press, 2005), 82, 84.

[62] Ibid., 7, 72, 86, 106, 116.

indicate, it is important for ministerial leadership to find out who these young people are and how they come to be religiously disengaged.[63]

In their empirical psychological and sociological research on young people in relation to Christianity, William Kay and Leslie Francis refer to this trend simply as a "drift," which has, since the early 1970s and into the 1990s, accelerated progressively during the years of primary and secondary school.[64] Noteworthy for our purpose is the assertion that while the attitude toward Christianity has been declining among adolescents of both sexes, it is found to be more pronounced among boys than among girls at every age level and in several cultures.[65] The findings support the fact that religious congregations are more successful among girls and women than among boys and men.[66] The issue does not seem to be different among the Haitian youth in South Florida.

Other immigrant communities are dealing with a similar phenomenon. Helen Lee and Ted Olsen, for instance, noted a few years ago that despite their numerical growth, the Asian churches in the United States were losing their young people including those who either immigrated with their parents at a very early age or were born in this

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[63] Ibid., 86.

[64] William K. Kay and Leslie J. Francis, *Drift from the Churches: Attitudes Toward Christianity During Childhood and Adolescence* (Cardiff: University of Wales Press, 1996), 8, 141.

[65] Ibid., 4, 16. See chapter 2 where, upon looking at this issue of sex differences through various theories, they reach the same conclusion. In a more recent study aimed at nurturing spirituality among teenage boys through education, Kathleen Engebretson, "Teenage Boys, Spirituality and Religion," *International Journal of Children's Spirituality* 9, no. 3 (2004), 263-78, has made the same observation.

[66] Kay and Francis, *Drift from the Churches*, 145-46.

country.[67] Describing the situation, they state that, "At an alarming rate, many young believers who have grown up in these Asian congregations are now choosing to leave not only their home churches, but possibly their Christian faith as well."[68] They refer to this experience as a "silent exodus," caused when church-raised young people "find their immigrant churches irrelevant, culturally stifling, and ill-equipped to develop them spiritually for life in multicultural 1990s." [69] Some leaders of these churches are convinced that their ministers must take necessary actions to either prevent or end this silent exodus.[70]

The same trend seems to be evident in the Haitian immigrant community. The second-generation youth population—particularly the young men in South Florida—is silently slipping away from the church of their parents or abandoning the Christian faith altogether. This trend is, within a Pentecostal background, the focus of this practical theological research.

Let us now turn to a brief study of practical theology and Pentecostalism to see their connection to adolescents who are sneaking away from the religious institutions of their parents.

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[67] See Helen Lee and Ted Olsen, "Silent Exodus: Can the East Asian Church in America Reverse the Flight of its Next Generation?" *Christianity Today* 40, August 13, 1996, 50.

[68] Ibid.

[69] Ibid.

[70] Ibid., 53. See also Vivian S. Toy, "Working to Prevent a 'Silent Exodus,'" *The New York Times*, April 11, 1999, 33.

Practical Theology at a Glance

Much could be said about the history, development, and nature of practical theology as an academic discipline.[71] But for the immediate purpose of this study, let me highlight two things about the essence of practical theology. First, practical theology is not applied theology. In this way, practical theology was viewed as ministerial or pastoral practice. Since the 1960s, notes Gerben Heitink, things began to change. Viewed no longer as *theologia applicata*, "pastoral theology presents itself at the academic level as a separate branch of theology". . . [and] now identifies itself as a theological *theory of action*, with a methodology that is closely linked to the social sciences."[72] In *A Fundamental Practical Theology: Descriptive and Strategic Proposals,* Don S. Browning proposes a model of theology that takes practical concerns as its starting point. He challenges the old model of theology in which "[t]he theologian moves from revelation to the human, from theory to practice, and from revealed knowledge to application."[73] He argues that the theologians are most likely to "come to the theological task with questions shaped by the secular and religious practices," adding that "[t]hese practices are

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[71] See, for instance, Edward Farley, "Theology and Practice Outside the Clerical Paradigm," in *Practical Theology: The Emerging Field in Theology, Church, and the World*, ed. Don S. Browning, 21-41 (New York: Harper & Row, 1983); John E. Burkhart, "Schleiermacher's Vision for Theology," in Browning, *Practical Theology: Emerging Field*, 62-74; Johannes van der Ven, *Practical Theology: An Empirical Approach*, trans. Barbara Schultz (Kampen, The Netherlands: Kok Pharos, 1993); Ven, "L'approche empirique en théologie pratique," *Théologiques* 2, no. 1 (1994): 109-25; Gerben Heitink, *Practical Theology: History, Theory, Action Domains*, trans. Reinder Bruinsma (Grand Rapids: Eerdmans, 1999); Stephen Pattison and James Woodward, "An Introduction to Pastoral and Practical Theology," in *The Blackwell Reader in Pastoral and Practical Theology*, ed. James Woodward and Stephen Pattison, 1-19 (Malden: Blackwell, 2009).

[72] Heitink, *Practical Theology*, 1.

[73] Don S. Browning, *A Fundamental Practical Theology: Descriptive and Strategic Proposals* (Minneapolis: Fortress Press, 1991), 5.

meaningful and theory-laden."[74] Thus, he argues, theology is essentially practical. It "goes from practice to theory and back to practice."[75]

Second, practical theology also is essentially a hermeneutical theology.[76] Richard Osmer notes that, due to recent expansion by hermeneutic philosophy, the 'regional field' of hermeneutics was broadened from its initial focus on the art and science of interpretation of ancient texts to include among others, "the interpretive activity of ordinary people in everyday life."[77] In other words, drawing on the work of Martin Heidegger,[78] Osmer argues, "Humans are inherently 'hermeneutical' beings, engaged in the activity of interpreting and making sense of their experience."[79] As the following will show, practical theology is concerned with interpreting situations.

Practical Theology and the Hermeneutic of Situations

Interpreting situations constitutes a primary task of practical theology. Edward Farley defines what a situation is and why it should concern both clergy and laity. He states that, " A situation is the way various items, powers and events in the environment

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[74] Ibid., 5-6.

[75] Ibid., 7. See also Richard R. Osmer, "Rhetoric and Practical Theology," in *To Teach, To Delight, and To Move: Theological Education in Post-Christian World*, ed. D. S. Cunningham (Eugene: Cascade Books, 2004), 17, who states, "it will no longer do to conceptualize some branches of theology as scientific (or scholarly or theoretical) and others as practical. In a fundamental sense, all theology is practical, involving practical judgments . . . appropriate to a particular time, setting, and audience."

[76] Ray S. Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove: InterVarsity, 2001), 37.

[77] Richard R. Osmer, *Practical Theology: An Introduction* (Grand Rapids: Eerdmans, 2008), 20.

[78] Martin Heidegger, *Being in Time* (New York: Harper & Row, 1962), 182-95.

[79] Osmer, *Practical Theology*, 21.

gather together so as to require responses from participants." [80] Relying on the hermeneutic approaches of Paul Ricoeur[81] and Charles Winquist,[82] Farley proposes an interpretation of situations that takes into account the viewpoint and the context of faith. He argues that this approach differentiates itself from others in that it ensures that theological perspectives and self-criticism are in operation in all the tasks of discerning the situation.[83]

A theological hermeneutic of situations can be a difficult task. Paul Shrier and B. J. Oropeza, for instance, recall the story where some Jewish leaders asked Jesus whether the Jews should pay tax to Caesar or not. Jesus had to carefully craft his answer, taking many issues into consideration including Jews who might have resented Roman rule and those who benefited from it. Based on this sociological fact, Jesus's answer reduced these opponents to silence.[84] Shrier and Oropeza go on to note that today we, like Jesus, "are confronted with situations where we need to apply what we know about our faith to a concrete problem or question."[85] The difficulty lies in the fact that, "While scripture is certainly our foundational authority, it does not provide a set of pat, off-the rack answers

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[80] Edward Farley, "Interpreting Situations: An Inquiry into the Nature of Practical Theology," in *Formation and Reflection: The Promise of Practical Theology*, ed. Lewis S. Mudge and James N. Poling (Philadelphia: Fortress Press, 1987), 12.

[81] Paul Ricoeur, "The Model of Text: Meaningful Action Considered as Text," in *Hermeneutics and the Human Sciences*, ed. and trans. John B. Thompson (Cambridge: Cambridge University Press, 1981).

[82] Charles Winquist, *Practical Hermeneutics: A Revised Agenda for the Ministry* (Chico: Scholars, 1980).

[83] Farley, "Interpreting Situations," 11, 13.

[84] Paul Shrier and B. J. Oropeza, "Practical Theology: A Bridge Across the Divide?" *Christian College, Christian Calling: Higher Education in the Service of the Church,* ed. Steve Wilkens, Paul Shrier, and Ralph P. Martin (New York: AltaMira Press, 2005), 141.

[85] Ibid.

to every conceivable situation a Christian will encounter."[86] To make wise decisions in such cases where ready-made answers are not available, we need to take into account all the interpreting factors including "the historical and current factors as we craft responses that faithfully express God's will."[87] Concluding, he states, "This is where practical theology comes into play."[88] This study will be concerned with the practical theology in the situation of second-generation Haitian American male adolescents in South Florida.

Richard Osmer is one of the recent scholars to have highlighted the place of practical theology in meeting situations. In *The Teaching Ministry of Congregations,* he presents a multifaceted understanding of the teaching ministry of local congregations from a practical theological perspective.[89] He defines practical theology as "that branch of theology that seeks to construct action-guiding theories of Christian praxis in particular contexts."[90] Taking his cue from Don S. Browning,[91] he discusses four distinguishable but mutually influential tasks that would enable practical theologians of various backgrounds to reach that goal: the descriptive-empirical, the interpretive, the normative, and the pragmatic.[92] Each task matches the answer to a particular question that needs to be addressed in a given situation. For instance, *the descriptive-empirical* task asks, what is going on? As the practical theologian seeks answers as accurate as possible to this question, he or she may turn to other fields, especially the social sciences. But, as many

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[86] Ibid.

[87] Ibid.

[88] Ibid.

[89] Richard Robert Osmer, *The Teaching Ministry of Congregations* (Louisville: Westminster John Knox, 2005). For a discussion of a differentiation between episodes, situation, and context, see Osmer, *Practical Theology*, 11-12.

[90] Ibid., xiv.

[91] Browning, *Fundamental Practical Theology*, xii, chap. 2.

[92] Osmer, *Practical Theology*, xv.

social scientists may not be interested in addressing questions of great importance to communities of faith, many recent practical theologians have taken upon themselves the task of conducting their own empirical research.[93]

The *interpretive* task asks, why is this going on? Practical theology is essentially a hermeneutical enterprise. Having gathered the empirical research, here the practical theologian strives to interpret it in light of hermeneutical principles so that "[i]nterpretation interpenetrates description and, in turn, description has the potential of opening up and correcting interpretation."[94]

The *normative* task asks, what forms *ought* Christian praxis take in this particular social context? Here practical theologians look to the normative sources of the Christian faith as they seek the construction of theological and ethical norms "with which to assess, guide, and reform some dimension of contemporary Christian praxis."[95]

The *pragmatic* task of practical theology asks, how might this area of praxis be shaped to more fully embody the normative commitments of the Christian tradition in a particular context of experience? The primary focus at this point is on matters of "how to." The practical theologian must keep in mind that there are no one-size-fits-all answers to situations. What seems to be appropriate in one situation may not be in another. Thus, creativity and good judgment are in order. Since, according to Osmer, these four questions constitute the core tasks of practical theological interpretation, this study will attempt to answer them as they relate to the Haitian American male adolescents and

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[93] Ibid.

[94] Ibid.

[95] Ibid., xvi.

emerging adults, who are the focus of this study.[96] The third chapter will say more about practical theology. For now, let us make some consideration of Pentecostalism as the religious institution through which the research on these children of immigrants will be viewed.

Pentecostalism in a Nutshell[97]

Pentecostalism is just over one hundred years old. Although it could be argued that there were sporadic Pentecostal eruptions throughout church history and through some recent religious organizations worldwide, most recent scholars trace the origins of the movement in the United States to the Azusa Street revival in Los Angeles in 1906.[98]

It is difficult to define Pentecostalism precisely.[99] As Cheryl Bridges Johns has remarked, the problem in defining it lies in the fact that "Pentecostals represent many

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[96] Ibid.

[97] It is beyond the scope of this study to provide even a historical sketch of the Pentecostal movement. Here, the stress will be only on materials having some bearing on the study.

[98] There are four competing views about the origin of the Pentecostal movement in North America: (1) Pentecostalism originates with Charles Parham in 1901; (2) The movement was birthed under the leadership of William Seymour in 1906; (3) No main personality is the originator of the movement; it is 'a child of the Holy Ghost'; and (4) Parham and Seymour share equal positions as founders of the movement. For a fuller discussion, see Kenneth J. Archer, *A Pentecostal Hermeneutic for the Twenty-First Century: Spirit, Scripture and Community* (New York: T & T Clark, 2004), 11-12, n. 15. Over the years, the second view has seemed to gain more support.

[99] On the difficulties of defining Pentecostalism as they relate to its global, diverse origins and Pentecostal identity, see Allan Anderson, "Diversity in the Definition of 'Pentecostal/charismatic' and its Ecumenical implications," *Mission Studies* 19, no. 2 (2002): 40-55; Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2004). For some reviews and critiques of Anderson's work, particularly his *An Introduction to Pentecostalism,* see Darío López Rodríguez and Richard E. Waldrop, "Pentecostal Identity, Diversity, and Public Witness: A Critical Review of Allan Anderson's *Introduction to Pentecostalism,*" *Journal of Pentecostal Theology* 16, no. 1 (2007): 51-57; Henri Gooren, review of *An Introduction to Pentecostalism*, by Allan Anderson, *Ars Disputandi* 4 (2004); J. Kwabena Asamoah-Gyadu, review of *An Introduction to Pentecostalism: Global Charismatic*

denominations and a variety of theological beliefs." [100] Thus, Johns finds it more

convenient to take Pentecostalism as a movement including various religious entities

whose common denominator is "the baptism of the Spirit following what is known as the

re-birth or salvation experience."[101] In defining Pentecostalism, Kenneth J. Archer takes

three different scholarly perspectives on Pentecostalism into account: social and religious

context, social deprivation theory, and Pentecostal worldview. [102] He argues that

Pentecostalism emerged from the social chaos resulting from the period spanning from

the American Civil War to the Great Depression and from the "revivalistic fervor that

characterized the beginning of twentieth-century America." [103] Even though the early

Pentecostals came predominantly from the lower socioeconomic strata of American

society, he rejects the social deprivation theory as a lens through which sociologists,

psychologists, and historians could unquestionably explain the origin, attraction, and

expansion of the Pentecostal Movement.[104] Rather, he says,

> 'Pentecostalism' emerged as an identifiable Christian restorational revivalistic
>
> movement within the first decade of the twentieth century. The major theological
>
> themes of renewal held by Holiness movements (Wesleyan and Keswickian) were
>
> absorbed and synthesized into the Five/Four Fold 'Full Gospel message' . . .

Christianity, by Allan Anderson. *Journal of Religion in Africa* 35, no. 1 (2005): 118-20; Michael Wilkinson, "When is a Pentecostal a Pentecostal?" *Pneuma* 28, no. 2 (2006); Edith L. Blumhofer, review of *An Introduction to Pentecostalism: Global Charismatic Christianity,* by Allan Anderson. *Church History* 75, no. 1 (2006): 238-240. For yet another detailed examination of the background to the Pentecostal movement and description of its different elements, see William K. Kay, *SCM Core Text: Pentecostalism* (London: SCM Press, 2009).

[100] Johns, *Pentecostal Formation*, 63.

[101] Ibid., 14.

[102] Archer, *Pentecostal Hermeneutic*, 9-34.

[103] Ibid., 12,13.

[104] Ibid., 18, 23.

validated by the supernatural signs amongst the community and in direct opposition to the predominate worldview of Modernity.[105]

Archer also notes that "[t]he central theme of the early Pentecostal worldview was the persistent emphasis upon the supernatural (charismatic) manifestations of the Spirit within the worshipping community."[106]

Scholars have identified various waves into Pentecostalism. Walter J. Hollenweger, who comes up with three, argues that the movement can be divided into "the classical denominations (including their mission churches), the Charismatic movement within all traditional churches (including their mission churches), and . . . the indigenous churches."[107] William John Lyons has rather highlighted the following four distinct waves in the movement: (1) the birth of the movement that came to be known as Classical Pentecostalism in the Azusa Street revival in 1906; (2) the rise of the Charismatic Renewal in 1960; (3) the stress on the place of signs and wonders with John Wimber; and (4) the emphasis on reliance on both the Word and the Spirit with Mark Stibbe.[108] This study will address Classical Pentecostalism, "that movement which,"

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[105] Ibid., 22, 28. In the Five Fold full gospel message, the stress was on Jesus as Savior, Healer, Sanctifier, Baptizer, and soon-coming King, and in the Four Fold, on Jesus as Savior, Healer, Baptizer, and soon-coming King. See Donald W. Dayton, *Theological Roots of Pentecostalism* (Grand Rapids: Zondervan, 1987), 15-23; D. William Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought* (Sheffield: Sheffield Academic Press, 1996), 27-30; Kenneth Archer, "A Pentecostal Way of Doing Theology: Manner and Method," *International Journal of Systematic Theology* 9, no. 3 (2007): 312.

[106] Archer, *Pentecostal Hermeneutic*, 31.

[107] Walter J. Hollenweger, "Guest Editorial: After Twenty Years' Research on Pentecostalism," *International Review of Mission* 75, no. 297 (1986): 3.

[108] See William John Lyons, "The Fourth Wave and the Approaching Millennium: Some Problems with Charismatic Hermeneutics," *Anvil* 15, no. 3 (1998): 169-80, http://biblicalstudies.org.uk/pdf/anvil/15-3_169.pdf; Mark Stibbe, *Times of Refreshing* (London: Marshall Pickering, 1995).

according to Larry McQueen, "arose at the beginning of the twentieth century as distinct from both the 'charismatic' movement of the 1960s and the 1970s and the 'Third Wave' of the 1980s."[109] He further mentions the largest denominations representing classical Pentecostalism today as the Church of God in Christ, Memphis, Tennessee; the Assemblies of God, Springfield, Missouri; and the Church of God, Cleveland, Tennessee.[110] With deep roots in the Holiness movements (Wesleyan and Keswickian), this brand of Pentecostalism came to be known as "a paramodern revivalistic, restorational movement, held together by its common doctrinal commitment to the Full Gospel message."[111]

At this juncture, a note on the history of Pentecostalism in Haiti seems to be in order. Simply stated, the emerging literature on this topic tends to focus more on the launching dates and personalities of some major Pentecostal denominations[112] in the

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[109] Larry R. McQueen, *Joel and the Spirit: The Cry of a Prophetic Hermeneutic,* Journal of Pentecostal Theology Supplement Series 8, ed. John Christopher Thomas, Rick D. Moore, and Steven Land (Sheffield: Sheffield Academic Press, 1995), 11.

[110] Ibid., 11-12.

[111] Archer, *Pentecostal Hermeneutic*, 35. On what the Full Gospel entails, see note 7. For a discussion on the Reformed origins of Pentecostalism, see Edith Waldvogel, "The 'Overcoming Life': A Study in the Reformed Evangelical Origins of Pentecostalism" (PhD diss., Harvard University, 1977). On the differentiation between the two branches of Pentecostalism, see William Menzies, "The Reformed Roots of Pentecostalism," *Asian Journal of Pentecostal Studies* 9, no. 2 (2006): 260-82, and Randall J. Stephens, "Interpreting American Pentecostal Origins: Retrospect and Prospect," in *American Denominational History: Perspectives on the Past, Prospect for the Future,* ed. Keith Harper (Tuscaloosa: University of Alabama Press, 2008), 173-95.

[112] For instance, on the initiation or transplantation of (1) The Church of God in Christ in 1929 with Joseph Paulceus at the home of St. Juste and his wife, see David D. Bundy, "Haiti," in *The New International Dictionary of Pentecostal and Charismatic Movements,* ed. Stanley M. Burgess and Eduard M. van der Maas (Grand Rapids: Zondervan, 2002), 115, and John Herbert Walker, *Haiti* (Cleveland: Church of God Publishing House, 1950), 31-32; (2) The Church of God (Cleveland, Tennessee) in 1934 with Jacques Vital-Herne, see Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2004), 80,

country than on the actual introduction of the Pentecostal message there. This study

contends that in this regard the work of Catts Pressoir, a Haitian historian and scholar,

entitled *Le Protestantisme Haitien* (*Haitian Protestantism*)[113] is of utmost importance.

Thus, pointing to the pioneer of the Pentecostal Movement in Haiti and some

circumstances under which he exercised his missionary endeavor there, Pressoir states,

> Le premier missionnaire pentecôtiste venu en Haiti était un belge converti au
>
> Canada, VAN ALKEN. Il avait entendu parler d'une grande île qui n'avait pas
>
> encore été evangélisée et il était accouru (1926). Logé à la rue du Centre chez
>
> Mme Christian Mevs. Il exercait sa profession de tailleur tout en prêchant. Il allait
>
> par la ville portant en bandouliere une espece de bissac long et etroit ayant dessus
>
> en grosses lettres blanches le mot "SAUVÉ."
>
> ÊTES VOUS SAUVÉ? . . . étaient les premiers mots qu'il adressait à tous
>
> ceux qu'il abordait. Il fit des baptèmes: Joseph St. Juste, Paul Laleau, etc. Il quitta
>
> Haiti pour l'Afrique.[114]
>
> (The first Pentecostal missionary who came to Haiti was a Belgian, converted in
>
> Canada, (named) VAN ALKEN. He had heard someone speak of a large island
>
> that was not, at that time, evangelized, and so he came (1926) (and) found lodging

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and Charles W. Conn, *Like a Mighty Army* (Cleveland: Pathway, 1996), 261; and (3) The Assemblies of God in 1957, see Ennis B. Edmonds and Michelle A. Gonzalez, *Caribbean Religious History: An Introduction* (New York: New York University Press, 2010), 172. The list could go on.

[113] Catts Pressoir, *Le Protestantisme Haitien* (*Haitian Protestantism*), vol. 2 (1er facsimile) (Port-au-Prince: Maurice Vilaire/Imprimerie du Séminaire Adventiste, 1977). See Frances Chambers, *Haiti,* vol. 39 of *World Bibliographical Series,* ed. Robert G. Neville, John J. Horton, Robert A. Myers, Hans H. Wellisch, Ian Wallace, and Ralph Lee Woodward Jr. (Denver: CLIO, 1994), 109, who refers to this book of Pressoir as "[a] standard work in French of the Protestant churches in Haiti."

[114] Pressoir*, Le Protestantisme Haitien*, 289.

on Rue du Centre with a Madame Christian Mevs. He exercised his profession of

tailor while preaching. He would go about the city carrying on flag staff a type of

banner, long and narrow having on it in large white letters the word: "SAVED."

"ARE YOU SAVED?" were the first words which he addressed to all

those with whom he came in contact. He did some baptizing: Joseph St. Juste,

Paul Laleau, etc. He left Haiti for Africa.").[115]

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[115] Translation by Dr. James M. Beaty from correspondence dated December 22, 2011. Dr. Beaty further notes that there is reason to believe that Jacques Vital-Herne could have been among those who were baptized by Van Alken in that "Vital-Herne stated in his application for ministry with the Church of God of Prophecy that VAN ALKEN baptized him in water." Three other sources making reference to the trips and ministry of VAN ALKEN are, first, Louis St. Juste, "Les 50 Ans de l'Eglise de Dieu en Christ, 13 Janvier 1929-13 Janvier 1979," *Le Nouvelliste* (19 Janvier 1979) ["The 50 Years of the Church of God in Christ, Jan. 13, 1929—Jan 13, 1979"], 1-2, which made some significant statements that give some clues to both the beginning of this denomination and the introduction of Pentecostalism in this Caribbean country. For instance, he retraced the beginning of the Church of God in Christ (COGIC) on January 13, 1929, when Joseph Paulcéus, upon returning from the United Stated States, first held meeting in the home of Joseph St. Juste and his wife. At the same time he indicated that many of the first leaders of the COGIC, including Joseph St. Juste and his wife, were first introduced to the Pentecostal faith back in the year 1925 through the ministry of Leon Mathias VAN ALKEN, a Belgian missionary from Vancouver, Canada. Second, on its official website, the COGIC makes reference to this first meeting in Haiti, the baptism of St. Juste by VAN ALKEN and the arrival of Paulcéus Léys and so on. Here is the statement:

The very first meeting of COGIC-HAITI took place on January 13, 1929 at 167, Rue des Fronts-Forts where is currently located our national headquarter.

Upon receiving the [*sic*] water baptism by Leon Mathias VAN ALKEN, a Belgian missionary from Vancouver, Canada, a group of young Haitians including Joseph St-Juste and his wife who had just left the Episcopal Church, embraced this new religious movement.

Shortly after, Van Alken returned to his homeland thus yielding the leadership of the new mission to the Haitian brothers. It was not, however, until 1928 that Bishop Charles Harrison Mason, founder of the Church of God in Christ in the United States, sent to Port-au-Prince missionary Paulcéus Léys with the mission of planting the work in the Caribbean island (Church of God in Christ Haiti, "First Meeting of COGIC HAITI," http://cogichaiti.org/index.php?option=com_content&view=article&id=2:history&catid=9&Itemid=106).

It is obvious that a lot more would need to be said about the initiation and initiators of Pentecostalism in Haiti. For now, suffice it to bring to attention that in this regard the name of Mathias Leon Andre van Alken (his full name) should not be forgotten. For if one goes by the writings of Catts Pressoir and the testimonies of many others, it would not be difficult to give credit where credit is due: Van Alken played a major role in the sparking of the Pentecostal Movement of Haiti.

The Causes of Growth of Pentecostalism

During a relatively short history of about one hundred years global Pentecostalism has grown from a small band of ill-equipped adherents to a worldwide organization of over 500 million. This phenomenal growth has incited scholars from various fields to produce studies aiming at pinpointing the causes for that growth. Allan Anderson, for instance, argues that the phenomenal growth of Pentecostalism was due in part to the early Pentecostals' understanding of their movement as a "fire" that would spread across the globe in the end times.[116] According to Harvey Cox, early Pentecostalism was able to establish itself in fifty countries within two years of its beginning only because it was "a religion made to travel, and it seemed to lose nothing in the translation."[117] He also notes that the movement "has succeeded because it has spoken to the spiritual emptiness of our time by reaching beyond the levels of creed and ceremony into the core of human

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Third, in a work yet to be published, entitled "The Life of Mathias Leon André Van Alken," Dr. James M. Beaty provides much more information on this Pentecostal pioneer. This researcher is grateful to Dr. Beaty for making these historical sources available to him.

[116] Allan Anderson, Spreading *Fires: The Missionary Nature of Early Pentecostalism* (New York: Orbis Books, 2007), 3.

[117] Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twentieth Century* (New York: Addison-Wesley, 1995), 102.

religiousness."[118] Relying on Emile Durkheim's 'elementary forms,'[119] Cox labels this experience 'primal spirituality,' including primal speech, primal piety, and primal hope.[120] For David Martin, the sudden rise and expansion of early Pentecostalism was mainly due to the movement's ability to follow in the footsteps of John Wesley and his movement. He (Wesley) founded Methodism in which "one sees the ancient territorial emplacements of religion begin to dissolve into fraternal associations, so that Wesley could genuinely claim, "The world is my parish.""[121]

Pentecostalism and Immigrants

Pentecostalism has been closely tied to immigrants both old and young. Yannick Fer, for instance, states that the development of Pentecostalism is largely due to its connection with migration.[122] In an ethnographic study, Paul Brodwin argues that ties to the Pentecostal church enabled Haitian migrants to Guadeloupe to squarely face many types of marginalization by the dominant society that they encountered, including restrictive immigration policies, threat of deportation, and the uncertainties of poorly

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[118] Ibid., 81.

[119] Emile Durkheim, *The Elementary Forms of the Religious Life*, trans. Joseph Ward Swain (New York: The Free Press, 1965 [1915]).

[120] Cox, *Fire from Heaven,* 81-122.

[121] David Martin, *Pentecostalism: The World their Parish* (Malden: Blackwell, 2002), 7.

[122] So asserts Yannick Fer, "Pentecôtisme et modernité urbaine: Entre deterritorialisation des identités et réinvestissment symbolique de l'espace urbain" (Pentecostalism and Urban Modernity: Between Deterritorialization of Identities and Symbolic Reinvestment of Urban Espace)*, Social Compass* 54, no. 2 (2007): 202: "Le Pentecôtisme est indéniablement une religion de la mobilité. . . . Le development du Pentecôtisme est étroitement lié à des mouvements migratoires, qu'il s'agisse de la migration de populations rurales vers les agglomérations urbaines ou de migrations internationales" (Pentecostalism is undeniably a religion of mobility. . . The growth of Pentecostalism is closely tied to migratory movements whether it be migration of rural populations toward urban agglomerations or international migrations) (my translation).

paid, exploitative employment.[123] In a sociological study Stephen Hunt has found that Pentecostalism was instrumental in forging the identity of a young, largely affluent West African grouping, particularly migrants from Nigeria to Britain, who were in many ways marginalized.[124] Drawing on research on refugees, urban migration, and religion in Africa, Marc Sommers explores the case of Burundi refugees in Dar es Salaam in Tanzania that he describes as being young, male, urban, and Pentecostal.[125] He highlights, among other things, the role of Pentecostal congregations in meeting the social and spiritual needs of these young male refugees as they were "searching for opportunities from the isolated settlements where they grew up."[126] Quoting Harvey Cox, he underscores the fact that "Pentecostal churches are particularly appealing to young Africans because 'these churches give people a sense of dignity, a place in a community of friends which often stands as surrogate for an extended family fractured by mobility and change.'"[127] Luis Enrique Bazan and his associates have highlighted the fact that Pentecostal churches have offered an alternative to Salvadoran youth who have migrated to the San Francisco area during the 1980s and 1990s.[128] These scholars note how some of those youth experienced multiple marginalities and got involved in gangs, drugs, and other illegal activities, and how their lives positively turned around through their

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[123] Paul Brodwin, "Pentecostalism in Translation: Religion and the Production of Community in the Haitian Diaspora," *American Ethnologist* 30, no. 1 (2003): 85.

[124] Stephen Hunt, "'Neither Here nor There': The Construction of Identities and Boundary Maintenance of West African Pentecostals," *Sociology* 36, no. 1 (2002): 150.

[125] Marc Sommers, "Young, Male, and Pentecostal: Urban Refugees in Dar es Salaam, Tanzania," *Journal of Refugee Studies* 14, no. 4 (2001): 347.

[126] Ibid., 362.

[127] Ibid., quoting Cox, *Fire from Heaven*, 259.

[128] Luis Enrique Bazan, Liliana Harris, and Lois Ann Lorentzen, "Migrant Gangs, Religion and Tatoo Removal," *Peace Review* 14, no. 4 (2002): 381.

participation in "some storefront Pentecostal churches."[129] Furthermore, they point to Victory Outreach, a Pentecostal sect of Christianity, as "a well-known ministry in which ex-convicts, ex–gang members, ex–drug addicts work to convert people and get them off the streets."[130]

Summary

This chapter set out to frame the problem in three ways. First, it zeroed in on the experiences of children of Haitian immigrants in South Florida. For instance, it pinpointed five major challenges that these youths, also labeled second-generation, are likely to face as they are assimilating in American society and culture. They are (1) the typical pressures of adolescence, (2) the embarrassment due to discrimination primarily experienced by their parents, (3) the identity shift they have experienced, (4) the intergenerational conflicts, and (5) the spiritual and religious decline.

The last mentioned challenge—spiritual and religious decline—is the primary focus of this study. The literature refers to this trend in different ways, viz., as religious disengagement, as drift, and, particularly among immigrant communities, as a "silent exodus." Both ministerial and lay leaders of the Haitian community have noticed the absence of their young people from church and from other religious activities; and this has become a source of great concern. Studies show that religious institutions ought to be central in the lives of these youths, in that those who participate in ethnic religious activities become closer to their community and do well in school while those who do not attend are likely to join gangs and commit all sorts of illegal activities.

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[129] Ibid.

[130] Ibid.

Second, the study provided a brief introduction to practical theology to show what it is not, what it is, and what role it could play in the search for answers. The literature has underscored the fact that practical theology is not to be confused with applied theology, or *theologia applicata,* but viewed rather as a theory of action. As a discipline, it claims that all theology is essentially practical in that, instead of moving from theory to practice, it goes from practice to theory and back to practice. It also affirms that theology is hermeneutical in that it tends to interpret critically both texts and human experience within a context of faith.

Crucial to the hermeneutical enterprise are four basic questions corresponding with the four tasks of practical theology: (1) What is going on? (the *descriptive-empirical* task); (2) Why is this going on? (the *interpretive* task); (3) What forms *ought* Christian praxis take in this particular context? (the *normative* task); and (4) How might this area of praxis be shaped to more fully embody the normative commitments of the Christian tradition in a particular context of experience? (the *pragmatic* task). These questions will be in the background of our study and will be adapted to situations of the second-generation Haitian American young men.

Third, this study gave a short overview of Pentecostalism. We have seen that historians and researchers have divided the past one hundred years history of that movement into four waves: the Classical (1900s), the Charismatic (1960s), the Neo-Charismatic "Third Wave" (1980s), and the "Fourth Wave" (1990s). The whole forms what comes to be known as the global Pentecostal Movement.

This study addresses primarily Classical Pentecostalism, which is mostly represented by the Church of God in Christ (Memphis, Tennessee), the Assemblies of

God (Springfield, Missouri), and the Church of God (Cleveland, Tennessee). With deep roots in the Holiness Movement (Wesleyan and Keswickian), this brand of Pentecostalism came to be known as a paramodernistic revivalistic, restorational movement, held together by its common doctrinal commitment to the Full Gospel message.

In this brief sketch, we also saw that Pentecostalism is a missionary movement, which, for our purpose, lays great emphasis on ministry to immigrants and immigrant youth. It enabled Haitian migrants to Guadeloupe to face various types of marginalization by the dominant society. It was instrumental in forging the identity of a young, largely affluent West African grouping, particularly migrants from Nigeria to Britain, who were in many ways marginalized. Pentecostal congregations are reported as playing a significant role in meeting the social and spiritual needs of young males in the case of the Burundi refugees in Dar es Salaam in Tanzania. Pentecostal churches are also said to have offered an alternative to Salvadoran youth who have migrated to the San Francisco area during the 1980s and the 1990s. The literature shows how some of those youths had experienced multiple marginalities and had been involved in gangs, drugs, and illegal activities, and how their lives positively turned around through their participation in 'some storefront Pentecostal churches.' The list could go on.

Statement of the Problem

Although Pentecostals are known for their emphasis on missions with particular focus on ministry to immigrants and their children, they seem to overlook the religious and spiritual needs of second-generation Haitian young men in South Florida. There is evidence many of these youths are not attending the churches of their parents and are

likely to abandon the Christian faith altogether. Studies also demonstrate that religious institutions ought to be central in the lives of children of immigrants in that those who participate in ethnic religious activities become closer to their community and do well in school while those who do not attend are likely to join gangs and commit all sorts of illegal activities. This is the burden of this study.

Justification for the Study

Most studies have touched upon the experiences of Haitian American young men from a sociological, educational, and psychological perspective. No single study has been devoted to engaging them from a religious and spiritual perspective, particularly from a Pentecostal and practical theological perspective. There remains a need for pastors, youth ministers, and educators in ethnic religious communities to appreciate and understand their role in the lives of young men of Haitian descent as they go through these experiences.

Various concerns have contributed to the pursuit of this study. First, for the past four decades this researcher has served as a Pentecostal pastor and Bible School teacher both in his home country and abroad. Second, in his pastorate among the Haitian immigrants in South Florida he has witnessed firsthand the exodus of many second-generation youth from the churches, with all the painful consequences that this entails. Third, one wonders whether the Pentecostal communities could not do more to attract and engage these youths before it is too late.

Purpose and Research Questions

This study seeks to construct a practical theology of Pentecostal discipleship for Haitian American young men in South Florida as they undergo the typical

pressures of youth and face a variety of challenges associated with second-generation immigrant life.

This study is concerned with these primary questions: (1) What do second-generation Haitian American young men report as their religious and spiritual experiences? and (2) What are the perspectives of these young men on being a disciple of Jesus Christ? Using a practical theological approach, this study will seek to provide answers to these questions.

Thesis

This study argues that Pentecostal ministers and congregations need to respond to the religious and spiritual needs of second-generation Haitian young men in South Florida through a practical theological approach to ministry. In so doing, they will create an environment in which these children of Haitian immigrants will consider staying in the church of their parents, will be able to thrive in their religious and spiritual development, and, more importantly, will become disciples of Jesus Christ in the twenty-first century.

Chapter Two

More on the Challenge: Conceptualization and Measurement

Few people are neutral when it comes to religion. Even among atheists, it is hard to find a dispassionate disbeliever.[131]

[T]he pursuit of things spiritual or religious represents a hidden and unclaimed core dimension of human development.[132]

[S]pirituality from a Christian perspective is intimately connected with discipleship. . . . Discipleship [is] the core of spirituality.[133]

Introduction

The previous chapter has introduced the situation of the second-generation Haitian Americans as a challenge particularly to Christian leaders and ministers. Of the numerous issues identified, it has highlighted the fact that this study will focus on the religious and spiritual needs of this youth population within a Pentecostal practical theological framework. The thrust of the argument is that, like most immigrant communities, this youth population tends to drop in church attendance and in some cases tends to abandon the faith of their parents altogether—a situation that may result in undesirable consequences on the welfare of these youths and that of their communities. Additionally, this work has underscored ways in which the Pentecostal communities have been helpful to immigrants and particularly to children of immigrants in different parts of the world and how, by contrast, children of Haitian immigrants living in the Miami area seem to be neglected in their endeavors. Furthermore, the chapter has noted the basic tasks of practical theology, including its *descriptive-hermeneutic* one, which explores the

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[131] Kenneth I. Pargament, "The Bitter and the Sweet: An Evaluation of the Costs and Benefits of Religiousness," *Psychological Inquiry* 13, no. 3 (2002): 168.

[132] Peter L. Benson, "Emerging Themes in Research on Adolescent Spiritual and Religious Development," *Applied Developmental Science* 8, no. 1 (2004): 50.

[133] Thomas V. Frederick, "Discipleship and Spirituality from a Christian Perspective," *Pastoral Psychology* 56, no. 6 (2008): 553, 556.

nature of a situation and articulates "in some initial form what *appears* to be going on"[134] (italics original). Still, in order to deepen a researcher's understanding of the situation at this stage, some authors recommend a literature review on the topic under study.[135] Hopefully, this will contribute toward a *thick description* of the situation.[136]

The present chapter will, therefore, attempt to deepen our knowledge of the challenging situation previously identified by reviewing the literature on religiosity/spirituality as it relates to discipleship in adolescence and emerging adulthood, with particular focus on second-generation Haitian American young men. This chapter further presents an overview and analysis of how religiosity/spirituality and discipleship have been defined in the literature in ways that they can be operationalized. Before doing so, however, let us deal with some important issues to which we now turn.

Some Key Issues

This survey has identified at least four key issues in dealing with this youth population. First, there is a dearth of empirical data on the religious and spiritual lives of Haitians living in the United States.[137] The emerging literature indicates that although it is deemed important for immigrants and their children, the religiosity/spirituality of

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[134] John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM, 2006), 94.

[135] Ibid.

[136] Clifford Geertz, *The Interpretation of Cultures: Selected Essays* (New York: Basic Books, 1973), 5-6, 9-10. Norman K. Denzin, *Interpretive Interactionism* (Newbury Park: Sage, 1989), 83, thus defines and contrasts thick and thin descriptions: "Thick descriptions are deep, dense, detailed accounts. . . . Thin descriptions, by contrast, lack detail, and simply report facts."

[137] Guerda Nicolas, Angela M. DeSilva, Anabel Bejarano, and Astrid Desrosiers, "A Descriptive Evaluation of Religiosity among Haitian Immigrants: An Empirical Study," *Journal of Haitian Studies* 13, no. 2 (2007): 60.

Haitians as a group has rarely been studied.[138] Katherine Mague Moss and Margaret

Stephenson seem to indicate the reason for this neglect when they note that despite the

large and growing number of Haitians living in the United States, "they have rarely been

studied as a group."[139] Moreover, they state that "[t]he Haitian-American community has

historically been overlooked or included in studies of African-Americans. While they are

phenotypically Black, Haitians are very different from African-Americans in terms of

language and culture."[140] Although most of these studies have not specifically addressed

the religiosity and spirituality of the second-generation youth of Haitian descent, they

will nevertheless inform our understanding.

However, it is striking that even the experience of American adolescents and

emerging adults does not receive the attention it deserves. Some researchers lament the

fact that the study of religiosity and spirituality during the transition to adulthood does

not receive enough attention in the literature.[141] In an exceptional and extensive study of

the religious and spiritual lives of American adolescents, Christian Smith and associates

have reported the findings from research conducted by the National Study of Youth and

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[138] Ibid., 62.

[139] Katherine Mague Moss and Margaret Stephenson, "Adolescent Identity Development from a Multicultural Perspective: A Look at the Haitian-American Community," *Journal of Haitian Studies* 5/6 (1999-2000): 115.

[140] Ibid. Stepick, *Pride Against Prejudice*, 69-74, however, notes that while Haitians and African Americans maintain their separate identities, both groups find common ground to be with and work together.

[141] Michael R. Levenson, Carolyn M. Aldwin, and Michelle D'Mello, "Religious Development from Adolescence to Middle Adulthood," in *Handbook of the Psychology of Religion and Spirituality,* ed. Raymond Paloutzian and Crystal L. Park (New York: Guilford Press, 2005), 144.

Religion, particularly from July 2002 to March 2003.[142] They have found that, by and large, the religious and spiritual experience of this youth population was very much neglected in the literature.[143] They give many reasons why this inattention is detrimental, including the fact that "[a]dolescence and young adulthood are . . . life stages, when religious conversion is likely to take place."[144] Furthermore, in a systematic review of empirical research published between 1990 and 2010 on religiosity and spirituality within these developmental periods, Laura G. DeHaan and colleagues have made several observations, including the lack of clarity in the emerging research on conceptualization of religiosity of that population.[145] Bluntly stated, "Religiosity and spirituality among American adolescents and emerging adults remain an under-studied topic." [146] Nevertheless in an attempt to understand how these constructs have been studied in the emerging literature, DeHaan and associates analyzed major empirical studies from the past two decades that focused on adolescents and emerging adults, in which some aspect of religion, spirituality, and/or faith was an identified variable.

Second, the youth population for this present study falls within adolescence and emerging adulthood, which refer to the pivotal periods between childhood and adulthood,

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[142] Christian Smith and Melinda Lunquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (New York: Oxford University Press, 2005), 6.

[143] Ibid., 4.

[144] Ibid.

[145] Laura G. DeHaan, Julie E. Yonker, and Carolyn Affholter, "More Than Enjoying the Sunset: Conceptualization and Measurement of Religiosity for Adolescents and Emerging Adults and Its Implications for Developmental Inquiry," *Journal of Psychology and Christianity* 30, no. 3 (2011): 186.

[146] Ibid., 191.

or roughly from age ten to age twenty-nine.[147] Drawing particularly on the work of

Jeffrey J. Arnett,[148] many recent scholars have come to the realization that rapid

demographic, sociological, and labor market changes have made these years more

transitional than previously thought.[149] Second-generation Haitian American young men

refer to male children of Haitian immigrants, who were either born and raised in the

United States or who were born abroad but came to the country at a very early age

(before adolescence). Generally speaking, second-generation Haitian immigrants speak

English with no accent and are quite familiar with the American way.[150] In a study of

Black immigrants of the Caribbean and their children, including Haitian Americans,

Mary C. Waters found that individuals in this group "vary a great deal in their identities,

perceptions, and openness," and she sorted them in three general types: those who

identify as Americans, those who identify as ethnic Americans with some distancing

from Black Americans, and those who identify as immigrants "in a way that does not

reckon with American racial and ethnic categories."[151] In another study that sought to

describe ethnic identification trends specifically among second-generation Haitian

immigrants, Flore Zephir identified the following patterns: (1) those who display a strong

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[147] Jacquelynne Eccles, Janice Templeton, Bonnie Barber, and Margaret Stone, "Adolescence and Emerging Adulthood: The Critical Passage Ways to Adulthood," in *Well-Being: Positive Development Across the Life Course,* ed. Marc H. Bornstein, Luc Davidson, Corey L. M. Keyes (New York: Psychology Press, 2013), 383, 384.

[148] Jeffrey J. Arnett, "Emerging Adulthood: A Theory of Development from the Late Teens through the Twenties," *American Psychologist* 55, no. 5 (2000): 469-80.

[149] Eccles et al., "Adolescence and Emerging Adulthood," 385.

[150] Flore Zephir, "Juggling with Two Cultures: Transnationalism and Hybridity as Cultural Outcomes of Immigration for Haitians in the United States," in *Research in Race and Ethnic Relations, Volume 15: Biculturalism, Self-Identity, and Societal Transformation*, ed. Rutledge M. Dennis (Bingley: JAI, 2008), 68.

[151] Mary C. Waters, *Black Identities: West Indian Immigrant Dreams and American Realities* (Cambridge: Harvard University Press, 1999), 287.

form of Haitianness; (2) those who display a weak form of Haitianness; and (3) the "undercovers," referring to those who try their best to conceal their identity and choose to call themselves *African Americans.*[152]

Kaye V. Cook's study of African American youths, which included second-generation Haitian American youths, needs to be mentioned here.[153] This study was designed to explore Richard B. Freeman's[154] previous finding that the institution that made the greatest contribution to male African American youths' socioeconomic success was the church.[155] She notes that, based on Freeman's conclusions, going to church was one of the mechanisms that helped black male youths 'escape' poverty and unemployment.[156] She extended this study by interviewing both male and female adolescents from the African American and Haitian American communities. The sample consisted of thirty-two adolescents. Sixteen of this youth population came from eight churches in the Boston area, including youth from *l'Eglise de Dieu Haitienne de Boston*, a Pentecostal church, which is part of the Church of God (Cleveland, Tennessee).[157] Sixteen other unchurched youth were also identified and selected from the community at large for comparison purposes. Cook found that, among many benefits, "[b]elonging to a religious community and having 'a personal relationship with God' can enhance

[152] Flore Zephir, *Trends in Ethnic Identification among Second-Generation Haitian Immigrants* (Westport: Bergin & Garvey, 2001), 98-100.
[153] Kaye V. Cook, "'You Have to Have Somebody Watching Over Your Back, And If That's God, Then That Mighty Big': The Church's Role in the Resilience of Inner Youth," *Adolescence* 35, no. 140 (2000): 717-30.
[154] Richard B. Freeman, "Who Escapes? The Relation of Church-going and Other Factors to the Socioeconomic Performance of Black Male Youths from Inner-City Poverty Tracts," in *The Black Youth Employment Crisis,* ed. Richard B. Freeman and Harry J. Holzer (Chicago: Chicago University Press, 1986), 353-76.
[155] Cook, "'You Have to Have Somebody Watching Over Your Back,'" 717.
[156] Ibid., 718.
[157] Ibid., 721.

teenagers' sense of self-worth."[158] Referring to the importance of such a relationship, a sixteen-year-old Haitian male stated that "[y]ou have to have somebody watching your back, and if that's God, then that's mighty big."[159] Mary Waters found that the church played a key role in the lives of Black immigrants of the Caribbean and their children.[160] She noted, for instance, that besides spiritual support, "[t]he key factor appears to be the combination of connecting both parents and teens to social networks that reinforce their values and attitudes as well as the moral and cultural reinforcement that church teachings provide for the messages parents give to their children."[161]

Third, children of immigrants including those of Haitian parents are not immune from religious decline. Although the emerging literature suggests that religion is an important factor in the lives of immigrants and their descendants, there is a growing concern that church attendance is dropping among the second-generation population.[162] In reflecting on the immigrants who came to the United States in earlier waves, Will Herbert argues that the second-generation immigrants tend to drop in church attendance

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[158] Ibid., 727.

[159] Ibid.

[160] Waters, *Black Identities*, 202.

[161] Ibid., 203.

[162] For a review of this literature, see C. Hirschman, "The Role of Religion in the Origins and Adaptation of Immigrant Groups in the United States," *International Migration Review* 38, no. 3 (2004): 1206-33; for the role of religion in the lives of children of immigrants, see Warner, "Religion in the Process of Segmented Assimilation," 102-15; Stepick, "God Is Apparently Not Dead," 11-37; Wendy Cadge and Elaine Howard Ecklund, "Immigration and Religion," *Annual Review of Sociology* 33 (2007): 359-79. Still, for an extensive sociological examination of the role of religion in the lives of Catholic Haitian immigrants and their children in Miami, Montreal, and Paris, see Margarita Mooney, *Faith Makes Us Live: Surviving and Thriving in the Haitian Diaspora* (Berkeley: University of California Press, 2009).

while the third and later generations exhibit greater religious participation.[163] In the same

vein, Herbert Gans maintains that second-generation immigrants are less religious than

their parents and that their religious identity is more symbolic than real.[164] A number of

studies highlight the fact that children of immigrants are more likely to be ambivalent

toward the religion of their parents. With the exception of a few cases, teenagers and

young adults find reasons to be infrequently present in most immigrant congregations.[165]

Helen Rose Ebaugh underscores the fact that since the 1990s there has been an increasing

interest in the research on religion and the new immigrants.[166] The 'new immigrants'

refer to those who entered the United States after the passage of the Hart-Cellar

Immigration Act of 1965.[167] From this emerging research, Ebaugh identifies many key

issues, including "the relationship between the second generation and immigrant religious

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[163] See Herberg, *Protestant, Catholic, Jew*, 19, 31. However, based on his research with middle and working classes in Detroit in which he was able to test Herberg's thesis, Gerhard Lenski, *The Religious Factor* (Garden City: Doubleday, 1961), 41, indicated not to have found a decline from the first to the second generation in attendance at religious services. Instead, he found that increasing church attendance was associated with increasing Americanization at least for Protestants and Catholics. He only noted a change in attendance patterns that was based mostly on sex differences instead of generations. For a fuller assessment of Herberg's thesis in light of Lenski's criticism, see Bernard Lazerwitz and Louis Rowitz, "The Three Generations Hypothesis," *American Journal of Sociology* 69, no. 5 (1964): 529-38.

[164] Herbert Gans, "Symbolic Ethnicity and Symbolic Religiosity: Towards a Comparison of Ethnic and Religious Acculturation," *Ethnic and Racial Studies* 17, no. 4 (1994): 585, describes symbolic religiosity as "the consumption of religious symbols, apart from regular participation in a religious culture and in religious affiliations—other than for purely secular purposes." Particularly in Judaism it refers to 'Jewish objects culture' consisting of different kinds of Jewish themes or symbols like the *Mogen Dovid* or the Star of David. Moreover, instances of prime practitioners of symbolic religiosity may include "people who come as occasional spectators of rather than participants in religious worship."

[165] Ebaugh, "Religion and the New Immigrants," 234-35.

[166] Ibid., 230.

[167] Ibid., 225.

institutions."[168] The main concern is that while the future of these religious institutions rests on the participation and involvement of the next generation in congregational affairs, these youth are not present in the services in large numbers.[169] Although research shows that the church is central to life in America for Haitians and that church attendance is extremely high among that immigrant group and their children,[170] there is also a growing concern that religious attendance is declining among their foreign-born and US-born children.[171]

Researchers have identified at least four major barriers that potentially keep children of immigrants away from their parents' congregations: (1) many feel estranged by the ethnic ambiance of the immigrant congregation, including the heavy use of an old-country language; (2) in some cases, the young people adopt Americanized attire and/or demeanor that the older generation defines as improper and often comment on negatively; (3) sometimes the religious services themselves are defined by youth as too rigid and old-fashioned, although in most congregations, English services designed for the second-generation incorporate aspects of American youth culture such as rock music and are less formal than the services their parents attend; and (4) in some religious institutions, adult second-generation members are denied meaningful participation in congregational affairs and access to authority roles to which they think they are entitled. These issues cut across

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[168] Ibid., 230.

[169] Ibid., 235.

[170] Stepick, *Pride Against Prejudice*, 85, writes, "Haitians are extraordinarily religious. Overwhelmingly, Haitians in the United States are Christians and very devout ones. Nearly 75 percent of recent Haitian immigrants in South Florida reported that they attended church at least weekly."

[171] As indicated in the previous chapter, this phenomenon is known in the literature as a "silent exodus."

case studies of different religions and ethnicities and are widespread.[172] The literature suggests that congregations that adequately address these issues are more likely to be successful in their attempt to attract and keep these immigrant youths.[173]

Finally, the developing literature stresses the need for measuring the religious phenomena. For instance, writing within the context of psychology of religion, Richard L. Gorsuch notes that measurement is "a cornerstone of science and hence a critical component of scientific investigations of religious phenomena."[174] In his empirical approach to practical theology, Johannes van der Ven also argues that, "empirical research has an important role to play in practical theology."[175] He explains, "Without empirical methods and techniques, practical theology runs the risk of generating only rough guesses, naïve associations, subjective projections or unrealistic speculations—in short, of getting stuck in wishful thinking."[176] He goes on to indicate that "empirical research is based on measurement and computation."[177]

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[172] See Karen Chai, "Competing for the Second-Generation: English Language Ministry in a Korean Protestant Church," in Warner and Wittner, *Gatherings in Diaspora*, 295-331; Sheba George, "Caroling with the Keralites: The Negotiation of Gendered Space in an Indian Immigrant Church," in Warner and Wittner, *Gatherings in Diaspora*, 265-94; Luis D. Leon, "Born Again in East Los Angeles: The Congregation as Border Space," in Warner and Wittner, *Gatherings in Diaspora*, 163-96; and Ebaugh, "Religion and the New Immigrants," 234-35.

[173] See Ebaugh, "Religion and the New Immigrants," 235; Portes and Rumbaut, *Immigrant America*, 319, further note that Haitian youth are the most devout national origin group in the Children of Immigrants Longitudinal Study (CILS), a decade-old panel that followed a large sample of second-generation youths, including children of Haitian immigrants in the metropolitan areas of Miami/Fort Lauderdale, Florida, and San Diego, California, from adolescence to adulthood.

[174] Richard L. Gorsuch, "Measurement: The Boon and Bane of Investigating Religion," *American Psychologist* 39, no. 3 (1984): 228.

[175] Johannes van der Ven, *Practical Theology: An Empirical Approach* (AC Kampen: Kok Pharos, 1998, 1993), 20.

[176] Ibid.

[177] Ibid., 29.

In a timid and cautious way, recent Pentecostal scholars are turning their attention to measurement strategies of religiosity/spirituality and discipleship. In his argument for a Pentecostal discipleship that connects faith, work, and economics, Charlie Self underscores the fact that "[p]rogress in Christian discipleship is measurable."[178] He goes on to ask many questions that can guide in such a task.[179] Without discouraging measurement in religious and spiritual phenomena, Brian Kelly simply issues a word of caution, particularly when one is using empirical methods in measuring what he refers to as the "move of the Spirit."[180] The basic question here is whether "something as ethereal as the 'move of the Spirit' can actually be measured at all. Or perhaps, should it be measured at all, or is it only a matter of intuition?"[181] Another issue concerns domains deemed empirically "immeasurable—what theology refers to as mystery.[182] Nevertheless, he uses Jesus's reference to humans' ability to *hear* the sound of the wind (John 3:8) and to *know* (emphases added) his disciples by their fruit (Matthew 7:15-20) to conclude that the measurement of the religious and spiritual phenomena is possible and must be encouraged.[183] Before doing so, however, researchers need to settle "on a credible definition of the variable in question, then a determination must be made on how to best

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[178] Charlie Self, *Flourishing Churches and Communities: A Pentecostal Primer on Faith, Work, and Economics for Spirit-Empowered People* (Grand Rapids: Christian's Library, 2013), 126.

[179] Ibid.

[180] Brian Kelly, "Measuring the Spirit's Move: The Boon and the Bane of Empirical Methods in the Study of Evangelism, Conversion, and Spirituality," in *Proceedings of the Inaugural Faith and Science Conference*, ed. David Bundrick and Steve Badger (Springfield: Gospel Publishing House, 2011), 185.

[181] Ibid., 186.

[182] Ibid., 187.

[183] Ibid., 186.

measure it." [184] With this in mind, let us now turn to a conceptualization of religiosity/spirituality and discipleship.

Conceptualizing Religiosity/Spirituality and Discipleship

Of great importance for this study is the conceptualization and measurement of the terms religiosity/spirituality, and discipleship. Let us start with the first two constructs and then turn attention to the third one.

Religiosity/Spirituality

Religiosity and spirituality are two terms most often used in the scientific literature on religion and spirituality (and their cognates), and there are divergent opinions about the relationship that exists between the two constructs. [185] Some, for example, argue that spirituality is a subset of religiosity, some posit the reverse, some propose that the two domains are overlapping, and others suggest that they are independent. [186] In particular the term *spirituality* has been used in such a variety of ways that a scholar has dubbed it a "fuzzy" concept that "embraces obscurity with passion."[187]

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[184] Ibid., 187.

[185] Sian Cotton, Kathy Zebracki, Susan L. Rosenthal, Joel Tsevat, and Dennis Drotar, "Religion/Spirituality and Adolescent Health Outcomes: A Review," *Journal of Adolescent Health* 38 (2006): 472; Peter C. Hill, Kenneth I. Pargament, Ralph W. Hood, Michael E. McCullough, James P. Swyers, David B. Larson, and Brian J. Zinnbauer. "Conceptualizing Religion and Spirituality: Points of Commonality, Points of Departure," *Journal for the Theory of Social Behaviour* 30, no. 1 (2000): 52, also note that "there is little systematic conceptualization of the relationship of the two constructs by social scientists, especially psychologists."

[186] See Penny Long Marler and C. Kirk Hadaway, "'Being Religious' or 'Being Spiritual' in America: A Zero-Sum Proposition?" *Journal for the Scientific Study of Religion* 41, no. 2 (2002): 291; K. Helmut Reich, "A Logic-Based Typology of Science and Theology," *Journal of Interdisciplinary Studies* 8, nos. 1-2 (1996): 153.

[187] Bernard Spilka, *"*Spirituality: Problems and Directions in Operationalizing a Fuzzy Concept," paper presented at the American Psychological Association annual conference, Toronto, Canada, 1993, 1. However, Ralph W. Hood, "Mystical, Spiritual, and Religious," in Paloutzian and Park, *Handbook of Psychology of Religion and*

Yet, many scholars agree that there is a need for common definitions of religiousness and spirituality. For without a clear conception of what these terms mean, "it may be difficult to know with any precision or reliability what researchers attribute to them." [188] Moreover, "without common definitions within psychological as well as sociological research, it becomes difficult to draw general conclusions from various studies."[189]

There have been various attempts aimed at defining religiosity and spirituality.[190] Not surprisingly, divergence over the relationship between these terms has only led to various and diverse definitions.[191] Some scholars have grouped the myriad definitions of religiousness under two traditions: the substantive and the functional.[192] The substantive approach focuses on beliefs, practices, feelings, and interactions of individuals in relation

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Spirituality, 350, thinks that such assessment is misleading. He asserts that, "paying attention to the qualitative analyses of respondents descriptions reveals that rather than being "fuzzy" spirituality is a fluid term allowing for a wide range of genuinely spiritual experiences that many conservative religious traditions reject."

[188] Hill et al., "Conceptualizing Religion and Spirituality," 65.

[189] Ibid. In their review of measurement strategies, Kenneth D. Wald and Corwin E. Smidt, "Measurement Strategies in the Study of Religion and Politics," in *Rediscovering the Religious Factor in American Politics,* ed. D. C. Leege and L. A. Kellstedt (Armonk: M. E. Sharpe, 1993), 34, 37, 43, 46, have found that religion has been defined in the literature in terms of a set of *beliefs* or something to which someone *belongs.* A third view, which presents religion in terms of *behaving*, that is, participating in public or private activities, is presented by Lyman A. Kellstedt, John C. Green, James L. Guth, and Corwin E. Smidt, "Is There a Culture War? Religion and the 1996 Election," paper presented at the Annual Meeting of the American Political Science Association, Washington, DC, 1997, 55-56.

[190] See David M. Wulff, *Psychology of Religion: Classic and Contemporary*, 2nd ed. (New York: Wiley, 1997), 3.

[191] For fuller discussion and examples, see Brian J. Zinnbauer, Kenneth I. Pargament, Brenda Cole, Mark S. Rye, Eric M. Butter, Timothy G. Belavich, Kathleen M. Hipp, Allie B. Scott, and Jill L. Kadar, "Religion and Spirituality: Unfuzzying the Fuzzy," *Journal for the Scientific Study of Religion* 36, no. 4 (1997): 549-50.

[192] Kenneth I. Pargament, *The Psychology of Religion and Coping: Theory, Research, Practice* (New York: Guilford, 1997), 25-26; and Peter L. Berger, "Some Second Thoughts on Substantive versus Functional Definitions of Religion," *Journal for the Scientific Study of Religion* 13, no. 2 (1974): 125.

to a greater Being. The functional approach, on the other hand, lays emphasis on the fundamental problems of existence. Thus, what makes religion special for functional thinkers is its "concern with death, suffering, tragedy, evil, pain, and injustice."[193] David O. Moberg also calls attention to conceptual, theoretical, and methodological problems of investigating spirituality, and describes definitions of this construct that allow for the use of several bipolar dimensions including substance versus function.[194] He notes that "[s]ome definitions of spirituality are *substantive,* centered upon sacred contents or components that usually encompass God-related or divine phenomena, others are *functional*, focusing upon what spirituality does or how it subjectively and existentially affects individuals or groups."[195]

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[193] Pargament, *Psychology of Religion and Coping,* 25-26, notes how these scholars describe religion. Thus, William James, *The Varieties of Religious Experience* (New York: Longmans, Green, 1902), 32, describes it as "the feelings, acts and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine." Or, for Michael Argyle and Benjamin Beit-Hallahmi, *The Social Psychology of Religion* (Boston: Routledge and K. Paul, 1975), 1, it is "a system of beliefs in a divine or superhuman power, and practices of worship or other rituals directed towards such a power." Yet, for Melford E. Spiro, "Religion: Problems of Definition and Explanation," in *Anthropological Approaches to the Study of Religion* (London: Tavistock, 1966), 96, it is "an institution consisting of culturally patterned interaction with culturally postulated superhuman beings." Definitions of religion from proponents of the functional approach include C. D. Batson, P. Schoenrade, and W. L. Ventis, *Religion and the Individual: A Social-Psychological Perspective* (New York: Oxford University Press, 1993), 8: "Whatever we as individuals do to come to grips personally with the questions that confront us because we are aware that we and others like us are alive and that we will die"; R. N. Bellah, *Beyond Belief: Essays on Religion in a Post-Traditional World* (New York: Harper & Row, 1970), 21: "a set of symbolic acts that relate man to the ultimate conditions of existence"; and J. M. Yinger, *The Scientific Study of Religion* (London: Macmillan, 1970), 7: "a system of beliefs and practices by means of which a group of people struggle with these ultimate problems of existence."

[194] David O. Moberg, "Assessing and Measuring Spirituality: Confronting Dilemmas of Universal and Particular Evaluative Criteria," *Journal of Adult Development* 9, no. 1 (2002): 48, 49.

[195] Ibid., 48.

Some scholars underscore the etymology of these terms. They thus explain that, "The word 'religion' comes from the Latin root *religio* which signifies a bond between humanity and some greater-than-human power."[196] They further argue that "[t]he word 'spirituality' is taken from the Latin root *spiritus* meaning breath or life, with the Latin *spiritulis* designating simply a person 'of the spirit.'"[197] Other researchers also point out that the "[t]erm frequently mentioned in the Hebraic Old Testament (*ruach*) and the Greek New Testament (*pneuma*), has historically been referenced in the context of religion and is still both experienced and expressed by many through conventional religious understanding."[198] However, Harold G. Koenig and colleagues, on grounds that they are inadequate for operationalization in research, disfavor any lexical definitions of these terms.[199] Previous studies led them to believe that "religion and spirituality have a 'sacred core' that consists of 'feelings, thoughts, experiences, and behaviors that arise from a search for the sacred'"—the term 'search' referring to "attempts to identify, articulate, maintain, or transform," and the term 'sacred' referring not simply to very important things in life (such as our children, our job, or our marriage) but specifically to a divine being.[200] From this perspective, they define and distinguish religion and spirituality as follows:

> Religion is an organized system of beliefs, practices, rituals, and symbols designed (a) to facilitate closeness to the sacred or transcendent . . . and (b) to

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[196] Hill et al., "Conceptualizing Religion and Spirituality," 56.

[197] Ibid. See also Wulff, *Psychology of Religion*, 3. Still, for the root meaning of the term and its use in various Christian faith traditions throughout history, see James A. Wiseman, *Spirituality and Mysticism: A Global View* (Maryknoll: Orbis Books, 2006).

[198] Ibid., 57.

[199] Harold G. Koenig, Michael E. McCullough, and David B. Larson, *Handbook of Religion and Health* (New York: Oxford University Press, 2001), 17-18.

[200] Ibid., 17.

foster an understanding of one's relationship and responsibility to others in living together in a community. . . . Spirituality is the personal quest for understanding answers to ultimate questions about life, about meaning, and about relationship to the sacred or transcendent, which may or (may not) lead to or arise from the development of religious rituals and the formation of community.[201]

Other scholars, however, do not feel that such distinction between the terms is necessary. Robert P. Turner and colleagues, for instance, argue that historically, spirituality was not distinguished from religiousness until the rise of secularism in this century, and a popular disillusionment with religious institutions as a hindrance to personal experiences of the sacred.[202] Thus it was only recently that "spirituality has emerged as a distinct construct and focus of research, and with this emergence "a tension appears to have risen between the constructs of religiousness and spirituality. In its most extreme form the two terms are defined in a rigidly dualistic framework."[203] Drawing on Harold G. Koenig and colleagues,[204] Peter C. Hill and Kenneth I. Pargament have noted that recently there has been, at least in the United States, "a polarization of religiousness and spirituality, with the former representing an institutional, formal, outward, doctrinal,

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[201] Ibid., 18.

[202] Robert P. Turner, David Lukoff, Ruth Tiffany Barnhouse, and Francis G. Lu, "Religious or Spiritual Problem: A Culturally Sensitive Diagnostic Category in the DSM-IV," *The Journal of Nervous and Mental Diseas*e 183, no. 7 (1995): 437.

[203] Brian J. Zinnbauer and Kenneth Pargament, "Religiousness and Spirituality," in Paloutzian and Park, *Handbook of Psychology of Religion and Spirituality*, 24.

[204] Koenig, McCullough, and Larson, *Handbook of Religion and Health*, chap. 2.

authoritarian, inhibiting expression and the latter representing an individual, subjective, emotional, unsystematic, freeing expression."[205]

The split seems to be carried into the popular usage of religion and spirituality. Wade Clarke Roof, for instance, has noted that a large group of the baby boom generation he studied has tended to identify themselves as "spiritual" and not "religious."[206] Pargament, however, argues against a split between the two constructs and suggests instead that an understanding of the term religion must include both substance from which comes the idea of the sacred and function which stresses the notion of a search for significance.[207] He goes on, what makes religion special is that it is "found at the junction of two large spheres: the sacred and significance."[208] Thus, he defines religion as a process, "*a search for significance in ways related to the sacred* [italics in original]."[209]

In their essay on religiousness and spirituality, Brian J. Zinnbauer and Kenneth J. Pargament provide both a traditional and recent understanding of these two terms.[210] They note that traditionally scholars have understood the religious phenomena from both substantive and functional perspectives.[211] They also note that with the rise in popularity and recognition of spirituality as a separate construct from religion in the past few

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[205] Peter C. Hill and Kenneth I. Pargament, "Advances in the Conceptualization and Measurement of Religion and Spirituality: Implications for Physical and Mental Health Research," *American Psychologist* 58, no. 1 (2003): 64.

[206] Wade C. Roof, *A Generation of Seekers: The Spiritual Journeys of the Baby Boom Generation* (San Francisco: Harper, 1993), 77.

[207] Pargament, *The Psychology of Religion and Coping,* 29-30.

[208] Ibid., 32.

[209] Ibid.

[210] Brian J. Zinnbauer and Kenneth I. Pargament, "Religiousness and Spirituality," in *Handbook of the Psychology of Religion and Spirituality*, ed. Raymond F. Paloutzian and Crystal L. Park (New York: The Guilford Press, 2005), 21-42.

[211] Ibid., 22.

decades, this understanding has been changing. Thus, "[f]unctional descriptions that were once applied to religion are now becoming the province of spirituality."[212] Thus follows the tension between the two constructs.

In an attempt to make some clarifying contribution in this area, the same authors and associates conducted a study involving a sample of 346 individuals from a wide range of religious backgrounds in which they ask respondents to choose whether they consider themselves to be religious and not spiritual, spiritual and not religious, both religious and spiritual, or neither religious nor spiritual. The results indicated that the vast majority (seventy-four percent) saw themselves as both religious and spiritual. In contrast, only nineteen percent describe themselves as spiritual but not religious.[213] One of their observations was that "although religiousness and spirituality appear to describe different concepts, they are not fully independent."[214]

A consensus among scholars seems to be that religion and spirituality are two complex and multidimensional constructs in which each is subject to interact with the other.[215] Other researchers indicate that terms such as religion and spirituality are

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[212] Ibid., 24.

[213] Zinnbauer et al., "Religion and Spirituality: Unfuzzying," 555.

[214] Ibid., 561.

[215] Peter L. Benson, E. C. Roehlkepartain, and S. P. Rude, "Spiritual Development in Childhood and Adolescence: Toward a Field of Inquiry," *Applied Developmental Science* 7 (2003): 209. However, Christian Zwingmann, Constantin Klein, and Arndt Büssing, "Measuring Religiosity/Spirituality: Theoretical Differentiation and Categorization of Instruments," *Religions* 2 (2011): 345, argue that the differentiation between the terms needs to be maintained, particularly "in countries with a more secular background where a growing number of people identify themselves as 'spiritual, but not religious.'"

multifaceted concepts defined in a variety of ways, depending on one's worldviews and faith traditions.[216]

While scholars concur that both terms are multifaceted and multidimensional,[217] they disagree as to which construct is broader in scope.[218] Devon Berry, for instance, takes religion in the narrower sense and spirituality in the broader sense.[219] In their co-authored article Zinnbauer and Pargament build their definition of these two terms on their understanding of the concepts of 'significance,' 'search,' and 'sacred,' yet arrive at different conclusions on the scope of these terms.[220]

Figure 1. Nontraditional view of the relationship between religion and spirituality (see Berry, "Methodological Pitfalls," 629; Koenig, McCullough, and Larson, Handbook of Religion and Health, 19)

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[216] Benson, Roehlkepartain, and Rude, "Spiritual Development in Childhood and Adolescence," 207-08.

[217] See Hill et al., "Conceptualizing Religion and Spirituality," 57-58.

[218] Zinnbauer and Pargament, "Religiousness and Spirituality," 21-42.

[219] Devon Berry, "Methodological Pitfalls in the Study of Religiosity and Spirituality," *Western Journal of Nursing Research* 27, no. 5 (2005): 629.

[220] Zinnbauer and Pargament, "Religiousness and Spirituality," 35. See also Introduction, chapter 1.

Thus, for Zinnbauer, who takes spirituality as the broader construct, "*spirituality is defined as a personal or group search for the sacred. Religiousness is defined as a personal or group search for the sacred that unfolds within a traditional sacred context*" (italics his).[221] (See fig. 1.) In contrast, with the notion that religiousness is the broader construct, Pargament provides this definition: "*[S]pirituality is a search for the sacred. Religiousness refers to a search for significance in ways related to the sacred* [italics his]." [222] Drawing on psychologist Paul Johnson, [223] Pargament further observes, "Spirituality is the heart and soul of religiousness, the core function of religious life."[224] (See fig. 2.)
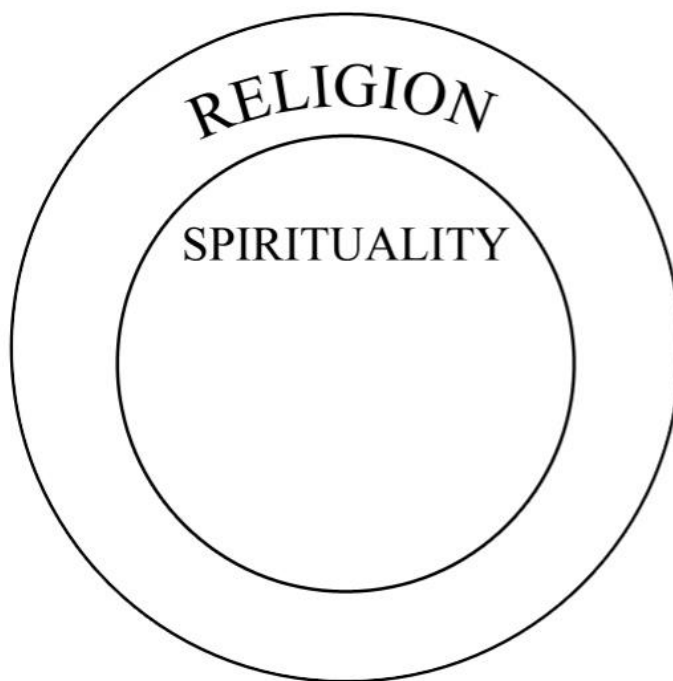
Figure 2. Traditional view of the relationship between religion and spirituality (see, e.g., Zinnbauer and Pargament, "Religiousness and Spirituality," 31 and Gollnick, Religion and Spirituality in the Life Cycle, 31)

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[221] Zinnbauer and Pargament, "Religiousness and Spirituality," 35.

[222] Ibid., 36.

[223] Paul Johnson, *Psychology of Religion* (Nashville: Abingdon, 1959), 70, who writes, "It is the ultimate Thou, whom the religious person seeks most of all."

[224] Zinnbauer and Pargament, "Religiousness and Spirituality," 36.

There is also in the literature an attempt to establish a correlation between religiosity/spirituality and discipleship. In a recent article, Thomas V. Frederick presents a study of spirituality from both secular and Christian perspectives.[225] He notes that, "Essentially from a 'secular' or not necessarily religious perspective, one's spirituality entails understanding, emotional experience, and personal spiritual perspectives."[226] The trend from a psychological perspective indicates that spirituality is important but it maintains the division between spirituality on the one hand and a specific religious tradition on the other.[227]

There is another side to be considered. Relying on McGrath's work,[228] Frederick argues that from a Christian perspective, "spirituality is subsumed under religious life, and not the other way around. That is, religious life determines the ways in which one practices spirituality."[229]

He further demonstrates that an understanding of spirituality from a purely psychological perspective is inadequate to capture the depth of human experience in that it misses the core of spirituality—discipleship, which is "concerned with living an authentic Christian existence."[230] Drawing on various sources,[231] he identifies some common elements across major Christian traditions, including "the call to *discipleship*

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[225] Frederick, "Discipleship and Spirituality," 553.

[226] Ibid.

[227] Ibid., 554.

[228] A. E. McGrath, *Christian Spirituality: An Introduction* (Malden: Blackwell, 1999), 13.

[229] Frederick, "Discipleship and Spirituality," 556.

[230] Ibid.

[231] Such as Dietrich Bonhoeffer, *The Cost of Discipleship*, trans. R. H. Fuller (New York: Simon & Shuster, 1959/1995), Lawrence S. Cunningham and Keith J. Egan, *Christian Spirituality: Themes from the Tradition* (New York: Paulist Press, 1996), and McGrath, *Christian Spirituality,* 13.

where individual Christians are expected to follow Christ's example of ministry."[232] He thus emphasizes the fact that "spirituality from a Christian perspective is intimately connected with discipleship."[233]
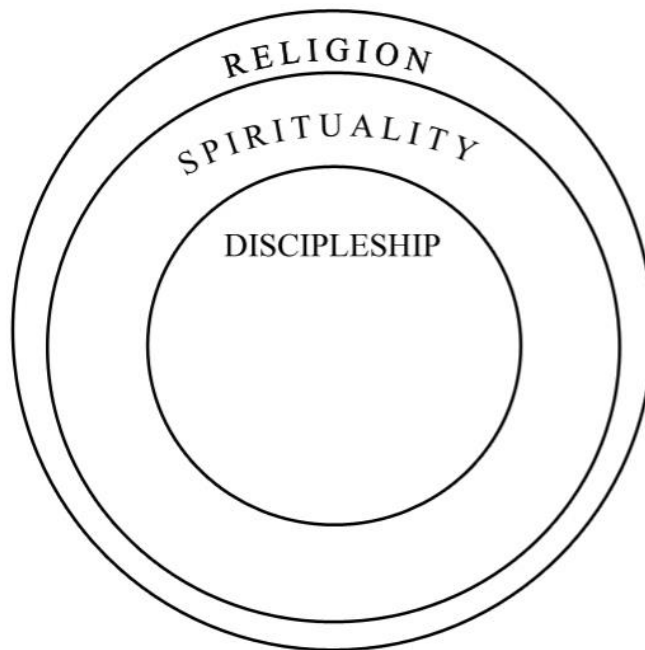
Figure 3. A Christian (general) view of the relationship between religion, spirituality, and discipleship (see Frederick, "Discipleship and Spirituality from a Christian Perspective," 556)

Simply put, discipleship is the core of Christian spirituality, and each of the streams provides an important context for fostering one's relationship to the transcendent.[234] (See fig. 3.) Borrowing from Richard J. Foster,[235] Gary W. Moon, David G. Brenner, and colleagues have discussed seven major traditions of the Christian church (Orthodox, Roman Catholic, Episcopal, Reformed, Wesleyan-Holiness, Social Justice, and Pentecostal-Charismatic) within which spiritual direction and spiritual formation

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[232] Frederick, "Discipleship and Spirituality," 556.
[233] Ibid.
[234] Ibid., 553.
[235] Richard J. Foster, *Streams of Living Water: Celebrating the Great Traditions of Christian Faith* (New York: HarperCollins, 1998).

occur.[236] For my purpose, from a Pentecostal-Charismatic perspective, Oliver McMahan has noted that "[s]pirituality is frequently defined within the context of a church service, more than a devotional closet. . . . The work of the Spirit with its demonstration of gifts in a worship service is often emphasized more than the Spirit's work within each individual believer."[237]

If he is correct, then from a Pentecostal-Charismatic viewpoint there is a close and even an inseparable connection between religion/religiosity and spirituality. Moreover, it could be argued that the former is broader in scope than the latter. Let us now consider ways in which researchers might measure the constructs.

A Measurement of Religiosity/Spirituality

There has been a surge of interest in the measurement of religiosity/spirituality, particularly in the past three decades.[238] For the purpose of this study, most recently in a review of empirical studies from 1990 to 2010 that focused on adolescents and emerging adults, DeHaan and colleagues found that, "Scholars have tended to use religiousness,

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[236] Gary W. Moon and David G. Brenner, Preface to *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices,* ed. Gary W. Moon and David G. Brenner (Downers Grove: InterVarsity, 2004), 8-10.

[237] Oliver McMahan, "Spiritual Direction in the Pentecostal/Charismatic Tradition," in *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices* (Downers Grove: InterVarsity, 2004), 152-53.

[238] One of the earliest measures of religion is that initiated by Gordon W. Allport, *The Individual and His Religion* (New York: Macmillan, 1950), and later developed in Gordon W. Allport and J. M. Ross, "Personal Religious Orientation and Prejudice," *Journal of Personality and Social Psychology* 5 (1967): 432-43. For an explanation on Allport's intrinsic and extrinsic religion, see Andrew Reid Fuller, *Psychology of Religion: Eight Points of View*, 3rd ed. (Lanham: Rowman & Littlefield, 1994), chap. 4. For a review and critique of the numerous measures of religion and spirituality starting with Allport's distinction of intrinsic versus extrinsic religious orientation to the most recent proposed measures, see Will Slater, Todd W. Hall, and Keith J. Edwards, "Measuring Religion and Spirituality: Where Are We and Where Are We Going?" *Journal of Psychology and Theology* 29, no. 1 (2001): 4-21.

spirituality and faith interchangeably, but in recent years, there has been a widening split among aspects of transcendent beliefs, religion and spirituality."[239] Furthermore, having coded the definitions of religion/religiosity/religiousness that were described in the literature, they have grouped them under four categories: (1) attendance, which refers to a characterization of religiousness solely on the basis of church or synagogue attendance; (2) religious behaviors, defined as overt actions that are measurable to an outsider but are different than church attendance, such as prayer or involvement in church or youth group activities; (3) salience of beliefs, which is the degree to which one's religious faith matters in the life of the individual, including its effects on decision making; and (4) religious searching, which is the degree to which an individual is actively engaged in exploring or questioning one's religious faith.[240] This review, as well as the assessment of other scholars, have led them to conclude that religiosity and spirituality "are not mutually exclusive and it is not necessary to examine them as such."[241] As we will see, they thus opt for a joint definition of religiosity and spirituality, which encompasses both terms for the individual and provides a conceptual framework for research. It also encompasses the concepts involved in the study of definitional and outcome measurement coding such as church attendance, behaviors, salience, and searching.[242] In a meta-analytic review that was based on this study, Yonker and colleagues also maintained the same measurement and coding criteria and added that this approach has

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[239] DeHaan, Yonker, and Affholter, "More Than Enjoying the Sunset," 186.
[240] Ibid., 189.
[241] Ibid.
[242] Ibid., 193.

answered the call[243] for more rigorous study of religiosity/spirituality for adolescent and emerging adult development.[244] Let us now turn to a conceptualization and definition of the term *disciple* and cognates in ways that they can be observed and measured.[245]

Discipleship

In one of his many books on discipleship, pastor and author Bill Hull makes the following observation and raises some pertinent questions:

[A] clear identification of a disciple is imperative. Understanding what a disciple is and what a disciple does are a top priority for the church. The irony of the church is that we throw the word disciple around freely, but too often with no definition. . . . The definition has proven elusive. Is a disciple a convert, one who has simply trusted in Christ alone for his salvation? Is it more, a fruit-bearing, reproducing believer described by Jesus in other passages?[246]

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[243] See Roehlkepartain, Benson, and King, "Spiritual Development in Childhood and Adolescence," 1-16.

[244] Yonker et al., "The Relationship between Spirituality and Religiosity," 311.

[245] For a review of the literature on the words *disciple*, *discipleship*, and *discipling* from a lexical, historical, and theological standpoint, see Michael J. Wilkins, *Following the Master: A Biblical Theology of Discipleship* (Grand Rapids: Zondervan, 1992), 38, 39, 40, 41, who particularly notes that behind the English word *disciple* lay the Latin terms *discipulus* (masculine) and *discipula* (feminine) and the Greek words *mathetes* (masculine) and *mathetria* (feminine), with basic reference to "learners" and "students." Yet, throughout history and particularly in the New Testament era the term came to admit both a general and a specific sense. In the former it means 'a committed follower of a great master' and in the latter it refers to a disciple of Jesus or 'one who has come to Jesus for eternal life, has claimed Jesus as Savior and God, and has embarked upon the life of following Jesus.' While, in this sense, *disciple* was the primary word used in the Gospels, in the early church Jesus's followers were rather referred to as *believers*, *Christians*, *brothers/sisters*, *those of the Way*, or *saints*. He also notes that, as derivates of the term *disciple, "discipleship* and *discipling* relate to the ongoing life of the disciple. *Discipleship* is the ongoing process of growth as a disciple. *Discipling* implies the responsibility of disciples helping one another to grow as disciples."

[246] Bill Hull, *The Disciple Making Pastor* (Old Tappan: Revell, 1988), 54.

Other church leaders and scholars of various theological backgrounds have made numerous attempts to define the word disciple in ways that it could be observed and measured. Thus, taking his cue from Saint Augustine[247] and Dietrich Bonhoeffer,[248] Frank J. Matera describes the Sermon on the Mount as the "Norm of Discipleship" in that it is one "by which disciples measure themselves against Jesus" or one that "teaches disciples to live in the sphere of God's kingdom."[249] More explicitly, he argues that

> Jesus intends the sermon for all his disciples, without exception. It is not meant for an inner circle of disciples seeking perfection. It is intended for all who follow him on the way of discipleship. It is not a private morality limited to one's personal dealings with others; it is meant to inform the whole of life. . . . The sermon is not directed at the crowds any more than it is directed at the world. It is spoken to those who have embraced the message of the kingdom. It is spoken to those who have responded to the call of discipleship in order to provide them with a way to live within the community of disciples who follow Jesus.[250]

Matera further presents a structure of the Sermon in which its central message (5:17-7:12) revolves around Jesus's threefold teachings on righteousness: (1) righteousness in doing the Mosaic Law (5:17-20); (2) righteousness in practicing almsgiving, prayer, and fasting (6:1-18); and (3) righteousness as single-minded service to God (6:19-

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[247] Augustine, *Commentary on the Lord's Sermon on the Mount with Seventeen Related Sermons*, Vol. 7 in *The Fathers of the Church: A New Translation,* trans. Denis J. Kavanagh (Washington: The Catholic University of America Press, 1951).

[248] Dietrich Bonhoeffer, *The Cost of Discipleship*, trans. R. H. Fuller (New York: Simon & Schuster, 1995), 103-97.

[249] Frank J. Matera, *The Sermon on the Mount: The Perfect Measure of the Christian Life* (Collegeville: Liturgical Press, 2013), 4, 5.

[250] Ibid., 3.

7:12).[251] Essentially, Jesus presents here "the perfect measure of the Christian life" in that "[i]t calls his disciples to a greater righteousness by summoning them to single-minded devotion to God."[252]

In a plea for moving people from membership to discipleship, Michael W. Foss identifies the following six marks of discipleship: daily prayer, weekly worship, Bible reading and study, service at and beyond the local church, engaging in relationships that encourage spiritual growth in others, and giving of your time, talents and resources.[253] He argues that cultivating these marks in people has the potential of bringing a power surge' to any congregations willing to make the move from a membership to a discipleship model.[254] He encourages church leaders to adopt the latter over against the former in that,

> The membership model of the church turns us inwards and not outwards. . . .
>
> Membership is about getting; discipleship is about giving. Membership is about
>
> dues; discipleship is about stewardship. Membership is about belonging to a select

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[251] Ibid., 12-13. This central message is sandwiched between the setting and introduction (5:1-16) and conclusion (7:13-27).

[252] Ibid., 118. French L. Arrington and Roger Stronstad, *Life in the Spirit New Testament Commentary* (Grand Rapids: Zondervan, 1999), 162, describe giving, praying and fasting in Matthew 6:1ff as acts of righteousness that "were basic requirements of Judaism . . . perpetuated in Christianity and assimilated in Islam." They further note that, "In the Greek text the word 'righteousness' (*dikaiosyne*) is moved forward for emphasis and the phrase is translated literally, 'the righteousness of you not to do before men.' Righteousness is not just a state of being, but also an action, something that one does." Yet, in contrast to the hypocrites (originally, actors) or those who wish to put up a "show" (*theaomai*) Jesus expects his disciples to do these acts with the right motives and for the right reasons.

[253] Michael W. Foss, *Power Surge: Six Marks of Discipleship for a Changing Church* (Minneapolis: Fortress Press, 2000), chap. 5.

[254] Ibid., 9.

group with its privileges and prerogatives; discipleship is about changing and shaping lives by the grace of God.[255]

Perhaps the most comprehensive recent analysis of the measurement of discipleship, particularly among Protestant churchgoers, is that developed in a book-length study by Brad J. Waggoner.[256] With insight from various authors, including Alexander Balmain Bruce [257] and Robert Coleman, [258] Waggoner analyzes Jesus's teachings in the Sermon on the Mount (Matt. 5-7) and on bearing fruit by abiding in the vine (John 15) in light of the rest of the New Testament on the subject and argues that progress in discipleship can be observed and measured.[259] He adds that, "Several aspects of this are deeply internal, fully within the recess of the mind and heart *yet believers in Christ will display evidence of their relationship with God*" (italics added). [260] In collaboration with a panel of experts, he has studied a sample of twenty-five hundred Protestant churchgoers over a period of a year (May 2007-May 2008) and has thus identified twenty-one functional characteristics of a disciple or follower of Jesus Christ that can be "observed and, . . . to some degree, measured." [261] Eventually, he has categorized these characteristics by some common affinity into seven domains/quotients of spiritual growth, such as (1) learning truth (the learning quotient); (2) obeying God and denying self (the obedience quotient); (3) serving God and others (the service quotient);

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[255] Ibid., 20, 21.

[256] Brad J. Waggoner, *The Shape of Faith to Come: Spiritual Formation and the Future of Discipleship* (Nashville: B & H, 2008).

[257] Alexander Balmain Bruce, *The Training of the Twelve* (Edinburgh: T & T Clark, 1883).

[258] Robert Coleman, *The Master Plan of Evangelism* (Grand Rapids: Revell, 2006).

[259] Waggoner, *Shape of Faith to Come*, 9-10.

[260] Ibid., 10.

[261] Ibid., 15.

(4) sharing Christ (the evangelism quotient); (5) exercising faith (the faith quotient); (6) seeking God (the worship quotient); and (7) building relationships (the relational quotient).[262] While these domains/quotients are all important, for immediate purposes, this study will lay emphasis on the worship and relational ones within the context of Pentecostalism.

At the outset one needs to understand that, from a Pentecostal perspective, foundational to a life of discipleship is the experience of regeneration. R. Hollis Gause describes regeneration[263] as a creative act of God's grace by which He brings into being a new origin of existence.[264] From the story of Nicodemus in John 3:1-21 to Paul's description of the unregenerate person in Romans 3:9-18, Gause underscores the necessity of regeneration in that the natural origin of man/woman and the spirituality of the kingdom of God are incompatible. Therefore, man and woman cannot enter the kingdom of God by their natural origin.[265] What is needed is a twofold drastic change—change of origin and change of nature—brought about by the new birth through the agency of the Word and the Spirit of God.[266] This is the beginning of the spirituality process and the foundation upon which a life of discipleship can be built and ultimately measured.

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[262] Ibid., 15-16.

[263] Although he emphasizes the unity of the redemptive experiences, R. Hollis Gause, *Living in the Spirit: The Way of Salvation* (Cleveland: Pathway, 1980), 12, 13, maintains his full theological and experiential commitment to the Wesleyan distinction between regeneration and sanctification as well as the Pentecostal distinction between sanctification and the baptism of the Holy Spirit.

[264] Ibid., 11.

[265] Ibid., 15.

[266] Ibid., 19, 20.

It may be worthwhile to consider the meaning of the term *disciple*. According to David Jackie Johns, one of the distinguishable meanings of a disciple in the New Testament is that it refers to a follower of Jesus Christ.[267] He further notes that, "the gospel writers used 'follow' ($\alpha\kappa o\lambda o\upsilon\theta\varepsilon\omega$) as a near-technical term. Of its seventy-seven uses in the four Gospels all but five were made in reference to following Jesus. The central and recurring imperative of Jesus the teacher was 'follow me.'"[268] He adds, "The underlying image of ($\alpha\kappa o\lambda o\upsilon\theta\varepsilon\iota\nu$) in Matthew 8:22 and Luke 9:59 is that of a path or roadway so that the concept is one of a journey."[269]

A disciple, particularly from the Wesleyan-Pentecostal tradition, is a follower of Jesus Christ whose life is centered on loving God and the neighbor.[270] But only the experience of new birth or regeneration can make this possible. Gause explains that at regeneration, "A new principle of life has been infused; a new nature is born (John 1:12, 13). . . . The heart of stone has been broken up and removed, and in its place is the heart of flesh" (Ezek. 11:19, 20).[271] For Wesley, Gause also notes, one of the effects of "the new birth on human character is that God gives to whoever has experienced it a new motive of life. That motive is the motive of love."[272]

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[267] Jackie David Johns, "Christian Formation and Discipleship: Biblical and Patristic Perspectives" (unpublished manuscript, n.d., Microsoft Word file), 1.

[268] Ibid., 4.

[269] Ibid., 5.

[270] Cp. James A. Harnish and Justin Larosa, *A Disciple's Path: Deepening Your Relationship with Christ and the Church* (Nashville: Abingdon, 2012), 16.

[271] Gause, *Living in the Spirit,* 21.

[272] Ibid*.,* 23. Citing William R. Cannon, *The Theology of John Wesley* (New York: Abingdon-Cokesbury, 1946), 131.

Drawing on John Wesley[273] and Jonathan Edwards,[274] Steven J. Land has much to say on love in his discussion of the Christian affections, described as "abiding dispositions which dispose the person toward God and the neighbor in ways appropriate to their source and goal in God."[275] He underscores the fact that, of all its characteristics, Pentecostal spirituality is essentially affective.[276] It is a passion for the kingdom of God described as "God's rule or reign. It is that society and situation in which persons, created by God in the divine image, love God and their neighbor with their entire being."[277] It also means, "yielding to the Spirit as he searches, fills with love and sighs and groans for the kingdom."[278] Further, a passion for the kingdom is a passion for the king; it is a longing to see God and be at home.[279] He particularly notes that, "For Wesley, the love of God and neighbor was the heart of true religion without which one was not a Christian."[280] Regeneration makes it possible for the believers to receive God's gift of love (John 3:16) and to love one another as Christ loves the disciples and others during his earthly ministry (John 15:12). This love is shed abroad in human hearts by the Holy

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[273] John Wesley, *Explanatory Notes on the New Testament* (London: Epworth, 1976 [1754]), 575, 598. For John Wesley and Jonathan Edwards, true religion or authentic Christianity was centered in the religious affections. Wesley abridged Edwards's *Treatise on the Religious Affections* for inclusion in his Christian library for Methodist ministers and leaders. For Wesley, the love of God and neighbor was the heart of true religion without which one was not a Christian. Citing H. H. Knight, "The Relation of Narrative to Christian Affections" (unpublished paper, Emory University, 1987), 6.

[274] Jonathan Edwards, *Treatise Concerning Religious Affections*, ed. J. Smith (New Haven: Yale University Press, 1959), 120.

[275] Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield: Sheffield Academic Press, 1993), 136.

[276] Ibid., 31.

[277] Ibid., 175.

[278] Ibid*.,* 177.

[279] Ibid*.,* 176.

[280] Ibid., 132. Citing H. H. Knight, "The Relationship of Narrative to the Christian Affections" (unpublished paper, Emory University, 1987), 6.

Spirit who moves Christians in a compassionate following of Christ (Romans 5:5; Matthew 15:32).[281] A disciple is one who exemplifies the Great Commandment, that is, love God and love one's neighbor as oneself. (See fig. 4.)
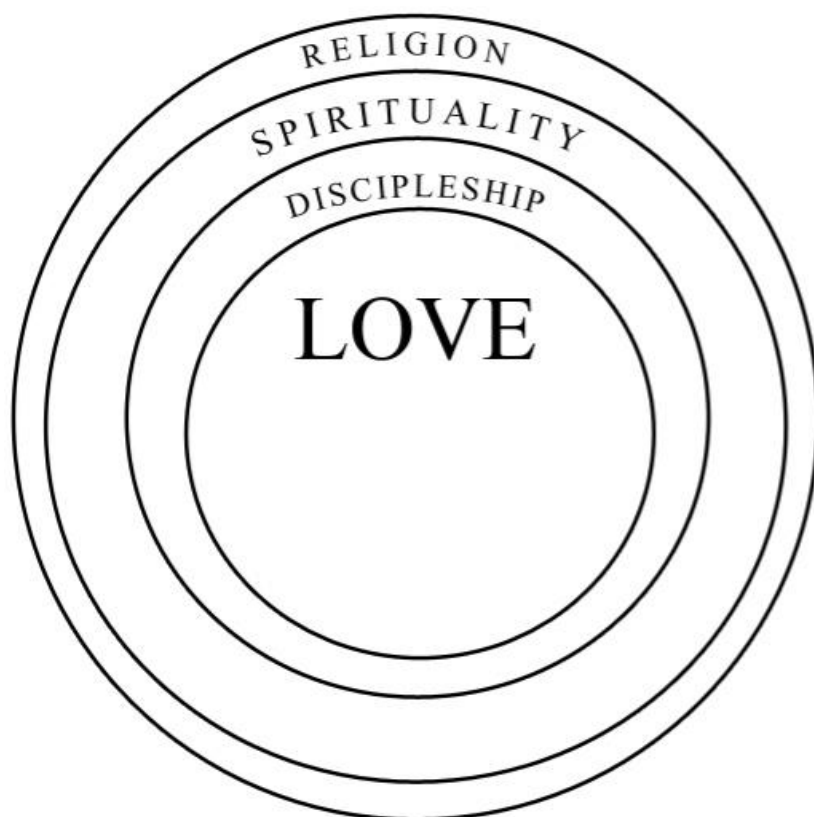
Figure 4. A Pentecostal view of the relationship between religion, spirituality, discipleship, and love as proposed in this study

The question arises, "How do we measure discipleship?" Researchers and authors on the subject for the most part agree that the ultimate goal of the Great Commission is making disciples, but the question that remains is, how? The dilemma lies in the fact that for the vast majority of the church the term *disciple* has never been clearly defined in a measurable way.[282] The other problem is it was common for church leaders to think that

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[281] Land, *Pentecostal Spirituality*, 132.

[282] Waggoner, *Shape of Faith to Come,* 4.

getting and keeping people involved in church activities and programs would move them from membership to discipleship. The researchers at Willow Creek mega-church in Barrington, Illinois, began a study spanning from 2004 to 2007 under long-held, overarching hypotheses that the more a person far from God participates in church activities—small groups, weekend worship services, and volunteering—the more likely those activities will produce a person who loves God and loves others.[283] But their findings revealed the contrary. They state, "We discovered that higher levels of church activity *did not* [italics theirs] predict increasing love for God or increasing love for other people."[284] Without discounting the positive aspects of church activities, they simply stress the fact that "higher levels of activity do not seem to drive spiritual growth, when defined as 'increasing love for God and others.'"[285]

As previously stated, for this study a disciple is a follower of Jesus Christ whose life is centered on loving God and the neighbor. But the question arises, "'How do we know if those we lead are truly growing more in love with God and extending that love to other people?' It sure would help if we had a way to measure changed hearts?"[286] This remains one of the most difficult tasks, to which I will now turn.

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[283] Greg L. Hawkins, Cally Parkinson, and Eric Arnson, *REVEAL: Where Are You?* (Barrington: Willow Creek Resources, 2007), 13.

[284] Ibid., 35.

[285] Ibid., 13, 36. They measure a growing heart by the following three statements: "I love God more than anything," "I seek God's guidance for every area of my life," and "I have tremendous love for people I know and those I don't know."

[286] Greg L. Hawkins and Cally Parkinson, *Move: What 1,000 Churches Reveal about Spiritual Growth* (Grand Rapids: Zondervan, 2011), 12.

A Measure of Discipleship Based on Sorokin's Theory of Love

Pitirim A. Sorokin[287] is one of the sociologists whose works have greatly impacted a number of Pentecostal studies[288] on Godly love and the ways that this notion can be conceptualized and defined. Although, to this researcher's knowledge, Sorokin's theory of love energy was mostly used by Pentecostals in the area of benevolence, I find grounds to extend it to the conceptualizing and measuring of discipleship, particularly as it relates to Classical Pentecostals.[289] However, I will first attempt to show how the concept of Godly love has come to be used in most Pentecostal studies before extending

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[287] For a biographical sketch on Pitirim A. Sorokin and his contribution on the study of love, see Stephen G. Post, "Introduction: Pitirim A. Sorokin as Pioneer in the Scientific Study of Unlimited Love," in *The Ways and Power of Love: Types, Factor, and Techniques of Moral Transformation* (Boston: Beacon, 2002 [1954]), xviii.

[288] See, for instance, Matthew T. Lee, Margaret M. Poloma, and Stephen G. Post, *Researching Godly Love in the Pentecostal Tradition: A White Paper for the Flame of Love Project* (Akron: University of Akron Press, 2008); Margaret Poloma and Ralph W. Hood, *Blood and Fire: Godly Love in a Pentecostal Emerging Church* (New York: New York University Press, 2008); Margaret M. Poloma and Matthew T. Lee, "Prayer Activities to Receptive Prayer: Godly Love and the Knowledge that Surpasses Understanding," *Journal of Psychology and Theology* 39, no. 2 (2011): 143-54; Kimberly Ervin Alexander, James P. Bowers, and Mark J. Cartledge, "Spirit Baptism, Socialization and Godly Love in the Church of God (Cleveland, TN)," *PentecoStudies* 11, no. 1 (2012): 27-47; Mark J. Cartledge, "Family Socialization, Godly Love, and Pentecostal Spirituality: A Study among the Church of God (Cleveland, TN)," in Vol. 23 of *Research in the Social Scientific Study of Religion*, ed. Ralph L. Piedmont and Andrew Village (Boston: Brill, 2012), 1-28; Matthew T. Lee, Amos Yong, Kimberly Ervin Alexander, James P. Bowers, and Craig A. Boyd, *Godly Love: Impediments and Possibilities* (Lanham: Lexington Books, 2012); Amos Yong, "What's Love Got to Do with It: The Sociology of Godly Love and the Renewal of Modern Pentecostalism," *Journal of Pentecostal Theology* 21, no. 1 (2012): 113-34; Mark J. Cartledge, "Pentecostal Healing as an Expression of Godly Love: An Empirical Study," *Mental Health, Religion and Culture* 16, no. 5 (2013): 501-22; Donald E. Miller, Kimon Howland Sargeant, and Richard W. Flory, *Spirit and Power: The Growth and Global Impact of Pentecostalism* (New York: Oxford University Press, 2013).

[289] For a definition of Classical Pentecostalism, see chapter 1, "Pentecostalism in a Nutshell."

it to this present one. Let us now turn to the concept of Godly love as based on Sorokin's work and used in some Pentecostal studies.

In an initial project, Matthew T. Lee, Margaret M. Poloma, and Stephen G. Post explored the concept of Godly love "particularly as it is perceived, experienced, and enacted in a Pentecostal context."[290] They define Godly love as *the dynamic interaction between divine and human love that enlivens and expands benevolence.*[291] In a study among the Church of God (Cleveland, TN), Mark Cartledge has observed that at the heart of the Pentecostal spirituality process is "Godly Love, whereby individuals experience God's love for them and express it to God and neighbor in return and out of a very real sense of gratitude."[292]

Lee, Poloma, and Post also note that in terms of social science, the Godly love concept finds expression in the work of sociologist Pitirim A. Sorokin, particularly in his discussion of love energy found in *The Ways and Power of Love*, initially published in 1954 and republished in 2002.[293] Of love's many forms or domains of being, Sorokin has differentiated the following seven: religious, ethical, ontological, physical, biological, psychological, and social.[294] For our purposes, the focus is on religious love that was so central in Sorokin's thought.[295] Sorokin discusses various aspects of love, including the

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[290] Lee, Poloma, and Post, *Researching Godly Love*, 3.

[291] Ibid.

[292] Cartledge, "Family Socialization, Godly Love," 9.

[293] Lee, Poloma, and Post, *Researching Godly Love*, 8.

[294] Pitirim Sorokin, ed. *Explorations in Altruistic Love and Behavior: A Symposium* (Boston: Beacon, 1950), 3.

[295] So notes Post, "Introduction: Pitirim A. Sorokin," xviii: "In *The Ways and Power of Love* Sorokin focused mainly on the psychological and social aspects of love, but always with an eye toward its spiritual-religious aspects."

spiritual-religious aspects.[296] He describes love as "one of the highest energies ever known," noting that social scientists can study "the channeling, transmission, and distribution of this energy."[297] Although his focus is on the love energy produced by human beings, Sorokin argues that there are instances in which some "martyrs of love" have no observable "inflow of love" from the outside. The most probable hypothesis for this is that an inflow of love can come from a transcendental reality, although this reality is beyond empirical measurement.[298]

Not only does Sorokin relate how love may be intensified and organized, but orthogonal to the seven domains of love he has also identified five dimensions or characteristics of love, which are understood as criteria by which its presence can be assessed. They are: (1) the intensity of love, referring to the degree in which acts of love are expressed and the cost to the person expressing it; (2) its extensity or the range of persons to whom love is given; (3) its duration, referring to benevolence expressed over time; (4) its purity, indicating the degree to which "egoistic motivation"[299] is present or not; and (5) its adequacy, which refers to the consequences that an act of love can

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[296] For a biographical sketch on Pitirim A. Sorokin and his contribution to the study of love, see Post, "Introduction: Pitirim A. Sorokin," xviii.

[297] Sorokin, *Ways and Power of Love,* 36.

[298] Ibid., 26. Michael J. McClymond, "Christian Mysticism—Help or Hindrance to Godly Love: A Case Study of Madame Guyon (1648-1717)," in *Godly Love: Impediments and Possibilities,* ed. Matthew T. Lee and Amos Yong (Lanham: Lexington Books, 2012), 216, however, notes that in instances such as this Sorokin approached "religious traditions in a highly eclectic and rather undifferentiated way." Thus, while he "may be commended for his broadmindedness in searching for moral and spiritual exemplars in all the major religious and cultural traditions of the world, his undifferentiated approach to the notions of God and/or religious experience was a methodological liability."

[299] Lee, Poloma, and Post, *Researching Godly Love*, 10.

generate.[300] Margaret Poloma and Ralph Hood note that these five dimensions of love as described by Sorokin can allow us "to ask empirical questions about strength or weakness in different dimensions and how such differences vary with other dimensions."[301] They can, for instance, allow researchers to ask: "How intense, extensive, enduring, unselfish, and wise is any particular manifestation of love?"[302] For immediate purposes, this study will lay emphasis on the first two dimensions, that is, the intensity and extensity of love.

According to Sorokin, in its intensity dimension, love ranges between zero and the highest possible point, arbitrarily denoted as infinity. At low intensity love makes possible minor actions such as giving a few pennies to the needy (from the large possession of the giver) or relinquishing a seat for another person's comfort. At high intensity much that is of value to the giver (time, energy, resources) is freely given. Between zero and the highest point of love intensity there are many intermediary degrees.[303]

As a whole, the range of love intensity is not scalar: in most cases we cannot say exactly how many times greater a given intensity is than another, or whether it is equal, or higher, or lower. Yet we can often see clearly which intensity is really high and which low, and sometimes even measure it in quantitative units.[304]

The second dimension of love we will consider is its extensity, which ranges from the zero point of love of oneself only, up to the love of all mankind, all living creatures, and the whole universe. "Between these minimal and maximal degrees lies a vast scale of

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[300] Sorokin, *Ways and Power of Love,* 15. See also Poloma and Hood, *Blood and Fire,* and Cartledge, "Family Socialization, Godly Love."

[301] Poloma and Hood, *Blood and Fire*, 10.

[302] Ibid.

[303] Sorokin, *Ways and Power of Love*, 15.

[304] Ibid., 16.

extensities: love of one's own family, or a few friends, or love of all the groups one belongs to—one's clan, tribe, nationality, nation and so on. The maximal point of intensity is the love of the whole universe (and of God). . . . The zero point of love extensity is a love of oneself only."[305] This study argues that Sorokin's theory of love energy can also be useful in the conceptualization and assessment of the notion of disciple.

Summary

It has been the purpose of this chapter to present a measurable conceptualization of religiosity/spirituality and discipleship in adolescence and emerging adulthood, including Haitian American young men in particular. In so doing, this researcher has reviewed recent studies on the constructs of religiosity and spirituality before turning attention to the word *disciple* and cognates. This survey has thus shown that, over against the recent split between religiosity and spirituality, most scholars maintain the historical understanding of the two constructs and one in which the former is broader in scope than the latter. Moreover, taken within the context of adolescence and emerging adulthood, recent scholarship suggests that the terms religiosity and spirituality are not mutually exclusive and must be studied together. As such, this procedure yields a combined definition of religiosity and spirituality as: "*active personal devotion and passionate quest largely within the self-acknowledged framework of a sacred theological community*" (italics theirs).[306] Further, this definition facilitates an outcome measurement coding of the terms, such as church attendance, behaviors, salience, and searching.[307]

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[305] Ibid.

[306] DeHaan, Yonker, and Affholter, "More Than Enjoying the Sunset," 193.

[307] Ibid., 188-89.

Although church attendance remains one of the most favorable ways to conceptualize religiousness,[308] at times, some researchers feel the need to combine more than one type of measurement for such purpose—a procedure that is known as *church attendance plus one*.[309]

Next, the chapter focused on a conceptualization of the term *disciple* and derivates in ways that they can be observed and measured. Before doing so, however, the study has underscored the high importance given to this particular disciple concept in the literature. For instance, recent studies have shown that discipleship is the core of Christian spirituality so that, apart from it, a conceptualization of religiosity and spirituality is inadequate. For this reason, this study focuses more on discipleship and particularly seeks to point to ways in which it can be operationalized and measured.

This is a challenging task for at least two reasons. First, for most of church history there has not been any definite attempts to define the terms in a measurable way. Second, recent effort in that area has mostly revolved around church membership or activities. Thus, the message that comes across from many studies is that one becomes a disciple by becoming a member of a particular church or by participating in various church programs. Recent research, however, suggests that one can be very religious and very much involved in various church activities without being a disciple, the main goal of the Christian life. This is the burden of this study: not only do ministers need to come up with programs to attract and keep young people in the church, they also must find ways to disciple them as instructed by Jesus in the Great Commission.

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[308] See Lloyd D. Johnson, Jerald D. Bachman, and Patrick M. O'Malley, *Monitoring the Future: Questionnaire Responses from the Nation's High School Seniors* (Ann Arbor: Institute for Social Research, 1999).

[309] DeHaan, Yonker, and Affholter, "More Than Enjoying the Sunset," 189.

This leads to a conceptualization of the word *disciple* and cognates. From a Wesleyan-Pentecostal perspective, this study basically defines a disciple as a follower of Jesus Christ whose life centers on loving God and the neighbor. While other characteristics are important and are not excluded, a relationship based on this dual dimension of love remains the core of Christian discipleship. At this point, one of the questions that begs for an answer is, how do you measure love? Drawing on Pitirim Sorokin's theory of love energy, this study shows that it is possible to find out how intensive and extensive love might be. Although Sorokin's work was mostly applied in other Pentecostal studies, this researcher argues that it can also be extended to a conceptualization and measurement of Pentecostal discipleship.

Thus far, in the previous chapter we saw that the "silent exodus" of second-generation Haitian American young males from the churches of their immigrant parents is a challenge that concerned pastoral leadership needs to address. The present chapter further expands on the challenge by showing that developing programs to enhance religious and spiritual lives of these youth population is not enough. The greatest need is to make disciples of Jesus Christ.

The next chapter will propose a practical theological method to address discipling strategies from a Pentecostal perspective.

Chapter Three

Method: A Transformational/Asymmetrical Practical Theology

Christian ministry today requires a method of reflection that is at once theological and practical.[310]

Method is not a set of rules to be followed meticulously by a dolt. It is a framework for collaborative creativity. It would outline the various clusters of operations to be performed by theologians when they go about their various tasks. . . . [Method] is a normative pattern of recurrent and related operations yielding cumulative and progressive results.[311]

Introduction

This chapter seeks to construct a practical theological method to address the

situation previously identified in chapter 1 and further explored in chapter 2 by following

the style of qualitative research as a critical, transformational/asymmetrical, and

interdisciplinary [312] conversation between practical theology, narrative inquiry,

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[310] James D. Whitehead and Evelyn Eaton Whitehead, *Method in Ministry,* rev. ed. (Chicago: Sheed & Ward, 1995), x.

[311] Bernard J. F. Lonergan, *Method in Theology* (New York: Herder & Herder, 1972), xi, 4.

[312] The terms interdisciplinarity/interdisciplinary present various definitional issues and nuances. According to *Webster's Third New International Dictionary of the English Language Unabridged*, ed. Philip Babcock Gove et al. (Springfield: Merriam-Webster, 1986), 1178, the terms basically refer to an academic project or a study involving two or more disciplines. For a determination on the meanings of and approaches to the term in the fields of education and science, see Joseph J. Kockelmans, ed., *Interdisciplinarity and Higher Education* (University Park: State University Press, 1979); see particularly these chapters: (1) Introduction: Disciplinarity or Interdisciplinarity, by Carl R. Hausman and (2) Why Interdisciplinarity? by Joseph J. Kockelmans. See also Sharachchandra Lélé, "Practicing Interdisciplinarity," *Bioscience* 56, no. 3 (2006): 67-975. For its various uses in the field of theology, including practical theology, see Wentzel van Huyssteen, *The Shaping of Rationality: Toward Interdisciplinarity in Theology and Science* (Grand Rapids: Eerdmans, 1999), and Richard Osmer, "A New Clue for Religious Education?' In *Forging a Better Religious Education in the Third Millennium*, ed. James Michael Lee (Birmingham: Religious Education, 2000), 179-202. Johannes van der Ven, *Practical Theology*, 89-112, has, on epistemological grounds, identified *monodisciplinarity, multidisciplinarity, interdisciplinarity,* and *intradisciplinarity* as four different approaches to practical theology as they relate to other disciplines. *Monodisciplinarity* refers to an approach in which practical theology is understood as applied theology. *Multidisciplinarity* is one in

developmental psychology, and theological reflection within a Classical Pentecostal framework.

Here is a preliminary note of explanation. Recent scholars are increasingly using the metaphor of *conversation* to characterize discourse in practical theology.[313] The conversation is said to be interdisciplinary in that it basically refers to an academic project or a study involving two or more disciplines.[314] Stephen Pattison speaks of a good way to start an interdisciplinary approach to practical theology as a *critical conversation,* which takes place between the Christian tradition, the social sciences, and the particular contemporary situation.[315] *Critical* means each participant in the conversation may have questions to ask of the others.[316] According to David Tracy, this term also refers to claims to meaning and truth that are "reasonable" and arguable on "grounds public to all, that is, available in principle to all intelligent, rational and responsible persons."[317]

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which the social scientist offers the empirical description and analysis and the theologian subsequently develops a theological reflection." *Interdisciplinarity* stresses interaction or reciprocity between theology and the social sciences. *Intradisciplinarity,* refers to an approach in which the researcher, or the theologian, borrows concepts, methods and techniques from other disciplines and integrates them into another science with a view to theological development by theologians themselves. Although the last approach has much to commend it, this writer retains the terms *interdisciplinarity/interdisciplinary* in this study and uses them loosely to describe all types of crossings between or among disciplines, glossing over the subtle differences between their use in various projects and contexts.

[313] See Richard Osmer, "Rationality in Practical Theology: A Map of the Emerging Discussion," *International Journal of Practical Theology* 1, no. 1 (1997): 26-33; Osmer, *Teaching Ministry of Congregations*, 4-5; and Tracy, "Foundations of Practical Theology," 61-82.

[314] See particularly the first and last part of note 312 above.

[315] Stephen Pattison, "Some Straws for the Bricks: A Basic Introduction to Theological Reflection," in *The Blackwell Reader in Pastoral and Practical Theology*, ed. James Woodward and Stephen Pattison (Malden: Blackwell, 2000), 136.

[316] Pattison, "Some Straws," 137.

[317] Tracy, "Foundations of Practical Theology," 64.

Crucial for this model of practical theology are two basic questions: (1) Do the partners have equal voice, or is one in marginal control of the conversation? (2) How is one to address the theory-praxis relationship inherent in the carrying out the core tasks of practical theology? [318] This researcher will draw on some works of Deborah van Deusen Hunsinger[319] and James Loder[320] to propose a transformational/asymmetrical model of practical theology to address both questions. Later, we will say more about this model. But for now, let us briefly note that Loder defines "transformation" as "a change in form from lower to higher orders of life along a continuous line of intention of development,"[321] and Hunsinger explains how transformation tends to occur both in the person of the practical theologian, minister, or counselor as they carry out their respective tasks and the interpretation/application of theological and non-theological disciplines in a given situation. [322] Yet, in contrast to other models, this one might better be called

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[318] See Osmer, *The Teaching Ministry of Congregations*, xv-xviii, 303-317, who has identified the four tasks of practical theology as (1) descriptive-empirical, (2) interpretive, (3) normative, and (4) pragmatic and who has grouped the various approaches to practical theology under the three major families as correlational, transformational, and transversal. Later, I will indicate the reason why I opt for the transformational model.

[319] Deborah van Deusen Hunsinger, *Theology and Pastoral Counseling: A New Interdisciplinary Approach* (Grand Rapids: Eerdmans, 1995).

[320] He has articulated and/or used his schema in various publications, including the following: James E. Loder, "The Place of Science in Practical Theology: The Human Factor," *International Journal of Practical Theology* 4, no. 1 (2000): 22-41; Loder, "Normativity and Context in Practical Theology: The Interdisciplinary Issue," in *Practical Theology—International Perspectives* ed. Friedrich Schweitzer and Johannes A. van der Ven, 358-81 (Frankfurt am Main: Peter Lang, 1999); Loder, *The Logic of the Spirit: Human Development in Theological Perspective* (San Francisco: Jossey-Bass, 1998); Loder, *The Transforming Moment* (Colorado Springs: Helmers & Howard, 1989); and James Edwin Loder and Jim Neidhardt, *The Knight's Move: The Relational Logic of the Spirit in Theology and Science* (Colorado Springs: Helmers & Howard, 1992).

[321] Loder, *Transforming Moment,* 43.

[322] Hunsinger, *Theology and Pastoral Counseling*, 5.

Chalcedonian or asymmetrical in that in the conversation theology is given priority over non-theological disciplines.[323]

This study takes four major steps. (See fig. 5.) Thus, drawing on John Swinton and Harriet Mowat, [324] it seeks to construct a practical theology of Pentecostal discipleship by (1) seeking to identify and describe the leakage of the second-generation Haitian American young men from the religious communities of their parents as a challenge that needs to be addressed (chapter 1) while presenting a conceptualization of its major terms (chapter 2) and a practical theological method to deal with the challenge (chapter 3); (2) attempting to enter into conversation with other sources of knowledge, such as narrative inquiry (chapter 4) and developmental psychology (chapter 5) in an effort to develop a deeper understanding or a "thick description"[325] of the situation; (3) offering a theological reflection based on findings of the research from a Pentecostal perspective (chapter 6); and (4) suggesting revised forms of practice by drawing together the cultural/contextual analysis with the theological reflection and combining these two dimensions with the original reflection on the situation (chapter 7).

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[323] For a fuller discussion on practical theological methods, see appendix A.

[324] Swinton and Mowat, *Practical Theology and Qualitative Research*, 94-97.

[325] See Clifford Geertz, *The Interpretation of Cultures* (New York: Basic Books, 1973), 3-30.

3. Theological

Critical reflection on the practices of the church in the light of scripture and tradition. How are we to understand this situation from the perspective of critical faithfulness?

2. Cultural/contextual

Application of qualitative research methods--asking new questions: What is actually going on here? Excavation of the complex matrix of meanings within the situation.

4. Formulating revised practice

Revised forms of faithful practice.

1. Current praxis

Identifying a practice or a situation that requires reflection and critical challenge. What appears to be going on pre-reflectively?

Figure 5. "Practical theological reflection," as illustrated in Swinton and Mowat, *Practical Theology and Qualitative Research*, 5, fig. 4

Thus, the method developed here attempts to follow basic methodological principles of practical theology while it takes into consideration its appropriateness and usefulness for Classical Pentecostals. For this researcher contends that, to walk in the footsteps of the pioneers of the Pentecostal Movement of the past and to be useful to the Pentecostal community of the future, a practical theology approach must flow out of certain Pentecostal conceptualizations that he will mention later.

This chapter falls under four sections, which highlight four key partners in the conversation. They are practical theology, narrative inquiry, development psychology, and Classical Pentecostalism. Let us now begin with practical theology.

Practical Theology

The first partner in the conversation is practical theology. At the outset, it is important to note that this project aims at responding to the spiritual and religious needs of second-generation Haitian American young men and that this task falls within the boundaries of practical theology. Kathleen A. Cahalan and James R. Nieman, for instance, have identified six features of the field and discipline of practical theology, including the basic task that orients it as promoting faithful discipleship, compactly defined as "being called by Jesus to follow."[326] Lynne and Bill Hybels have preferred to express this task in the mission statement of their church ministry in a fresh, contemporary way, such as "*to turn irreligious people into fully devoted followers of Christ*" (italics theirs).[327] Moreover, the first chapter has underscored the fact that for this project, practical theology is not to be taken as applied theology. Rather, it is thoroughly a practical and hermeneutical discipline, which seeks to meet situations by following certain basic principles. I also have shown that, relying on Richard Osmer's work,[328] practical theology seeks to fulfill four distinguishable but mutually influential tasks by finding and matching corresponding answers to the following four questions: (1) What is going on? (*Descriptive-empirical* task); (2) Why is this going on? (*Interpretive* task); (3) What ought to be going on? (*Normative* task); and (4) How might we respond? (*Pragmatic* task). A search for answers to these questions will lead to the consideration of

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[326] Kathleen A. Cahalan and James R. Nieman, "Mapping the Field of Practical Theology," in *For Life Abundant: Practical Theology, Theological Education, and Christian Ministry,* ed. Dorothy C. Bass and Craig Dykstra (Grand Rapids: Eerdmans, 2008), 66.

[327] Lynne Hybels and Bill Hybels, *Rediscovering Church: The Story and Vision of Willow Creek Community Church* (Grand Rapids: Zondervan, 1995), 169.

[328] Osmer, *Practical Theology*, 4.

different types of interdisciplinary conversation and the rationale for the choice of one of them for this study, to which we now turn.

Narrative Inquiry

The second partner in the conversation is narrative inquiry. The study will use narrative inquiry, as it is both a strategy associated with qualitative research and a means for developing a method for conducting purposeful Christian discipleship with emerging adults.[329]

One may wonder, why use narrative inquiry? According to Johannes van der Ven, practical theologians can use either the quantitative or the qualitative approaches, or a combination of both, in their interdisciplinary work.[330] The quantitative approach deals with a broad population and offers an overview of the problem to be investigated, while the qualitative approach treats a small number of participants and goes into depth through interpretive examination of material from interviews, observation, and other forms of human interaction. This researcher opts for the qualitative approach and uses narrative inquiry as a strategy associated with this research method. Thus, the following will discuss the meaning of narrative, narrative research, the research setting, the participants, data collection analysis, and credibility and the rationale behind the choice of the method.

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[329] Nathan C. Byrd, "Narrative Discipleship: Guiding Emerging Adults to 'Connect the Dots' of Life and Faith," *Christian Education Journal* 8, no. 2 (2011): 244-62.

[330] Johannes van der Ven, "An Empirical Approach in Practical Theology," in *Practical Theology—International Perspectives,* ed. Friedrich Schweitzer and Johannes van der Ven (New York: Peter Lang, 1999), 336-37.

On Narrative and Narrative Research

What is the meaning of narrative and narrative research?[331] Concisely stated, narratives are "verbal acts consisting of someone telling someone else that something happened."[332] A narrative can also be "a way of organizing episodes, actions, and accounts of actions. . . .[It] allows for the inclusion of actors' reasons for their acts, as well as the causes of happening."[333] Amia Lieblich and colleagues define narrative research as "any study that uses or analyses narrative materials."[334] Drawing on James Dewey's theory of experience,[335] D. Jean Clandinin and F. Michael Connelly highlight the dynamic and dialogical nature of narrative research when they state that,

> Narrative inquiry is a way of understanding experience. It is a collaboration between researcher and participants, over time, in a place or series of places, and in social interaction with milieus. An inquirer enters this matrix in the midst and progresses in this same spirit, concluding the inquiry still in the midst of living and telling, reliving and retelling, the stories of the experience that make up

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[331] For a general introduction to this topic, see William John Thomas Mitchell, ed., *On Narrative* (Chicago: University of Chicago Press, 1981).

[332] B. H. Smith, "Narrative Versions, Narrative Theories," in *American Criticism in the Postsructuralist Age*, ed. I. Konigsberg (Ann Arbor: University of Michigan Press, 1981), 162-86.

[333] Theodore R. Sarbin, The Narrative as a Root Metaphor in Psychology," in *Narrative Psychology: The Storied Nature of Human Conduct* (New York: Praeger, 1986), 9.

[334] Amia Lieblich, Rivka Tuval-Mashiach, and Tamar Zilber, *Narrative Research: Reading, Analysis, and Interpretation* (Thousand Oaks: Sage, 1998), 2.

[335] James Dewey, *Experience and Education* (New York: Simon & Shuster, 1938).

people's lives, both individual and social. Simply stated . . . narrative inquiry is stories lived and told.[336]

There are several reasons behind the choice of this particular research design. First, it allows participants to tell their stories, while the researcher's task is to make sense of these stories.[337] Jerome Bruner speaks of narrative ways of knowing when he says, "Telling stories is an astonishing thing. We are a species whose main purpose is to tell each other about the expected and the surprises that upset the expected, and we do that through the stories we tell."[338] F. Michael Connelly and D. Jean Clandinin observed that arguments for the development and use of narrative inquiry are inspired by a view of human experience in which humans, individually and socially, lead storied lives.

People shape their daily lives by stories of who they and others are and as they interpret their past in terms of these stories. Story, in the current idiom, is a portal through which a person enters the world and by which their experience of the world is interpreted and made personally meaningful. Narrative inquiry, the study of experience as story, then, is first and foremost a way of thinking about experience. Narrative inquiry as a methodology entails a view of the

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[336] D. Jean Clandinin and F. Michael Connelly, *Narrative Inquiry: Experience and Story in Qualitative Research* (San Francisco: Jossey-Bass, 2000), 20.

[337] Corrine Glesne and Alan Peshkin, *Becoming Qualitative Researchers: An Introduction* (White Plains: Longman, 1992), 7.

[338] Jerome Bruner, "Narratives of Human Plight: A Conversation with Jerome Bruner," in *Stories Matter—The Role of Narrative in Medical Ethics*, ed. R. Charon and M. Montello (New York: Routledge, 2002), 8.

phenomenon. To use narrative methodology is to adopt a particular view of experience as phenomenon under study.[339]

Second, this design enables the researcher to view the situation from the perspective of the participants.[340] In other words, it gives the researcher "the opportunity to take the subjects' uniqueness into account, the dynamics and the drama or their emotional engagement, the specificity of the images, symbols and rituals which are implied in that."[341]

Finally, this study uses narrative inquiry due to the role it can play in research in religion and spirituality. Donald Miller has suggested that Christians should understand their lives as a story into which God has placed them.[342] Elizabeth McIsaac Bruce has described narrative inquiry as a "spiritual and liberating research practice that researchers in the field of religion and education may find compatible with their religious values."[343] Eric S. Manskowski has demonstrated how narrative inquiry can be suitable for

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[339] F. Michael Connelly and D. Jean Clandinin, "Narrative Inquiry," in *Handbook of Complementary Methods in Education*, 3rd ed., ed. J. L. Green, G. Camili, and P. Elmore (Mahwah: Lawrence Erlbaum, 2006), 479.

[340] Alan Bryman, *Quantity and Quality in Social Research* (London: Routledge, 1996), 61-70.

[341] Ven, "Empirical Approach in Practical Theology," 337.

[342] Donald Miller, *A Million Miles in a Thousand Years: What I Learned While Editing My Life.* (Nashville: Thomas Nelson, 2009), 20.

[343] Elizabeth McIsaac Bruce, "Narrative Inquiry: A Spiritual and Liberating Approach to Research," *Religious Education* 103, no. 3 (2008): 335. She draws on E. Cousins, ed., Preface to *World Spirituality: An Encyclopedic History of the Religious Quest* (New York: Crossroad, 1985), stating that, "By 'spiritual' I mean 'that inner dimension of the person called by certain traditions 'the spirit.' This spiritual core is the deepest center of the person. It is here that the person experiences ultimate reality." She relies on G. Gutierrez, *A Theology of Liberation: History, Politics, and Salvation*, trans. and ed. C. Inda and J. Eagleson (Maryknoll: Orbis Books, 1988), 24-25, to describe what she means by "liberation." Thus she argues that "liberation expresses the aspirations of peoples to overcome their oppressions. Liberation offers an understanding of history where we human beings assume conscious responsibility for our own destiny."

describing and analyzing Christian communities and their members.[344] Nathan C. Byrd forwards the use of narrative research techniques to develop a method for conducting purposeful Christian discipleship with emerging adults.[345] Relying on Catherine Kohler Riessman[346] and Dan P. McAdams,[347] Byrd has observed how in the process of telling their stories college graduates who had been student leaders in a university-based Christian organization were able to connect their divergent experiences and recognize common threads and themes of their lives through connecting the dots.[348]

Participants: Second-Generation Haitian American Young Men

According to Mertens, "a researcher makes a decision as to the adequacy of the sample on the basis of having identified the salient issues and finding that the themes and examples are repeating instead of extending."[349] I proposed to interview up to eight participants, and my committee urged me to not have a predetermined number of participants, but, rather, to interview participants until I reach theoretical saturation with my data. I will interview these second-generation male adolescents in order to find out firsthand some of their religious and spiritual experiences, as they are being raised in a country different from that of their parents. Prior research indicates that adolescents such as these are subject to various traumatic experiences. Should this be the case with these

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[344] Eric S. Manskowski, "Narrative Concepts and Analysis in Spiritually-Based Communities," *Journal of Community Psychology* 28, no. 5 (2000): 480.

[345] Byrd, "Narrative Discipleship," 246-62.

[346] Catherine Kohler Riessman , *Narrative Analysis* (Newbury Park: Sage, 1993).

[347] Dan P. McAdams, *The Stories We Live By: Personal Myths and the Making of the Self* (New York: Morrow, 1993), 306.

[348] Byrd, "Narrative Discipleship," 246-62.

[349] Donna M. Mertens, *Research and Evaluation in Education and Psychology: Integrating Diversity with Quantitative, Qualitative and Mixed Method,* 2nd ed. (Thousand Oaks: Sage, 2005), 271.

adolescents, I would like to see in what ways their churches could be more helpful in their spiritual advancement and growth.

I obtained the names of these young males from youth leaders of the church. After I obtained a list of names from these leaders, I contacted the potential participants over the telephone and informed them about the study to see if they might be interested in being a part of it. I made an appointment for an initial interview with those who showed willingness to discuss their religious and spiritual experiences with me. I also explained to those who volunteered to participate that there will be another second interview, if they still want to remain in the study. I also made clear that potential participants might withdraw from the study for any reason, if they so choose. I have selected second-generation male adolescents and emerging adults because studies suggest that they belong to the group that tends to become disinterested in church life and to drift more easily from the churches.

Data Gathering, Analysis, and Credibility

While there are various ways to gather the narrative data, viz., field notes of the shared experience, journal records, interview transcripts, others' observations, storytelling, letter writing, autobiographical writing and so on,[350] this researcher chose to gather data for the study in the form of the unstructured interview.[351] In other words, this will be an open-ended, process of interviewing.[352] On the difference between the structured and unstructured interviewing, Wendy Hollway and Tony Jefferson state, "All

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[350] Connelly and Clandinin, "Stories of Experience and Narrative Inquiry," *American Educational Research Association* 19, no. 5 (1990): 5.

[351] Ibid.

[352] Molly Andrews, Corinne Squire, and Maria Tamboukou, *Doing Narrative Research* (Los Angeles: Sage, 2008), 42.

structured interviews and most aspects of semi-structured interviews come under the question-and-answer type, where the interviewer sets the agenda and in principle remains in control of what information is produced."[353] This is different in the narrative approach, where "the agenda is open to development and change, depending on the narrator's experiences."[354] This researcher will interview each adolescent twice using the model proposed by Wendy Hollway and Tony Jefferson.[355] The first interview would enable this researcher to establish a symptomatic reading: to interrogate critically what was said, to pick up the contradictions, inconsistencies, avoidances, and changes of emotional tone. The second interview would act as a check in various ways by allowing this researcher to seek further evidence and to give interviewees an opportunity to reflect.[356]

The interviews will be recorded, transcribed, and then analyzed following procedures suggested by Amia Lieblich and colleagues.[357] In analyzing and interpreting the narrative data, I will give particular attention to the holistic-content perspective, which can be summarized as follows: (1) make a thorough reading of the material until a pattern emerges; (2) put initial and global impressions of the case into writing; (3) decide on special foci of content or themes that the researcher wants to follow; (4) following L. M. Brown and associates, use colored markers to identify the various themes in the story; and (5) keep track of the result while paying attention to many things including, where a theme starts and stops; and noting transitions between themes, context for each theme,

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[353] Wendy Hollway and Tony Jefferson, *Doing Qualitative Research Differently*: *Free Association, Narrative and the Interview Method* (Thousand Oaks: Sage, 2000), 31.
[354] Ibid.
[355] Ibid.
[356] Ibid., 43.
[357] Lieblich, Tuval-Mashiach, and Zilber, *Narrative Research*, 24-26.

and, especially, episodes that seem to contradict the themes in terms of content, mood, or evaluation by the teller.[358]

Donna M. Mertens underscores the fact that qualitative researchers have a duty to "demonstrate through the use of multiple strategies that their research is credible."[359] This study will use peer debriefing, member checks, and triangulation to ensure that it meets the credibility criteria. In debriefing, the researcher engages "in an extended discussion with a disinterested peer, of findings, conclusions, analysis, and hypotheses."[360] Member checking occurs when the researcher verifies with the interested individuals or groups the final report or specific themes of the findings.[361] Triangulation involves the verification

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[358] Ibid., 62-63.

[359] Mertens, *Research and Evaluation in Education and Psychology,* 254.

[360] Ibid. According to Yvonna S. Lincoln and Egon G. Guba, *Naturalistic Inquiry* (Newbury Park: Sage, 1985), 308, peer debriefing is "a process of exposing oneself to a disinterested peer in a manner paralleling an analytic session and for the purpose of exploring aspects of the inquiry that might otherwise remain only implicit within the inquirer's mind." Michael Quinn Patton, *Qualitative Evaluation and Research Methods*, 2nd ed. (Newbury Park: Sage, 1990 [1980]), 265, 267, has underscored the fact that in the final stages of a project, qualitative researchers may face many dilemmas including verification of the data and the manner in which "feedback is to be given, to whom, and of what nature." In such cases, they note, peer debriefing can be very useful. Joan Cassell, "Ethical Principles for Conducting Fieldwork," *American Anthropologist, New Series* 82, no. 1 (1980): 37, has also noted that, "Field workers could . . . undergo a debriefing when research is completed. They would be encouraged to examine the relationships established with those studied and discussed the ways the data will be presented." Lincoln and Guba further assert that "[t]here is no formula to prescribe how a debriefing session should be conducted, any more than one can give a prescription for a psychoanalytic interview." What remains clear, however, is who the debriefer should be and what the debriefer is supposed to do. "The debriefer should be neither junior—lest his or her inputs are disregarded—nor senior lest his or her inputs be considered mandates." The debriefer "must be someone who knows a great deal about the substantive area of the inquiry and the methodological issues." [360] In this case, the debriefer provides support, plays the devil's advocate, and challenges the researcher's biases as well as ethical, methodological, and interpretive issues. This researcher will do his best to find a peer that meets these requirements.

[361] Ibid*.,* 255.

of the data collected and/or analyzed using more than one method, more than one researcher, or more than one analytic technique.[362]

This study will follow the ethical guidelines of the Institutional Review Board of St. Thomas University in Miami. To ensure the confidentiality of the participants and institutions associated with this study, pseudonyms will be used instead of the real names of the participants. Parents of minors will sign consent forms of their children participating in the study.

Developmental Psychology

Developmental psychology [363] is another key partner in the conversation. Specifically, this researcher will use resources from Erik H. Erikson's life cycle theory[364] as he seeks to bring about a deeper understanding of religious and spiritual development in adolescents and emerging adults.

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[362] Swinton and Mowat, *Practical Theology and Qualitative Research,* 70.

[363] There are two major types of developmental psychology: structuralism and functionalism. Drawing on Lawrence Kohlberg, *The Psychology of Moral Development,* Vol. 2 of *Essays on Moral Development* (New York: Harper & Row, 1984), 491-97, Les L. Steele, *On the Way: A Practical Theology of Christian Formation* (Eugene: Wipf & Stock, 1998), 69, highlights the difference between structural and functional theories of developmental psychology. He states,

> Structural-stage theories focus primarily on the structure of thinking or how thinking is done, not on what is being thought about. . . . Functional theories, however, focus on the content of emotional life or the life decisions being made. While structural theories concentrate on *how* we think, functional theories focus on *wha*t we think or experience. Erikson is the foundational theorist of functionalism.

[364] Hetty Zock, *A Psychology of Ultimate Concern: Erik H. Erikson's Contribution to the Psychology of Religion* (Atlanta: Rodopi, 1990), 13 n. 1, highlights the fact that the term *theory* "is not used here strictly, in the sense that it leads to hypotheses which must be tested. Rather it indicates a set of interconnected ideas, concepts and insights about human development which serves as a framework for interpretation, and will itself be elaborated in the process of interpretation."

Erikson's life-cycle theory was first developed in *Childhood and Society*, originally published in 1950, and expanded on in subsequent works.[365] Heavily influenced by William James, George Bernard Shaw, and Sigmund Freud,[366] Erikson elaborates on a psychosocial theory of development, which takes into consideration the impact of biological, psychological, and societal systems on the human life.[367] According to this theory everyone, unless prevented by premature death, must pass through eight interrelated stages, of which adolescence (twelve to eighteen years)—a time marked by identity vs. identity diffusion—is the fifth.[368] Reflecting on Erikson's psychosocial

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[365] Erik H. Erikson, *Childhood and Society*, 2nd ed. (New York: W. W. Norton, 1964 [1950]). See particularly his chapter on "Eight Ages of Man," 147-274.

[366] See particularly his chapter on "Identity Confusion in Life History and Life History," in Erik H. Erikson, *Identity: Youth and Crisis* (New York: W. W. Norton, 1968), 142-207. Erikson drew particularly from works such as *The Letters of William James*, ed. Henry James (his son) (Boston: Atlantic Monthly Press, 1920); George B. Shaw, *Selected Prose* (New York: Dodd, Mead, 1952); and Sigmund Freud, *The Origins of Psycholanalysis: Letters to William Fliess, Drafts and Notes: 1887-1902*, ed. Marie Bonaparte, Anna Freud, and Ernst Kris (New York: Basic Books, 1954).

[367] Erikson, *Childhood and Society*, 34-38. For immediate purposes, this study lays stress here on the societal system which, according to Barbara M. Newman and Philip R. Newman, *Development through Life: A Psychosocial Approach* (Belmont: Wadsworth/Thomson Learning, 2003), 7, encompasses many processes, including those of religions.

[368] Erikson, *Childhood and Society*, 34-38. For a fuller treatment of these eight psychosocial stages, see Erikson, *Childhood and Society*, 247-74; and Erikson, *Identity: Youth and Crisis*, 91-141. Carol Gilligan, *In a Different Voice: Psychological Theory and Women's Development* (Cambridge: Harvard University Press, 1982), 9-13, challenges developmental theorists and psychologists such as Erik Erikson on the grounds that, blinded by a "masculine bias," their theoretical schema does not take in consideration the development of the female adolescent. For a number of scholars, including feminists who have challenged Gilligan's methods and conclusions, see Kathryn Norcross Black, Review of *In A Different Voice; Psychological Theory and Women's Development*, by Carol Gilligan, *Psychology of Women Quarterly* 9, no. 4 (December 1985): 549-50; and Cathy Young, "What's the Difference?" *Reason* 30, no. 10 (1999): 29-30. Still, recent feminist scholars continue to voice their criticisms against developmental psychologists. For instance, Gwendolyn T. Sorell and Marilyn J. Montgomery, "Feminist Perspectives on Erikson's Theory: Their Relevance for Contemporary Identity Development Research," *Identity: An International Journal of Theory and Research* 1, no. 2 (2001):

stages, Donald Capps notes, "Good progress at one stage increases our chances for good

progress at the next stage, for positive growth is cumulative. But the reverse is also true:

if one stage is poorly negotiated, we are more vulnerable to poor progress in the next

stage."[369] The study will use Erikson's life-cycle theory to show the role of the

community of believers in identity formation. It will use some insights from the works of

Erikson on identity formation, including the role of the community in such a task.[370]

98, 99, have asserted that, feminists in general have suggested that grand theories reflect only the experiences and perspectives of those primarily White, middle-class, European and American men who until lately held the center of the intellectual power structure. Therefore, they have argued, these theories can at best offer limited insight into the experiences and perspectives of those groups that have been excluded from the theory-building process and, in particular, cannot offer legitimate frameworks for research about women's lives or the lives of others from marginalized groups. . . . In view of these recent controversies concerning theory and self, identity development researchers need to examine the utility of their own grand theory—Erikson's (1950, 1963, 1968, 1975) psychosocial theory of life-span human development. Because of its reflection of Erikson's own search for personal and social belonging; its optimistic incorporation of the ideals of American industrial and consumer capitalism inspired by the growth economy of the 1950s and 1960s; its emphasis on the experience of White, middle class, European and American men; and its definitions of psychosocial normality, important questions arise regarding the theory's usefulness as a framework for understanding contemporary human development.

[369] Donald Capps, "Erikson's Life-Cycle Theory: Religious Dimensions," *Religious Studies Review* 10, no. 2 (1984), 120.

[370] Erikson, *Identity: Youth and Crisis,* 159-65. Roehlkepartain et al., "Spiritual Development in Childhood and Adolescence," 7, note that "Erik Erikson's epigenetic theory of development introduced stage theory to the psychology of religion. . . . Erikson acknowledged that religion is the institutional confirmation of hope and can serve throughout the life span as a source of hope. And he asserted that religion not only provides a transcendent worldview, moral beliefs, and behavioral norms, but religious traditions also embody these ideological norms in a community of believers." Janice L. Templeton and Jacquelynne S. Eccles, "The Relation between Spiritual Development and Identity Processes," in Roehlkepartain et al., *Handbook of Spiritual Development in Childhood and Adolescence*, 259, also note that, "Erikson (1968) conceptualized development as a series of stages, each representing a crisis created by the individual's level of development and the socialization demands faced. Optimal growth depends on the successful resolution of each of these crises. Unsuccessful resolution can lead to stagnation and continuing functional preoccupation with that particular level. . . . Erikson (1968) believed identity formation to be the primary developmental task of adolescence."

There are several reasons behind the choice of Erikson's life-cycle theory. First, recent scholarship has done much to retrieve the religious dimensions of this particular schema. Donald Capps, for instance, has viewed the life-cycle theory as essentially a religious construct.[371] In one of his essays, Capps has explored the religious dimensions of Erikson's life-cycle theory.[372] In so doing, he has focused on Erikson's later works[373] to show how his individual stages of human development may be located within a moral and ritualistic context.[374] Moreover, a survey of the broad scope of literature on Erikson led Hetty Zock to the realization that religion is central to and permeates his psychology.[375] Other recent scholars share the view that Erikson placed great emphasis on the role of religion in the psychosocial development process.[376]

Second, quite a few scholars have noted the contributions of Erikson in the conversation between psychology and practical theology.[377] Donald Capps, one of the

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[371] Donald Capps, "Erikson's Life-Cycle Theory: Religious Dimensions," *Religious Studies Review* 10, no. 2 (1984): 120.

[372] Ibid.

[373] Ibid. He has, for instance, focused on Erikson's *Identity: Youth and Crisis*; Erikson, *Toys and Reasons* (New York: W. W. Norton, 1977); Erikson, *The Life Cycle Completed* (New York: W. W. Norton, 1982); and two essays, "Human Strength and the Cycle of Generations," in *Insight and Responsibility: Lectures on the Ethical Implications of Psychoanalytic Insight* (New York: W. W. Norton, 1964): 109-57, and "The Galilean Sayings and the Sense of 'I,'" *The Yale Review* (1981), 321-62.

[374] Capps, "Erikson's Life-Cycle Theory," 126.

[375] Zock, *Psychology of Ultimate Concern,* 177.

[376] See King and Roeser, "Religion and Spirituality in Adolescent Development," 447-48. For yet a critical assessment of Erikson's positions on God, man, sin, salvation, religion, and so on, see Debbie Dewart, *The Errors of Erik Erikson* (Newport Beach: Discernment, 1997).

[377] See Don Browning, *Generative Man: Psychoanalytic Perspectives* (Philadelphia: Westminster, 1973) (on ethical dimension); Donald Capps, *Life Cycle Theory and Pastoral Care* (Eugene: Wipf & Stock, 1983) (on Erikson's life cycle theory and the role of the pastor as moral counselor and ritual coordinator); K. Brynoff Lyon, *Toward a Practical Theology of Aging* (Philadelphia: Fortress Press, 1985); and Evelyn Whitehead and James Whitehead, *Christian Life Patterns: the Psychological Challenges*

interpreters of Erik Erikson, has suggested, specifically in two of his works, the usefulness of Erikson's stage theory in pastoral ministry.[378] He has elsewhere "outlined the normative stages, expected life crises, and appropriate pastoral responses to these crises."[379] Furthermore, Erikson added to his initial work on the life cycle a schedule of virtues[380] and a theory of ritualization,[381] which, according to Capps, could be useful to a pastor as moral counselor and ritual coordinator.[382] For immediate purposes, Erikson proposes a schedule of virtues that corresponds to the eight stages of the life cycle. The virtue corresponding to the fifth stage—identity vs. identity confusion in adolescence—is fidelity, which he defines as "the ability to sustain loyalties freely pledged in spite of inevitable contradictions of value systems."[383] At this stage, the adolescent "looks most fervently for [people] and ideas to have faith in."[384]Furthermore, Erikson asserts that fidelity is "the vital strength which [youth] needs to have an opportunity to develop, to employ, to evoke and to die for."[385] In agreement with Erikson, practical theologian Kenda Creasy Dean advocates for a church ministry to adolescents centered on the cultivation of "passion," understood not so much as harnessing enthusiasm and idealism but as fostering a rootedness in the Passion of Christ or the sacrificial love displayed

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and Religious Invitations of Adult Life (Garden City: Doubleday, 1979), on the use of Erikson's descriptions of psychological virtues in ministry to contemporary parishioners.

[378] See Donald Capps, *Pastoral Care: A Thematic Approach* (Philadelphia: Westminster Press, 1979); Capps, *Deadly Sins and Saving Virtues* (Philadelphia: Fortress 1987).

[379] Steven S. Ivy, "Pastoral Assessment: Issues and Directions," *Religious Studies Review* 16, no. 3 (1990): 216.

[380] See Erikson, *Insight and Responsibility,* chap. 4.

[381] See Erikson, "Ontogeny of Ritualization," *Philosophical Transactions of the Royal Society. Series B, Biological Sciences* 251, no. 772 (1966): 337-49.

[382] See Capps, *Life Cycle Theory and Pastoral Care*, chapters 2 and 3.

[383] Erikson, *Insight and Responsibility*, 125.

[384] Erikson, *Identity: Youth and Crisis*, 233.

[385] Ibid.

through his suffering on our behalf. [386] Arguing from a Wesleyan perspective, Les Steele

seeks to "bring together the Christian story with the insights of psychology, critiqued by

Christian theology, in order to describe a practical theology of Christian formation."[387]

He also believes that Erikson is the foundational theorist of functionalism and that his

approach can be very useful for work with adolescents who are on the way toward

Christian maturity.[388] This study intends to use a transformational/asymmetrical model of

practical theology as it seeks to relate this aspect of Erikson's approach to adolescent

development to a Pentecostal discipleship with Haitian American young men. This model

requires the practical theologian to allow developmental psychology and other social

sciences to have their say about psychological and social realities while retaining the

distinctive language and disciplinary perspective of Pentecostal theology.

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[386] Kenda Creasy Dean, *Practicing Passion: Youth and the Quest for a Passionate Church* (Grand Rapids: Eerdmans, 2004), 20, states, "The suffering passion of Christ inspires a life of passion for Christ, by which the disordered passions (or desires or appetites) of being human become realigned with holy passion (a self-giving love) of God."

[387] Steele, *On the Way*, 10.

[388] Ibid., 68-70.

Classical Pentecostalism[389]

This chapter closes with a theological reflection,[390] defined as "the discipline of exploring individual and corporate experience in conversation with the wisdom of a religious heritage."[391] The procedure will be such that it nurtures insights both for the practical theologian and for the Pentecostal tradition.[392] The study will thus examine the Classical Pentecostal approach to disciple-making in relationship to the research findings for the purpose of retrieving additional themes or confirming existing ones in the

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[389] It is beyond the scope of study to elaborate on the various approaches to practical theology in Pentecostal scholarship. For a fuller discussion, see Mark J. Cartledge, "Pentecostalism," in *The Wiley-Blackwell Companion to Practical Theology*, ed. Bonnie J. McLemore (Malden: Blackwell, 2012), 587-88, 594, whose survey of Pentecostal studies led him to identify four types of approaches to practical theology that have emerged from Pentecostal scholars in recent years. These approaches vary depending on their starting points. Thus, he writes that when it comes to issues of practice, Pentecostals tend to start either with (1) the Bible (Applied Theology); (2) the Tradition (Ecclesial Theology); (3) Experience and Practice (Empirical Theology); or (4) Culture and Society (Intercultural Theology). Summarizing, he further notes that in a broad sense Pentecostalism's relation to practical theology can be described as "formational (including church leadership and discipleship), liberationist, and empirical" (594). Yet, he explains, there are nuances: "Pentecostalism, in a similar way to evangelicalism, largely understands practical theology as applied theology and tends to focus on leadership and formational issues. However, liberationist and empirical influences can be seen in recent work, even if they appear somewhat weaker" (587-88). He goes on to show how in its recent developments practical theology comes to share several common concerns with Pentecostalism and suggests various ways in which the latter can make viable contributions to the academy including a combination of various known strengths such as "a commitment to biblical studies, an interest in examining its own tradition through historical inquiry, greater attention to empirical research using the full range of methods, and the continued attention to culture as an essential ingredient in the construction of contemporary theological discourse" (594).

[390] For a brief history of the concept from its impetus in liberation theology in Latin America back in the 1960s and its counterpart in the United States among African Americans and women to a parallel idea in Protestant settings through CPE (Clinical Pastoral Education) and in Roman Catholicism, see Robert L. Kinast, *Let Ministry Teach: A Guide to Theological Reflection* (Collegeville: Liturgical, 1996), xi-xiv.

[391] Patricia O'Connell Killen and John De Beer, *The Art of Theological Reflection* (New York: Crossroad, 2010), viii.

[392] Ibid., 143.

participants' narratives that are deemed significant for helping them to engage in church activities.

This study will look at the spiritual and religious needs of Haitian American young men through a theology of discipleship from a Pentecostal perspective. Focusing on the concept from the New Testament—particularly from the Gospels and Acts—it will seek to answer the questions: (1) What did it mean to be a disciple of Jesus Christ in the first century? (2) What does it mean to be a disciple of Jesus Christ in the twenty-first century? and (3) What are the methods of disciple-making most compatible with the Pentecostal faith that could be used for the spiritual development of second-generation Haitian males? Answers will take into account the experiences of male children of Haitian immigrants living in the United States, particularly in South Florida, where many have already left the churches of their parents and many others are on the verge of leaving them. The literature suggests that, as a result of their parents' experience of marginalization in the larger society, some of these youth experience a sense of isolation, despair, and even loss of a sense of belonging and identity.[393] There is also some indication that others go through severe stress and trauma leading to PTSD (Post Traumatic Stress Disorder), low school performance, drug use, gang, and other illegal activities.[394] The study will also take these sad experiences into consideration and show how the ethnic church communities should approach these problems.

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[393] Jessie M. Colin, "Voices of Hope: Hearing and Caring for Haitian Adolescents," *Journal of Holistic Nursing* 19, no. 2 (2001): 187-210.

[394] Richard Douyon, Louis Herns Marcelin, Michele Jean-Gilles, and Brian Page, "Response to Trauma in Haitian Youth at Risk," *Journal of Ethnicity in Substance Abuse* 4 (2005): 115-38.

Essential Underpinnings of a Pentecostal Practical Theology

Underlying the theological reflection are some essential underpinnings of a Pentecostal practical theology. With an adaptation of an expression by James K. A. Smith,[395] this researcher argues that a practical theology of Pentecostal discipleship will be a practical theology informed and nourished by a Pentecostal spirituality that embodies hermeneutics, worldview, and epistemology. The argument, in brief, is that formulation of a ministry approach must take these basic Pentecostal conceptualizations into account in order to remain true to the vision of the early Pentecostals and useful to those of the future. Let us turn to a discussion of these Pentecostal conceptualizations.

First, a practical theology of Pentecostal discipleship will be a practical theology informed and nourished by a Pentecostal spirituality. The concept of spirituality is of utmost importance for Pentecostals. In his seminal work *Pentecostal Spirituality: A Passion for the Kingdom*, Steven J. Land refers to Pentecostalism as primarily a spirituality that he defines as "the integration of beliefs and practices in the affections which are themselves evoked and expressed by those beliefs and practices."[396] Agreeing with Walter Hollenweger,[397] Land argues that the first ten years immediately following the Azusa Street revival in Los Angeles (1906) represents the heart not the infancy of the

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[395] James K. A. Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* in *Pentecostal Manifestos,* ed. James K. A. Smith and Amos Yong (Grand Rapids: Eerdmans, 2010), 27. He states, "A pentecostal philosophy will be a philosophy informed and nourished by a pentecostal spirituality."

[396] Land, *Pentecostal Spirituality*, 13.

[397] Walter J. Hollenweger, "Pentecostals and the Charismatic Movement," in *The Study of Spirituality,* ed. C. Jones, G. Wainright, and E. Yarnold (New York: Oxford University Press, 1986), 551; Hollenweger, "The Critical Tradition of Pentecostalism," *Journal of Pentecostal Theology* 1, no. 1 (1992): 7-17.

Pentecostal Movement's spirituality.[398] From this realization he proceeds to analyze a wide range of early Pentecostal narratives, including testimonies, songs, articles, pamphlets, and books, to retrieve a "distinctive logic of Pentecostal beliefs and practices."[399] The analysis of these texts led him to claim the uniqueness of Pentecostal spirituality in that he found it to be "apocalyptic, corporate, missional, and essentially affective."[400] Significant for my immediate purpose, Land argues for the important place of the affections in the Christian life. Drawing on Jonathan Edwards[401] and John Wesley,[402] Land argues that the affections constitute the core of Pentecostal spirituality.[403]

Land reflects on the relationship between theology and spirituality and shows how the relationship impacts theological method.[404] To him, theological science is not a mere intellectual exercise. Rather, it is "basically a construal of the relationships between God and the world."[405] As such, it requires "not only discursive reasoning but also the engagement of the whole person within the communion of the charisms."[406] He thus conceives Christian theology not merely as "systematic treatises, monographs, and

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[398] Land, *Pentecostal Spirituality*, 13.

[399] Ibid., 59.

[400] Ibid*.,* 31.

[401] Jonathan Edwards, *Treatise concerning Religious Affections*, ed. J. Smith (New Haven: Yale University Press, 1959), 120.

[402] John Wesley, *Explanatory Notes upon the New Testament* (Grand Rapids: Baker, 1983, 1754).

[403] Land, *Pentecostal Spirituality,* 131f.

[404] Ibid*.,* 31. This is by no means the only approach to Pentecostal theology; I am using this simply as a representative of such literature. For a fuller and more recent discussion of approaches to Pentecostal theology, see Christopher Adam Stephenson, "Pentecostal Theology according to the Theologians: An Introduction to the Theological Methods of Pentecostal Systematic Theologians" (PhD diss., Marquette University, 2009).

[405] Steven J. Land, *Pentecostal Spirituality,* 32.

[406] Ibid*.,* 34.

scholarly apparatus in centers of academia," but fundamentally as participating in a spiritual discipline which he dubs "theology-as-spirituality." [407] He argues that this theological task must be the ongoing integration of theology, spirituality, and praxis "lest the spirituality and theology fragment into intellectualism, sentimentalism and activism respectively." [408] Thus, for Land, Pentecostals must integrate orthodoxy (right praise-confession), orthopraxy (right praxis), and orthopathy (right affections). [409] He devotes much space on what constitutes the Christian affections, and he specifically demonstrates how the Pentecostal communities—which he calls "missionary fellowships"—could cultivate these affections within their members. [410] Thus, his approach to theology and spirituality will particularly inform this study as it intends to show the mandate and role given the community in shaping and nurturing the spiritual lives of second-generation male adolescents. [411]

Second, a practical theology of Pentecostal discipleship will be a practical theology informed and nourished by Pentecostal hermeneutics. Since the 1980s, Pentecostals have been much preoccupied with the topic of hermeneutics—commonly

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[407] Ibid., 13, 41.

[408] Ibid., 41.

[409] Ibid., 13, 41-46, 131-33.

[410] Ibid., 125, where he states that one of his purposes in the third chapter of the book was to "demonstrate throughout that the missionary fellowship through its worship and witness calls forth, forms, reinforces and directs the constituent affections of Pentecostalism."

[411] Ibid., 30-31, 207. He also makes clear how discipling new Pentecostal converts constituted one of the major concerns of his study and stresses the fact that Pentecostals have a duty to make disciples in ways that do not compromise the fundamental tenets of Pentecostal spirituality. Land, "Stewardship Manifesto for a Discipling Church," in *The Promise and the Power: Essays on the Motivations, Developments, and Prospects of the Ministries of the Church of God,* ed. Donald N. Bowdle (Cleveland: Pathway, 1980), 287-317.

understood as the art and science of interpretation, especially of the Bible. [412] At about

that time, many Classical Pentecostals felt the pressure to answer questions such as what

is a Pentecostal, or is there a Pentecostal hermeneutics?[413] A search for answers to

questions such as these subsequently dominated future Pentecostal research and

scholarship.

At least two main visions have since emerged. The first one views Pentecostalism

as part of or an extension of Evangelicalism. From this perspective, there is no need for

Pentecostals to elaborate and utilize a different system of hermeneutics and theology.[414]

For, as Kenneth J. Archer notes, once Pentecostalism is categorized as one of many

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[412] However, P. J. Ödman and D. Kerdeman, "Hermeneutics," in *Issues in Educational Research,* ed. John P. Reeves and Gabriele Lakomski (New York: Pergamon, 1999), 184, note that by nineteenth century this traditional definition limiting the meaning of hermeneutics mainly to textual exegesis and interpretation has changed to describe "a philosophical position which regards understanding and interpretation as endemic to and a definitive work of human existence and social life." Thus, they define hermeneutics as "the theory and practice of interpretation and understanding (German, *Verstehen*) in different kinds of human contexts (religious as well as secular, scientific, and quotidian."

[413] For the major divisions of the history of Pentecostal thought leading to the challenges Classical Pentecostals had to respond to particularly since the 1980s on, see Paul W. Lewis, "Reflections of a Hundred Years of Pentecostal Theology," *Cyberjournal for Pentecostal-Charismatic Research*, revised paper, originally presented at the 9th Annual William Menzies Lectureship, Asia Pacific Theological Seminary, Baguio, Philippines, January 2001, http://www.pctii.org/cyberj/cyberj12/lewis.html. As Lewis concedes, this is by no means a definitive schema; other Pentecostal scholars could come up with different suggestions.

[414] See Donald N. Bowdle, "Informed Pentecostalism: An Alternative Paradigm," in *The Spirit and the Mind: Essays in Informed Pentecostalism to Honor Dr. Donald N. Bowdle Presented on His 65th Birthday*, ed. Terry L. Cross and Emerson P. Powery (New York: University Press of America, 2000), 18; Gordon D. Fee, *New Testament Exegesis: A Handbook for Students and Pastors* (Louisville: Westminster/John Knox, 1983). Timothy B. Cargal, "Beyond the Fundamentalist-Modernist Controversy: Pentecostals and Hermeneutics in a Postmodern Age," *Pneuma* 15, no. 2 (1993), 163, has demonstrated how Pentecostals in the academy have tended to align themselves with Evangelicals in their approach to Biblical interpretation and, illustrating, has shown that this book by Gordon Fee "could have been written by any evangelical biblical scholar."

Evangelical subgroups, along with this classification, "Pentecostal identity is primarily construed as an extension of the Protestant Evangelical tradition. The logical argument that follows is that Pentecostal method(s) of Biblical interpretation should be the same as that of academic Evangelicals."[415]

The other vision sees Pentecostalism as a separate and distinct Christian entity with its own particular identity, needs, and agenda. The recognition of the need for a distinct Christian identity has also been the impulse for the development of a distinct Pentecostal hermeneutics and theology. [416] Archer laments the fact that the first vision has failed to take into consideration the vitality and authenticity of the early Pentecostal Movement, which came as a protest to and even in collision with mainline Protestantism and pleas for the retrieval and retention of the early Pentecostal hermeneutic in order for the movement to reach its authenticity as a mature theological tradition.[417] Agreeing with

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[415] Archer, *Pentecostal Hermeneutic,* 2.

[416] On the plea for a distinct Pentecostal identity and hermeneutics, see the Spring 1993 and 1995 issues of the *Pneuma* journal. Particularly, see Murray W. Dempster, "The Search for a Pentecostal Identity," *Pneuma* 15, no. 1 (1993): 1-8; D. William Faupel, "Whither Pentecostalism?" *Pneuma* 15, no. 1 (1993): 9-27; Cecil M. Robeck Jr., "Taking Stock of Pentecostalism: The Personal Reflections of Retiring Editor," *Pneuma* 15, no. 1 (1993): 35-60; and Cheryl Bridges Johns, "The Adolescence of Pentecostalism: In Search of a Legitimate Sectarian Identity," *Pneuma* 17, no. 1 (1995): 3-17. On the formulation of a distinct Pentecostal theology, see William McDonald, "Pentecostal Theology: A Classical Viewpoint," in *Perspectives on the New Pentecostalism*, ed. R. Spittler (Grand Rapids: Baker, 1976); David Nichols, "The Search for a Pentecostal Structure in Systematic Theology," *Pneuma* 6 (1984): 56-76; French L. Arrington "Hermeneutics, Historical Perspectives on Pentecostal and Charismatic," in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess and Gary B. McGee, 376-89 (Grand Rapids: Zondervan, 1988); and Walter Hollenweger, "The Black Roots of Pentecostalism," in *Pentecostals after a Century: Global Perspectives on a Movement in Transition*, ed. Allan H. Anderson and Walter J. Hollenweger, 36-43 (Sheffield: Sheffield Academic Press, 1999).

[417] Archer, *Pentecostal Hermeneutic*, 2.

Rickie Moore [418] and John Christopher Thomas, [419] Archer proposes a Pentecostal hermeneutical strategy that "embraces a tridactic negotiation for meaning between the Biblical text, Pentecostal community, and the Holy Spirit."[420] He further notes that not only does this strategy take Pentecostal identity and practice into account, it tends to lead toward the construction of a Pentecostal theology worthy of its name.[421] Elsewhere,[422] Archer underscores the role of the community story in the identity formation of its participants and their understanding and interpretation of texts. For my purpose here, I will focus on the role of the community story in the identity formation of its participants. Archer states that "the community story is essential for shaping and communicating identity."[423] He observes that stories "are very important to our identity as human beings in community. Every human community has a story which it tells both itself and others concerning its distinct origins and *raison d'être*, and about the sort of place this world in which it exists is."[424] Thus, "[t]he Pentecostal story explains why the community exists, who they are as a community, and what responsibilities they should perform into the

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[418] Rickie Moore, "A Pentecostal Approach to Scripture," *Seminary Viewpoint* 8, no. 1 (1987): 4-5, 11; Moore, "Canon and Charisma in the Book of Deuteronomy," *Journal of Pentecostal Theology* 1 (1992): 75-92.

[419] John Christopher Thomas, "Reading the Bible from within our Traditions: A Pentecostal Hermeneutic as Test Case," in *Between Two Horizons: Spanning the New Testament Studies,* ed. Joel B. Green and Max Turner (Grand Rapids: Eerdmans, 2000): 108-22.

[420] Archer, *Pentecostal Hermeneutic*, 5.

[421] Archer, "A Pentecostal Way of Doing Theology: Method and Manner," *International Journal of Systematic Theology* 9, no. 3 (2007): 301.

[422] Archer, "Pentecostal Story: The Hermeneutical Filter for the Making of Meaning," *Pneuma* 26, no. 1 (2004): 36-59.

[423] Ibid., 42.

[424] Ibid., 42-43. Citing Trevor Hart, *Faith Thinking: The Dynamics of Christian Theology* (London: Society for Promoting Christian Knowledge, 1995), 68.

larger scheme of Christian history."[425] Archer further remarks that the Pentecostal community and its unique story came into existence as the early Pentecostals understood themselves to be people of the "latter rain" outpouring that motivated them to read scriptures in a restorative manner.[426] In light of these two motifs—the "latter rain" outpouring and the restoration of the Gospel—Pentecostals have no difficulty to proclaim the noncessationist message and to read scriptures "through Lukan eyes especially through the lens of Acts."[427]

Third, a practical theology of Pentecostal discipleship will be a practical theology informed and nourished by a Pentecostal worldview. To get a grasp of the concept, this researcher relies heavily though not exclusively on works by Jackie David Johns and James K. A. Smith.[428] Most Pentecostals do not understand worldview merely as a set of ideologies or a system of doctrines.[429] According to Johns, "worldviews are like the matrix of windows through which we view the world. They mark what we see and what we do not see."[430] In agreement with James Olthius,[431] Smith defines worldview as "a

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[425] Ibid., 55.

[426] Ibid., 44, 47. The early rain was the outpouring of the Holy Spirit upon the first Christians as recorded in Acts 2. The latter rain was the outpouring of the Holy Spirit upon saved and sanctified Christians at the turn of the century.

[427] Ibid., 53, 54.

[428] Such as Jackie David Johns, "Pentecostalism and the Postmodern Worldview," *Journal of Pentecostal Theology* 3, no. 7 (1995): 75; Jackie David Johns, "Yielding to the Spirit: The Dynamics of a Pentecostal Model of Praxis," in *The Globalization of Pentecostalism: A Religion Made to Travel*, ed. Murray W. Dempster, Byron D. Klaus, and Douglas Petersen (Carlisle: Regnum Books, 1999), 70-84; James K. A. Smith, "Thinking in Tongues," *First Things* 182 (April 2008): 27-31; Smith, *Thinking in Tongues*. It may be worth noting that although these two scholars come from different ecclesial traditions (Johns, Classical Pentecostalism; Smith, neo-Calvinist Charismatic), I find their ideas here to be complementary.

[429] See Johns, "Pentecostalism and the Postmodern Worldview," 75; Smith, *Thinking in Tongues*, 27.

[430] Johns, "Pentecostalism and the Postmodern Worldview," 77.

passional orientation that governs how one sees, inhabits, and engages the world."[432]

Johns identifies several characteristics of a Pentecostal worldview, including the fact that

(1) it is experientially God-centered, that is, "All things relate to God and God relates to

all things. . . . [I]t is a predisposition to see the transcendent God at work in, with,

through, above, and beyond all events";[433] and (2) "The Scriptures hold a special place

and function within the Pentecostal worldview. Pentecostals differ from Evangelicals and

Fundamentalists in their approach to the Bible. For Pentecostals the Bible is a living book

in which the Holy Spirit is always active."[434] Johns draws a parallel between the

characteristics of the emerging worldview and those of Pentecostalism and cautions

Pentecostals to consider the distinctiveness of their own worldview and its implications

for the postmodern era lest they pledge blind allegiance to this emerging worldview. For

the consequences for entering naively into such relationship may prove to be detrimental

to the movement later.[435]

Fourth, a practical theology of Pentecostal discipleship will be a practical theology

informed and nourished by a Pentecostal epistemology. Johns states that Pentecostals

have an alternative epistemology because they have an alternative worldview.[436] For the

immediate purpose of this study this epistemology is an approach to knowledge and truth

that is consistent with Pentecostal faith, experience, and practice. In answer to a question

about the Pentecostal paradigm for knowledge and truth, Johns highlights the fact that for

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[431] James H. Olthius, "On Worldviews," *Christian Scholar's Review* 14, no. 2 (1985): 155, who states that "[a] worldview (vision of life) is a framework or set of fundamental beliefs through which we view the world and our calling and future in it."

[432] Smith, *Thinking in Tongues*, 27.

[433] Johns, "Pentecostalism and the Postmodern Worldview," 88.

[434] Ibid., 79.

[435] Johns, "Pentecostalism and the Postmodern Worldview," 96.

[436] Johns, "Yielding to the Spirit," 74.

Pentecostals "all knowledge is grounded in God and God is known through encounter."[437] Drawing on O. A. Piper,[438] Thomas Groome,[439] and Rudolf Bultmann,[440] Johns comes to the conclusion that this type of epistemology is more congruous with the Hebraic notion of *yada* in both the Old and the New Testament (which indicates knowledge that comes by experience) than that of the Hellenistic Greek *ginoskein* (which involves a standing back from in order to objectively know it).[441] In other words, "God is known through relational encounter which finds its penultimate expression in the experience of being filled with the Holy Spirit. This experience becomes the normative epistemological framework and thus shifts the structures by which the individual interprets the world."[442] Johns also notes that in conjunction with their holiness heritage, Pentecostals are concerned with truth, but not just propositional truth. Like their forebears, they are concerned for a truth that gives life.[443] James K. A. Smith refers to a Pentecostal approach to knowledge as an *affective, narrative epistemology* or an affective way of knowing according to which "knowledge is rooted in the heart and traffic in the stuff of the story."[444] Relying on Christian Smith,[445] James K. A. Smith goes on to say

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[437] Ibid.

[438] O. A. Piper, "Knowledge," in *The Interpreter's Dictionary of the Bible: An Illustrated Encyclopedia,* ed. George Arthur Buttrick (Nashville: Abingdon, 1976), 42-48.

[439] Thomas Groome, *Christian Religious Education* (New York: Harper & Row, 1981), 139-51.

[440] Rudolf Bultmann, "Γινωσκω," in *Theological Dictionary of the New Testament,* ed. Gerhard Kittel, vol. 1: A- Γ, trans. and ed. Geoffrey Bromiley, William Bromiley, and Gerhard Friedrich (Grand Rapids: Eerdmans, 1964-1976), 687.

[441] Johns, "Yielding to the Spirit," 77-79.

[442] Ibid., 74-75.

[443] Ibid*.,* 75.

[444] Smith, *Thinking in Tongues,* 43.

[445] Christian Smith, *Moral, Believing Animals* (New York: Oxford University Press, 2003), 64.

that implicit in Pentecostal spirituality is the epistemological intuition that Pentecostals are "narrative animals."[446] Not only do they know *in* stories, they love to tell their stories in ways that may, at times, be viewed as intuitive and even emotional, as evidenced in the common and thunderous use of the phrase "I know that I know that I know"—that prefaces most testimonies in Pentecostal services.[447]

Summary

The purpose of this chapter has been to develop a Pentecostal practical theological method to meet the spiritual and religious needs of second-generation Haitian American young men previously identified and explored. In so doing, this researcher has identified three families of interdisciplinary models of conversations—correlational, transversal, and transformational/asymmetrical—that have emerged in practical theology in recent years. In the first section, this study has argued for the use of the transformational model of practical theology within a Classical Pentecostal framework. Based upon the logic of the Incarnation, as interpreted by the Council of Chalcedon (451), imaginatively used by Karl Barth, and recently elaborated by Deborah van Deusen and James Loder, this model allows for an interdisciplinary conversation between theological and non-theological disciplines while avoiding the creation of a *tertium quid*, or a third thing. (See appendix A, On Practical Theological Methods.)

The second section deals with narrative inquiry, a strategy associated with the qualitative research method. I chose this particular research design as it allows participants to tell their stories, enables the researcher to view the situation from the

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[446] Smith, *Thinking in Tongues*, 44.
[447] Ibid., 44, 48f.

perspectives of the participants, and plays a great role in research in religion and spirituality.

The third section underscores the role of developmental psychology in the religious/spiritual formation process. Erikson's life-cycle theory particularly informs this methodology by showing the impact of the virtue of fidelity on adolescent development and the role of the religious community in adolescent identity formation.

Finally, the chapter proposes a theological reflection from a Classical Pentecostal perspective. It particularly stresses the fact that to be true to the vision of the early Pentecostals and useful to those of the future, a practical theology of Pentecostal discipleship must be a practical theology informed and nourished by Pentecostal spirituality, hermeneutics, worldview, and epistemology.

Chapter Four

Life Storytelling and Discipleship: A Participant's Perspective

[Narrative is] the primary form by which human experience is made meaningful.[448]

Researchers have largely failed to access the actual voices of young people to investigate the personal meaning of religious faith in the process of identity construction.[449]

By using the storyteller's own words, typically more colorful and distinctive, you can best communicate the unique particularities of what experience is really like for each participant.[450]

I would like to see . . . the church . . . being less cliché and more Bible-sound. (Participant Bob Kersaint)

Introduction

This chapter explores the life stories of second-generation Haitian American young men to assess their perspectives[451] on religiosity/spirituality and discipleship. Robert Atkinson defines life story in comparison to narrative as

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[448] Donald E. Polkinghorne, *Narrative Knowing and the Human Sciences* (Albany: State University of New York, 1988), 1.

[449] Marie Good and Teena Willoughby, "The Identity Formation Experiences of Church-Attending Rural Adolescents," *Journal of Adolescent Research* 22, no. 4 (2007): 391.

[450] Mary Kay Kramp, "Exploring Life and Experience through Narrative Inquiry," in *Foundations for Research: Methods of Inquiry in Education and the Social Sciences,* ed. Kathleen Bennett deMarrais and Stephen D. Lapan (Mahwah: Erlbaum, 2004), 117.

[451] Michael Quinn Patton, *Qualitative Research and Evaluation Methods,* 3rd ed. (Thousand Oaks: Sage, 2002), 341, states, "The purpose of interviewing . . . is to allow us to enter into the other's perspective." Yet, it is important to note that this study uses the terms narrative and story interchangeably and approaches both terms from the standpoint of a Wesleyan-Pentecostal epistemology, and thus though it is open to be informed by other perspectives it epistemically privileges the gospel story over any others. For a fuller discussion, see chapter 3 of this study. Agreeing with other Pentecostal scholars, Steven Land, *Pentecostal Spirituality: A Passion for the Kingdom,* speaks of a 'pneumatic epistemology,' or one in which the Holy Spirit is recognized as the starting point for a distinctive Pentecostal approach to theology as spirituality or one in which the Pentecostal theologian stands in "'pneumatic' continuity with the faith community that birthed the Scriptures." For two varying views on Pentecostal epistemology see Smith, *Thinking in Tongues,* and Richard Brian Davis and W. Paul Franks, "Against a Postmodern Pentecostal Epistemology," *Philosophia Christi* 15 (2013): 383-99.

the story a person chooses to tell about the life he or she has lived, told as completely and honestly as possible, what the person remembers of it or what he or she wants others to know of it, usually as a result of a guided interview by another. The resulting life story is the narrative of what has happened to the person. It can cover the time from birth to the present or beyond. It includes the important events, experiences, and feelings of a lifetime.[452]

It is of utmost importance to focus on the religious/spiritual life stories of our targeted population. Like most Millennials[453]—those born between 1980 and 2000—of the youth population in general and some children of other immigrant groups[454] in particular, many second-generation Haitian American youth and especially young men are leaving the church of their parents or rejecting religion altogether. The burden of this study is to find out what brings male children of Haitian immigrants to participate in the

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[452] Robert Atkinson, "The Life Story Interview," in *Handbook of Interview Research: Context and Method,* ed. Jaber F. Gubrium and James A. Holstein (Thousand Oaks: Sage, 2001), 125. Although some scholars use the terms *narrative* and *story* interchangeably, others see some nuances between them. For a fuller discussion, see Martha S. Feldman, Kaj Skölberg, Ruth Nicole Brown, and Debra Horner, "Making Sense of Stories: A Rhetorical Approach to Narrative Analysis," *Journal of Public Administration Research and Theory* 14, no. 2 (2004): 149.

[453] A recent Pew Research report indicates that American youth between the ages of eighteen and twenty-nine are considerably less religious than older Americans. See Pew Research Center, "Religion among the Millennials: Introduction and Overview," *Pew Research Center*. February 17, 2010, http://www.pewforum.org/2010/02/17/religion-among-the-millennials/. For the Millennial generation, see Sarah Guldalian, "The Millennials: Reflections on Reaching a Lost Generation for Christ," *Mission U Newsletter*, July 2013; Skip Masback, *Twin Calamities: Declining Churches, Struggling Young*, http://faith.yale.edu/sites/default/files/twin_calamities_reflections_final.pdf. For other generational groupings, see Andrew Singleton, Michael Mason, and Ruth Webber, "Spirituality in Adolescence and Young Adulthood: A Method for a Qualitative Study," *International Journal of Children's Spirituality* 9, no. 3 (2004): 248.

[454] See chapter 1 of this study.

life of their home church, and what may lead them not to participate. As noted earlier,[455] this practical theological research study focuses on these two primary research questions: (1) "What do second-generation Haitian American young men report as their religious and spiritual experiences?" and (2) "What are the perspectives of these young men on being a disciple of Jesus Christ?"

The chapter falls into four parts. The first gives a brief description of the participants. The second provides an explanation on the procedure. The third deals with the emerging themes. The last is a summary of the findings. Now, let's turn to the participants.

<div align="center">**Participants**</div>

Initially this researcher had contacted many young men between the ages of seventeen to twenty-nine to participate in this study. As it turns out, only five of them between the ages of twenty-six to twenty-nine volunteered to participate and to tell their life stories. All of them are children of Haitian immigrants and are of Classical Pentecostal families and backgrounds, and all have at one time stopped attending the ethnic church of their parents in search of other churches that better meet their spiritual needs. They are currently living in the areas of Miami-Dade and Broward counties. In order to help protect their identities and guarantee confidentiality, this researcher did not use the real names of the participants. Instead, all those interviewed were given names he invented. Thus, for this study their pseudonyms are: Adam Joseph, Bob Kersaint, Colin Louis, David Moise, and Edouard Nicolas.

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[455] See chapter 1 of this study.

Procedure

The researcher came to identify four of these participants with the help of a youth leader at the former church they attended. He personally knows the other one yet would not have been able to contact him without the intervention of his mother.[456]

Moreover, the study utilizes narrative inquiry as a strategy associated with the qualitative research method, employing narrative interviews to gather the data.[457] Earlier, the study defined narrative and stated the reasons behind the choice of this strategy, including its role in research in religion and spirituality.[458] Additionally, here it is worth noting that numerous sociologists and scholars have underscored the centrality of narrative in human life in general and in religious studies, including those concerned with conversion, healing, testimony, and so on, in particular.[459] David Yamane has assessed

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[456] The researcher was prepared to ask those who were over age eighteen to sign a consent form if they agreed to participate in the study (appendix C, Consent Form for Individual Interviews) and had in place another consent form for parents to sign if their minor children were to participate (appendix B, Parent Consent Letter with Acknowledgment Form).

[457] See M. Elizabeth Graue and Daniel J. Walsh, *Studying Children in Context: Theories, Methods, and Ethics* (Thousand Oaks: Sage, 1988), 91, who thus explain the reason for their preference of the expression *gathering* data to the more common *collecting* data: "Data are not out there, waiting like tomatoes on a vine, to be picked. Acquiring data is a very active, creative, improvisational process. Data must be generated before they can be collected." On the use of qualitative research and narrative inquiry in practical theology, including data gathering, analysis, and credibility procedures, see chapter 3 of this study.

[458] See chapter 3 of this study.

[459] For the centrality of narrative and religious experiences, see Wade Clark Roof, "Religion and Narrative," *Review of Religious Research* 34, no. 4 (1993): 297-310, and Nancy T. Ammerman and Roman R. Williams, "Speaking of Methods: Eliciting Religious Narratives through Interviews, Photos, and Oral Diaries," in *Annual Review of the Sociology of Religion,* vol. 3, *New Methods in the Sociology of Religion,* ed. Luigi Berzano and Ole Preben Riis (Boston: Brill, 2012), 118. For the role of religious experiences in Pentecostalism in particular, see Margaret Poloma and Brian F. Pendleton, "Religious Experiences, Evangelism, and Institutional Growth within the Assemblies of God," *Journal for the Scientific Study of Religion* 28, no. 4 (1989): 415-31, who, relying

both quantitative and qualitative scholarship to demonstrate how a narrative approach can rather be "the right tool for the right job" of studying religious experiences.[460] David Smilde has conducted life history interviews with Pentecostal men in Latin America that led him to suggest that through the use of narratives one can understand the conversion experience of these men to Pentecostalism.[461] Conversely, Lynn Davidman and Arthur L. Greil have analyzed "exit narratives" to report the "deconversion" of men and women who grew up in Haredi families in the United States and Israel and who, at some point in their lives, left this Orthodox Jewish Community in which they were raised.[462] According to Michael Quinn Patton, "Qualitative interviewing begins with the assumption that the perspectives of others are meaningful, knowable, and able to be made explicit. We interview to find out what is in and on someone else's mind, to gather their stories."[463]

Primarily based on information from the literature review and on the stated goals of the study, both research questions in this study contain several specific inquiries to

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on the stance on the role of ecstatic experiences in Charles Y. Glock and Rodney Stark, *Religion and Society in Tension* (Chicago: Rand McNally, 1965), and their own survey data, have contended that the origin and steady growth of a Pentecostal denomination such as the Assemblies of God are due to their emphasis on the availability of ongoing personal religious experiences, including glossolalia, prophecy, being slain in the Spirit, divine healing, deliverance, miracles, and other paranormal experiences.

[460] David Yamane, "Narrative and Religious Experience," *Sociology of Religion* 61, no. 2 (2000): 172-84.

[461] David Smilde, "Skirting the Instrumental Paradox: Intentional Belief through Narrative in Latin America," *Qualitative Sociology* 26, no. 3 (2003): 316-17.

[462] Lynn Davidman and Arthur L. Greil, "Characters in Search of a Script: The Exit Narratives of Formerly Ultra-Orthodox Jews," *Journal for the Scientific Study of Religion* 46, no. 2 (2007): 201, 213.

[463] Patton, *Qualitative Research and Evaluation Methods,* 341. On the rationale for the choice of this method for this study, see also chapter 3.

capture the religious and spiritual experiences of the young men in light of the biblical drama of salvation.[464] A list of semi-structured questions for that purpose is provided.[465]

Emerging Themes

According to Donald E. Polkinghorne, the goal of data gathering is "to uncover the common themes or plots in the data."[466] Wade Clark Roof explains, "An element of narrative is plot—which we might describe simply as movement toward some end or completion. Plot's religious significance is that plot is the prime mover toward wholeness. A plot takes fragmented moments of action and creates order, for both 'literary narrative' and 'lived narrative.'"[467] This researcher has analyzed the transcripts for themes and threads of meaning[468] and has used the participants' own words according to the themes and threads identified during the analysis.

The researcher has personally transcribed the interviews verbatim. Although tedious and time-consuming, this gave him the opportunity of becoming more familiar with the materials. However, while making a best effort to use the participants' own

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[464] Recall that this study privileges the centrality and authority of the scriptures and thus views all individual life stories through the lens of that larger biblical story of God's redemption. Thus, Pentecostals look both backwards and forwards in redemptive history. In this vein Land, *Pentecostal Spirituality*, 46, states that

> [a]s was true for John Wesley, so too Pentecostals traveled in the Spirit—back to Sinai, back to Calvary, back to Pentecost—forward to the Armageddon, the Great White Throne Judgment, the Marriage Supper of the Lamb. Time and space were fused and transcended in the Spirit, and at the heart of the testimony, expectation, and worship was Jesus the Savior, Sanctifier, Healer, Baptizer with the Spirit, and coming King. God the Father received all prodigals through Jesus in the Spirit. And then he sent them out in Jesus' name and the power of the promised Spirit, to preach the gospel of Christ to all nations . . . and then would be the end.

[465] See appendix D, Interview Guide.

[466] Polkinghorne, *Narrative Knowing*, 177.

[467] Roof, "Religion and Narrative," 299.

[468] Kramp, "Exploring Life and Experience," 117; see Catherine Kohler Riessman, *Narrative Analysis* (Newbury Park: Sage, 1993), 60-64.

words, he has, for clarity's sake eliminated such pauses as hum, huhh, you know, and so on and has at the same time supplied certain expressions, which are implied from the context. The supplied expressions are placed in brackets.

Seven common themes have emerged as being particularly important to the participants' stories of religiosity/spirituality and discipleship: (1) perspectives on being a disciple of Jesus Christ; (2) the effect of geographic mobility; (3) young people's concerns and needs; (4) the ministry of the Holy Spirit; (5) the role of praise and worship; (6) the need for fellowship and caring; and (7) the foundational place of the scriptures. In what follows, I will discuss the themes separately.

Theme 1: Perspectives on Being a Disciple

The biblical concept of being a disciple is of great interest to the participants. In their own words, they provide a definition of the term as it relates to its original meaning and its implications in our contemporary context:

In my own words . . . disciple, . . . I would describe it as someone who follows. . . . A disciple is someone who . . . is a strict follower to a person (Adam Joseph).

The word "disciple" . . . essentially the first thing that comes to my mind is a student of Christ . . . Another way of putting it: a follower of Christ because the disciples followed Christ and learned from Him. That's why I used the word student because it does imply learning from someone. . . . So, essentially, to me, a disciple is like a mentee of the Lord Jesus Christ who was their mentor and also Leader/Teacher. That's essentially my definition of disciple (Edouard Nicolas).

Well . . . I mean "disciple" would be a person . . . well . . . who's trained in the faith . . . who've experienced and I mean the first disciples are people who walked and experienced Jesus Himself. So, I mean I would believe a disciple was somebody who walked and spent [an] amount of time with Christ and who experienced [what is] tru[ly] moral and different things like that. [It] would look pretty much like the person takes you under their wings and mak[es] . . . themselves accountab[le] for the person's abiding wisdom, abiding experience, knowledge of Christ and great things like that pertaining to different areas of life, not only just Jesus . . ., but also pertain[ing] to certain things of life like work, school and . . . how to look at it in the context of the gospel (Bob Kersaint).

Summary

The participants' descriptions of a disciple are worth underscoring. They describe such a person as "someone who follows" (Adam Joseph). He is a "follower of Christ" and a "student" and "mentee of the Lord Jesus Christ, who was their mentor and . . . Leader/Teacher" (Edouard Nicolas). " A disciple is also "somebody who walked and spent [an] amount of time with Jesus and experienced [what is] tru[ly] moral and different things like that" (Bob Kersaint). Overall, the participants seem to have captured a sense of who a disciple was in the time of Jesus and today.

Theme 2: The Effect of Geographic Mobility

Analysis of the data indicates that geographic mobility[469] can have a negative effect on the religious and spiritual lives of young people. For some participants, this

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[469] Darren E. Sherkat, "Leaving the Faith: Testing Theories of Religious Switching," *Social Science Research* 20 (1991), 174, has identified many determinants of religious switching including geographic mobility, which, he explains, "dissolves the ties

occurs when they move with their families from one location to another that they consider as being too far from their home church. For others, this simply happens after graduation from high school as they go college. In either case, moving seems to play a role in their church attendance:

> I would say this would be after . . . high school . . . entering into college . . . This is a point . . . in my life where we moved as a family. We moved from somewhere that was very close to the church and we moved . . . north, I would say probably forty to forty-five minutes away. . . . It was part of my life [when] I was in a transition to college. . . . I was in a transition to college that year and . . . so I was also focused on school and the distance and the big move we made . . . I made a decision . . . that I was going to focus on school and would find a church closer to me (Adam Joseph).

> I . . . initially stopped going to church . . . when I went off to college . . . because I did not own a car . . . at the University. . . . I didn't know anyone . . . I didn't know the churches and . . . I didn't know anything. . . . So, I pretty much stopped going to church for it was very difficult for me to . . . find people who were like-minded, like myself. So, that's why I stopped going to church. But . . . after, I believe, two semesters . . . I got my first car and . . . I started shopping around, speaking to more people and tried to figure out which church is best for me. I go to different churches, visiting different churches (Colin Louis).

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that bind people to their original communities of faith and allows the formation of new ties with people whose affiliations and beliefs differ from their own."

I grew up in the church. My . . . grandfather. . . is a pastor—one of the pastors of the church I was raised at. . . . So, growing up I had no choice but to go to church. That was my experience growing up until I graduated from high school. . . . And so . . . after high school I went to a Bible College for one semester. . . . After one semester . . . I went back . . . and I did not want to return to the same church I was at before. At that point I started visiting different churches until I finally settled at one (Edouard Nicolas).

When I left my church and [went to college] in Gainesville, I didn't know any church or any Haitian church. So, I had a little bit of nostalgia because, you know, the praise and worship is different at any Haitian church (Bob Kersaint).

Summary

Most of the respondents attended their home churches until graduation from high school. It was then as they moved away from home (or hometown, in some cases) that their decision to stop going to the church of their parents would be finalized. They indicate that moving due to either family relocation (Adam Joseph) or for educational purposes (Bob Kersaint and others) may be one of the factors affecting their decision to leave or remain in the church where they grew up.

Theme 3: Young People's Concerns and Needs

Most of the participants expect the church they attend to be very sensitive to youth's concerns and needs. Their concerns include the church's interest in outreach, stance on dress codes, and openness to questions. A basic need some would like the church to address is preparing future couples to be disciple makers in the home.

The greatest challenge, I believe, is thinking outside the box. A lot of people don't think outside the box. We're too focused on . . . a lot of wrong things. When there are people out there that need to be saved, . . . [we need to think of] how to reach people outside who are not in the church. I am not worried about people in the church because they are already saved. . . . People outside: how are we going to reach them? . . . There is a lot that's going on in this world, and people are so stuck in their bubbles that they don't know . . . they worry more about what's going on inside the church . . . we need to focus more on finding ways to reach these people in this world before it's too late. . . . Some people . . . worry about . . . so [many] things . . . that don't matter. . . . What really matters is . . . saving souls. That's what really matters. When you really worry about saving souls. . . . Everybody gets their own opinions about what the Bible says . . . What's the most important is, what we all can agree on, is saving a soul. That's what we all can agree on (David Moise).

I would . . . like to see the church itself . . . to be like instead of closing the walls, to go outside and be an extension . . . to go outside the four walls to reach out into the community (Bob Kersaint).

I would say the church . . . if they want to . . . attract the youth and they want to expand . . . they would have to . . . grab an interest of the youth by . . . making their programs . . . more attractive. I see some churches now, they are more: 'come as you are,' like . . . they are more relaxed on dress code. I think that brings

a lot more people because they accept more people. It shows you are more inviting . . .We want you to come. Once you show that, I think, people feel like: ok, I am being accepted at this church. I feel like it's one of the steps (Adam Joseph).

Well . . . they have to not be afraid of people asking questions. . . young kids always have questions . . . When people ask questions . . . the church . . . shy[s] away from those questions. So the church would have to be very sound and be firm on what they believe . . . but then also open to listen . . . Well, as a young man—twenty-nine years old—I aspire to have a family and everything like that. So, . . . I would like to see, for example . . . the church focus on . . . families and . . . with that being done then you have some type of aid where the pastor can have some type of discipleship at home . . . in itself the father showing . . . love to the wife and the mom doing whatever it takes and the husband doing whatever it takes (Bob Kersaint).

Summary

These answers at least suggest that these participants expect their church to focus more on reaching people outside than strictly focusing on those who are inside. In so doing, they would need to be more relaxed on dress codes making it easier for people from the outside to "come as you are" and more open to listen to the questions of those who are making their way in. Also, as some aspire to create Christian homes, they look for a church that would equip them so that as husband and wife they are disciples who make disciples in the home.

Theme 4: The Ministry of the Holy Spirit

Of importance to participants is the ministry of the Holy Spirit. Some stress his ministry in the salvation of souls, in discipleship, and in guiding the believers. Overall, the participants underscore the difference the Holy Spirit makes in the lives of the believer and in the work of the church.

Of course, you've got to know the Word, but a lot of people know the Word in the mind, but they are not spiritual. There is a big difference. You can know the Word up here (head), but you're not living by the Spirit. That's important, being led by the Spirit. . . . Discernment is big (David Moise).

In order for that person to be a disciple they would need to . . . be saved because . . . there ha[s] to be a crucial component where the Holy Spirit also speaks the truth to you . . . with additional [teaching] in discipleship (Bob Kersaint).

Another aspect, I think, . . . [is] . . . being sensitive to the Holy Spirit because at the end of the day there are different levels in God. We're not supposed to be staying in the same place. Everybody is called to do something great in this world, in this life. . . . A lot of times we got stuck in one season forever until we die. We get caught up in one season and then we end up dying and in that same season God wants us to do something else (David Moise).

Summary

Participants look for a church that is sensitive to the ministry of the Holy Spirit. Although they acknowledge the place of biblical or doctrinal teaching, they feel the work

of the Holy Spirit is also crucial to Christian life and growth. They are convinced that head knowledge alone does make one a disciple. To them, true discipleship requires living by the Holy Spirit, and the church they would choose would need to emphasize this aspect.

Theme 5: The Role of Praise and Worship

Many of the participants underscore the role praise and worship play in their Christian walk and in their choice of a church. Interestingly, they would look unsuccessfully for a congregation of their ancestors' background that meets these criteria. To them, the missing link is praise and worship. Some would try staying home and watching church services on TV, much to their dissatisfaction. The need for worship and interaction with other believers is still there:

> After I graduated high school . . . I bought my first car and ended up going to different churches trying to find something different . . . and I went to a lot of [Haitian churches]. . . . I didn't want to go to American churches. I wanted to go to Haitian churches because it was my background . . . So that's why I didn't want to go outside my culture . . . to find a place of worship. . . . I ended up . . . going to a whole bunch of Haitian churches and . . . essentially all Haitian churches were the same; they were not anything different. . . . So, I told myself basically I would never leave my church just to go to another church that's just the same. So I never found a church that was different . . . I never left the church, but I jumped around . . . from church to church trying to, kind of, find . . . a place where I fit. . . . My friend invited me . . . to [his church, and in 2005] . . . I started going there. The first time I went there . . . the Rock of Ages turned toward me,

and I [had] an experience. I got to see what I have never seen in any of the churches I went to. So since then I started going there and ended up being a member, and I have been there seven years. . . . I would just look for how to worship, I mean, sincere worship. . . . I really . . . really love that. I got sold . . . I would say spoiled . . . [with] how things are at my [current] church. . . . I would visit other churches, but still I would not leave my church. I would visit other churches, but the worship was never the same (David Moise).

When I left my church [in my hometown and went to college in Gainesville]**,** I didn't know any church or any Haitian church. So, I had a little bit of nostalgia because . . . the praise and worship is different at any Haitian church. . . . So . . . [I told myself] why, why not stay home and watch a service on TV? . . . But it wasn't enough. I had to be connected with some [group of] believers. So I went and visited a couple of churches. . . . (Bob Kersaint).

The most wonderful experience is when God . . . shows up in a service. At my church . . . he [God] always shows up. . . . Basically, when God shows up the next time it's always better than the last time. . . . There is no other feeling like that. . . you know, people talk about other feeling[s], people talk about fellowship . . ., people talk about the Word . . . but nothing is better than when God is there. . . (David Moise).

Summary

It becomes apparent that in a broad sense the participants did not find the praise and worship in the churches of their parents to be so appealing to them. While they aspired to be at congregations of their ethnic background, worship style did not seem to attract them or fill their spiritual needs. This situation would put them on a search that would most of the time lead them away of the church they were born and raised to find a new one. Until then, some would attempt to stay home or watch services on TV.

Theme 6: The Need for Fellowship and Caring

The participants feel more attracted to churches that foster real fellowship and display caring to its members. They take note of how the church reacts to its members when needs become apparent and when hardships strike. At such times the church would be able to make a serious appeal to these young members or leave them wondering:

> On qualities in a church that makes disciples, I would say the church has to . . . if they want to . . . attract the youth and they want to expand . . . I would say. . . they would have to . . . grab [the] interest of the youth by . . . just caring (Adam Joseph).

> I would say that the most wonderful experience at church usually happened during like the worst times. . . . Usually the church folks crowd around and become direct or immediate family. . . . So, yeah, when it comes to festivities— whether it's marriage, whether it's funeral, whether it's days like that . . . whether it's sickness, or in the hospital. . . . That's why I cherish the church because it's like the extended hand of Jesus showing love and compassion (Bob Kersaint).

Well . . . there are different . . . aspects of different churches that I think were [sic] good . . . like the last church I went to: the fellowship of the young people . . . the young people in general . . . had a great zeal for the Lord . . . although they may not . . . necessarily had a lot of doctrine, a whole lot of knowledge . . . just the youth itself was very . . . zealous for the Lord and really supported one another and I believe that in the scripture that's what the body of Christ was called to do . . . : bear one another . . ., encourage one another, love one another. . . . The "one anothers" . . . I think, were present a lot at that church I was at. . . . We had Saturday morning prayer . . . in the morning we come together and pray and really support one another, and support each other's growth in Christ—really wanted each other to resemble Christ. Essentially, that's what we should be doing. . . . (Edouard Nicolas).

Summary

Participants take fellowship and caring very seriously. Thus, they would feel attracted to and would make their spiritual homes in churches that stand by the sides of their members in times of joy and, in particular, in times of difficulty. The church's active and positive responses in such times could make a serious appeal to these young people.

Theme 7: The Foundational Place of the Scriptures

Finally, of utmost importance for the participants is the foundational place of the scriptures. It is surprising that all of them without exception made references either to reading, teaching, and preaching of scriptures or the Word of God as being the essential element for Christian life and/or discipleship. They view it as so foundational to their

faith that they would not negotiate it for anything else. This is also the reason why their choice of a church stands or falls based on that church's stance on the Word of God.

> Focus on Christ . . . and be sensitive to what he is telling you. . . . Read the Word. . . . Usually read the Word first and everything comes afterwards (David Moise).

> I would like to see . . . the church . . . being less cliché and more Bible-sound (Bob Kersaint).

> First and foremost—hold the Word number one. It's important and it's not about gimmicks or trying to be[] with the times. Although, yes, you can, . . . engage culture, more understand[] culture in that sense, . . . but . . . when culture starts to influence truth in the scripture, I think that is incorrect. Truth should always influence culture, and it should not be the other way around. So the Bible should take precedence over all that we do. Although I think there should be some relevance—as long as it does not take precedence over scripture. The scripture should be essential even when we have unity and love one another and all these things, but it should not be at the cost of truth. . . . The one place that we know definitively one hundred percent that we can trust is God's Word—what we read in scriptures, and I mean the written scripture as in the original texts, the original Hebrew . . . the Greek texts and a little bit of Aramaic (Edouard Nicolas).

Well . . . first of all . . . I would say in order to [be a disciple] . . . they would have to be a student of the . . . texts of . . . the Bible . . . I mean the body is not . . . of its own. So, I would think. . . I would assume that they would have to keep coming to [be] taught first . . . in discipleship. Not everybody is smart enough to go into a cave . . . have a Bible and then come out [a disciple] (Bob Kersaint).

First and foremost, I would start with the gospel. . . . According to scriptures no one can really know the Lord Jesus Christ unless they have an understanding of the gospel. So, I would start off with an understanding of the gospel message of Jesus Christ . . . and that would probably be the whole of it. . . . Essentially, I would start there and finish there as well . . . and get this person to stand on the truths of the gospel—that being essential. . . . Our foundation is the gospel. So everything else stands on that foundation. So it would be to help that person with the gospel and its application in their life and in the life of others (Edouard Nicolas).

[One] aspect is the Word. . . . Preaching that word makes you strong . . . That's the whole point (David Moise).

All right. Qualities I would look for in a church . . . first . . . would be the message that the church is giving. . . . I would have to . . . listen to the pastor and see what his message is (Adam Joseph).

When I left my church [and went to attend college] in Gainesville, I didn't know any church or any Haitian church. So, I had a little bit of nostalgia because the praise and worship is different at any Haitian church. . . . So . . . [I told myself] why, why not stay home and watch a service on TV? . . . But it wasn't enough. I had to be connected with some [group of] believers. So I went and visited a couple of churches and one church in particular even though I didn't like the praise and worship [as such], I was more gravitated toward that church because the pastor: he preached with God-given conviction. . . . I [got] stuck with that church because whatever the Lord gave him (the pastor) in the scriptures . . . whatever you've read in the scriptures he interpreted "as is." He was not afraid . . . to share it (Bob Kersaint).

First and foremost: the preaching of the Word. That's the most important thing. [It is more important] than the music, more than even the fellowship. That's number one. If everything else is good, but [if] the Word is horrible, I don't see myself in that church. I would probably rather the other things would be so-so or were not as good as long as the Word is where it should be, because honestly, as believers, the main thing that we need to grow is God's Word, and God's Word takes precedence over everything else . . . it has influence over everything else that we do. Essentially, if the Word is correct then there is room to grow in everything else. For example there is room to grow with fellowship, there is room to grow with conviviality, there is room to grow with hospitality. . . . In everything else there is room to grow once the Word is in its proper place. So that's the main

thing that I would look for in a church. . . . To be honest . . . me personally . . . if I were to move . . . and wanted to go to another church . . . I would be seeking a church hopefully with expository type preaching. I don't really like topical type preaching . . . not really. I mean if it's only once in a while, that's fine, but essentially . . . I would say that nine months out of the year . . . should be expository preaching at least . . . and that's the very minimum. I don't think that it should be like every week we're going to a different series . . . or different topic instead of taking one book of the Bible and preaching through that book. I think that's more effective. Although you can have topical messages here and there, but actually it's very important to preach through a passage (Edouard Nicolas).

Summary

The Word of God holds an essential place in the lives of the participants. They view it as being above experience, culture, fellowship, and so on. Christian discipleship cannot take place apart from it. Such is possible only through the reading, teaching, and preaching of that Word.

Chapter Five

The Ego-Virtue of Fidelity and Discipleship: A Psychosocial Perspective

"Man without intense convictions is a robot with destructive techniques."[470]

[F]idelity is the vital strength which [youth] needs to have an opportunity to develop, to employ, to evoke⸺and to die for.[471]

It is necessary for society to provide ideological institutions such as religious and political organizations on to which adolescents can direct their ideological passions.[472]

Introduction

This chapter focuses on Erikson's concept of ego strength or virtue of fidelity as it relates to the religious and spiritual experiences of young people. [473] According to Erikson, fidelity is critical to youth development. He notes that they are at a period when they are faced with critical questions, such as Who am I, what will I be, or what is my purpose in life? and so on. Relying on Larry A. Braskamp,[474] Carolyn McNamara Barry and colleagues also note that emerging adults "tend to question religiosity as they embark

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[470] Erik H. Erikson, "The Meaning of 'Meaning It,'" in *Young Man Luther: A Study in Psychoanalysis and History* (New York: W. W. Norton, 1958, 1962), 209.

[471] Erikson, *Identity: Youth and Crisis*, 233.

[472] Carol A. Markstrom, "Religious Involvement and Adolescent Psychosocial Development," *Journal of Adolescence* 22, no. 2 (1999): 207.

[473] It is beyond the scope of this study to present a full description of Erikson's human life-cycle theory as it relates to religious and spiritual experiences. For an explanation of his psychosocial model of development, including a definition of the ego, see Carole Widick, Clyde A. Parker, and Lee Knefelkamp, "Erik Erikson and Psychosocial Development," *New Directions for Student Services* 1978, no. 4 (1978): 1-17. For a chronological reconstruction of his psychological approach to religion, see Zock, *Psychology of Ultimate Concern*, particularly chapter 3; for factors that tend to modify religion in adolescence, see James Gollnick, *Religion and Spirituality in the Life Cycle* (New York: Peter Lang, 2005); for a retrieval of the religious dimensions of his life-cycle theory, see Capps, "Erikson's Life-Cycle Theory," 120-27; and for an argument on his religious vision, see Roger Johnson, ed., *Psychohistory and Religion: The Case of Young Man Luther* (Philadelphia: Fortress Press, 1977).

[474] Larry. A. Braskamp, "The Religious and Spiritual Journeys of College Students," in *The American University in a PostSecular Age,* ed. D. Jacobsen and R. H. Jacobsen (New York: Oxford University Press, 2008): 117-34.

upon a deeper exploration of their spirituality in an inquisitive manner, and as a result, are likely to develop a more complex understanding of themselves and their beliefs."[475] This is not unusual and is to be expected in that "changes in the brain during emerging adulthood support more advanced reasoning ability about abstract and complex subjects such as religious and spiritual content."[476]

This chapter examines the ego virtue of fidelity with a view of its usefulness to a Pentecostal practical theology of ministry to children of immigrants, particularly those of Haitian immigrants. The thrust of the argument is that the ego virtue of fidelity, a component of the psychosocial view of human development, should inform theology and/or ministry to these youths.

The chapter begins with the origin and definition of the concept of fidelity. Next, it deals with the Eriksonian concept of fidelity, including its role in ideology and passion in relation to religion/religiosity and spirituality in young people. Further, it presents an understanding of fidelity with respect to black youth. Finally, it concludes with a summary of findings and a critique of the Eriksonian notion of fidelity in youth. Let us now turn to the origin and definition of the concept.

Origin and Definition of the Concept

The ego-virtue of fidelity is deeply rooted in Erikson's psychosocial theory of human development and is central to the theme of religion/spirituality. In the first edition of his first book, *Childhood and Society*, Erikson introduces the idea that each individual

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[475] Carolyn McNamara Barry, Larry Nelson, Sahar Davarya, and Shirene Urry, "Religiosity and Spirituality during the Transition to Adulthood," *International Journal of Behavioral Development* 34, no. 4 (2010): 312.

[476] Ibid.

goes through eight stages in the life cycle, i.e., from birth to death in old age.[477] Each

stage is characterized by a struggle or "crisis." He also refers to this as "a critical step—

critical being a characteristic of turning points, of moments of decision between progress

and regression, integration and retardation."[478] This struggle must be addressed and

resolved before an individual can move to the next stage.[479] In the second edition of that

book he rather briefly indicates—what he will expand on later—that out of this struggle

will develop ego-strengths or virtues,[480] which correspond with the successful resolution

of each stage. Succinctly stated, *hope* emerges from trust in infancy, *will* from autonomy

in early childhood, *purpose* from initiative in preschool age, *competence* from industry in

school age, *fidelity* from identity in adolescence, *love* from intimacy in young adulthood,

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[477] Erik H. Erikson, "Eight Ages of Man," in *Childhood and Society*, 2nd ed. (New York: W. W. Norton, 1950, 1963), 247-74. For a critical assessment of Erikson's theory from a feminist perspective, see Gwendolyn T. Sorrell and Marilyn J. Montgomery, "Feminist Perspectives on Erikson's Theory: Their Relevance for Contemporary Identity Development Research," *Identity: Journal of Theory and Research* 1, no. 2 (2001): 108. To the question as to whether the historical and sociocultural aspects of the theory's development impair its contemporary usefulness, they answer with a resounding "no," followed by this statement: "the theory's development as a lifelong psychosocial process is as useful today as it was when Erikson published *Childhood and Society* in 1950. . . . The criticisms reviewed thus far are useful primarily in identifying issues that must be considered in extending identity development research to all members of our global society."

[478] Erikson, *Childhood and Society*, 270-71.

[479] Ibid., 247-51, 261-63.

[480] Erikson, "Human Strength and the Cycle of Generations," 112, 113, indicates he uses the words *strength* and *virtue* virtually interchangeably. His preference for his more frequent use of the latter over the former is due to the fact that he finds "the plural 'strengths' awkward, but most of all because the word virtue serves to make a point." Emphasizing the old English usage of the word "virtue" over the Latin one, he defines it as certain human qualities of strength related "to that process by which ego strength may be developed from stage to stage and imparted from generation to generation."

care from generativity in adulthood, and *wisdom* from integrity in old age. [481] Of this list, this chapter focuses only on fidelity in youth.

How does Erikson understand the term fidelity? Negatively, he states, "When I say 'fidelity,' I don't mean faith in a particular ideology, just as in using the word 'hope.'"[482] Positively, he goes on to say that, "we have an instinct for fidelity—meaning that when you reach a certain age you can and must learn to be faithful to some ideological view. . . . [W]ithout the development of a capacity for fidelity the individual will either have what we call a weak ego, or look for a deviant group to be faithful to."[483] Moreover, he speaks of fidelity as "the cornerstone of identity" and defines the term as "*the ability to sustain loyalties freely pledged in spite of the inevitable contradictions of value systems* [italics in original]."[484] Although the various characteristics of this ego-virtue include a high sense of *duty*; *truthfulness*, or sincerity and conviction; *genuineness*, or authenticity; *fairness,* or playing by the rules; *devotion*, in the sense of a freely given but binding vow; for Erikson the key word here is *loyalty,* or "being true."[485] In other words, for the adolescent, it is imperative to be loyal. [486] However, adolescents are selective in their loyalty. They offer their "loyalties and energies to the conservation of that which feels true to them and to the correction or destruction of that which has lost its

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[481] Erikson, "Eight Ages of Man," *Childhood and Society*, 273-74.
[482] Richard I. Evans, *Dialogue with Erik Erikson* (New York: Harper & Row, 1967), 30.
[483] Ibid.
[484] Erikson, "Human Strength and the Cycle of Generations," in *Insight and Responsibility*, 125.
[485] Ibid.
[486] See Donald Capps, *Deadly Sins and Saving Virtues* (Eugene: Wipf & Stock, 2000), 95.

regenerative significance."[487] Based on his reading of Erikson's writings,[488] James E. Marcia delineates two key processes of identity formation in adolescence: *exploration* and *commitment.*[489] "Exploration involves active questioning and searching among alternatives in the quest to establish goals, values, and beliefs. Commitment is a stable investment in one's goals, values, and beliefs."[490] Adolescents who have achieved a wholesome identity (who have gone through the process of exploration/crisis and subsequent commitment) are thought to possess the ego strength of fidelity.[491] Some scholars have also found that both public (i.e., church attendance) and private (i.e., prayer, personal faith) religiosity may be linked with identity achievement and fidelity.[492] Further, as "that virtue and quality of adolescent ego strength,"[493] fidelity is dynamic and does not take place in isolation. In his "Autobiographic Notes on the Identity Crisis" Erikson discusses the psychosocial identity crisis that tends to occur within the adolescent

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[487] Erikson, "Human Strength and the Cycle of Generations," 126.

[488] Erikson, *Identity: Youth and Crisis.*

[489] James E. Marcia, "Identity in Adolescence," in *Handbook of Adolescent Psychology,* ed. J. Adelson (New York: Wiley, 1980), 159-87; Marcia, "Common Processes Underlying Ego Identity, Cognitive/Moral Development, and Individuation," in *Self, Ego, and Identity: Integrative Approaches,* ed. D. K. Lapsley and F. C. Power (New York: Springer-Verlag, 1988), 211-66.

[490] Spencer A. Rathus, *Psychology: Concepts and Connections* (Belmont: Thompson/Wadsworth, 2008), 394.

[491] Good and Willoughby, "Identity Formation Experiences," 388.

[492] Markstrom, "Religious Involvement," 205; Carol A. Markstrom-Adams, Greta Hofstra, and Kirk Dougher, "The Ego-Virtue of Fidelity: A Case for the Study of Religion and Identity Formation in Adolescence," *Journal of Youth and Adolescence* 23, no. 4 (1994): 453; Good and Willoughby, "Identity Formation Experiences," 389.

[493] Erik H. Erikson, "A Memorandum on Identity and Negro Youth," *Journal of Social Issues* 20, no. 4 (1964): 39.

and youth developmental period.[494] He explains that the "psycho" side of this crisis refers to many things, including what

> is partially *conscious* and partially *unconscious.* It is a sense of personal continuity and sameness, but it is also a *quality* of unself-conscious living, as can be so gloriously obvious in a young person who has found himself as he has found his communality. . . . It reaches both into the *past* and into the *future*: it is grounded in the stages of childhood and will depend for its preservation and renewal on each subsequent stage of life. . . . The 'socio' part of identity, on the other hand, must be accounted for in that communality within which an individual must find himself. *No ego is an island in itself* [emphasis added]. Throughout life the establishment and maintenance of that strength which can reconcile discontinuities and ambiguities depends on the support first of parental and then of communal models.[495]

As Carole Widick and colleagues note, from an Eriksonian perspective, "an individual development requires consideration of the external environment as well as of the internal dynamics."[496] They further explain, "Erikson's is undoubtedly a psychosocial view; he places the developing person in a social context, emphasizing the fact that movement through life occurs in interaction with parents, family, social institutions, and a particular culture, all of which are bounded by a particular historical period."[497] Thus, from this understanding of human development, fidelity requires the involvement of an

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[494] Erik H. Erikson, "Autobiographic Notes on the Identity Crisis," *Daedalus* 99, no. 4 (1970); 731.

[495] Ibid., 731-32.

[496] Widick, Parker, and Knefelkamp, "Erik Erikson and Psychosocial Development," 1.

[497] Ibid.

ideological and a caring community. Further, this virtue "emerges from the mutual confirmation of individual and community, in the sense that society recognizes the young individual as a bearer of fresh energy and that the individual so confirmed recognizes society as a living process which inspires loyalty as it receives it, maintains allegiance as it attracts it, honors confidence as it demands it."[498]

In what follows, I will discuss fidelity as it relates to religion and spirituality in adolescence. James Gollnick notes that this is a crucial time for the development of religion and spirituality in that a "major goal of this period is the creation of identity, which lies at the heart of spirituality and ongoing formation of the self."[499] He goes on to argue, "The many changes and pressures of adolescence move young people to wrestle with questions of values and religion as they shape their identity and worldview."[500]

Carol A. Markstrom and S. K. Marshall provide a definition of fidelity that is important for this study. Relying on Erikson's *Insight and Responsibility,*[501] they describe the term as preoccupation with being true to oneself and others, and demonstrating one's commitment through loyalty and service.[502]

Fidelity in Relation to Religiosity/Spirituality in Youth

The concept of religion/spirituality occupies a significant place in Erikson's life-cycle schema. For Erikson, human institutions and the life cycle are closely intertwined.

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[498] Erikson, "Memorandum on Identity," 39-40.

[499] Gollnick, *Religion and Spirituality in the Life Cycle*, 91.

[500] Ibid.

[501] Erikson, *Insight and Responsibility*.

[502] Carol A. Markstrom and S. K. Marshall, "The Psychometric Properties of the Psychosocial Inventory of Ego Strength: Development and Validation of a New Eriksonian Measure," *Journal of Adolescence* 30, no. 1 (2007): 66.

Simply stated, "the human life cycle and man's institutions have evolved together."[503] He further views this as a twofold relationship in which one brings to these institutions the remnants of their infantile mentality and their youthful fervor, and one receives from them a reinforcement of their infantile gains.[504] For our purposes, Erikson argues that religion is and remains the oldest and the most lasting institution capable of creating an environment for the development of fidelity.[505] I will now consider fidelity in relation to ideology.

Fidelity and Ideology

Essential to the developmental task of adolescence is what Erikson calls *ideology*, or "that system of ideals which societies present to the young."[506] He indicates elsewhere how in adolescence ideology and religion function virtually equivalently. Thus he states,

We will call what young people in their teens and early twenties look for in religion and other dogmatic systems an ideology. At the most it is a militant system with uniformed members and uniform goals; at the least it is a 'way of life' . . . a *Weltanschauung*, a world-view which is consonant with existing theory, available knowledge, and a common sense, and yet is significantly more; an

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[503] Erikson, *Childhood and Society*, 250.

[504] Ibid.

[505] Erikson, *Identity: Youth and Crisis*, 106. Kenda Creasy Dean, "Youth Ministry as the Transformation of Passion: A Practical Theological Analysis of Youth and their Ministry to American Mainline Protestantism" (PhD diss., Princeton Theological Seminary, 1997), 184, also notes, "One is not 'taught' fidelity; rather, one experiences it, participates in it, gives oneself over to it."

[506] Erikson, *Identity: Youth and Crisis*, 187.

utopian outlook, a cosmic mood, or a doctrinal logic, all shared as self-evident beyond any need for demonstration.[507]

Although he laments the fact that the word (ideology) can be manipulated to serve various and undesirable purposes, he nevertheless stresses its usefulness in youth development.[508] To convey the dimensions of an ideology, Erikson quotes G. B. Shaw: "I was DRAWN INTO the Socialist REVIVAL of the early eighties, among Englishmen INTENSELY SERIOUS and BURNING WITH INDIGNATION at very REAL and very FUNDAMENTAL EVILS that affected ALL THE WORLD [emphasis Erikson's]."[509] He then elaborates:

> The words here italicized convey to me the following implications. "Drawn into": an ideology has compelling power. "Revival": it consists of a traditional force in the state of rejuvenation. "Intensely serious": it permits even the cynical to make an investment of sincerity. "Burning with indignation": it gives to the need for repudiation the sanction of righteousness. "Real": it projects a vague inner evil onto a circumscribed horror in reality. "Fundamental": it promises participation in an effort at basic reconstruction of society. "All the world": it gives structure to a totally defined world image. Here, then are the elements by which a group identity harnesses in the service of its ideology the young individual's aggressive

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[507] Erikson, *Young Man Luther*, 41. However, it is worth noting that earlier in this book (22) Erikson has defined ideology not as a system, or world-view, but as an "unconscious tendency underlying religious and scientific as well as political thought, the tendency at a given time to make facts amenable to ideas, and ideas to facts, in order to create a world image convincing enough to support the collective and the individual sense of identity."

[508] Erikson, *Identity: Youth and Crisis*, 190.

[509] *Identity and the Life Cycle,* 156.

and discriminative energies, and encompasses, as it completes it, the individual's identity.[510]

In his essay "The Problem of Ego Identity," Erikson enumerates many benefits that ideology can offer youth, including (1) an overly clear perspective of the future; and (2) submission to leaders who as "big brothers" escape the ambivalence of the parent-child relation.[511] Carol A. Markstrom has observed that an adolescent characterized by fidelity is able to form and sustain loyalties and commitments to ideological institutions.[512]

Based on their reading of Erikson's *Insight and Responsibility*[513] Carla Hunter and Carol A. Markstrom find a link between fidelity and ideological domains and argue that it is the responsibility of society to provide ideological institutions (e.g., political, religious, etc.) onto which adolescents can attach the zeal and fervor associated with the drive activity and their newly emerged capacities to make commitments.[514] Christian Smith theorized that there are three major ways in which religious institutions can exert positive, constructive influences on youth development: through moral order, learned competencies, and social and organizational ties.[515] Specifically, he argues that religious institutions can positively influence their young people in three ways:

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[510] Ibid., 156-57.

[511] Ibid., 146.

[512] Markstrom, "Religious Involvement and Adolescent Psychosocial Development," 207.

[513] Erikson, *Insight and Responsibility*.

[514] Carla L. Hunter and Carol A. Markstrom, "The Roles of Ethnic and Ideological Identity in Predicting Fidelity in African American and European American Adolescents," *Child Study Journal* 29, no. 1 (1999): 23-39.

[515] Christian Smith, "Theorizing Religious Effects among American Adolescents," *Journal for the Scientific Study of Religion* 42, no. 1 (2003): 17-30.

(1) By providing them with resources in the form of cultural moral orders. Building on the works of many scholars,[516] he suggests that the expression "moral order" conveys "the idea of substantive cultural traditions grounded upon and promoting particular normative ideas of what is good and bad, right and wrong, higher and lower, worthy and unworthy, just and unjust, and so on, which orients human consciousness and motivates human action."[517]

(2) By increasing their competence in skills and knowledge that contribute to enhancing their well-being and improving their life chances.[518]

(3) By providing them with structures of relations that affect the opportunities and constraints that they face, which profoundly affect outcomes in their lives.[519]

Pamela Ebstyne King uses a three-dimensional framework "to examine religion as a context for identity development by considering the ideological, social, and spiritual contexts of religion."[520] For immediate purposes, she relies on Erikson's *Identity: Youth and Crisis* to argue that, from an ideological context religion "intentionally offers beliefs, moral codes, and values from which a young person can build a personal belief system."[521]

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[516] Such as Charles Taylor, *Human Agency and Language* (Cambridge: Cambridge University Press, 1987); A. Etzioni, *The Moral Dimension* (New York: Free Press, 1988); Robert Wuthnow, *Meaning and Moral Order* (Cambridge: Cambridge University Press, 1987).

[517] Smith, "Theorizing Religious Effects," 20.

[518] Ibid., 23.

[519] Ibid., 25.

[520] Pamela Ebstyne King, "Religion and Identity: The Role of Ideological, Social, and Spiritual Contests," *Applied Developmental Science* 7, no. 3 (2003): 197.

[521] Ibid., 198.

Fidelity and Passion

In Erikson's schema, fidelity in youth development is closely tied with the notion of passion, which "may be defined as the self's hunger for the relationships which give its life ultimate meaning."[522] Erikson states, "As to youth and the question of what is in the center of its most passionate and most erratic striving I have concluded that fidelity is the vital strength which [youth] needs to have an opportunity to develop, to employ, to evoke—and *to die for*" (emphasis added).[523] In other words, this passion is a deep longing for relationship in human development that may lead to suffering and even death. Kenda Creasy Dean sees a connection between this relationship and suffering. She states, "Our true love is that for which we willingly suffer."[524] She quotes Rosemary Haughton[525] as saying "[t]he real invitation is always an invitation to death." Yet, she is quick to add, "This is not to say that faith is a life of martyrdom; rather, faith inevitably leads to an ontology of caring, an investment in the other, a love worth "dying for.""[526] She goes on, "In Christianity the Passion of Jesus Christ offers youth precisely what fidelity requires: someone worth dying for. . . . The Passion of Christ offers youth a God who has concluded that <u>they</u> are worth dying for, as well—a God whose own fidelity is enfleshed in the life, death, and resurrection of Jesus Christ."[527]

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[522] Dean, "Youth Ministry," 6.

[523] Erikson, *Identity: Youth and Crisis*, 233.

[524] Dean, "Youth Ministry," 163.

[525] Rosemary Haughton, *The Passionate God* (Ramsey: Paulist Press, 1981), 96.

[526] Dean, "Youth Ministry," 163.

[527] Ibid., 185, 186.

Elsewhere, Kenda Creasy Dean highlights three major problems that could be associated with passion.[528] They are excess, indifference, and sin. Excess relates to the experience or the exhibition of too much passion that may lead to extreme and even dangerous actions. Indifference refers to an indecisive and uncaring attitude. Yet, the main problem, she argues, is sin, which causes youth, like the rest of us—"to love the wrong things . . . to invest our God-given passion—the desire that leads us to God—in the wrong things."[529]

Simply put, one of the principal meanings of ideology (commitment) and passion (suffering) can be related to the notion of discipleship. In this vein, Dietrich Bonhoeffer refers to discipleship as *Nachfolge*, literally ("following after").[530] He goes on, "[T]he call to discipleship is a commitment solely to the person of Jesus Christ. Christ calls; the disciple follows. Discipleship is commitment to Christ."[531] Moreover, as allegiance to the person of Jesus Christ, discipleship "places the follower under the law of Christ, that is, under the cross."[532] Needless to say that suffering and even death is attached to the life of the cross. Bonhoeffer further states, "Whenever Christ calls us, his call leads us to death."[533]

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[528] Kenda Creasy Dean, "The Problem with Passion: Or, Why the Church of Mel Gibson Is Doing Just Fine," *Princeton Lectures on Youth, Church, and Culture*, 2004, http://www.ptsem.edu/lectures/?action=tei&id=youth-2004-01.

[529] Ibid., 12.

[530] Dietrich Bonhoeffer, *Discipleship*, in *Dietrich Bonhoeffer Works*, trans. Reinhard and Barbara Green, ed. Geffrey B. Kelly and John D. Godsey (Minneapolis: Fortress Press, 2003).

[531] Ibid., 59

[532] Ibid., 85.

[533] Ibid. The new translators and editors of Bonhoeffer's *Discipleship* (11) are quick to explain the reason why they prefer this translation over the old one: "In the earlier English version of *The Cost of Discipleship*, Fuller translated this aphorism as 'When Christ calls a man [*sic*], he bids him come and die.' The austere German that

Fidelity with Respect to Black Youth

Although Erikson has devoted some essays on Negro youth or made references to

them in his writings,[534] many Black scholars and educators feel that that group has not

received adequate attention in most developmental studies.[535] They lament the fact that

the samples for most of such studies did not include Black youth. In agreement with other

scholars,[536] they insist that the notion of identity development needs "to include attitudes

about the race to which one belongs, that is, the role of racial and ethnic identity."[537]

From an education perspective, Mary F. Howard-Hamilton presents a theory-to-practice

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reads, 'Jeder Ruf Christi fährt in der Tod,' literally, that says, 'Every call of Christ leads into death.'" However, one needs to dig deeper in Bonhoeffer's work to see the many ways in which he uses this term.

[534] See, for instance, Erikson, "Memorandum on Identity and Negro Youth," 29-42; Erikson, "The Concept of Identity in Race Relations: Notes and Queries," *Daedalus* 95, no. 1 (1966): 145-71.

[535] See Marylu K. McEwen, Larry D. Roper, Deborah R. Bryant, and Miriam J. Langa, "Incorporating the Development of African-American Students into Psychosocial Theories of Student Development," *Journal of College Development* 31, no. 5 (1990): 429-36.

[536] Such as J. A. Baldwin, "Notes on an Afrocentric Theory of Personality," *The Western Journal of Black Studies* 5, no. 4 (1981): 172-79; J. A. Baldwin and Y. Bell, "The African Self-Consciousness Scale: An Africentric Personality Questionnaire," *The Western Journal of Black Studies* 9, no. 2 (1985): 61-8; W. E. Cross Jr., "The Negro-to-Black Conversion Experience: Toward a Psychology of Black Liberation," *Black World* 20, no. 9 (1971): 13-27; W. E. Cross Jr., "The Thomas and Cross Models of Psychological Nigrescence: A Review," *The Journal of Black Psychology* 5, no. 1 (1978): 13-21.

[537] McEwen et al., "Incorporating the Development of African-American Students," 431. Jean S. Phinney, "The Multigroup Ethnic Identity Measure: A New Scale for Use with Adolescents and Young Adults from Diverse Groups," *Journal of Adolescent Research* 7, no. 2 (1992): 156, defines ethnic identity as "the component of the identity that is part of an individual's self-concept that comes from his or her knowledge of membership in a social group or groups together with the value and the emotional significance attached to that membership." Elsewhere Jean S. Phinney, B. T. Lochner, and R. Murphy, "Ethnic Identity Development and Psychological Adjustment in Adolescence," in *Ethnic Issues in Adolescent Mental Health,* ed. A. Stiffman and I. Davis (Newbury Park: Sage, 1990), 53-72, argue that ethnic identity is important in that it mediates between minority and adjustment.

approach in which developmental models could be adapted for racial, ethnic, gender, and

cultural fit and could be useful in interventions with African American men.[538] She

argues that due to complex psychosocial issues that African American men are grappling

with, conventional developmental theories may not be applicable to that group.[539] She

identifies four psychosocial developmental models that could be transformed to meet the

needs of members of that group: Cross's Nigrescence Theory, Robinson and Howard-

Hamilton's Africentric Resistance Model, Erikson's Identity Model, and Bandura's

Social Learning Model.[540] For immediate purposes, she relies on Courtland Lee[541] to

suggest that of Erikson's eight stages of human development it is the early stages, i.e.,

trust vs. mistrust (during childhood) and identity vs. identity diffusion (during

adolescence) that should be revisited and explored when working with African American

men.[542] To adequately address the tasks pertinent to these youths, McEwen and

colleagues have suggested the incorporation of nine developmental issues, including

developing spirituality, i.e., understanding the role and importance of religion and

spirituality in the growth and development of these youths.[543] Based particularly on

Erikson's *Identity: Youth and Crisis*,[544] McEwen and colleagues have emphasized the

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[538] Mary F. Howard-Hamilton, "Theory to Practice: Applying Developmental Theories Relevant to African American Men," *New Directions for Student Services* 1997, no. 80 (1997): 29.

[539] Ibid., 18.

[540] Ibid., 22-26.

[541] Courtland C. Lee, *Saving the Native Son: Empowerment Strategies for Young Black Males* (Greensboro: ERIC/Cass, 1996), 17, suggests ways to be useful to male Black youth after stating that, "black males are often prevented from mastering both these crucial universal and race specific developmental tasks in childhood and adolescence."

[542] Ibid., 25.

[543] McEwen et al. "Incorporating the Development of African-American Students," 432, 433.

[544] Erikson, *Identity: Youth and Crisis*.

fact that developmental studies need to incorporate the role of religion and spiritual development of Black youth in that the Black church has been an important support for these youths.[545] Relying on the works of early and recent sociologists,[546] Andrew Billingsley and Cleopatra Howard Caldwell have underscored the influential role of the church, the school, and the family on African American life. However, of these three institutions they argue that the church is the most central and important in that it interacts with and influences the other two.[547] However, it is difficult to extensively assess fidelity in Black youth, including those of Haitian descent, in that probably due to the lack of attention in the literature, the connection between ethnic identity and fidelity remains unexplored.[548] In this vein, Robert Joseph Taylor and associates note that research examining religious participation among Black adolescents is virtually nonexistent.[549] Based on previous research,[550] they go on to say that "[d]espite the emergence in the past

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[545] McEwen et al., "Incorporating the Development of African-American Students," 434.

[546] Such as W. E. B. DuBois, "The Study of the Negro Problem," *Annals* 1 (1898): 1-23; C. S. Johnson, *Shadow of the Plantation* (Chicago: University of Chicago Press), 1934; St. Clair Drake and Horace R. Cayton, *Black Metropolis: A Study of Negro Life in a Northern City* (New York: Harper & Row, 1945); H. Lewis, *Black Ways of Kent* (New York: Van Rees, 1957); E. F. Frazier, *The Negro Church in America* (New York: Schoken Books, 1974), and James E. Blackwell, *The Black Community: Diversity and Unity*, 3rd ed. (New York: HarperCollins, 1991).

[547] Andrew Billingsley and Cleopatra Howard Caldwell, "The Church, the Family, and the School in the African American Community," *Journal of Negro Education* 60, no. 3 (1991): 427.

[548] Carla L. Hunter and Carol A. Markstrom, "The Roles of Ethnic and Ideological Identity in Predicting Fidelity in African American and European American Adolescents," *Child Study Journal* 29, no. 1 (1999): 23.

[549] Robert Joseph Taylor, Jeffrey S. Levin, Linda M. Chatters, *Religion in the Lives of African Americans: Social, Psychological, and Health Perspectives* (Thousand Oaks: Sage, 2004), 46.

[550] See M. L. Gunnoe and K. A. Moore, "Predictors of Religiosity among Youth Aged 17-22: A Longitudinal Study of the National Survey of Children," *Journal for the Scientific Study of Religion* 41, no. 4 (2002): 613-22.

few years on religious participation among adolescents . . . almost no research focuses specifically on black adolescents."[551]

Summary and Critique

This chapter has laid emphasis on the ego-virtue of fidelity as a component of Erikson psychosocial development, particularly as it relates to youth's religiosity/spirituality and discipleship. Originated in his book *Childhood and Society* and developed throughout his subsequent writings, Erikson shows that fidelity is "a milestone variable, an essential characteristic of adult life, but one that has its point of ascendance and crucial formation during adolescence." [552] He uses the construct more in a psychological sense than in a biblical/theological one and indicates that, out of its numerous descriptions, "*loyalty*, or being true," is the basic meaning. James Marcia and many other interpreters of Erikson come to associate the term with *exploration* and *commitment.* According to Wim Meeus, "Exploration indicates the extent to which adolescents consider various alternative commitments in relevant identity domains. Commitment is the degree to which adolescents have made choices in important identity domains and are committed to these choices."[553]

Erikson's psychosocial approach to human development has been subject to various assessments. On a positive note, some scholars have stressed the usefulness of Erikson's psychosocial schema. Kenda Creasy Dean, for instance, notes that in spite of

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[551] Taylor et al., *Religion in the Lives of African Americans*, 46.

[552] Deborah L. Browning, "Testing Reality during Adolescence: The Contribution of Erikson's Concept of Fidelity and Developmental Reality," *The Psychoanalytic Quarterly* 80, no. 3 (2011): 557.

[553] Wim Meeus, "The Study of Adolescent Identity Formation 2000-2010: A Review of Longitudinal Research," *Journal of Research on Adolescence* 21, no. 1 (2011): 75.

criticism in contemporary scholarship, "Erik Erikson's theory of identity formation most extensively discussed in *Identity, Youth, and Crisis* still forms the backbone of most adolescent developmental theory."[554] Relying on Erikson, John J. Gleason Jr. has built a religious development theory in eight steps, arguing that human beings develop religiously just as they develop psychologically.[555] William R. Yount has demonstrated how Erikson's stages can be useful in Christian education throughout the human life cycle.[556] Yvonne Bissonnette Tate and Stephen Parker have described Erikson's stages of human development as a lens through which one can visualize spiritual development, particularly as it might be experienced in certain Christian traditions that emphasize "being 'born again' as the beginning point of the spiritual journey."[557] They have argued that a juxtaposing of the new birth metaphor with Erikson's developmental stages would allow "one to envision a set of spiritual growth stages and the beliefs and behaviors that characterize these stages."[558] Accordingly, this procedure would also allow spiritual leaders and caregivers to identify when and how individuals of this particular tradition might be stuck in their spiritual development and suggest ways "to help them toward positive resolution of the various crises that can characterize spiritual development visualized this way."[559]

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[554] Kenda Creasy Dean, "We Aren't the World: A Review of the Literature on Globalization, Youth and Religion. A Point of View from the United States" (working paper, Princeton Theological Seminary, 1999), 3 n. 5.

[555] John J. Gleason, *Growing Up to God: Eight Steps in Religious Development* (Nashville: Abingdon, 1975).

[556] Ibid., 26-37.

[557] Yvonne Bissonnette Tate and Stephen Parker, "Using Erikson's Developmental Theory to Understand and Nurture Spiritual Development in Christians," *Journal of Psychology and Christianity* 26, no. 3 (2007): 218.

[558] Ibid.

[559] Ibid.

On a more negative note, Debbie Dewart questions Erikson's views on man, sin, redemption, and religion.[560] She particularly notes that in Erikson's schema, "Man, not God, is viewed as the source of moral standards and virtues."[561] She also laments the fact that when Erikson defines "basic virtues" and refers to hope as being the "first and the foremost basic," he does not mention that he borrows such notions from Christianity without properly acknowledging that.[562] She strongly discourages Christians from using Erikson's human development theories in that they "begin and end with man, not God. He steals the biblical qualities of faith, hope, and love, denying the God who defines them in His Word."[563]

Still this study finds grounds to argue for a more balanced view. For instance, in their treatment of adult religious growth, Evelyn Eaton Whitehead and James D. Whitehead show ways in which both psychology and theology can be useful in examining the developmental tasks.[564] They demonstrate how these disciplines can be partners in conversation, not antagonists.[565] In his essay on Erikson's contribution to the field of religious studies as particularly depicted in the book *Young Man Luther*, Roger Johnson makes the following observation,

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[560] Dewart, *Errors of Erik Erikson*.

[561] Ibid., 8. She quotes Erik H. Erikson, *Youth Fidelity and Diversity*, 2-3, as saying, "'It is not our purpose . . . to dwell on the easy perversion and corruptibility of man's morality, but to determine what those core virtues are which—at this age of psychosocial evolution—need our concerted attention and ethical support; for antimoralists as well as moralists easily overlook the bases in human nature for a strong ethics.'"

[562] Ibid.

[563] Ibid., 9. For more positive and negative evaluations of Erikson's psychological approach to religion, see Zock, *Psychology of Ultimate Concern*, 126, 129, 181-223.

[564] Evelyn Eaton Whitehead and James D. Whitehead, *Christian Life Patterns: The Psychological Challenges and Religious Invitations of Adult Life* (New York: Crossroad, 1992 [1979]), 34.

[565] Ibid., 22.

So far, much of the theological discussion of Erikson has regarded him as a psychologist with religious sympathies whose developmental theory may be useful to illumine a religious understanding of human life. The theological schema in Erikson's thought has not been explicated as a theme for inquiry in its own right. But Erikson is a lay theologian as well as a lay historian; he has appropriated motifs and incorporated them into his own eclectic synthesis. The religious dimensions of his intellectual ventures, like the historical ones, also merit critical attention.[566]

As previously elaborated and argued, this study utilizes a transformational/asymmetrical approach to practical theology and thus posits that in the conversation with psychology and the other non-theological disciplines, theology must play the leading role. This is to say that, while theology may be informed by the other partners, it is not bound to blindly follow their stance.

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[566] Roger A. Johnson, "Psychohistory as Religious Narrative: The Demonic Role of Hans Luther in Erikson's Saga of Human Evolution," in *Psychohistory and Religion: The Case of Young Man Luther,* ed. Roger A. Johnson (Philadelphia: Fortress Press, 1977), 161.

Chapter Six

The Spirit-Filled Life and Discipleship: A Pentecostal Perspective

Conversion . . . [is] the passing from one level of experience and perspective to another that is totally new and different.[567]

Pentecostalism, after all, is about spiritual power and empowerment.[568]

The Holy Spirit is the one who initiates conversion and fills a life with power for service.[569]

Introduction

Christian discipleship/formation is inseparably linked to a specific ecclesial community. As previously indicated,[570] scholars have identified several major church traditions within which believers make disciples. Generally, all Christians hold to the biblical view that Jesus's disciples must deny themselves and take up their cross and follow him.[571] They would also understand that the Great Commission "to go and make disciples of all nations"[572] given by Jesus to his followers is addressed to the whole Church. However, each tradition gives specific expressions to what it means to be a disciple of Jesus Christ. Richard J. Foster, for instance, notes that some traditions place emphasis on a contemplative life; some emphasize social justice and mercy, while others focus on the sacramental life and so on.[573] In a similar vein, Les Steele asserts that

The community's tradition is the Christian heritage from which that particular faith community arises. A multitude of Protestant, Catholic, Orthodox traditions

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[567] Peter L. Berger, "The Sociological Study of Sectarianism," *Social Research* 21, no. 4 (1954): 482.

[568] David Martin, *Tongues of Fire: The Explosion of Protestantism in Latin America* (Cambridge: Blackwell, 1990), 204.

[569] Johns, *Pentecostal Formation*, 91.

[570] See chapter 2.

[571] Matt. 16:24 (NIV).

[572] Matt. 28:19-20 (NIV).

[573] Richard J. Foster, *Streams of Living Water: Celebrating the Great Traditions of Christian Faith* (New York: Harper Collins, 1998), 23f, 135f, 235f.

shape how faith communities understand the faith. A community that traces its heritage to traditions that place primary emphasis on grace in the believer's life will understand Christian formation quite differently from a community that traces its roots to a tradition that emphasizes the responsibility of the believer for growth in faith.[574]

For most Pentecostals it is imperative to pass on the faith[575] to future generations and/or to prepare prospective members for church membership. George O. Wood even compares the transmission of the Pentecostal faith to future generations with the need to pass on what he calls a "full bucket."[576] Moreover, most would agree that the church needs to produce believers that would in turn be able to reproduce themselves.[577] Thus for David H. Gosnell and Lorna V. Gosnell, not only is discipleship about knowing Jesus

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[574] Steele, *On the Way*, 123-24.

[575] On the use of this expression, see also Carol Lytch, *Choosing Church: What Makes a Difference for Teens* (Louisville: Westminster/John Knox 2004), 5, 13, who presents a qualitative sociological study of high school seniors from three congregations in the Louisville, Kentucky area—one mainline Protestant, one evangelical Protestant, and one Roman Catholic—for the purpose of identifying factors that attract and keep teens in their churches. Her findings suggest that one of the significant factors existing in American churches today is the rise of "*personal autonomy* [italics in original] with its guiding motto, 'I choose to go to church' rather than 'I must go to church.'" She thus observes that "[p]assing on the faith to the next generation is challenging today in a new way. In fact, 'passing on the faith' is no longer the task it used to be. Teens *choose* [italics in original] faith instead. American society has changed to favor individual choice of a highly personal religion that is less tethered to religious traditions and institutions." Pentecostals seem to still use the term about faith transmission in a broad and loose way.

[576] George O. Wood, *Living in the Spirit: Drawing Us to God, Sending Us to the World* (Springfield: Gospel Publishing House, 2009), 181-84 illustrates this procedure by referring to "one of those old Westerns, where the townsfolks, threatened by a blazing building, formed a bucket brigade from a nearest well, in order to fight the flames. A more contemporary example would be the lines of people at the collapsed World Trade Center on 9/11 who passed the rubble from person to person as they started clearing the site." In such examples, the passing on of a full bucket is crucial in that from that procedure depends the saving or losing of both lives and buildings.

[577] Cf. George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ* (Colorado Springs: Waterbrook, 2001), 23.

personally and following him fully, it is "an ongoing cycle of disciples making disciples."[578] As indicated by the title and subtitle of their book, Alton Garrison and colleagues refer to a mature believer who disciples others as a "360-degree disciple" and to such procedure as "discipleship going full circle."[579]

This chapter presents a theological reflection on discipleship from a Wesleyan-Pentecostal perspective in three parts. The first deals with pressing issues and major foundations related to discipleship in Pentecostalism in general. The second is a brief treatment of the idea of transformation as the primary and foundational element of the Christian life and discipleship. The last explores Spirit empowerment as the necessary requirement for service in the kingdom of God. Overall, the chapter argues that Pentecostals of the Wesleyan-Pentecostal tradition had always had their own ways of making disciples and need to continue doing so. Let us now turn to the first part.

<div align="center">

Pentecostal Discipleship: Issues and Foundations

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Scholars have identified many crucial issues and major foundations related to Pentecostal discipleship. In what follows, I give consideration to three of each category.

Crucial Issues

The first issue is a lack of intentional materials for making disciples in the Pentecostal church. Thus, Jackie David Johns has observed that with a few exceptions, "little has been written to date from within the tradition about formation in the

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[578] David H. Gosnell and Lorna V. Gosnell, "Making Disciples," in *Issues in Contemporary Pentecostalism,* ed. R. Keith Whitt and French L. Arrington (Cleveland: Pathway, 2012), 117.

[579] Alton Garrison, *The 360° Disciple: Discipleship Going Full Circle* (Springfield: Gospel Publishing House, 2009).

Pentecostal faith." [580] Cheryl Bridges Johns bemoans the fact that "[m]any North American Pentecostal denominations have failed to articulate intentionally the particular dynamics of their faith, and have consequently adopted standard Evangelical approaches to discipleship."[581] The worst, observes James P. Bowers, is that for the most part these adapted materials are less compatible with and are sometimes even hostile to Pentecostal spirituality.[582] He then asserts that Pentecostals need to be more intentional on their use of educational materials that support true Pentecostal formation.[583]

The lack of intentional educational resources is even more critical in Pentecostal denominations/churches of the Global South.[584] On the one hand, this is where the Pentecostal Movement is and is expected to remain stronger—at least numerically.[585] On the other hand, due to numerous limitations, these church communities are not yet able to produce their own materials and thus are obliged to use (or to translate in cases like Haiti) educational resources from the Global North. Regardless of geographical locations,

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[580] Jackie David Johns, "Formational Leadership: A Pentecostal Model for Using the Decision-Making Processes of the Congregation to Nurture Faith" (paper presented at the Twenty-Ninth Annual Meeting of the Society for Pentecostal Studies, Kirkland, Washington, March 16-19, 2000), 18.

[581] Johns, *Pentecostal Formation*, 140.

[582] James P. Bowers, "A Wesleyan-Pentecostal Approach to Christian Formation," *Journal of Pentecostal Theology* 3, no. 6 (1995): 81.

[583] Ibid., 58-59.

[584] See Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* 3rd ed. (New York: Oxford University Press, 2011 [2002]), 4, on the division of the world into Global North (North Europe, North America, Japan) and Global South (the remaining societies)—by no means all of which are located in the Southern Hemisphere. Thus, he further notes, "In this context the term 'South' is characterized less by geographical location than by relative access to wealth and resources, by poverty, and dependency." See also Johns, *Pentecostal Formation*, 13, whose research involves Pentecostalism within the context of the Third World—not in a geographic sense, but as "seen in the poverty and injustice in 'developed' countries."

[585] Jenkins, *The Next Christendom*, 2, 16, 112, 117.

"Wesleyan-Pentecostal Christian life needs an approach to Christian formation which is intentionally shaped by its spiritual and theological vision."[586]

The second issue concerns Pentecostal identity. It grapples with the question, who are Pentecostals? Although this question has virtually preoccupied the attention and effort of adherents of Pentecostalism throughout its relatively short history, it was not until the 1990s that scholars sought to find a definite answer to it.[587] Particularly in his Presidential Address at the Annual Meeting of the Society for Pentecostal Studies held in November 1992, D. William Faupel indicated that Pentecostalism was at a crucial crossroads and that the movement had to make a choice between two competing visions as it was launching toward the future.[588] The first vision is that the movement could view itself "as a subgroup of Evangelicalism, sharing its assumptions, its agenda, and its mission."[589] The second vision, Faupel asserts, is another one which called for a recovery of "the initial impulse which gave rise to the Movement . . . [and perceive[d]] Pentecostalism to be an authentic expression of Christian faith in its own right and not as a subgroup of Evangelicalism . . . [with] its own mission, its own hermeneutic, and its own agenda."[590] Approaches to Pentecostal discipleship depend largely on the choice of either one of these visions.[591]

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[586] Bowers, "A Wesleyan-Pentecostal Approach," 85.

[587] The articles of the Spring 1993 issue of *Pneuma* journal were mostly devoted to the topic of Pentecostal identity. For an editorial and overview of this issue of the journal, see Dempster, "Search for a Pentecostal Identity."

[588] Later published as D. William Faupel, "Whither Pentecostalism?" *Pneuma* 15, no. 1 (1993): 9-27.

[589] Ibid., 26.

[590] Ibid.

[591] See chapter 3 of this study.

Let us consider the case of an approach to discipleship from the first vision. Once Pentecostalism is viewed as an extension of Evangelicalism, there is no need for the movement to produce appropriate materials for faith formation. Cheryl Bridges Johns finds it even surprising that for the most part Pentecostal denominations and churches have adopted, albeit with adaptation, "standard Evangelical approaches to discipleship." [592] In a similar vein, James Bowers contends that merely editing— 'Pentecostalizing'—borrowed educational resources will not support true Pentecostal formation.[593]

At the heart of the dilemma is Pentecostal self-identity. In order to develop an appropriate model of discipleship within Pentecostalism we need to first answer the question of Pentecostal identity. James Bowers remarks that "[t]he identity crisis of Pentecostalism is accompanied by a discipleship crisis."[594] He asks, "How do Christians confused about their identity make disciples?"[595] Wolfgang Vondey puts it this way: "Pentecostal identity is the central issue in the quest for contemporary Christian discipleship. Only a Pentecostal Movement that understands its identity will be able to communicate and pass on that knowledge to future generations."[596] Richard Keith Whitt urges Pentecostal pastors and leaders to know what it means to be Pentecostal and how that identity and theological perspective should affect the way they deal with the issues

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[592] Johns, *Pentecostal Formation,* 140.

[593] Bowers, "A Wesleyan-Pentecostal Approach to Christian Formation," 59.

[594] Ibid.

[595] Ibid.

[596] Wolfgang Vondey, "Pentecostal Identity and Christian Discipleship," *Cyberjournal for Pentecostal-Charismatic Research* 6 (1999): 4, http://www.pctii.org/cyberj/cyberj6/vondey.pdf.

facing the contemporary church.[597] French L. Arrington argues for a Pentecostal identity

and theology that is from the perspective of the foundational teachings and practices of

the classical Pentecostal Movement.[598] Looking at Christianity from a historical point of

view, he identifies three major branches of the Church: Roman Catholic, Protestant and

Pentecostal.[599] The distinction he sees between the three branches is that

> The Catholic Church has its emphasis on organization, tradition, sacraments and
> works, the Protestant has emphasized Scripture, justification by faith and the
> priesthood of all believers. From its early beginning the modern Pentecostal
> Movement affirmed many of the doctrines of the Reformers, but the Pentecostals
> had their distinctive doctrines and emphases that focused particularly on
> salvation, the baptism of the Spirit after conversion, spiritual gifts, and the soon-
> coming of Christ.[600]

In agreement with Donald Dayton's *Roots of Pentecostalism,* many Pentecostal

scholars have endeavored to stress the essence of Pentecostalism and its message.[601] As

indicated earlier, Kenneth J. Archer has, in a summary way, defined Pentecostalism as

> an identifiable Christian Restorational revivalistic movement within the first
> decade of the twentieth century. The major theological themes of renewal held by

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[597] Richard Keith Whitt, Introduction to *Issues in Contemporary Pentecostalism,* ed. R. Keith Whitt and French L. Arrington (Cleveland: Pathway, 2012), 7.

[598] French L. Arrington, "Pentecostal Identity and the Interpretation of the Bible," in *Issues in Contemporary Pentecostalism,* ed. R. Keith Whitt and French L. Arrington (Cleveland: Pathway, 2012), 11.

[599] Ibid.

[600] Ibid., 13.

[601] See Donald W. Dayton, *Theological Roots of Pentecostalism* (Grand Rapids: Zondervan, 1987), 15-23; Land, *Pentecostal Spirituality*, 18f; D. William Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought* (Sheffield: Sheffield Academic Press, 1996), 27-43.

Holiness movements (Wesleyan and Keswickian) were absorbed and synthesized into the Five/Four Fold 'Full Gospel) message,' which by 1919 became entirely identified with the Pentecostals.[602]

The last issue is disciplinary approach. It deals with the question as to whether Pentecostal approaches to scholarship should be mono-, multi-, inter-, or intradisciplinary. Earlier, this study has provided a definition of each of these approaches and has shown that a practical theology such as this one will need to enter into conversation with other sources of knowledge in order to offer a thick description[603] of the situation under consideration.[604] This is not an easy task in that, probably due to their understanding of the relationship between the church and society and between theology and social sciences, Classical Pentecostalism has largely approached practical theology as applied theology or *monodisciplinarity*.[605] However, this study contends that, rightly defined and applied, other approaches can be possible and useful.

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[602] Archer, *Pentecostal Hermeneutic*, 22. A. J. Tomlinson, *The Last Great Conflict* (Cleveland: White Wing Publishing, 1984 [1913]), 102, first General Overseer of the Church of God, also stressed the Fivefold 'Full Gospel' message of Pentecostalism when he stated, "To accept Christ in these days means to take Him for Savior, sanctifier, baptizer with the Holy Ghost, healer and coming King." It would also be good to recall from chapter 1 of this study that while the Fivefold message lays stress on Jesus as Savior, Healer, Sanctifier, Spirit Baptizer, and Soon-Coming King, in the Fourfold it is on Jesus as Savior, Healer, Spirit Baptizer, and Soon-Coming King.

[603] Term most often attributed to Clifford Geertz, *The Interpretation of Cultures* (New York: Basic Books, 1973), and used here rather in a broad sense. For its origins, cross-disciplinary evolution, definition, and use in non-ethnographic studies, see Joseph G. Ponterotto, "Brief Note on the Origins, Evolution, and Meaning of the Qualitative Research Concept 'Thick Description,'" *The Qualitative Report* 11, no. 3 (2006): 538-49, http://nova.edu/sss/QR/QR11-3/ponterotto.pdf.

[604] See chapter 3 of this study.

[605] See Mark J. Cartledge, "Pentecostalism," in *The Wiley-Blackwell Companion to Practical Theology,* ed. Bonnie J. McLemore (Malden: Blackwell, 2012), 594. See also chapter 3.

The disciplinary issue has gotten the attention of some contemporary thinkers of both Wesleyan and Pentecostal backgrounds. Let us begin with reflections from some Wesleyan authors. Donald M. Joy, for instance, notes that, "researchers and professors concerned with the faith pilgrimage will continue to be confronted with emerging developmental theories. Some will refuse to examine 'secular theories' lest their religion be contaminated. Others will adopt a 'theological position' without regard to developmental realities. Most, we hope, will be eager to 'test the spirits' of the emerging evidences and perspectives."[606] Elsewhere, he finds some correlations between Wesley's way of salvation and human development, noting that "John Wesley was, himself, a praxis theologian: a man of the Book as well as an empiricist who gathered 'case histories' on hundreds of those early Methodists."[607]

Les Steele, having cautioned scholars about the use of any mechanistic approach to Christian formation, urges them to seek a balance between Christian identity, scripture, tradition, and human development theories. Speaking to fellow Christians in general, he states that we

> must be careful not to lose our identity as Christian, an identity shaped primarily
> by Scripture and Christian tradition, not by psychology. However, we must not
> repudiate important insights that come from psychology. We must seek to

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[606] Donald M. Joy, "Postscript: Vocation as Quest," in *Moral Development Foundations: Judeo-Christian Alternatives to Piaget/Kohlberg*, ed. Donald M. Joy (Nashville: Abingdon, 1983), 237-38.

[607] Donald M. Joy, "Toward Christian Holiness: John Wesley's Faith Pilgrimage," in Joy, *Moral Development Foundations*, 223, 230. See also Randy L. Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville: Kingswood Books, 1994), 16-7, 192-229, 254f, who, among other aims, highlights the practical-theological dynamics of Wesley's work as theologian, and suggests possible implications for contemporary attempts to recover theology as a practical discipline.

understand optimal human development, which is the joining of *holiness and wholeness* [emphasis added]. We must seek an understanding of Christian human development in which heart and mind join in love for God and neighbor. . . . Its insights about how persons develop are essential to an understanding of how to facilitate Christian formation.[608]

He particularly analyzes and critiques three major psychological theories—self-psychology, behaviorism, and psychoanalysis that bear on human development in light of the contributions of various New Testament writers on the subject of discipleship. Although he finds that each of these theories has something to offer to our consideration of human personality from a Christian perspective, none of them takes into account the reality of "*sin and suffering*" (emphasis added).[609] He observes, "These issues are largely absent from self-psychologies because of their overly positive estimate of human nature. Within behaviorism, sin and suffering do not matter much, since the person has no control or responsibility. Within a psychoanalytic approach there is suffering but no sin."[610] He contends that

We need a psychological theory that is aware of the dark side of human nature— of both sin and suffering; one that will allow a description of the quantitative and qualitative changes that occur across the entire life span; one that views human

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[608] Steele, *On the Way,* 10. Drawing on Robert C. Fuller, *Religion and the Life Cycle* (Philadelphia: Fortress Press, 1988), Steele, *On the Way*, 106, 110, 129, and 132, also argues for an optimal human development, which he understands as the joining of holiness and wholeness. He indicates that while holiness is strictly taken from the field of religion and wholeness from that of psychology, both terms may be used in reference to maturity.

[609] Ibid*.,* 67.

[610] Ibid*.*

development as an interaction between nature and nurture, since that seems to be much the case when we observe real life.[611]

Steele sees a distinction between structuralism (Piaget and others) and functionalism (Erikson and others)—the two major theoretical perspectives that constitute developmental psychology.[612] While the former focuses "primarily on the structure of thinking, or how thinking is done, not on what is being thought about," the latter focuses "on the content of emotional life or the life decisions being made."[613] He goes on, "While structural theories concentrate on how we think, functional theories focus on what we think or experience."[614] Yet he concludes that despite their deficiencies, in dealing with adolescents both theories can be useful.

John H. Aukerman examines and critiques human development as theorized by Jean Piaget (intellectual development), Erik Erikson (psychosocial development), Lawrence Kohlberg (Development of Moral Reasoning) and James Fowler (Faith Development).[615] Although he admits that the concept of human development is not explicitly taught in the Bible he nevertheless finds that, primarily based on Luke 2:52, which teaches that the boy Jesus grew in four ways—intellectually, physically, spiritually, and socially—"Wesleyan Holiness Christian educators can improve their

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[611] Ibid., 68.

[612] Ibid., 69.

[613] Ibid.

[614] Ibid.

[615] John H. Aukerman, "Human Development," in *Discipleship that Transforms: An Introduction to Christian Education from a Wesleyan Perspective,* ed. John H. Aukerman (Anderson: Warner, 2011), 87-96.

teaching by taking into account the contributions of scientific study concerning human development."[616]

Let us now turn to interdisciplinarity as viewed by some Pentecostal scholars. In his projection on the future of global Pentecostalism and its scholarship, Amos Yong, for instance, finds grounds for an interdisciplinary approach to Pentecostal studies.[617] He particularly notes that today Pentecostal theologians are theologizing not only for their own movements but for the theological academy as well. He concludes that such Pentecostal realities should inspire multi- and interdisciplinary dialogues.

In what probably is the first step in a Pentecostal dialogue with some of the sciences, James K. A. Smith and Amos Yong edit a ten-author book focusing on the possible relationship between Pentecostalism and science for the benefit of undergraduate students at Pentecostal colleges and universities who are majoring in or studying science as part of their core curriculum, as well as students of Pentecostal background who are studying science at secular or state universities.[618] They introduce these essays with a set of questions relating to whether or not there could be a dialogue between Pentecostal

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[616] Ibid., 87. See Cheryl Bridges Johns, "From Strength to Strength: The Neglected Role of Crisis in Wesleyan and Pentecostal Discipleship," *Wesleyan Theological Journal* 39, no. 1 (2004), 141-46, for a critical reflection on the rise and use of the developmental paradigm in Wesleyan and Pentecostal circles and a possible way out of this dilemma. She particularly finds the works of James Loder on the "the logic of the Spirit" and "the transforming moment" to be more compatible at "initiating and sustaining crisis events toward the transformation of persons into the image of Christ" (145).

[617] Amos Yong, "Instead of a Conclusion: A Theologian's Interdisciplinary Musings on the Future of Global Pentecostalism and Its Scholarship," in *The Cambridge Companion to Pentecostalism,* ed. Cecil M. Robeck Jr. and Amos Yong (New York: Cambridge University Press, 2014), 319.

[618] James K. A. Smith and Amos Yong, "Introduction: Science and the Spirit: Questions and Possibilities in the Pentecostal Engagement with Science," in *Science and the Spirit: A Pentecostal Engagement with the Sciences,* ed. James K. A. Smith and Amos Yong (Bloomington: Indiana University Press, 2010), 4.

Christianity and modern science.[619] They go on encouraging a "Pentecostal reflection that engages rather than ignores or avoids the sciences."[620] At the same time they show how the relationship between these "two globalizing forces"[621] can mutually be beneficial. Thus, they state,

> pentecostals need to seriously engage the sciences *as pentecostals* [spelling and italics in original] and need to be involved in the science and religion dialogue. But we also believe that the 'need' here is reciprocal: pentecostal spirituality, with its distinct emphasis on the Spirit and pneumatology, can yield unique insights for the broader science and religion dialogue.[622]

In his examination of the origins of illness in New Testament thought, John Christopher Thomas comments about the apparent need for an interdisciplinary approach to Pentecostal studies.[623] Before doing so, he notes that "[f]or Pentecostals, the thought and praxis of the tradition has been and continues to be informed directly by the biblical texts themselves."[624] However, he indicates how much he is aware of the need for interdisciplinary theological reflection in Pentecostal studies and indicates his readiness "to make some overtures to those within theology proper, whether it be systematic, historical and practical theology."[625] He goes on saying, "The incredible magnitude of the

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[619] Ibid., 1-2.

[620] Ibid., 8.

[621] Ibid., 3.

[622] Ibid., 4.

[623] John Christopher Thomas, *The Devil, Disease, and Deliverance: Origins of Illness in New Testament Thought* (New York: Sheffield Academic Press, 2005 1998]), 310.

[624] Ibid.

[625] Ibid.

theological task should be clear to most and the need for interdisciplinary approaches apparent."[626]

Still, some Pentecostals are cautious. In an essay, Cheryl Bridges Johns laments the fact that there has been recently a tendency by both Wesleyan and Pentecostal religious educators to follow Evangelicals by "simply baptiz[ing] one of the current theories of developmental psychology and us[ing] it for structuring their own spiritual life."[627] This is due, she argues, to a neglect of the historical role of the idea of "crisis" and the vision of the Christian life as a journey from grace to grace to which scholars of both traditions need to return. She particularly notes that Pentecostals do not fare well on James Fowler's structuralist paradigm.[628] Rather, she finds the approaches of James E. Loder Jr. to be more compatible at "initiating and sustaining crisis events toward the transformation of persons into the image of Christ." She underscores the fact that "in Loder's research several streams converge, including Reformed theology, the existentialism of Kierkegaard, Freudian psychology, developmental structuralism, and Charismatic experience."[629] Although many Wesleyans and Pentecostals may find one or

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[626] Ibid.

[627] Johns, "From Strength to Strength," 139. Citing Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (Sheffield: Sheffield Academic Press, 2000 JPT series, 26): 88.

[628] James Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco: Harper & Row, 1981).

[629] Johns, "From Strength to Strength," 145. See also Susan Kwilecki, "A Scientific Approach to Religious Development: Proposals and a Case Illustration," *Journal for the Scientific Study of Religion* 27, no. 3 (1988), 307, 309, 313-17, who critiques two major theories of religious developments—Richard D. Kahoe and Mary Jo Meadow, "A Developmental Perspective on Religious Orientation Dimensions," *Journal of Religion and Health* 20 (1981): 8-17; Mary Jo Meadow and Richard D. Kahoe, *Psychology of Religion: Religion in Individual Lives* (New York: Harper & Row, 1984), on Gordon W. Allport's intrinsic-extrinsic and individualized-institutionalized religious types and James Fowler's theory of faith development, which "assign everyone,

more of these streams disturbing, she is convinced that "many aspects of Loder's research are intriguing and even brilliant, including the relation of his "five steps of transforming knowing to a more Wesleyan vision of transformation."[630]

Recall that in its attempt to bring theological and non-theological disciplines into conversation, this study utilizes a transformational/asymmetrical model of practical theology as particularly formulated by James E. Loder Jr .[631] This means that while real conversation between the disciplines occurs, theology remains in a position of critique and control of the conversation. Furthermore, this study privileges the authority of

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regardless of culture or personality, to single path of spiritual evolution." Simply put, she finds both theories to be scientifically untenable in that, by making "one type of spirituality—universalizing or autonomous—a global standard," they are "unable . . . to treat the range of personal religions with impartiality and precision." Illustrating, Kwilecki takes the case of Ruth Hawkins, a black native of Bellamy County in southwestern Georgia, who was born in 1913 and whose religious biography divides roughly in three major periods: Baptist youth and early adulthood; gradual conversion to Pentecostalism in the 1960s; and her ministry after 1970. Having questioned where exactly Ruth belongs on Fowler's or Kahoe and Meadow's developmental paths, she underscores the fact that while we might classify her faith as "extrinsic" or "mythical" (Fowler's second stage), a more precise and articulate label is "rural black Pentecostal."

[630] Johns, "From Strength to Strength," 146.

[631] See chapter 3 of this study for a fuller discussion on this model as independently elaborated by Hunsinger, *Theology and Pastoral Counseling,* and James E. Loder, "The Place of Science in Practical Theology: The Human Factor," *International Journal of Practical Theology* 4, no. 1 (2000): 22-41; Loder, "Normativity and Context in Practical Theology: 'The Interdisciplinary Issue,'" in *Practical Theology—International Perspectives,* ed. Friedrich Schweitzer and Johannes A. van der Ven (Frankfurt am Main: Peter Lang, 1999): 358-81; Loder, *Logic of the Spirit*; Loder, *The Transforming Moment*; and James Edwin Loder and Jim Neidhart, *The Knight's Move: The Relational Logic of the Spirit in Theology and Science* (Colorado Springs: Helmers & Howard, 1992). For Loder's contribution to practical theology as a science, see Dana R. Wright, "Afterword: The Potential Contribution of James E. Loder Jr. to Practical Theological Science," in *Redemptive Transformation in Practical Theology: Essays in Honor of James E. Loder, Jr.,* ed. Dana R. Wright and John D. Kuentzel (Grand Rapids: Eerdmans, 2004): 401-31. For a critical evaluation of Loder's major works and their potential contributions for Christian education, see Dana R. Wright, "Educational Ministry in the Logic of the Spirit," in *The Logic of the Spirit in Human Thought and Experience*, ed. Dana R. Wright and Keith J. White (Eugene: Wipf & Stock, 2014), 155-201.

scriptures and the work of the Holy Spirit in the life of the believer as particularly conceptualized in classical Wesleyan-Pentecostalism.

Major Foundations

As in any constructions, solid foundations play a crucial role in the development of an effective youth ministry. Taking her cue from Matthew 7:24-26 and an illustration from management guru Stephen Covey,[632] Kenda Creasy Dean advises practical theologians to put "first things first" by building on solid "theological rocks," referring to "the convictions about who God is and what God is about that are normative for everything we do."[633] In his book *The Logic of Spirit,* James Loder draws upon a wide range of theological and psychological sources and illustrates his account with gripping and convincing case stories of the Creator Spirit's work within the depth of the human spirit to defend a newly revisioned and christologically grounded account of human development.[634] More specifically, he attempts to address and answer the questions—mainly ignored in previous human development theories—what is God actually doing as I grow, seek, develop through all the stages? How is God actively engaged in the lifetime God has given me to live?[635] Commenting on what should constitute a true "fundamental theology," Loder also asserts, "Materially, only God or his self-revelation in Jesus Christ is fundamental. 'No other foundation can anyone lay than that which is laid, which is

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[632] Stephen Covey, A. Roger Merrill, and Rebecca Merrill, *First Things First: To Live, to Love, to Learn, to Leave a Legacy* (New York: Simon & Shuster, 1994), 88-90.

[633] Kenda Creasy Dean, "Theological Rocks—First Things First," in *Starting Right: Thinking Theologically about Youth Ministry,* ed. Kenda Creasy Dean, Chap Clark, and David Rahn (Grand Rapids: Zondervan, 2001), 15.

[634] See Lucy Bregman, Review of *The Logic of the Spirit: Human Development in Theological Perspective* by James E. Loder, *Journal of Religion* 80, no. 4 (2000): 689.

[635] Ibid., 689-90.

Jesus Christ.'"[636] This practical theology project in Pentecostal discipleship plans to do no less than building on solid biblical and theological foundations while getting insights from other disciplines critiqued by a Wesleyan-Pentecostal theology. In what follows, the focus will be on the biblical/historical and the theological (Wesleyan-Pentecostal) foundations of discipleship.

Biblical/historical. From a Wesleyan-Pentecostal perspective, Christian formation must be biblically based. Les Steele presents a practical theology of Christian formation out of theological reflection and consideration of New Testament materials from a Wesleyan perspective.[637] He does so by exploring the teachings on Christian formation from the Gospels, the Pauline and General Epistles. He contends that an understanding of Christian formation from all the different canonical units of the New Testament is important as they contain "a diversity of perspectives, all of which combine to yield a full description of Christian formation."[638]

First, he looks at Christian formation from the central emphasis of each Gospel.[639] For instance, in Matthew it is a matter of obeying the teachings of Jesus and attempting to live a righteous life. In Mark it is suffering and service. In Luke it takes place in merciful acts to others. In John it is a call to sectarian living: in the world, but not of the world and

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[636] Loder, *The Logic of the Spirit*, 30. Citing 1 Corinthians 3:11 while reacting to Wolfhart Pannenberg, *Anthropology in Theological Perspective*, trans. Matthew J. O'Connell (Philadelphia: Westminster Press, 1985), ch. 7; Pannenberg, *Systematic Theology*, vol. 1, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1991), 6. See, however, James E. Loder and James W. Fowler, "Conversations on Fowler's Stages of Faith and Loder's The Transforming Moment," *Religious Education* 77, no. 2 (1982): 144, as Fowler dismisses Loder's work as "a profound psychoanalytic account of a very Presbyterian account of original sin."

[637] Steele, *On the Way,* 11.

[638] Ibid., 25.

[639] Ibid., 26-28.

total dependence on the ministry of the Holy Spirit. Yet, he finds in the Gospels many characteristics[640] of a composite picture, which is a well-balanced inward and outward spirituality including emphasis on the Great Commandments, the kingdom of God, self-denial, and the role of the Holy Spirit on the Christian life. He stresses John Wesley's insights on these characteristics, particularly on the Great Commandments. [641] He particularly notes that although the Gospels stress the centrality of these characteristics in Christian formation, they should not be construed as mechanistically applied behaviors. Quoting Neil Hamilton, he notes that a more mature Christian life "is drawn ahead by the Spirit rather than driven from behind the self."[642]

Second, he moves to Paul's Epistles and underscores five ideas about Christian formation that mostly concern the apostle. First, the concern is about orthodoxy or right belief. Second, right belief is necessary but is not sufficient; the role of the Holy Spirit in Christian life must be emphasized. Third, he stresses the role of the faith community in Christian formation. Fourth and fifth, he emphasizes vision and process. Specifically, his vision of Christian formation includes our call to know and be filled with the love of God (Eph. 3:17-19), to grow in Christ's likeness, to experience freedom, and to realize that Christian formation is a process.[643]

Finally, he concludes this biblical survey by considering Christian formation from the General Epistles. Here the emphasis is on pilgrimage and steadfastness (Hebrews),

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[640] Ibid., 28-33.

[641] Ibid., 32.

[642] Ibid., 33. Citing Neil Hamilton, *Maturity in Christian Life* (Philadelphia: Geneva, 1984), 29.

[643] Ibid., 38-40.

the centrality of orthopraxis (right action, right practice), perseverance, wisdom and simplicity (James), and holiness and suffering (1-2 Peter).[644]

Studies on discipleship by Pentecostal scholars are only emerging. Cheryl Bridges Johns probably leads the way in presenting to the Pentecostal Movement a confessional statement of how Pentecostal communities accomplish faith formation.[645] Her work is animated by the conviction that Pentecostals have nothing to envy from the educational approaches of other faith traditions in that we have our own "powerful formational processes which have historically been part of our discipleship."[646]

Drawing primarily on the work of Paulo Freire on education[647] among the marginalized and that of John Westerhoff on catechesis in Christian education,[648] she argues that

> Pentecostalism as a movement offers a socio-spiritual climate for conscientization which calls for a reinterpretation of Freire's paradigm to include a greater degree of the affective, oral and communal dimensions of human interaction. Pentecostal catechesis emphasizes the formation of persons within the context of a spirit-filled community.[649]

In a survey of New Testament texts and Ante-Nicene Christian literature related to Christian formation and discipleship Jackie David Johns has identified some key elements of discipleship, including what is meant to be formed in Christ and the

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[644] Ibid., 41-53.
[645] Johns, *Pentecostal Formation,* 7.
[646] Ibid.
[647] Paulo Freire, *Pedagogy of the Oppressed* (New York: Seabury, 1973).
[648] John Westerhoff, *Will Our Children Have Faith?* (New York: Seabury, 1976).
[649] Johns, *Pentecostal Formation,* 12.

processes that followed in nurturing disciples.[650] His finding, in brief, is that the New Testament and particularly the Gospels depict the disciples as followers of Jesus Christ or those who follow Him "in the sense of *accompany, go along with.*"[651] He also finds

> [t]he paristic writers of the ante-Nicene period reflected both Pauline and Lukan priorities in describing encounters between the Holy Spirit and individuals. The Spirit who regenerated and sanctified was also the Spirit of prophecy and power. . . . The church classified learners in terms of relationship to God and the church. Individuals were either (1) outside of God and the church, (2) attached to the church as catechumens seeking to know God, (3) preparing for divine illumination and the acts of infoldment into the church, or (4) spiritual persons going from perfection unto perfection.[652]

In his essay "Discipleship in Mark's Gospel," John Christopher Thomas seeks to bring some clarity to the confusion regarding how one should understand the relationship between Jesus and his disciples. In agreement with Martin Hengel,[653] he challenges the view that Jesus's discipleship and the meaning of following after him can be analogous to the relationship between rabbinic teacher and pupil. He argues that Jesus was more than a rabbi and his disciples were more than rabbinic students. Rather, he depicts Jesus as a charismatic leader and his disciples as charismatic followers.[654] More specifically, Thomas contends, Jesus was an eschatological figure with charismatic/messianic

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[650] Johns, "Christian Formation and Discipleship," 1.

[651] Ibid., 3, 5.

[652] Ibid., 28-29, 30.

[653] Martin Hengel, *The Charismatic Leader and His Followers,* trans. James Greig (Eugene: Wipf & Stock, 2005 [1968]).

[654] John Christopher Thomas, "Discipleship in Mark's Gospel," in *Faces of Renewal: Studies in Honor of Stanley M. Horton Presented on his 70th Birthday,* ed. Paul Elbert (Eugene: Wipf & Stock, 1988), 64-67.

authority who equipped his disciples to perform the very things he was doing, including exercising authority over Satan.[655] Elsewhere, building upon many scholarly works, Thomas constructs and proposes a structure of the Book of Acts in which he delineates some literary markers, including the experience and the leadership of the charismatic disciples.[656]

Other studies are focused on the biblical and historical notion of the imitation of Christ. Jon Ruthven, for instance, looks at the idea of following Jesus, discipleship, and spirituality from the New Testament texts to the devotional classics such as Thomas à Kempis's *Imitatio Christi*[657] and Charles Sheldon's *In His Steps*[658] to the Reformers and contemporary writers in light of today's teenagers' understanding of the WWJD slogan to find a very important piece missing. That is, aside from minor movements in the radical reformation or from certain restorationist groups, traditionally a replication of Jesus's life is merely restricted to piety and ethics.[659] In other words, discipleship remains limited to these two areas "very much as is the present notion of spiritual formation." He contends that

> the elimination of miraculous works from the purview of the *imitatio Christi*
> simply does not derive from Scripture and, is not, therefore normative. Against
> the traditional, restricted view of imitation, the New Testament contains a strong

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[655] Ibid., 71.

[656] John Christopher Thomas, "The Charismatic Structure of Acts," *Journal of Pentecostal Theology* 13, no. 1 (2004): 19-30.

[657] Thomas à Kempis, *The Imitation of Christ*, trans. William C. Creasy (Macon: Mercer University Press, 1989).

[658] Charles M. Sheldon, *In His Steps* (Old Tappan: Revell, 1983).

[659] Jon Ruthven, "The 'Imitation of Christ' in Christian Tradition: Its Missing Charismatic Emphasis," *Journal of Pentecostal Theology* 8, no. 16 (2000): 60-61.

parenesis for replicating the life and activities of Jesus in all areas including the ministry of the miraculous.[660]

In perhaps the first monograph-length study of Luke-Acts in the Pentecostal tradition, Martin William Mittelstadt underscores the fact that among the many topics in these canonical units that are of interest to Pentecostals, spiritual formation of believers and believing communities is one of the most important.[661] He particularly notes that, "the Lukan Jesus functions as paradigmatic example for life, conduct, and ministry."[662] Agreeing with Jon Ruthven,[663] he argues that, "Jesus' life and ministry goes beyond a unique sacrifice for sin to an example for piety and ethics, to a normative exemplar of charismatic ministry worthy of replication."[664] Thus, in the Gospel and Acts,

> Luke's narrative not only shows Jesus' ministry replete with miracles, healings, and exorcisms (Lk. 4:15; 4:40-41; 6:19; 9:11; 13.33), but this same Jesus sends out the disciples to echo his mission (Lk. 9:1-2; 10:9). In Acts, the disciples follow Jesus' pattern of healing, exorcism and miraculous power as well as the transformational characteristics of a Christ follower (see especially Acts 1:1).[665]

Theological: A Wesleyan-Pentecostal soteriology. This study looks at discipleship from an understanding of a Wesleyan-Pentecostal soteriology.[666] This means

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[660] Ibid., 61.

[661] Martin William Mittelstadt, *Reading Luke-Acts in the Pentecostal Tradition* (Cleveland: CPT, 2010), 106.

[662] Ibid.

[663] Ruthven, "'Imitation of Christ' in Christian Tradition," 61.

[664] Mittelstadt, *Reading Luke-Acts*, 106. Citing Ruthven, "'Imitation of Christ' in Christian Tradition," 66.

[665] Ibid., 106-07.

[666] For yet another major branch of Classical Pentecostalism that could be labeled Baptistic, Reformed or Keswickian see W. M. Menzies, "The Non-Wesleyan Origins of the Pentecostal Movement," in *Aspects of Pentecostal-Charismatic Origins*, ed. Vinson

that it views discipleship from the soteriological understanding of that branch of Pentecostalism, which is rooted, among others, in the spirituality and theology of John Wesley or Wesleyanism.[667]

Many Pentecostal scholars have highlighted the common theological premises at work between the soteriologies of both Wesleyanism and Wesleyan-Pentecostalism. James Bowers, for instance, notes that one example is that "both begin with an affirmation of the reality of human sinfulness."[668] Cheryl Bridges Johns has observed, "For John Wesley the effects of sin went beyond guilt. Sin created inherent corruption, and like a virus spread throughout the created order. As a result of the corruption caused by sin, humankind and the whole creation is [*sic*] in need of restoration."[669] R. Hollis Gause uses primarily two New Testament texts—John 3:1-21 and Romans 3:9-18—to describe human beings in their unregenerate state and the moral necessity of the new birth.[670] From the first text, he highlights the incompatibility that exists between the natural origin of humankind and the spiritual nature of the kingdom of God. Thus, he states, "The character of regeneration is set forth by John in a description of the disparities between light and darkness, life and death, and flesh and the spirit. These contradictions exist in the clash between the kingdom of this world order and the

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Synan (Plainfield: Logos, 1975), 81-98; E. E. Waldvogel (Blumhofer), "The Overcoming Life: A Study in the Reformed Evangelical Origins of Pentecostalism" (PhD diss., Harvard University, 1977); Archer, *Pentecostal Hermeneutic*, 9-22.

[667] However, not all scholars cited here might overtly identify themselves as 'Wesleyan-Pentecostals,' but either their link with this branch of Christianity or their unique contributions somewhat reflect and/or inform that theological position.

[668] Bowers, "Wesleyan-Pentecostal Approach to Christian Formation," 64.

[669] Cheryl Bridges Johns, "Transformed by Grace: The Beauty of Personal Holiness," in *The Holiness Manifesto,* ed. Kevin W. Mannoia and Don Thorsen (Grand Rapids: Eerdmans, 2008), 152-53.

[670] Gause, *Living in the Spirit*.

kingdom of God."[671] "The essence of Christ's message is that man must have a totally new beginning if he is to enter the kingdom of God."[672] From the second text Gause notes, "Paul begins by saying that both Jews and Greeks stood accused. . . . Both the Jew with his high moral standards and the Greek with his culture and worldly wisdom came before the same necessity: 'It is necessary for you to be born again.' The 'good moral person' and the debauched person face the same moral necessity, the new birth."[673] And we might add, there can be no true discipleship or following of Jesus apart from the experience of the new birth.

This brings us to the consideration of some essentials of discipleship from a Pentecostal bent. Simply put, Wesleyan-Pentecostal spirituality/theology understands discipleship in terms of salvation, sanctification, and baptism of the Holy Spirit. To be a disciple of Jesus Christ one must be saved, sanctified and baptized in/with[674] the Holy Spirit. Steven J. Land notes that this was what one would gather out of the testimonies of the early Pentecostals in most of the services. He states, "A typical early testimony . . . would run like this: 'I am so thankful the Lord has saved me, sanctified me, and filled me with the blessed Holy Ghost. I am thankful to be part of His church and on my way to heaven.'[675] Land further notes, "Early Pentecostalism organized its understanding of the

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[671] Gause, *Living in the Spirit,* 15.

[672] Ibid., 18.

[673] Ibid., 19.

[674] Ibid., 59-72. Gause deals here with the grammatical grounds for this use of the preposition in Greek and for definition of these experiences as well as their place in the order of salvation.

[675] Land, *Pentecostal Spirituality*, 80-81.

Christian life around the three 'blessings' or 'experiences' of justification, sanctification, and Spirit baptism."[676] Explaining the experiences, he says,

> To experience justification was simultaneously to testify to forgiveness, new birth, regeneration, adoption and being in a new world. To be 'saved' in a Pentecostal setting meant an entry into the training program of a missionary fellowship in which, with sins forgiven, one could then continue to walk in the light, make things right with persons whom one may have offended (restitution), and forgive those who had sinned against one. . . But sanctification involved actively seeking all the will of God for one's life, loving the Lord with the whole heart and joyfully bearing burdens without grumbling and complaining. Initial sanctification occurred with justification and the new birth, but entire sanctification was to be expected, desired and sought. Spirit baptism . . . was a third experience . . . which equipped the believer to do spiritual battle in tearing down strongholds of the enemy and reaching the lost.[677]

One needs to note that although there is a distinction between the various experiences of salvation, they are tied by a common unifying thread: the spirit-filled dimension. Thus, in his discussion on the way of salvation (the technical theological term *ordo salutis*) and individual experiences, Gause insists that, "the believer from the first moment of his faith in Christ is living in the Spirit. To be saved and live a godly life is to

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[676] Ibid., 82. One needs to note, however, that typical Wesleyan Holiness theology describes the experience in two steps: salvation and sanctification. See Aukerman, "Why this Book?" 9, who states that, "Salvation is just the first step to becoming a fully devoted follower of Jesus-Christ. Sanctification is the second step." Yet he also notes that, "Individuals who are saved and sanctified must work together, under the leadership of the Holy Spirit, to transform society."

[677] Ibid., 82, 88, 90.

live in and by the agency of the Holy Spirit. The way of salvation is life in the Spirit."[678]

He further underscores the fact that, "There is logical and temporal order in the experiences of salvation. The logical and temporal order should not lead us to a sense of fragmentation in our life in the Holy Spirit."[679] In what follows, I will, for immediate purposes, focus on two of important experiences of the spirit-filled life of the disciple or follower of Jesus Christ—radical transformation and empowerment for witnessing.[680] Let us now turn to the first of the two experiences.

Pentecostal Discipleship as Radical Transformation

Based on the foregoing, for most Wesleyans and Pentecostals discipleship requires radical transformation—radical from Latin *radix* (root), meaning "very new and different from what is traditional or ordinary."[681] Les Steele states that, "a Christian conversion is required of us all and will include a change of the total self. It is a reorientation that includes orthodoxy, orthopraxy, and orthopathy—reorientation to right belief, right practice, and right passion."[682] According to Alton Garrison, "To reach the goal of becoming a fully devoted Christ follower, there must be a supernatural transformation."[683]

In a survey of New Testament texts and Ante-Nicene Christian literature related to Christian formation and discipleship, Jackie David Johns has identified some key

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[678] Gause, *Living in the Spirit*, 9.

[679] Ibid., 13.

[680] For a definition of and discussion on the other experiences of salvation within the spirit-filled life including sanctification, Spirit baptism and speaking in tongues see Gause, *Living in the Spirit*, 10-3, 49-72, 115-21.

[681] *Merriam-Webster Online*, s.v. "radical," accessed October 27, 2015, http://www.merriam-webster.com/dictionary/radical.

[682] Steele, *On the Way*, 120.

[683] Alton Garrison, Introduction to *The 360° Disciple: Discipleship Going Full Circle*, ed. Alton Garrison (Springfield: Gospel Publishing House, 2009), 12.

elements of discipleship, including what it means to be formed in Christ and the processes that followed in nurturing disciples.[684] He particularly is guided by questions such as (1) "What does it mean to be human [in early Christianity]?" and (2) "According to early Christians [*sic*] thought what was the nature of human existence that needed to be formed?"[685] His findings led him to the conclusion that

> the early church defined human existence in terms of relationship to God. To be human was to belong to a race of creatures living in rebellion against God their creator. It was to be a personal entity answerable to a personal God, a multidimensional entity retaining something of the image of God but marred by sin so as to be totally incapable of self-deliverance. Yet, to be human was to be the object of God's love and redemptive act in Jesus Christ. It was to have the potential of knowing God in the highest sense of being united to him; the potential of being transformed from sinner to saint, from an enemy of God to a member of his family. This was the essence of Christian formation.[686]

He goes on to note that the experience of regeneration must be understood against the above backgrounds. Thus, he states, "The results of redemption through Jesus Christ were for the early church a total transformation of human existence. To be joined to Jesus was to become a whole new creation (2 Cor. 5:17)."[687]

Gause describes the experience of the new birth in terms of a radical change that occurs in the life of repentant sinner. As such, it is heavenly in origin with all the consequences that this entails. Thus, Gause explains, "A new principle of life has been

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[684] Johns, "Christian Formation and Discipleship," 1.
[685] Ibid., 18.
[686] Ibid., 23.
[687] Ibid.

infused; a new nature is born. The believer becomes a new man in Christ Jesus. . . . The heart of stone has been broken up and removed, and in its place is the heart of flesh. . . . The producing of this new heart is a creative act of God. . . ."[688] In short, he underscores the fact that this new experience constitutes a radical change in that

> [i]t is the renewal of the mind that was once depraved and had no understanding of God. It is the renewal of the will that was once pitted against God's will and would not seek God. It is a renewal of the emotions that were once embittered and produced cursing. The love of God is shed abroad in the heart by the Holy Spirit (Romans 5:5).[689]

Let us underscore the centrality of love in this radical change. According to Wesley, one of the effects of "the new birth on human character is that God gives to whoever has experienced it a new motive of life. That motive is the motive of love."[690] Land notes that, "For Wesley the love of God and neighbor was the heart of true religion without which one was not a Christian."[691] James M. Beaty underscores the fact that R. G. Spurling,[692] one of the pioneers of the Church of God (Cleveland, Tennessee), also made love the center of Christian living. As Spurling suggested by the title of his little book that was published in 1920, love of God and neighbor—illustrated by the two golden rails of the Railway to Heaven—was "*the lost link*" (italics added) that Christians need to restore if we are to be God's church. In his *Living in the Spirit,* Gause devotes a

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[688] Gause, *Living in the Spirit*, 21.

[689] Ibid., 22.

[690] Ibid., 23. Citing William R. Cannon, *The Theology of John Wesley* (New York: Abingdon-Cokesbury, 1946), 131.

[691] Land, *Pentecostal Spirituality*, 132.

[692] James M. Beaty, *R. G. Spurling and the Early History of the Church of God* (Cleveland: Derek, 2012). Citing R. G. Spurling, *The Lost Link* (Turtletown: Self-Published, 1920), 14.

whole chapter on love in 1 Corinthians 13 within the context of other pertinent canonical texts as being "the essential personal attribute."[693] Thus, the stress here is not on a command to love anyone and even God in a general way. Rather, "This spiritual grace is an attribute of personality. As a personal characteristic, love determines our responses and responsiveness to others and any all circumstances."[694]

Formation/Transformation through Community and Worship

Pentecostal discipling does not happen in vacuum or solation. It requires the nurturing action of a Spirit-filled community.[695] In an essay, Jerome Boone argues that the early Pentecostals experienced a revisioning of the Christian life and that it was through two key components of the their movement—community and worship—that they disseminated this new vision to new converts and future generations.[696] Let us see how Boone understands these two concepts.

First, he examines the nature and role of community in Pentecostal Christian formation. Drawing upon various Christian theologians and educators,[697] he highlights many facts, including (1) the fact that, "as human beings we are influenced and formed explicitly and implicitly by the communities in which we live";[698] (2) "[t]he overall, comprehensive role of the Pentecostal community of faith is to communicate a concept of

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[693] Gause, *Living in the Spirit*, ch. 12.

[694] Ibid., 125.

[695] Johns, *Pentecostal Formation*, 82.

[696] Jerome Boone, "Community and Worship: The Key Components of Pentecostal Christian Formation," *Journal of Pentecostal Theology* 4, no. 8 (1996): 129.

[697] Including Elmer A. Mertens, *God's Design: A Focus on Old Testament Theology* (Grand Rapids: Baker, 1981); J. H. Westerhoff III, "A Catechetical Way of Doing Theology," in *Religious Education and Theology,* ed. N. H. Thompson (Birmingham: Religious Education, 1982); Suzan Johnson, *Christian Spiritual Formation in the Classroom* (Nashville: Abingdon, 1989); and Land, *Pentecostal Spirituality*.

[698] Boone, "Community and Worship," 130.

reality—a worldview" or "a master story which allows the members of the faith community to comprehend their roles and responsibilities in life";[699] (3) the close relationship between the concept of reality and the rituals of the community of faith, explaining that "[t]he community's concept of reality which unifies all the rituals is the 'ethos' of the faith community" and that "[t]he ethos of the Pentecostal faith community must be grounded in the work of the Holy Spirit";[700] and (4) the "hidden curriculum" of catechesis, where "the environment for Pentecostal Christian formation must be the place where the Spirit of God is actively present."[701] The reason for such insistence is that "[t]he Holy Spirit is the affective agent of both transformation and Christian formation."[702]

Next, Boone states, "The primary locus of Christian formation in the Pentecostal faith tradition is the worship service."[703] He particularly notes that "[i]n order to understand the role of the worship service in Pentecostal Christian formation, one must realize the goal of a Pentecostal worship service."[704] Relying on Daniel E. Albrecht on ritual,[705] he particularly notes that the "single important goal of any Pentecostal worship service is a *personal encounter* (italics added) with the Spirit of God." [706] This encounter will often include the manifestation of spiritual gifts, and the worshippers will experience

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[699] Ibid.

[700] Ibid.

[701] Ibid., 132.

[702] Ibid.

[703] Ibid., 135.

[704] Ibid.

[705] Daniel E. Albrecht, "Pentecostal Spirituality: Looking through the Lens of Ritual," *Pneuma* 14, no. 2 (1992), 107-25.

[706] Boone, "Community and Worship," 137.

"the Spirit as transformational power."[707]All the elements in the ritual field of Pentecostal worship can lead to such experience.[708]

This is to say that the congregation and its worship play an indispensable role in Pentecostal formation. In his assessment of early Pentecostal congregational life, Land notes that

> [t]he whole congregation was involved in the process of formation. The singing, preaching, witnessing, testifying, ordinances (baptism, Lord's Supper, foot washing), altar calls, prayer meetings, gifts of the Spirit, all the elements of corporate worship prepared people for and called them to new birth, sanctification, Spirit baptism and a life of missionary witness.[709]

Pentecostal Discipleship as Empowerment for Service

For Pentecostals, there can be no true discipleship apart from the empowerment[710] of the Holy Spirit. Believing that they are part of a missionary movement of the end times,[711] they lay much stress on the texts of the Great Commission, including Acts 1:8, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." Thus, compared with Jesus's final and strict recommendations to his disciples in the Lukan

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[707] Ibid., 138.

[708] Ibid., 139-41.

[709] Land, *Pentecostal Spirituality*, 74.

[710] See Peter Althouse, "The Ideology of Power in Early Pentecostalism," *Journal of Pentecostal Theology* 13, no. 1 (2004): 97-115.

[711] See Allan Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (New York: Orbis Books, 2007), 3; Cox, *Fire from Heaven*, 102; David Martin, *Pentecostalism: The World their Parish* (Malden: Blackwell, 2002), 7. See chapter 1 of this study, "the causes of growth of growth of Pentecostalism."

writing right before his ascension,[712] most Pentecostals understand the experience of the

Spirit-baptism[713] as a *conditio sine qua non* for mission.[714] A disciple cannot afford to go

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[712] See Luke 24:49f and Acts 1:1-7.

[713] It is beyond the scope of this study to fully discuss the two major views—the Pentecostal and the non-Pentecostal—on the baptism in/with the Holy Spirit in the literature. Representatives of the non-Pentecostal view include John R. W. Stott, *The Baptism and Fullness of the Holy Spirit* (Downers Grove: Inter-Varsity, 1964), Frederick Dale Bruner, *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness* (Grand Rapids: Eerdmans, 1970), and James D. G. Dunn, *Baptism in the Holy Spirit: A Re-Examination of the New Testament Teaching on the Gift of Spirit in Relation to Pentecostalism Today* (London: SCM, 1970). Of these works, as asserts Roger Stronstad, "Forty Years On: An Appreciation and Assessment of Baptism of the Holy Spirit by James D. G. Dunn," *Journal of Pentecostal Theology* 19, no. 1 (2010), 4, that of Dunn has, over the past four decades, "established itself among many Christians as the most significant exposition of the Holy Spirit in Luke-Acts." He (Stronstad, "Forty Years On," 5) also notes that in his appreciation and assessment of the Lukan data particularly in Part Two of this work, Dunn, in essence, "interprets Luke's primary data about Spirit-baptism to be about conversion-initiation. He also interprets Luke's data according to Paul's perspective (especially Rom. 8:9 and I Cor. 12:13) or according to Old Testament prophecies about inward renewal (specifically Isa. 32:15; Ezek. 37:4-14)." Stronstad, one of the proponents of the Pentecostal view, further highlights the fact that "for about three quarters of a century before Dunn's book, *Baptism in the Holy Spirit,* there had existed a minority evangelical group, whose roots lay in the nineteenth-century Wesleyan, Holiness, and Revivalist movements, and who interpreted Spirit-baptism differently than Dunn did" (6). The thrust of his remark is that

> [f]ew Pentecostals have been convinced by Dunn's conversion-initiation interpretation of Luke's data about being baptized in the Holy Spirit because their own experience of being baptized in the Spirit typically mirrors Luke's reports of the early Christian examples of Spirit-baptism. Like those early believers, modern Pentecostals typically are baptized in the Spirit after their conversion experience. And like those earlier believers modern Pentecostals experience Spirit-baptism as a commissioning-empowerment for Christian vocation. (6-7)

See also William P. Atkinson, *Baptism in the Spirit—Luke-Acts and the Dunn Debate* (Eugene: Pickwick, 2011), who provides a summary and a critical analysis of the contributions of various Pentecostal scholars to the debate generated by James Dunn's *Baptism in the Spirit.* For Dunn's responses to Pentecostal scholarship, see James D. G. Dunn, "Baptism in the Spirit: Yet Once More—Again," *Journal of Pentecostal Theology* 19, no. 1 (2010): 32-43; Dunn, "Baptism in the Spirit: A Response to Pentecostal Scholarship on Luke-Acts," *Journal of Pentecostal Theology* 1, no. 3 (1993): 3-27. Still, the Pentecostal position remains unaltered: the experience of the baptism in the Spirit with speaking in tongues is an experience of power for witnessing (Acts 1:8; 2:4).

to the mission field to make disciples without it. A disciple must first be endued with power from on high before attempting to do so.

French L. Arrington has highlighted a twofold purpose for the baptism of the Holy Spirit: power for ministry and spiritual guidance into all truth.[715] The first purpose as stated in Acts 1:8 and echoed in Luke 24:49 shows that the disciples' mission could be accomplished only in the enabling power (*dunamis*) of the Holy Spirit. Moreover, this power (*dunamis*) they received was more than mere strength or ability; it was power in operation, in action. It was not just a general increase of supernatural power, but an enduement with power so we can be effective in ministry and service.

Arrington also shows that this enduement of power is demonstrated in three ways.[716] They are (1) power for witnessing (Acts 1:8); (2) power for doing mighty works including signs, wonders, and miracles (Acts 2:43 cp 5:12); and (3) power to withstand hostility and persecution (Acts 9:20-23).

For immediate purposes, let us expand on the third one—power to withstand hostility and persecution. The fact is that the early Christians had to bear witness of Jesus in a hostile world. As they went everywhere declaring Jesus as the Savior of the world, they also had to withstand the hostility inflicted by the religious authorities (Acts 4:1-3;

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[714] It is worth noting that through correspondence dated December 27, 2014, with Dr. James M. Beaty, one of the early and surviving missionary-educators for the Church of God (Cleveland, Tennessee), this researcher has learned that, "In the early days of the Church of God it was emphasized that the baptism in the Holy Spirit was necessary for every Christian, because every Christian is a witness."

[715] French L. Arrington, *Christian Doctrine, Vol. 3: A Pentecostal Perspective* (Cleveland: Pathway, 1994), 69-70.

[716] Ibid., 70-74.

5:29; 6:8; 9:20; 12:1-5). With great boldness they stood before hostile mobs and kings and testified of Christ (17:5; 18:5, 6; 21:40; 26:1).[717]

Current situations are no less different. Like the early Christians today's Pentecostals are convinced of their constant need for the empowerment of the Holy Spirit. Land relates to instances in which adherents of the modern-day Pentecostal Movement were arrested, imprisoned, tortured, and even killed in some parts of the world.[718] This is one of the reasons why the Christian "must be empowered daily not only to will and to walk but also to wage war against the principalities and powers. Pentecostals desire the filling of the Spirit because they understand the present age to be under the spell of evil: the demon spirits must be fought with spiritual weapons, spiritual strategy and in spiritual might and power."[719]

Cheryl Bridges Johns makes reference to spiritual warfare as being within the context of the Pentecostal worldview. She notes that,

> It is normal within a Pentecostal worldview to see the world as an arena in which God is actively at work bringing healing and restoration. The world is also an arena in which Satan is actively seeking to destroy human lives. To become a believer means joining the kingdom of light and living in daily conflict with the powers of darkness. The way of salvation is thus one marked with conflict and disappointment, but ultimately it is the way of victory over evil.[720]

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[717] Ibid., 74-75.

[718] Land, *Pentecostal Spirituality*, 203-04.

[719] Ibid., 204.

[720] Cheryl Bridges Johns, "Prayer, Evangelization and Spiritual Warfare: A Pentecostal Perspective" (unpublished paper), 12.

She particularly underscores the fact that wherever the Pentecostal Movement is flourishing, "persons are finding deliverance from the powers of darkness and they are experiencing healing in both body and spirit."[721]

This brings us to consider the reality of spirits and spiritual powers particularly among Christians in the Global South. Philip Jenkins notes that,

> Unlike modern Europe or North America, Christian preachers did not have to convince Third World audiences of the reality of the supernatural, of spirits and spiritual powers. In much of Africa or East Asia, older cultures had a powerful interest in spirits particularly the souls of ancestors, and the real effects that these could cause in the human realm. Ancestors who were offended or neglected could cause problems for their living heirs. Misfortune, sickness, and death were attributed to the workings of mischievous spirits, commonly directly by ill-meaning neighbors.[722]

In an essay, Petrus J. Gräbe focuses on the theme of God's power (dynamis) in Luke-Acts and Paul's Epistles in relation to ministry in the African context.[723] He argues that, "the Lukan concept of power emphasizing the importance of supernatural manifestations of power found a clear resonance in Pentecostal theology and spirituality. Empowerment is for the sake of mission: Pentecostal power is for a Pentecostal task."[724] He further remarks that the essential dimensions of power in Luke and Acts are affirmed

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[721] Ibid., 2.

[722] Jenkins, *The Next Christendom,* 152.

[723] Petrus J. Gräbe, "The Pentecostal Discovery of the New Testament Theme of God's Power and its Relevance to the African Context," *Pneuma* 24, no. 2 (2002): 226-36.

[724] Ibid., 238.

and even deepened by Paul (e.g., 2 Cor. 12:12).[725] Drawing on Allan Anderson, he goes on to apply the power concept to the African context. Thus, he notes that, "Confronted by the surrounding universe with its often threatening phenomena and forces, the African person longs to be in control of what so often seems an uncontrollable situation. Especially when one is faced with sickness, death, poverty, misfortune, sorcery, oppression, injustice, witchcraft, evil spirits, famine, floods, and so on, there is a longing for a source of power outside oneself that will enable one to cope."[726] In light of the African understanding of the importance of power in life, he concludes by saying that "[t]he Pentecostal message of God's life-giving power, which delivers from evil and allows one to feel safe in a hostile world, is relevant to the existential world of Africa."[727] This understanding of power could well be applied to most countries of the Global South and particularly to Haiti. To be an effective disciple of Jesus Christ in such contexts, one must be empowered by the Holy Spirit. For sooner or later, the disciple will be in real confrontation with the powers of darkness. Thus, for Christian believers in these contexts, Spirit empowerment cannot be an experience of the past; it must be a present and ongoing reality.

This reality presents a challenge to contemporary Pentecostals and particularly those who aspire to minister within some contexts of the Global South. It reminds them that the spiritual battle is not a joke. It is real, and they must be prepared for it. In this vein, having clarified and defended the Pentecostal doctrine of the Spirit-baptism,

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[725] Ibid.

[726] Gräbe, "Pentecostal Discovery," 240.

[727] Ibid., 241.

Atkinson admonishes fellow Pentecostals to put our doctrine into practice. [728] This includes ensuring that (1) we have received that power Jesus promised and have implemented it in witnessing (Acts 1:8); (2) we include prayer for new converts to receive the Spirit in our presentation of the gospel (Acts 2: 38-39); (3) our previous experience does not prevent us from praying for renewed acts of power (Acts 4:23-31).

Summary

After some introductory remarks, this chapter zeroed in on the Spirit-filled life of the disciple from a Wesleyan-Pentecostal perspective. Of the various spiritual experiences characterizing such a life, the study laid special stress on radical transformation and empowerment for service as being two of the most essential dimensions of Pentecostal discipleship. The major thrust of the argument is that one cannot be a true disciple without being saved and empowered by the Holy Spirit. While the experience of salvation speaks of a radical change brought about by the Holy Spirit in the life of a repentant sinner, empowerment refers to a believer's divine enablement for service in the kingdom of God. Further, at the heart of the Spirit-filled life is the motive of love without which one is not a Christian (Wesley). The chapter concludes with a challenge admonishing Pentecostals to put their doctrine into practice as they will have to face the reality of ministry in the mission field.

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[728] Atkinson, *Baptism in the Spirit,* 130f.

Chapter Seven

Conclusion: Where Do We Go from Here?

Introduction

The purpose of this study has been to construct a practical theology of Pentecostal discipleship with a focus on the second-generation Haitian young men in South Florida. More specifically, it set out to examine what brings male children of Haitian immigrants to participate in the church life of their parents, and what may lead them not to participate. This chapter concludes this endeavor by following a few steps.

First, the chapter begins with a summary of the work as a whole. Next, it offers some suggestions for new practices. Finally, it closes by enumerating some of the study's major limitations and the impetus for future study. Let us start with the general summary.

Summary

Drawing on various sources, including the works of John Swinton and Harriet Mowat,[729] Deborah van Deusen Hunsinger,[730] James Loder,[731] and various Pentecostal scholars,[732] this study sought to propose a qualitative approach to a transformational/asymmetrical practical theology in four ways.

First, the study attempted to identify and describe the leakage of second-generation Haitian young men from the religious communities of their parents as a challenge that needs to be addressed. A difficulty at this initial phase was that most of the religious studies on adolescents and emerging adults were limited or out of date or did not pay deserved attention to minority youth or children of Haitian immigrants in particular.

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[729] Swinton and Mowat, *Practical Theology and Qualitative Research*, 94-97.
[730] Hunsinger, *Theology and Pastoral Counseling*, chap. 3.
[731] See chapter 3 of this study.
[732] See chapter 6 of this study.

Until recently scholars tended to neglect the topic of religion in the literature on immigration.[733] Yet, immigration scholars and sociologists suggest that religion can play a significant role in the adaptation process with specific outcomes for the youth.[734] Researchers have found that among second-generation youth, those who have participated in ethnic religious activities become closer to their community and do better in school than their less religious peers.[735]

The emerging literature indicates that children of immigrants tend to struggle with the religion of their parents. It particularly suggests that like most millennials of the general population and the youth of the immigrant population in particular, second-generation Haitian-American youth and especially Haitian-American young men are quietly leaving the church of their parents or rejecting the faith altogether.

A major concern is the lack of church participation evident among children of immigrants. Although according to some studies Haitians and their children are among the most devout of the immigrant population,[736] still it has become a major concern that many second-generation Haitian adolescents and emerging adults in South Florida are leaving their home churches. This phenomenon is not unique to the Haitian immigrant

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[733] Portes and Rumbaut, *Immigrant America*, 15.

[734] Warner, "Religion in the Process of Segmented Assimilation," 105; Portes and Rumbaut, *Legacies*, 59-60, 64-66, 99, 108.

[735] Carl L. Bankston and Min Zhou, "Religious Participation, Ethnic Identification, and Adaptation of Vietnamese Adolescents in an Immigrant Community," *The Sociological Quarterly* 36, no. 3 (1995): 530-32; Stepick, "God Is Apparently Not Dead," 19.

[736] See Ebaugh, "Religion and the New Immigrants," 235. Portes and Rumbaut, *Immigrant America,* 319, further note that Haitian youth are the most devout national origin group in the Children of Immigrants Longitudinal Study (CILS), a decade-old panel that followed a large sample of second-generation youths, including children of Haitian immigrants in the metropolitan areas of Miami/Fort Lauderdale, Florida, and San Diego, California, from adolescence to adulthood.

population. In other immigrant communities, it is dubbed a "silent exodus," probably due to the fact it does not happen openly and in large numbers at one time. Yet, all point to the fact that it is real and needs to be dealt with.

Moreover, researchers on youth of other immigrant communities have identified at least four major barriers that keep children of immigrants from their parents' congregations: (1) many feel estranged by the ethnic ambiance of the immigrant congregation, including the heavy use of an old-country language; (2) in some cases, the young people adopt an Americanized attire or demeanor that the older generation defines as improper and often comments on negatively; (3) sometimes the religious services themselves are defined by youth as too rigid and old-fashioned, although in most congregations, English services designed for the second generation incorporate aspects of American youth culture, such as rock music, and are less formal than the services their parents attend; and (4) in some religious institutions, adult second-generation members are denied meaningful participation in congregational affairs and access to authority roles to which they think they are entitled. These issues cut across case studies of different religions and ethnicities and are widespread.[737] The literature also suggests that ethnic congregations that adequately address these issues are more likely to be successful in their attempt to attract and keep these immigrant youths.[738]

Second, in an effort to develop a deeper understanding or a thick description of the situation, this researcher attempted to enter into conversation with two other sources of knowledge. One is narrative inquiry, used as a strategy associated with qualitative

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[737] See Chai, "Competing for the Second-Generation," 295-331; George, "Caroling with the Keralites," 265-94; Leon, "Born Again in East Los Angeles," 163-96; and Ebaugh, "Religion and the New Immigrants," 234-35.

[738] See Ebaugh, "Religion and the New Immigrants," 235.

research and a means for developing a method for conducting purposeful Christian discipleship with emerging adults. According to some scholars, "Narrative inquiry is a way of understanding experience. . . . Simply stated . . . [n]arrative inquiry is stories lived and told."[739] This researcher chose this particular design for several reasons, including the following: (1) it allows participants to tell their stories as the researcher makes sense of these stories; (2) it enables the researcher to view the situation from the perspective of the participants; and (3) it plays a significant role in research on religion and spirituality. When it comes to the study of religious experience, David Yamane suggests that narrative is "the right tool for the right job."[740]

Analysis of data gathered through narrative interviews with five young men of Haitian descent who fit the description of the target population suggests the following themes as being particularly important to these participants' life stories of religiosity/spirituality and discipleship: (1) they have a clear picture of who a disciple is; (2) geographic mobility may play a significant role in second-generation young men's decisions to participate in the life of their home church or not; and (3) they look for a church that (a) takes young people's concerns and needs into consideration, (b) is sensitive to the ministry of the Holy Spirit, (c) stresses the role of praise and worship, (d) fosters real fellowship and caring, and (e) upholds the foundational role of the scriptures in Christian life.

The study also uses resources from Erik Erikson's life-cycle theory as it seeks to bring about a deeper understanding of religious and spiritual development in young people. Originated in his *Childhood and Society* and later developed in his subsequent

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[739] Clandinin and Connelly, *Narrative Inquiry*, 20.

[740] Yamane, "Narrative and Religious Experience," 172.

writings, Erikson has elaborated a psychosocial theory of development that takes into consideration the impact of external factors, including the role of the religious community on identity formation. He demonstrates this in his development of the ego strength or virtue of fidelity in adolescence. He refers to fidelity as "the cornerstone of identity" and defines it as "*the ability to sustain loyalties freely pledged in spite of the inevitable contradiction of value systems*" (italics his).[741] He deems this virtue to be critical to youth development in that, "without the development of a capacity for fidelity the individual will either have a weak ego, or look for a deviant group to be faithful to."[742] But fidelity is dynamic and does not take place in isolation. Erikson shows that the '*socio'* part of identity depends on the support first of parents and then of community because "*[n]o ego is an island in itself*" (emphasis added);[743] therefore, human institutions and the life cycle are closely intertwined. It is worth noting that for him religion is and remains the most lasting institution capable of creating an environment for the development of fidelity.[744]

Erikson underscores many aspects of fidelity, including ideology and passion. For instance, religious institutions can be instrumental in developing in youth the notions of ideology and passion. For Erikson, ideology is "that system of ideals which societies present to the young."[745] "[A]t the least it is a 'way of life' . . . a *Weltanschauung*, a worldview. . . ."[746] It has compelling power and offers many benefits to the young, including (1) an overly clear perspective of the future; and (2) submission to leaders who

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[741] Erikson, "Human Strength and the Cycle of Generations," 125.
[742] Evans, *Dialogue with Erikson*, 30.
[743] Erikson, "Autobiographic Notes on the Identity Crisis," 731.
[744] Erikson, *Identity: Youth and Crisis,* 106.
[745] Ibid., 187.
[746] Erikson, *Young Man Luther,* 41.

as big brothers help youths escape the ambivalence of the parent-child relation.[747] Most of the interpreters of Erikson seem to understand him as stressing this ideological role of religion in the life of the young.[748] Reflecting on this aspect of Erikson's work, Pamela Ebstyne King in particular argues that from an ideological context religion "intentionally offers beliefs, moral codes, and values from which a young person can build a personal belief system."[749]

Another aspect of fidelity is passion, "defined as the self-hunger for the relationships which give its life ultimate meaning."[750] As a deep longing for relationship in human development, it may at times lead to suffering and even death. Erikson states, "As to youth and the question of what is in the center of its most passionate and most erratic striving I have concluded that fidelity is the vital strength which [youth] needs to have an opportunity to develop, to employ, to evoke—and *to die for"* (emphasis added).[751] Drawing on Erikson, practical theologian Kenda Creasy Dean notes, "In Christianity the Passion of Jesus Christ offers youth precisely what fidelity requires: someone worth dying for. . . . The Passion of Christ offers youth a God who has concluded that they are worth dying for, as well—a God whose own fidelity is enfleshed in the life, death, and resurrection of Jesus-Christ."[752] With this understanding, this study uses ideology (commitment) and passion (suffering) in association with the notion of discipleship.

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[747] Erikson, *Identity and the Life Cycle*, 146, 156-57.
[748] See chapter 5 of this study.
[749] King, "Religion and Identity," 197.
[750] Dean, "Youth Ministry," 6.
[751] Erikson, *Identity: Youth and Crisis*, 233.
[752] Dean, "Youth Ministry," 85, 186.

Third, this study also presents a theological reflection on discipleship from a Wesleyan-Pentecostal perspective. Drawing on Land's monograph on early Pentecostalism,[753] it suggests that a Wesleyan-Pentecostal spirituality/theology must understand discipleship in terms of its connection with the idea of salvation, sanctification, and baptism of the Holy Spirit. To be a disciple of Jesus Christ one must be saved, sanctified, and baptized in or with[754] the Holy Spirit.[755] Further, gleanings from the works John Wesley and Richard Spurling indicate that love is at the core of the spirit-filled life. Thus, a disciple, particularly from the Wesleyan-Pentecostal tradition, is a follower of Jesus Christ whose life has been saved, sanctified, filled with the Holy Spirit, and is centered on loving God and the neighbor.[756] However, these blessings or experiences must not be taken as being fragmented: they are tied by a common unifying thread—the spirit-filled life. Thus, in his discussion on the way of salvation (the technical theological term *ordo salutis*) and individual experiences, Gause insists that "the believer from the first moment of his faith in Christ is living in the Spirit. To be saved and live a godly life is to live in and by the agency of the Holy Spirit. The way of salvation is life in the Spirit."[757]

For immediate purposes, this study has focused on two important experiences of the spirit-filled life of the disciple or follower of Jesus Christ—radical transformation and

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[753] Land, *Pentecostal Spirituality*, 82.
[754] Ibid., 59-72. Gause deals here with the grammatical grounds for this use of the preposition in Greek and for definition of these experiences as well as their place in the order of salvation.
[755] Land, *Pentecostal Spirituality*, 82.
[756] Cp. James A. Harnish and Justin Larosa, *A Disciple's Path: Deepening Your Relationship with Christ and the Church* (Nashville: Abingdon, 2012), 16.
[757] Gause, *Living in the Spirit*, 9.

empowerment for witnessing.[758] Simply put, while the experience of salvation speaks of a radical change brought about by the Holy Spirit in the life of a repentant sinner, empowerment refers to a believer's divine enablement for service in the kingdom of God.[759] As it concerns the latter, most Pentecostals understand the experience of the Spirit-baptism as a *conditio sine qua non* for mission.[760] In this vein, French L. Arrington has highlighted three ways in which the power of the Holy Spirit can be demonstrated including the fact that it is power to withstand hostility and persecution in the missionary task. The fact is that, like the early Christians, today's Pentecostals are convinced of their constant need for the empowerment of the Holy Spirit. Land relates to instances in which adherents of the modern-day Pentecostal Movement were arrested, imprisoned, tortured, and even killed in some parts of the world.[761] This is one of the reasons why the Christian "must be empowered daily not only to will and to walk but also to wage war against the principalities and powers. Pentecostals desire the filling of the Spirit because they understand the present age to be under the spell of evil: the demon spirits must be fought with spiritual weapons, spiritual strategy and in spiritual might and power."[762]

Cheryl Bridges Johns makes reference to spiritual warfare as being within the context of the Pentecostal worldview. She particularly underscores the fact that wherever

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[758] For a definition and discussion of the other experiences of salvation within the spirit-filled life, including sanctification, Spirit baptism, and speaking in tongues, see Gause, *Living in the Spirit*, 10-13, 49-72, 115-21.

[759] Arrington, *Christian Doctrine: A Pentecostal Perspective*, vol. 3, 69-70.

[760] It is worth noting that through correspondence dated December 27, 2014, with Dr. James M. Beaty, one of the early and surviving missionary-educators for the Church of God (Cleveland, Tennessee), this researcher has learned, "In the early days of the Church of God it was emphasized that the baptism in the Holy Spirit was necessary for every Christian, because every Christian is a witness."

[761] Land, *Pentecostal Spirituality*, 203-04.

[762] Ibid., 204.

the Pentecostal Movement is flourishing, "persons are finding deliverance from the powers of darkness and they are experiencing healing in both body and spirit."[763] Furthermore, the reality of spirits and spiritual powers particularly among Christians in the Global South suggests Spirit empowerment cannot be an experience of the past; it must be a present and ongoing reality.

Suggestions for New Practices

Based on the foregoing, in order to have a more effective ministry of disciple making among second-generation Haitian young men, pastors and ministerial leaders would do well to consider the following. First, they need to be aware of and adequately deal with the many barriers that generally keep children of immigrants from their parents' congregation. It is not the time for ministers or leaders of Haitian churches to ignore the barriers that adolescent and emerging children of Haitian immigrants are facing. The literature indicates that the adaptation of these youths in the host country is most likely conditioned by what happens to their parents. Immigration scholars also underline the fact that Haitian immigrants' experience of racial prejudice and discrimination in American society may account for an attempt of identity shift in some of their children.[764] There are cases in which the child of a Haitian immigrant "may be Haitian among trusted friends and family and American among strangers."[765] Most of these barriers are from the outside. Researchers on youth of other immigrant communities have identified other barriers inherent with the immigrant church communities themselves that may keep children from attending their parents'

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[763] Ibid., 2.

[764] Rumbaut and Portes, "Ethnogenesis," 15; Little, "United States Haitian Policy," 593-648.

[765] Stepick et al*.,* "Shifting Identities," 251.

congregations.[766] Adam Joseph, one of the participants, suggests that leaders of the ethnic church can make it more attractive to the youth by being "more relaxed on dress codes."

Second, prepare the congregation, parents, and youth for mobility. Constant moving seems to become a reality of life today. This is a particularly prevalent situation within the immigrant community. People do not seem to have roots anywhere. They are willing to move as soon as a new challenge presents itself or an opportunity becomes available. It is a constant coming in and coming out. Therefore, ethnic church leaders and administrators need to find ways of making family relocation or moving away to college easier for parents and family members. This can be done through teaching sessions, seminars, or special services. To facilitate referral and adjustment of members to new communities, pastors and ministers of immigrant congregations could develop a network of services through other cities and campuses. The connections could be established way before the church members move.

Third, be certain that the church or ministry is a real Pentecostal community of worship, fellowship, and caring. Both psychosocial and Pentecostal studies stress the role of the community in youth development. From a psychosocial perspective, "no ego is an island in itself";[767] therefore, human development of fidelity (loyalty) requires the involvement of an ideological and caring community. Moreover, the faith community could offer to youth "someone worth dying for . . . a God whose own fidelity is enfleshed in the life, death, and resurrection of Jesus-Christ."[768] Still, from a Pentecostal

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[766] See Chai, "Competing for the Second-Generation," 295-331; George, "Caroling with the Keralites, 265-94; Leon, "Born Again in East Los Angeles," 163-96, and Ebaugh, "Religion and the New Immigrants," 234-35.

[767] Erikson, "Autobiographic Notes on the Identity Crisis," 731-32.

[768] Dean, "Youth Ministry," 186.

perspective, disciple making requires the nurturing action of a spirit-filled community.[769] Referring to the need of the community in Christian formation, Bob Kersaint, one the participants in this study, stated that, "the body is not . . . of its own. . . . Not everybody is smart enough to go into a cave . . . have a Bible and then come out [a disciple!]." Furthermore, Boone states that "the primary locus of Christian formation in the Pentecostal tradition is the worship service."[770] This is so in that the goal of the worship service is "a personal encounter with the Spirit of God."[771] In his own words, David Moise, one of the participants, describes this experience as "God showing up" in the worship service. He explains, "The most wonderful experience is when God . . . shows up in the service. . . . [T]here is no other feeling like that. . . . People talk about other feelings, people talk about fellowship, . . . but nothing is better than when God is there and literally lays his hands on the worship. . . . I can't explain it." So, church leaders need to pray for and develop a congregation of true worship, fellowship, and caring.

Finally, build ministry to these youths on more solid biblical and theological grounds. Interestingly, this is what most of these youths are looking for in a church. For instance, almost all of our participants make reference to the teaching or preaching of the Word of God as being essential for Christian discipleship and growth. Thus, to be a true disciple, one "has to be a student of the . . . texts of the Bible" (Bob Kersaint). "The best way is to go to the Bible Itself. . . . Read the Word: . . . It's the best way to become a follower of Jesus Christ today" (Adam Joseph). "Read the Word. . . . Usually read the Word first and everything comes afterwards" (David Moise). It is worthwhile to quote

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[769] Johns, *Pentecostal Formation*, 82.
[770] Boone, "Community and Worship," 135.
[771] Ibid.

another participant at length. In response to the question of what qualities he would look for in a church, he says,

> First and foremost . . . the preaching of the Word. That's the most important thing . . . more than the music, more than even the fellowship. That's number one. If everything else is good and the Word is horrible, I don't see myself in that church. I would probably . . . rather the other things would be so-so or were not as good as long as the Word is where it should be because honestly, as believers, the main thing that we need to grow is God's Word and God's Word takes precedence over everything else. . . . Essentially, if the Word is correct then there is room to grow in everything else. For example, there is room to grow with fellowship, there is room to grow with conviviality, there is room to grow with hospitality. . . . In everything else there is room to grow once the Word is in its proper place" (Edouard Nicolas).

So, the church and parachurch organizations dealing with immigrant youth need to solidly ground their ministries on the Word of God. The other programs and approaches are still important, but "the one thing needed" for spiritual growth is the Word. This is what they want and what they need to thrive spiritually. Leaders and ministers of the church at all levels—international, regional, and local—need to pay close attention to these suggestions and respond accordingly.

Limitations/Future Research

As this researcher reflects on this study, he deems it important to echo what Land stated at the end of his monograph on Pentecostal spirituality: "this is a work begun but

unfinished."[772] In fact, this present work must be taken with its limitations and the need for future research in mind. The list provided here is not exhaustive, only suggestive. First, some of its limitations stem from the qualitative nature of the design. Such studies lay no claim to generalizability in any rigorous sense. Rather, Lincoln and Guba favor the notion of transferability for such studies in that they are designed to generate enough evidence to transfer the knowledge to another group or population with similar experiences.[773] A practical theologian could use the quantitative, qualitative, or mixed methods as an approach to youth ministry including children of immigrants. As Van der Ven notes, the quantitative approach deals with a broad population and offers an overview of the problem to be investigated, while the qualitative approach treats a small number of participants and goes into depth through interpretive examination of materials from interviews, observation, and other human interaction. [774] Future research on discipleship with children of Haitian immigrants could refer to findings on the conceptualization and measurement of religiosity/spirituality and discipleship as described in chapter 2 to take a quantitative approach to this work.

Second, another limitation of this study concerns the choice of the male gender over the opposite one. Initially, this researcher intended to include both genders in the study, but later in consultation with members of his committee and his peers he had to make a hard choice due to time constraints and the possibility of cumbersomeness. For

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[772] Land, *Pentecostal Spirituality*, 221.

[773] Lincoln and Guba, *Naturalistic Inquiry*, 124.

[774] Ven, "Empirical Approach in Practical Theology," 336-37.

while studies indicate that generally women tend to be more religious than men, a study comparing members of the two genders could have been very fascinating.[775]

Third, the sample was restricted only to young men in South Florida. It would have been interesting to include children of immigrants of other geographic areas. The literature on immigration indicates that the Haitian population is spread across most major cities of some US states including, Florida, New York, Massachusetts, New Jersey, Connecticut, and Georgia.[776] There is also a Haitian community emerging in Canada. In 2011, the Canada Census showed a total of 137,995 Haitian Canadians living in that country. About ninety percent of this population is concentrated in Quebec, followed by Ontario with only eight percent. Further, about half of this community is less than twenty-five years old. [777] Future research could focus on comparative studies of the religious and spiritual lives of youth from various US cities and Canada—particularly in Quebec.[778]

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[775] See Alyssa N. Bryant, "Gender Differences in Spiritual Development during the College Years," *Sex Roles* 56 (2007): 835-46, and Carol Gilligan, *In a Different Voice: Psychological Theory and Women's Development* (Cambridge: Harvard University Press, 1993 [1982]), 1-23.

[776] See Angela Buchanan, Nora G. Albert, and Daniel Beaulieu, "The Population with Haitian Ancestry in the United States, 1; Boston Redevelopment Authority, Research Division. *Imagine all the People: Haitian Immigrants in Boston* (Boston: Boston Redevelopment Authority, 2009), http://www.bostonredevelopmentauthority.org/getattachment/aa54a221-256a 45e9-b520-866ff5f51e43; and Chiamaka Nwosu and Jeanne Batalova, "Haitian Immigrants in the United States," *Migration Information Source* (May 29, 2014). http://www.migrationpolicy.org/programs/migration-information-source.

[777] Ambroise Dorino Gabriel, "En vue de l'Action: Portrait de de la Communaute Haitienne au Quebec," *Documents du SJRM de la Province du Canada Francais*, 3. www.cjf.qc.ca/userfiles/file/Haiti_Portrait-pour-action.pdf.

[778] For a sociological assessment of second-generation Haitians living in Quebec, see Maryse Potvin, "The Experience of Second Generation of Haitian Origin in Quebec," *Canadian Diversity* 6, no. 2 (2008), 99-103.

Last, not least, this study could not have dealt with a variety of problems and issues that members of the second-generation are facing. Arguably, many of those who left their home churches are in jail due to presumed involvement in illegal activities, including joining or forming gangs.[779] Others are dealing with identity crisis, feelings of embarrassment for being children of Haitian immigrants, out-of-wedlock relationships, depression, poor performance in school, and other traumatic life experiences like Post Traumatic Stress Disorder (PTSD).[780] Future research could better explore the nature of these issues and make more informed suggestions on ways of making disciples among such segments of this youth population. So, this work is only a beginning.

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[779] See J. Bryan Page and L. Herns Marcelin, "Formation of Gangs and Involvement in Drug Use among Marginalized Youth: Uses of the Anthropological View," *Free Inquiry in Creative Sociology* 31, no. 2 (2003), 178-80.

[780] See chapter 1 of this study.

Appendices

Appendix A:

On Practical Theological Methods

Of utmost importance for this study is the choice of a practical theological method. Richard R. Osmer has identified three families of interdisciplinary models of conversations—correlational, transversal, and transformational—that have emerged in practical theology as a discipline in recent years.[781] The first family consists of the *method of correlation* initially elaborated by Paul Tillich, who sought to correlate humans' deepest questions with the most appropriate theological answers.[782] More recently, David Tracy and Don Browning, followed by other scholars, have suggested a *revised correlational model,* which does not give theology any privilege over the arts and the sciences as does Tillich's method of correlation; thus theological and non-theological disciplines are viewed as equal conversation partners.[783] In other words, they share a symmetrical relationship. Still, other scholars have extended the *method of correlation* and have proposed instead a *revised praxis model* with a primary focus on social transformation.[784]

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[781] Osmer, *Teaching Ministry of Congregations*, 307-08, 312-17.

[782] Paul Tillich, *Systematic Theology,* Vol. 1 (Chicago: University of Chicago Press, 1975), 61. For a fuller discussion of his "method of correlation," see Francis Schüssler Fiorenza and John P. Galvin, *Systematic Theology: Roman Catholic Perspectives* (Minneapolis: Fortress Press, 1991); Alan Gragg, "Paul Tillich's Existential Questions and their Theological Answers: A Compendium," *Journal of the American Academy of Religion* 34, no. 1 (1966): 4-17.

[783] See David Tracy, *Blessed Rage for Order: The New Pluralism in Theology* (New York: Seabury, 1975); Browning, *Fundamental Practical Theology*; Johannes van der Ven, *Practical Theology: An Empirical Approach* (Kampen: Kok Pharos, 1993); and James Fowler, *Faithful Change* (Nashville: Abingdon, 1996).

[784] Matthew Lamb, *Solidarity with Victims: Toward a Theology of Social Transformation* (New York: Crossroad, 1982); Rebecca Chopp, "Practical Theology and Liberation," in *Formation and Reflection: The Promise of Practical Theology*, ed. Lewis

The second is the *transversal model*, built upon Wentzel van Huyssteen's interdisciplinary work on theology. [785] Unlike the correlational models and the transformational models discussed below, "transversality underscores the permeable nature of cultural, religious, and disciplinary boundaries and the obligation to cross over to perspectives other than one's own in the form of interreligious, intercultural, and interdisciplinary dialogue."[786] For van Huyssteen, Theresa F. Latini notes, "academic disciplines, by very nature, exist in transverse relationships. To transverse is to lie across, intersect at a particular point and then diverge."[787] Richard Osmer has drawn on this approach in his practical theology work on the teaching ministry of congregations.[788]

In contradistinction to the correlational and transversal approaches, Deborah van Deusen Hunsinger[789] and James Loder,[790] independently of each other, have developed

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S. Mudge and James N. Poling (Philadelphia: Fortress Press, 1987), 120-138; Rebecca Chopp, *The Power to Speak: Feminism, Language, God* (New York: Crossroad, 1982).

[785] Wentzel van Huyssteen, *The Shaping of Rationality: Toward Interdisciplinarity in Theology and Science* (Grand Rapids: Eerdmans, 1999).

[786] Osmer, *The Teaching Ministry of Congregations,* 313.

[787] Theresa F. Latini, "Grief-Work in Light of the Cross: Illustrating Transformational Interdisciplinarity," *Journal of Psychology and Theology* 37, no. 2 (2009): 88.

[788] See Richard Robert Osmer, "Toward a Transversal Model of Interdisciplinary Thinking in Practical Theology," in *The Evolution of Rationality: Interdisciplinary Essays in Honor of J. Wentzel van Huyssteen*, ed. F. LeRon Shults (Grand Rapids: Eerdmans, 2006), 341.

[789] Hunsinger, *Theology and Pastoral Counseling*.

[790] He has articulated and/or used his schema in various publications, including the following: James E. Loder, "The Place of Science in Practical Theology: The Human Factor," *International Journal of Practical Theology* 4, no. 1 (2000): 22-41; Loder, "Normativity and Context in Practical Theology: "The Interdisciplinary Issue," in *Practical Theology—International Perspectives,* ed. Friedrich Schweitzer and Johannes A. van der Ven (Frankfurt am Main: Peter Lang, 1999), 58-381; Loder, *The Logic of the Spiri*; Loder, *The Transforming Moment*; and James Edwin Loder and Jim Neidhardt, *The Knight's Move: The Relational Logic of the Spirit in Theology and Science* (Colorado Springs: Helmers & Howard, 1992).

what has come to be called the *transformational model*.[791] It is also known as the *Chalcedonian pattern* in that it is "based upon the logic of the Incarnation, as interpreted by the Council of Chalcedon (451) and imaginatively used by Karl Barth as a pattern of thought to relate a host of conceptual relationships—e.g., healing and salvation, divine and human agency, faith and works, confession and conversation."[792]

More on the Transformational Model

Let us begin with Hunsinger's proposal. In *Theology and Pastoral Counseling*, Hunsinger develops an approach for relating theology and psychology based on Barth's interpretation of the Chalcedonian teaching on the human and divine natures of Jesus Christ.[793] According to Hunsinger, the Council of Chalcedon specifically

> declared that the person of Christ was to be understood as 'complete in deity and complete in humanity' and that the two natures were related 'without separation or division' and yet also 'without confusion or change.' According to Barth's interpretation of Chalcedon, Jesus' divine and human natures, each present in a complete or unabridged way, were to be understood not only as related without

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[791] So called, probably due to its potential to transform both the person of the practical theologian or practitioner and the interpretation and application of the discipline(s) involved in a given situation in such a way that both theology and non-theology disciples may become "mutually illuminating." For the model, see Hunsinger, *Theology and Pastoral Counseling*, 5; James Edwin Loder, "Normativity and Context in Practical Theology: 'The Interdisciplinary Issue,'" in *Practical Theology—International Perspectives,* ed. Friedrich Schweitzer and Johannes A. van der Ven (Frankfurt am Main: Peter Lang, 1999), 367; and Latini, "Grief-Work in Light of the Cross," 89-90. For the phrase "mutually illuminating," see Lisa Hess, "Theological Interdisciplinarity and Religious Leadership," *Journal of Religious Leadership* 6, no.1 (2007): 1.

[792] Latini, "Grief-Work in Light of the Cross," 88.

[793] Hunsinger, *Theology and Pastoral Counseling*, 9. For the text of the Chalcedonian document, see Philip Schaff, ed., *The Creeds of Christendom,* vol. 2 of *The Greek and Latin Creeds* (Grand Rapids: Baker, 1977 [1919]), 62-63.

separation or division and without confusion or change but also with the conceptual priority assigned to the divine over the human nature.[794]

She further uses Barth's depiction of the relationship of the human body and soul—i.e., the body is the "body of the soul and not *vice versa*"[795]—to demonstrate the asymmetrical relationship between theology and psychology. In other words, "from a Barthian theological perspective, theology and psychology [and the other sciences] are to be related according to the Chalcedonian pattern, that is, without separation or division, without confusion or change, and with the conceptual priority of theology over psychology [and the other sciences]."[796] Although Hunsinger develops this model strictly from a theology-psychology framework, some practical theologians find it useful, particularly when they come to bring together situations, theology, and other disciplines.[797]

In his own way, James E. Loder describes the Chalcedonian model as an approach to practical theology that most adequately addresses the questions of normativity and context in the interdisciplinary issue.[798] For Loder, there is a central "problematic" in the discipline of practical theology which that lies not in its "pastoral practices, educational programs, organizational dynamics or how to conduct the spiritual life of

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[794] Hunsinger, *Theology and Pastoral Counseling*, 62.

[795] Karl Barth, *Church Dogmatics,* vol. 3, bk. 2, trans. A. T. Mackay, T. H. L. Parker, H. Knight, H. A. Kennedy, and J. Marks, and ed. G. W. Bromiley and T. F. Torrance (Peabody: Hendrickson, 2010), 339.

[796] Hunsinger, *Theology and Pastoral Counseling*, 10.

[797] See Swinton and Mowat, *Practical Theology and Qualitative Research*, 83-98. However, it is worth noting that these scholars make use of Hunsinger's proposal within a revised critical correlational model of practical theology and not from a purely transformational model as it is used here.

[798] Loder, "Normativity and Context," 359-81.

congregations."[799] While all these are very important issues, they need to be placed in proper perspectives; in other words, "they are to be addressed out of the core problematic that underlies them . . . indicat[ing] in ultimate terms why these proximate issues persistently reappear with perennial regularity."[800] He focuses attention on the fact that "*[t]he core problematic is that such issues require that two ontologically distinct realities, the divine and the human, be brought together in a unified form of action that preserves the integrity of both and yet gives rise to coherent behavior* [italics his]."[801] He identifies four main approaches to practical theology associated with four geographical or intellectual *ethoi*—Manchester, Athens, Berlin, and Delphi—and notes that an important one was missing, namely the *ethos* of Jerusalem.[802] He explains what each of these intellectual centers stands for and associates them with the practical theology approach each represents. For instance, Manchester, as the first great industrial city in the Western world, distinguished itself for its advance in science and technology and is represented in practical theology by Seward Hiltner's [803] emphasis on empirical theology and psychoanalytic theory. The *ethos* of Athens "stresses that knowledge in all its aspects be harmonized in the formation of sound judgment in the virtuous person (*aretè*)" and finds representation in Edward Farley's notion of theology as *habitus*.[804] The *ethos* of Berlin finds expression in Wolfhart Pannenberg's fundamental and practical theology

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[799] Loder, "Place of Science in Practical Theology," 22.

[800] Ibid.*,* 22-23.

[801] Ibid.*,* 23.

[802] Loder, "Normativity and Context," 364.

[803] Seward Hiltner, *A Preface to Pastoral Theology* (New York: Abingdon, 1958).

[804] Edward Farley, *Ecclesial Man and Theologia: A Social Phenomenon of Faith and Reality* (Philadelphia: Fortress Press, 1975).

approach,[805] which lays emphasis on "systematic theory construction and a derivative professional competence as a basis for practical theology."[806] Under the Delphi *ethos*, Loder underscores various appeals to "'experience' as the basis for pulling theology and the sciences of human action together."[807] This includes appeals to women's experience, the Black experience, and the Hispanic experience, among others.[808] Loder credits these approaches for their attempt to preserve disciplinary integrity while lamenting the fact they do not go far enough. For him, the main issue common to interdisciplinary methodology in practical theology is that each of these approaches moves to a *tertium quid*, literally "a third thing" that "introduces an alternative reality that is not explicitly accountable to the terms of the theology-human science dialogue itself."[809] The solution to this problem, Loder proposes, is the *ethos* of Jerusalem—the theological center where the church was born in the power of the Spirit and this is where the solution to the core problematic in practical theology is to be sought. "Thus," he says, "I want to centre the interdisciplinary aspect of practical theology in Jerusalem as both a city of suffering and

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[805] Wolfhart Pannenberg, *Theology and the Philosophy of Science* (Philadelphia: Westminster, 1976).

[806] Loder, "Normativity and Context," 362, 364.

[807] Ibid*.,* 363.

[808] Ibid.

[809] Ibid*.,* 362. In *The Logic of the Spirit: Human Development in Theological Perspective* (San Francisco: Jossey-Bass, 1998), 37, Loder has underscored the fact that most interdisciplinary methodologies from Paul Tillich to Don Browning have not adequately addressed this *tertium quid* issue. In *The Transforming Moment*, 2nd ed. (Colorado Springs: Helmers & Howard, 1989), 37, he argues that, like the fourth-century debate in which Appolinaris argued that Jesus Christ is neither human nor divine, but a mixture of the two, most interdisciplinary approaches to practical theology create principles, methodology, and consequent outcomes which are neither theology nor human science. For a history of the debate leading to the Council of Chalcedon, see Kenneth Scott Latourette, *A History of Christianity,* rev. ed. (San Francisco: Harper & Row, 1965), 165-66, 171-72.

the birthplace of the church in the power of the Spirit."[810] He goes on to suggest that the basis and starting point for developing this alternative is the person of Jesus Christ as described by the Chalcedonian formulation and articulated by Karl Barth. That is, "Jesus' being fully God and fully man, two natures, one person, already provides us with the decisive form of relationality which we seek."[811] Drawing on Barth,[812] Loder also notes elsewhere that, "This relationality is characterized in Barthian terms as 'indissoluble differentiation,' 'inseparable unity,' and 'indestructible order.' More succinctly, this constellation of factors is designated as asymmetrical, bipolar, relational unity which is self-involving through faith."[813] Drawing on Hans-Georg Gadamer,[814] Loder further extends his Chalcedonian formulation of relationality to explain the dynamics of the transformative work of the Spirit on the human spirit, praxis, and *theologia*.

> When the human spirit is awakened and empowered by the Creator Spirit, then human intensity is transformed into Christ's passion for the world, and human imagination becomes his vision for the world. Then *praxis* undergoes a transformation into *praxeis* as in *Praxeis Apostolòn*. . . In the Spirit of Christ, '*theologia*' exercises marginal control over praxeis, but collapses in upon itself in irrelevance if it is separated from *praxeis; praxeis* in turn loses its way for lack of discernment if it does not maintain the spiritual unity with *theologia.* Together in the Spirit, then, these polarities in their relationality constitute a Christological reality that erupts from within and beyond the field of human action, creating no

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[810] Loder, "Normativity and Context," 365.

[811] Ibid.

[812] Barth, *Church Dogmatics,* vol. 3, bk. 2, 437.

[813] Loder, "Place of Science in Practical Theology," 23.

[814] Hans-Georg Gadamer, *Truth and Method* (New York: Seabury, 1975), 111.

passing rebellion nor romantic revolution, but gives rise to a Christological order that shakes the very foundations of socialization and its repressive and oppressive grip upon human consciousness and action.[815]

This Study's Use of the Transformational Model

A *caveat* seems to be in order. This study does not claim to be using the transformational model of practical theology in minute detail. For immediate purposes, this study lays stress on three main features of this model, which seem to address the *tertium quid* issue as it attempts to relate theology and non-theological disciplines in this project. Both Hunsinger and Loder underscore the fact that in Barth's language the Chalcedonian pattern indicates that between the divine and the human in the person of Jesus Christ, there is an "indissoluble differentiation" ("without confusion or change"), "inseparable unity" ("without separation or division"), and "indestructible order" (with "asymmetrical ordering").[816] This researcher will seek to appropriate these features of the Chalcedonian pattern of interdisciplinarity [817] to relate Pentecostal discipleship and identity development in second-generation Haitian American male adolescents.

Here is an explanation and a possibility for usage. "Without confusion or change" means that the disciplines in question are "logically diverse; they have different aims, subject matters, methods, and linguistic conventions." [818] In other words, both developmental psychology and Pentecostal discipleship will retain their own disciplinary integrity and boundaries. Neither the language of developmental psychology nor that of

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[815] Loder, "Normativity and Context," 370.

[816] Hunsinger, *Theology and Pastoral Counseling*, 6; Loder, *Logic of the Spirit*, 33.

[817] See Latini, "Grief-Work in Light of the Cross," 94.

[818] Hunsinger, *Theology and Pastoral Counseling*, 6.

Pentecostal discipleship should be translated into the other discipline's terminology. It also means that both developmental psychology and Pentecostal discipleship are subject to critiques and responses from each other. On the one hand, psychological critiques of theology should be considered in such a way that the Pentecostal practical theologian re-examines the practice and doctrine of the church. Yet these would be revised *only* on the basis of scripture, church history, and historical theology, etc., so that Pentecostal theology retains its own integrity. On the other hand, theological critiques of developmental psychology might call for the psychologist or counselor to re-examine psychological conclusions in light of further research, case studies, and related schools of psychology. [819]

"Without separation or division" means that non-theological and theological interpretations are not mutually exclusive; they belong to any given pastoral situation and may interact with one another to influence needed change. In other words, both developmental psychology and Pentecostal discipleship are relevant to the adolescent situation and cannot always be neatly separated from each other. Both disciplines may be useful to the Pentecostal practical theologian in their attempt to meet the needs of the adolescent.

"With asymmetrical ordering" means that theology has logical precedence over the non-theological or social sciences disciplines.[820] Thus, this study considers a theology of discipleship as the most important aspect in the developmental process of the second-generation male adolescent rather than the reverse. In this vein, Latini makes this poignant observation:

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[819] Latini, "Grief-Work in Light of the Cross," 94.
[820] Hunsinger, *Theology and Pastoral Counseling*, 6.

While the social sciences interpret the penultimate realm, theology alone addresses the ultimate questions of human existence. It alone has as its object the Triune God. Asymmetry also refers to the fact social scientific interpretations can be understood within a theological framework though the reverse is not true.[821]

Weaknesses/Limitations

Like most systems, the transformational model has its weaknesses and limitations.[822] While this researcher acknowledges some advantages in each of the approaches to practical theology, he has decided to use the transformational model for at least two main reasons. First, not only does this model allow for a conversation between theology and non-theological disciplines, it also argues for the logical priority of theology over the other disciplines. In *The Logic of the Spirit*, for instance, Loder posits that "a Christian theological interpretation must be allowed to influence our studies of human development."[823] Second, this model also yields a preponderant place to the Holy Spirit in the transformation process. For Loder, in particular, the work of the Holy Spirit is not an addition to this process as evident in many other schemes; it is its starting point. This study, however, extends the use of the formational model beyond anything quite found in

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[821] Latini, "Grief-Work in Light of the Cross," 89.

[822] For a critical yet appreciative assessment of Loder's transformational model, see Thomas John Hastings, *Practical Theology and the One Body of Christ: Toward a Missional-Ecumenical Model* (Grand Rapids: Eerdmans, 2007), 20). On the one hand, he finds Loder's proposal to be a "Christocentric, relational, and pathic view of interdisiciplinarity [which] offers a viable, nuanced, post-critical alternative to the dichotomous correlationalist preferences for either theory or praxis." On the other hand, he points to the fact that Loder's transformational model "continues to reflect the local Enlightenment epistemology and undermines the witness of scripture and theology." Yet, Hastings concludes stating that "I think Loder's model, in spite of the serious reservations I have pointed out, goes a long way toward reconstructing practical theology as an interdisciplinary and intercultural theological discipline entrusted with the responsibility of reflecting on and guiding Christian practice in and beyond the churches" (p. 29).

[823] Loder, *Logic of the Spirit*, xi.

Hunsinger and Loder in order to make it more applicable to ministry practices within a Pentecostal context. [824] Through this interdisciplinary methodological approach, this researcher will seek to bring theological and non-theological disciplines into conversation in order to construct a practical theology to meet the religious and spiritual needs of second-generation Haitian male adolescents within a Pentecostal perspective. It is worth noting that this study privileges the authority of the scriptures and the work of the Holy Spirit in the life of the believer as particularly conceptualized in Classical Pentecostalism.

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[824] Reflecting on the Spirit's relationship to the other members of the Trinity and His role in hermeneutic process, Amos Yong, "The Hermeneutical Trialectic: Notes Toward a Consensual Hermeneutic and Theological Method," *The Heythrop Journal* 45, no. 1 (2004), 27, asks whether Pentecostals should abandon a pneumatological hermeneutic or method in favour of a Christocentric one *à la* Barth or whether a truly pneumatological approach to theology would have to be explicitly Christocentric on the one hand and fully Trinitarian on the other. Gleanings from history lead him to the conclusion that "a Pentecostal hermeneutic and theological method was both discontinuous and continuous with previously developed proposals in the Christian tradition." He goes on, "A theology of the third article (perhaps as emergent from the Pentecostal pneumatological imagination) needs to be also a theology of the second article (perhaps emphasized by the Reformers' dialectical imagination) as well as a theology of the first article (perhaps most clearly developed in the medieval scholastics' analogical imagination."

Appendix B:

Parent Consent Letter with Acknowledgment Form

PIERRE E. PETIT-FRERE
Home Address
Telephone Number

MONTH DAY, YEAR

Dear

I am Pierre E. Petit-Frere, a Ph.D. candidate in the School of Theology and Ministry at St. Thomas University and full time minister at Agape Centre Church of God in Fort Lauderdale, Florida. I am conducting a practical theology research study for my doctoral dissertation, entitled *Making Disciples: Toward a Pentecostal Discipleship for Second-Generation Haitian-American Young Men in South Florida*. I intend to research what brings male children of Haitian immigrants to participate in church life, and what may lead them not to participate. I have identified a young man for whom you are responsible as parent or guardian as someone whom I would like to interview for this project. Confidentiality will be protected at all times insofar as I am able. Though I will personally do all I can to assure confidentiality, I cannot, of course, promise that someone might be aware of another's participation, or what has been said in the confidential interview.

I need your approval as parent or guardian since he is under 18 years of age. If you give your permission for him to participate, he will be asked to be interviewed approximately twice by this researcher. Each interview will last for about one hour. The interview will consist of questions about your son's church-related experiences and his understanding of what it means to be a disciple of Jesus Christ. The interviews will be used only in the research conducted by this researcher. It will be audiotaped and kept in a secure location by the researcher. Participation in the study is voluntary and he can withdraw from the study any time if he so desires or if you should wish him to do so.

Steps will be taken to retain confidentiality of participants at all times. This means that the researcher will not use the real names of the participants. Instead, all those interviewed will be given names I will invent, not their own, by which they will be identified. This will be to help protect their identity and guarantee confidentiality. Transcripts of all audio recordings will be made during the research study, but these transcripts will not be labeled using personally identifiable information. They will also be stored in a locked filing cabinet when not in use. Further, access to recorded transcript will be limited to the researcher and faculty sponsor. The data will be coded so that only the researcher can identify participants and no identifying information will be used in the study itself. All documents collected during the proposed study will be maintained indefinitely by the researcher and treated with the same level of security as written

interview transcripts. The researcher will maintain the confidentiality of participants in all presentations, both written and oral, published and unpublished.

There are no anticipated risks or discomforts for participating in this study. Should it happen that sharing religious and spiritual experiences raise unhappy feelings, the researcher would make appropriate referrals to local counseling professionals.

There are no direct benefits to your son for participation in this study. However, his participation will help further research on the religious and spiritual experiences of young male children of Haitian immigrants as well as provide him with an opportunity to reflect upon his own experiences. There are no costs to you, your family, or anyone else for participation in this study.

As mentioned, I am this study's principal researcher. If you have any questions regarding the study please feel free to reach me at (954) 993-3834. The chairman of my dissertation committee is Dr. Bryan Froehle and he would also be happy to answer any of your questions by calling (305) 628-6636. You may also contact St. Thomas University Institutional Review Board at (305) 628-6546 for any questions or comments regarding your rights as a participant in this research.

CONSENT
I have read this form and agree to allow _____ to participate in this study.

_____   _____
Signature   Date

Appendix C:

Consent Form for Individual Interviews

You are cordially invited to participate in a research study being conducted by Pierre Petit-Frere, a doctoral candidate at St. Thomas University, for his dissertation under the direction of Dr. Bryan Froehle, a faculty member of the same university.

The information collected may not benefit you directly, but may help advance theological research and contribute to further understanding. This study has minimal risks if you decide to participate, and there are no costs for participating. The researcher will maintain confidentiality with regard to your participation. Your name will not be used in research work or research publications resulting from this work. In addition, no other information that could be used to identify you will be given in any research work or publication. In every case, the researcher's first commitment will be to the protection of interview participants and their privacy.

Confidentiality means that your name will not be used in the research, dissertation, or any other presentation or publication resulting from this work. All research records will be stored securely and only the researcher will have access to these records. Any personal identifying information will be kept separate from the interview data itself. Upon the completion of this dissertation, the researcher will continue to maintain the data securely using electronic passwords and lock and key, as appropriate.

Your participation in this research is strictly voluntary. You have the right to withdraw your participation at any time and to refuse to participate without penalty or reprisal. If you choose to participate, please sign the form below.

If you have any questions regarding the study please feel free to reach me at (954) 993-3834. The chairman of my dissertation committee is Dr. Bryan Froehle and he would also be happy to answer any of your questions by calling (305) 628-6636. You may also contact St. Thomas University Institutional Review Board at (305) 628-6546 for any questions or comments regarding your rights as a participant in this research.

_____   _____
Pierre E. Petit-Frere, (Investigator)   Date

_____   _____
Bryan T. Froehle (Director)   Date

I understand the procedures described above and my rights as an interviewee, My questions have been answered to my satisfaction, and I agree to participate in this study. I have been given a copy of this form.

_____
Printed Name

_____   _____
Signature   Date

Appendix D:

Interview Guide

Crucial for data gathering is the elaboration of a semi-structured interview guide that contains "an outline of topics to be covered, with suggested questions."[825] Michael Quinn Patton underscores the usefulness of the interview guide when he describes it as an instrument that (1) "involves outlining a set of issues that are to be explored with respondent before the interview begins"; (2) "serves as a basic checklist during the interview to make sure that all relevant topics are covered"; and (3) "ensure[s] that the same basic lines of inquiry are pursued with each person interviewed."[826]

I conducted at least two interview sessions for each participant. The first interview included building a relationship, establishing rapport, and developing trust. I did not want to enter into the discussion of religiosity, spirituality, and discipleship until we both got to know each other first. The second interview involved primarily discussing their religious and spiritual experiences as well as their perspectives on what it means to be a disciple of Jesus Christ in the twenty-first century. The second interview allowed for dialogues about findings from the first.

There is a big difference between research questions and interview questions. Mary Kennedy notes, "Your research question describes the issue you want to learn about, but you rarely can learn about that issue by asking others that literal question. . . . Research questions are usually too broad to serve as productive interview questions." [827]

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[825] Steinar Kvale, *InterViews: An Introduction to Qualitative Research Writing* (Thousand Oaks: Sage, 1996), 129.

[826] Patton, *Qualitative Research and Evaluation Methods,* 342, 343.

[827] Mary Kennedy, "A Guide to Interview Guides," *Digital Advisor* (2006), 1, https://www.msu.edu/user/mkennedy/digitaladvisor/Research/interviewing.hm.

In a similar vein, Steinar Kvale observes, "One research question can be investigated through several interview questions; thus obtaining rich and varied information by approaching a topic from several angles. And one interview question might provide answers to several research questions."[828] While this study takes these suggestions into consideration, it uses a research protocol of open-ended questions based on this study's literature review and on various scholarly sources, including McAdams's (1988) *life story questionnaire and interviews,*[829] Fowler, Streib, and Keller's (2004) *Faith Development Interview Questions in English,*[830] and Kathleen Engebretson's *The Questionnaire.*[831]

This interview guide consists of four parts: (1) Opening and Rapport-Building; (2) Narratives on Religious and Spiritual Experiences; (3) Narratives on Being a Disciple of Jesus Christ; and (4) Closing. In what follows, I will offer an explanation on the main points of this interview guide. Before proceeding, however, let us highlight the role of the narrative interview and the interview guide.

First, the opening and rapport-building part of the interview guide is of utmost importance. The fact is that both early and recent researchers have stressed the necessity of establishing rapport with participant(s) before interviewing begins.[832] "Essentially, rapport involves trust and a respect for the interviewee and the information he or she

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[828] Kvale, *InterViews*, 130.

[829] Dan P. McAdams, *Power, Intimacy, and the Life Story* (New York: Guilford Press, 1988), 282-90.

[830] James W. Fowler, Heinz Streib, and Barbara Keller, *Manual for Faith Development Research,* 3rd ed. (Atlanta: Emory University, 2004), 63-64.

[831] Kathleen Engebretson, "'God's Got Your Back: Teenage Boys Talk about God," *International Journal of Children's Spirituality* 11, no. 3 (2006): 331-35, 339-45.

[832] Vivien M. Palmer, *Field Studies in Sociology: A Student's Manual* (Chicago: University of Chicago Press, 1928) and Jack Douglas, *Creative Interviewing* (Beverly Hills: Sage 1985). Yet, early and contemporary scholars also issue caution in this regard. See S. M. Miller, "The Participant Observer and 'Over-Rapport,'" *American Sociological Review* 17, no. 1 (1952): 97-99, and Lincoln and Guba, *Naturalistic Inquiry*, 282.

shares. It is also the means of establishing a safe and comfortable environment for sharing the interviewee's personal experiences and attitudes as they actually occurred."[833] Rapport enables researchers to get access and cooperation.

Establishing rapport before interviewing is even more critical when one is doing research with today's youth. In his therapeutic approach to twenty-first century youth, whom he describes as the "new adolescent," Ron Taffel points out that, due to a huge distance that exists between the adult and youth populations, researchers and therapists must think of effective ways to get young people to open up when we first meet them.[834] One of them, according to Taffel, is to focus on interests—not on problems. "Interviews that rigidly focus on problems are precisely the wrong way to approach teens who are forced, remanded, or otherwise hauled into seeing an adult. By definition, most adolescents do not want to be with you, so they bloc the process with the kind of determination only teens can muster."[835] Their interests could be video games, movies, TV shows, music, etc. Then, conversation could move to friends, from the closest to the others, leading to the questions related to the religious and spiritual experiences of these young men, including their understanding about discipleship. Moreover, the guide follows some features of topical interviewing, which, according to Herbert J. Rubin and Irene S. Rubin, explores "what, when, how, and why something happened."[836] They

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[833] Barbara DiCicco-Bloom, "The Qualitative Research Interview," *Medical Education* 40, no. 4 (2006), 314.

[834] Ron Taffel, *Breaking through to Teens: A New Psychotherapy for the New Adolescent* (New York: Guilford Press, 2005), 27.

[835] Ibid., 33, 192-94.

[836] Herbert J. Rubin and Irene S. Rubin, *Qualitative Interviewing: The Art of Hearing Data* (Thousand Oaks: Sage, 1995), 196. However, following other scholars, this researcher refrains from asking "why" questions as they tend to encourage intellectualization and can be threatening. See Wendy Hollway and Tony Jefferson,

further note that this type of interviewing particularly includes main questions, probes, and follow-ups that they distinguish as follows:

> Main questions are prepared in advance after the researcher has studied available background material or conducted preliminary interview. Although the main questions structure the interview, you don't have to follow them rigidly. You can modify the main questions based on what you learn during the interview.[837]

Research questions guiding this study are stated above. They were translated as "Can you please, in your own words, tell me the *story* of your church experiences?" Another question is, "In your own words, how would you describe a disciple of Jesus Christ?" Probing questions[838] include, "Could you say something more about that?"; "Can you give a more detailed description of what happened?"; or "Do you have further examples of this?" Follow-up questions "can be done through direct questioning of what has just been said. Also a mere nod, or 'mm,' or just a pause can indicate to the subject to go on with the description."[839]

In the second and third parts of the interview guide, I formulate questions to elicit the respondents' perspectives on religiosity, spirituality, and discipleship. As noted earlier, terms such as *religiosity* and *spirituality* (and their cognates) have had no uniform

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Doing Qualitative Research Differently: Free Association, Narrative and the Interview Method (Thousand Oaks: Sage, 2000), 35; Daniel W. Turner, "Qualitative Interview Design: A Practical Guide for Novice Investigators, *The Qualitative Report* 15 no. 3 (2010): 758; and William Weiss and Paul Bolton, "Interviewing in Qualitative Research," in *Training in Qualitative Research Methods for PVOs and NGOs: Resource for Participants Attending the PVO/NGO Training in Qualitative Methods*, (Baltimore: John Hopkins University of Public Health, 2000), 22 http://www.jhsph.edu/research/centers-and-institutes/center-for-refugee-and-disaster-response/publications_tools/publications/qualresearch.html.

[837] Rubin and Rubin, *Qualitative Interviewing*, 202.
[838] Kvale, *InterViews*, 133.
[839] Ibid.

definition in the scientific literature, and that split is arguably carried over into popular usage. Thus, in an attempt to avoid any confusion and misunderstanding for my target population, I did not use such terms in the formulation of the questions. Rather, following other scholars facing the same difficulties,[840] I formulated less obstructive and more focused questions in dealing with these young men. However, I find terms like *discipleship* and cognates to be less confusing. Yet I tried to formulate the questions in ways that respondents could better grasp.

The interview guide closes with a few highlights, including a customer service approach and a revisit of the confidentiality issue. According to Taffel,[841] one of the best ways to end the first meeting with today's youth is to ask them, "How can I help you?" Since most of them actually have an idea about what is missing in their lives and yet are often inept at meeting it, it makes sense to let them know of your willingness to help the best way you can. Taffel[842] also reminds that as today's youth and adults live in different universes, it behooves professionals to handle the confidentiality issue so as not to widen the chasm between the two groups. Thus, at the end of the first meeting, it would be great for the professional or researcher to reassure the young person that the interviewer will not share the information with anyone unless both would have gone over it first.

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[840] See Ralph Hood and Zhuo Chen, "Mystical, Spiritual, and Religious Experiences," in Paloutzian and Park, *Handbook of Psychology of Religion and Spirituality*, 423; Kalevi Tamminen, "Religious Experiences in Childhood and Adolescence: A Viewpoint of Religious Development between the Ages of 7 and 20," *The International Journal for the Psychology of Religion* 4, no. 2 (1994): 62; Margaret M. Poloma and Brian F. Pendleton, "Religious Experiences, Evangelism, and Institutional Growth within the Assemblies," *Journal for the Scientific Study of Religion* 28, no. 4 (1989): 418; and Andrew Singleton, Michael Mason, and Ruth Webber, "Spirituality in Adolescence and Young Adulthood: A Method for a Qualitative Study," *International Journal of Children's Spirituality* 9, no. 3 (2004): 252.

[841] Taffel, *Breaking through to Teens*, 41.

[842] Ibid*.,* 43.

Below is the outline of the interview schedule.

I. **Opening and Rapport Building**

1. Explaining the purpose, format, and process of the interview. It was already discussed that this was a study of young men of Haitian descent who stopped attending the church in which they grew up.

2. Obtaining consent(s).

3. Explaining rights concerning participation, withdrawal, confidentiality and its limits.

4. Asking potential participant if he has any questions.

5. Asking participant about who his friends are (from the closest to the others and by first names only). Tell me a little bit about any very close friends you may have outside of your family. How often do you get together? What do you do? Describe a specific incident in which you and one of your friends had a very rewarding or satisfying time together. What are your aspirations or plans for the future of your friendships?

6. Discussing activities participant is interested and engaged in (sports, computer games, music, movies, career plans).

7. Moving into the interview questions.

   (1) I made sure tape-recording device is on and working.

   (2) I reiterated the purpose of the study as follows:

   As you know, the purpose of what we're doing here is to get a better sense of what people actually experience when they have a meaningful faith. I should mention that although what you believe is important, and I'll be

asking you a little about that later on, I'm not as much interested in what you believe as in what it's like for you. So, mostly what I want to do today is ask some questions that get at your experience in your faith.

II. **Research Question #1: What Do Second-Generation Haitian American Young Men Report as Their Religious and Spiritual Experiences?"**

1. In your own words, would you please tell me the story of your church experience, and what it's like for you?

2. Would you tell me the story about how you came to stop attending your home church?

3. What church experiences of your life stand out as the most wonderful, the worst, and the most significant?

4. Can you describe the qualities that you would look for in a church?

5. Have you ever had moments of intense joy or breakthrough experiences that you will remember for a long time? If so, can you describe these experiences?

6. Have you ever sensed that God was very close to you? If so, can you describe that experience?

III. **Research Question #2: "What Are the Perspectives of These Young Men on Being a Disciple of Jesus Christ?"**

1. In your own words, what does the term *disciple* mean to you?

2. What would you advise someone of your age concerning the best ways to be a disciple of Jesus Christ today?

3. Based on your own experiences, what are the greatest challenge(s) a disciple of Jesus Christ would have to face today?

4. Many of us have heroes or ideal models for our own lives. Do you presently have, or have you had in the past, any significant heroes to whom you have looked up. How have they influenced you?

5. Would you describe some essential qualities you would like to see in a church that wants to make disciples today?

IV.   Closing

1. Customer Service Approach: "How can I help you?"

2. Confidentiality assurance.

3. Scheduling next meeting.

4. Debriefing: How has it been for you today, talking about your faith? Is there anything we've talked about today which has been difficult or upsetting for you? (Discuss further if necessary)

5. Thanks.

Appendix E:

Data Gathering and Analysis

Analysis began as soon as data gathering commenced and was going on throughout. Joseph A. Maxwell recommends that the "researcher begins data analysis immediately after finishing the first interview or observation and continues to analyze the data as long as he or she is working on the research."[843] He goes on to provide an overview of different strategies and conceptual tools for qualitative analysis, including listening to interview tapes prior to transcription, the actual process of transcribing interviews, reading the interview transcripts, writing memos on a regular basis while doing data analysis, and analyzing narrative structure and contextual relationships.[844] Catherine Kohler Riessman argues that an investigator does narrative work by facilitating narrative telling, by transcribing for the purposes at hand, and by approaching narratives analytically.[845] After encouraging study participants to "attend to and tell about important moments in their lives," investigators proceed to transcribe the tapes of interviews. In so doing, Riessman advises researchers "to begin with a rough transcription, a first draft of the entire interview that gets the words and other striking features of the conversation on paper (e.g., crying, laughing, very long pauses). Then go back and re-transcribe selected portions for detailed analysis."[846] Segments of information (phrases or sentences) should also be identified and given labels (theme names) inductively form the data.[847]

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[843] Joseph A. Maxwell, *Qualitative Research Design: An Interactive Approach* 2nd ed. (Thousand Oaks: Sage, 2005), 95.
[844] Ibid., 96.
[845] Catherine Kohler Riessman, *Narrative Analysis* (Newbury Park: Sage, 1993), 54.
[846] Ibid., 56.
[847] Good and Willoughby, "Identify Formation," 394.

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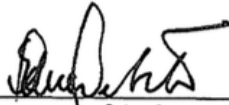
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