

Goldsmiths Research Online

*Goldsmiths Research Online (GRO)
is the institutional research repository for
Goldsmiths, University of London*

Citation

Adamson, Heath. 2019. Succession in ministry in the Assemblies of God USA: what psychographic variables shape the belief system of the AG USA millennial Christian leaders and what is its impact on leadership?. Doctoral thesis, Goldsmiths, University of London [Thesis]

Persistent URL

<https://research.gold.ac.uk/id/eprint/26811/>

Versions

The version presented here may differ from the published, performed or presented work. Please go to the persistent GRO record above for more information.

If you believe that any material held in the repository infringes copyright law, please contact the Repository Team at Goldsmiths, University of London via the following email address: gro@gold.ac.uk.

The item will be removed from the repository while any claim is being investigated. For more information, please contact the GRO team: gro@gold.ac.uk

SUCCESSION IN MINISTRY IN THE ASSEMBLIES OF GOD USA: WHAT
PSYCHOGRAPHIC VARIABLES SHAPE THE BELIEF SYSTEM OF THE AG
USA MILLENNIAL CHRISTIAN LEADERS AND WHAT IS ITS IMPACT ON
LEADERSHIP?

By

Heath Adamson

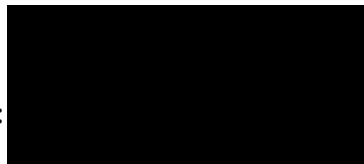
A THESIS

Submitted to the University of London in fulfillment of the requirements
for the degree of Religious Studies-Doctor of Philosophy

DECLARATION OF AUTHORSHIP

I, HEATH ADAMSON HEREBY DELCARE THAT THIS THESIS AND
THE WORK PRESENTED IN IT IS ENTIRELY MY OWN. WHERE I
HAVE CONSULTED THE WORK OF OTHERS, THIS IS ALWAYS
CLEARLY STATED.

SIGNED:



DATED: June 13, 2019

ACKNOWLEDGEMENTS

I dedicate this thesis to Ali, my amazing and beloved bride. Without your support and investment in my life and our family, this would not have been possible. And, to Leighton and Dallon, may you always remember the greatest misunderstandings are not intellectual-but spiritual. I love all of you.

Professor Baker, you challenged and summoned me in scholarship in ways that took me by surprise, were desperately needed, and have for the remainder of this life marked me for good. Thank you.

Dr. Thompson, thank you for investing the time to provoke me and call me to an increased standard of excellence.

Dr. Fulks, your assistance with data synthesis is immeasurable and deeply valuable. The conversations along the way even more so.

Professor Dinham and Dr. Collins-Mayo, the viva was yet another growing and learning experience because of you.

To the Assemblies of God USA and the participants of the quantitative and qualitative research, your perspective and investment of time to share laid a foundation to build from. Thank you.

Finally, and most of all, to the Sovereign One, who once again demonstrated how well you listen to the whispers in darkness and how magnanimously you answer them in broad daylight. This thesis is an Ebenezer Stone.

ABSTRACT

SUCCESSION IN MINISTRY IN THE ASSEMBLIES OF GOD USA: WHAT PSYCHOGRAPHIC VARIABLES SHAPE THE BELIEF SYSTEM OF THE AG USA MILLENNIAL CHRISTIAN LEADERS AND WHAT IS ITS IMPACT ON LEADERSHIP?

By

Heath Adamson

The religious beliefs and practices among the Millennial generational cohort in America continue to change. Conservative, mainline denominations are primarily in decline. As a conservative Evangelical, Pentecostal denomination, comprised of approximately 13,000 churches, the Assemblies of God USA finds itself at the juxtaposition of change. The purpose of this study is to understand the current AG USA Millennial Christian leadership psychography and identify variables impacting leadership succession within the denomination. Variables were identified from two data sets emerging from a mixed-methods research approach. Qualitative research, comprised of semi-structured focus groups, were comprised of twelve unique groups across the United States with a total of 79 individuals, whom were AG USA Millennial Christian leaders, participating. Quantitative research was comprised of a survey distributed to AG USA credentialed ministers. In total, 5324 credentialed AG USA ministers opened the survey and 3625 completed every item. This study extends the research on the evolving religious landscape in America and identifies, from the research analysis and literature review, dialectical tensions between AG USA Millennial leaders and both their secular and religious cohorts. These nine dialectics frame the cohort's positionalities and extend the research on an American sociology of religion. This research

can: 1) Equip AG USA to negotiate change and leadership succession with its Millennial Christian leaders; 2) Contribute to discussions within American religion of the rich, liminal space the AG USA Millennial cohort inhabits; and, 3) Introduce a theological nuance within AG USA's religious tradition which can create generational symbiosis and religious tolerance within conservative, Evangelical, Pentecostal spheres.

TABLE OF CONTENTS

LIST OF TABLES	12
CHAPTER ONE-INTRODUCTION	14
Researcher’s Positionality and Subjectivity	16
Positionality and Dualism	17
Statement of Problem and Rationale	18
Narrative Threads: Authenticity and Re-enchantment	26
Thesis Structure and Overview	27
CHAPTER TWO-LITERATURE REVIEW	33
Introduction	33
Terminologies and Definitions	35
Assemblies of God USA	39
Historical Development and the Azusa Street Revival	40
Unification and the Transcendent Religious Experience	41
Missions and Tongues Speech	42
Inclusivity	45
Reasons for AG USA Organization	47
Historical Development and Early Twentieth Century	
American Religion	53
Fundamentalism and Modernism	53
Dualism	55
Dispensationalism	56
Contemporary Scholarship on AG USA and Pentecostalism	58
The Current Sociological Narrative of American Religion	60
Organized Religion, Spirituality and the Sacred	61
Decline of Mainline US Churches and the Changing	
Religious Landscape	64
Denominationalism	66
Evangelicals and Evangelicalism	69
Two Triptychs Shaping the Millennial Religious and	
Spiritual Ecology	73
Pragmatism, Moralism, and Voluntarism	73
Pluralism, Relativism, and Deconstructionism	74
Spiritual but not Religious and the Millennials	75
American Millennial Sociological Generalities and Spirituality	81
Prolonged Adolescence and Delayed Social Thresholds	81
Community and Connection	83
Social Reform and Ethical Convergence	84
Family, Financial, Educational, and Political Generalities	85
US Millennials, Threads, and Christianity	87
Millennials and AG USA	91
Millennials and Psychographics	92
Leadership and Change	93
The Pervasive Essence of Leadership	94
Transactional and Transformational Leadership Theories	97
Spiritual Leadership Theory	97

Adaptive Leadership Theory	101
Personal Reflection and Interpretation of Leadership Theories and AG USA	101
Conclusions and Hypotheses	103
H1	104
H2	104
H3	105
H4	105
H5	105
Conclusion	106
CHAPTER THREE-METHODOLOGY	108
Introduction	108
Research Questions	108
Overview and Rationale of the Research Worldview, Philosophy, and Method	109
Methodology	110
Summary of Evidence of the Appropriateness of the Method	113
Qualitative Research	113
Pilot Test	113
The Final Structure of the Survey	119
Data Collection	119
Data Analysis	122
Design of Inquiry and Principles from Grounded Theory	122
Precise Methodology for Hermeneutical Analysis	124
Credibility, Reliability, and Hand-Coding	126
Post Reflections: Critique, Delimitations, and Limitations of the Qualitative Study	128
Critique of Appointed Qualitative Methodology	128
Delimitations	129
Limitations	131
Quantitative Research	131
Hypotheses	132
Pilot Test	133
The Final Structure of the Survey	136
Sample and Distribution of the Survey	137
Measurement and Further Rationale for Convergent Mixed Methods	139
Data Analysis	140
Potential Threats to Validity	142
Strengths in the Methodology	144
Potential Weaknesses and Biases in the Methodology	147
Negotiating Power and Positionality	149
CHAPTER FOUR-QUALITATIVE ANALYSIS AND FINDINGS	152
Introduction	152
Authenticity	153
Re-Enchantment	154
Thematic Overview	156
A Rationale for the Summary of the Findings	156
Organizing Codes and Thematic Categories	158

Discussion of the Thematic Categories and Analysis	159
Monologue vs. Dialogue	160
Races and Ethnicities	162
Generations	163
Genders	165
Socio-Economic Classes	166
Denominations	168
Human Sexualities	169
Sections, Districts, Regions and Networks	170
Negative Ramifications of Dialogue	170
Historical Precedent	171
Technology vs. Conversation	171
Authenticity	172
Ecclesiastical Confrontation	173
Digital Natives	174
Tolerance vs. Love	176
Belonging Before Believing	177
Internal Motivation and Discipleship	180
Community Engagement	181
Attractional vs. Missional	182
Political vs. Moral	188
Holiness and Conservatism	189
The Myth of a Christian Nation	190
Immigrants and Refugees	191
A Minister's Priority	193
Programs vs. Outcomes	194
Tradition vs. Culture	195
Posture of Honor	197
Elasticity to Change	197
Longevity and Ineffectiveness	202
Orthopraxy vs. Orthodoxy	203
The Initial Physical Evidence of Spirit Baptism	204
Spiritual Excess in Orthopraxic Behavior	205
Re-defining Orthodoxic Beliefs	206
Community Standard vs. Biblical Mandate	208
Biblical Literacy	208
Context for Reinterpretation	210
A Theological Revisiting of Key Issues	210
Spectrum of Response	212
Similarities Between AG USA Millennial Christian Leaders and their Secular Cohort	212
Intergenerational Dialogue	213
Tension Between Structure and Culture	213
Collaboration vs. Consensus	214
Power Inequalities Within Structure	215
Convergence	215
Universalized Post-Modern Mental Constructs	215
Traditional Religious Models	216
The Impact of an Inelasticity to Change	217
Nuances Between AG USA Millennials and their Secular Cohort	217

Spiritual and Religious	218
Diversity	218
Normative Theology and Orthodoxy	219
Semi-Liberalization and Semi-Conservatism	219
Re-Enchantment	220
Greater Engagement	220
Pessimism and Optimism	221
Potentials for Connectivity and Inclusivity	221
Conclusion	222
CHAPTER FIVE-QUANTITATIVE ANALYSIS AND FINDINGS	224
Introduction	224
Overview of the Findings	226
Demographics of Respondents	226
Tables of Demographic Analyses	229
Summary and Discussion of the Analyses of Hypotheses	232
H1	232
H2	237
Thematic Distinctions	244
Findings Under Each Heading	246
Family and Sexuality Theme	246
Environment Theme	248
Social Justice Theme	249
Spirituality and Religion Theme	251
H3	252
H4	256
H5	260
Synopsis and Comparative Analysis	264
H1	264
H2	266
H3	268
H4	270
H5-The Outlier	270
CHAPTER SIX- SPECTRUM OF AG USA MILLENNIAL LEADERSHIP HYBRIDITY	273
Introduction	273
Sources for the Composite Picture of AG USA Millennial Psychography	274
Quantitative	274
Qualitative	275
Spectrum of Positionalities: AG USA Millennial Leaders and their Secular Cohort	276
Consonance	276
Dissonance	279
Spectrum of Positionalities: AG USA Millennial Leaders and their Religious Cohort	282
Consonance	282
Dissonance	285
Coherence and Confusion	287
Re-Enchantment and Rediscovery	289

Impact and Implications for AG USA	292
Authenticity	292
Resilience	294
Pluralism	296
Conservative/Liberal Agendas	298
Diversity and Positionality	300
Social Adaptability and Cultural Intelligence	304
Power, Authority, and Re-Traditioning	306
Charisma, Leadership, Authority, and Bureaucracy	309
Conclusion	311
CHAPTER SEVEN-AG USA MILLENNIAL CHRISTIAN LEADERS AND THEOLOGICAL RETRADIATIONING	313
Introduction	313
AG USA's History of Normative Theological Re-Traditioning	317
Theological Re-Traditioning: Xenolalia and Glossolalia	318
Introduction	318
Supernaturalistic Religious Experience and Tongues	319
Rationalism and Evidence	321
Structural Re-Traditioning: A Fellowship of Ministers and Churches	322
Sociological Re-Traditioning: Separatism and Evangelicalism	324
Contemporary Theological Thought on Pentecostal Spirituality and Personal Reflection	326
Pentecostal Spirituality and Worldview	326
The Phenomenon of Glossolalia	327
Personal Theological	329
First Century Judaism, Re-Traditioning, and Power	329
Jesus of Nazareth, Re-Traditioning, and Power	330
Subjective Experience, Re-Traditioning, and Power in Acts 2	331
AG USA, Re-Traditioning, and Power	333
Conclusion	335
CHAPTER EIGHT-THE ROAD AHEAD	338
Introduction	338
Leadership Theories Informing the Strategic Interpretation	339
Convergence of the Literature and Findings in Leadership	339
Transformational Leadership Theory	340
Spiritual Leadership Theory	341
Adaptive Leadership Theory	343
Strategic Interpretation	344
Re-Enchantment, Authenticity, and Transformational Leadership	344
Re-Traditioning and Spiritual Leadership	345
Adaptability and Power	347
Conclusion	349
Increased Understanding of Millennials, Christianity, and Leadership Succession	349
Implications	351
Potential Future Research Projects	352
Further Rationale for Exploring Regionality, Provinciality	

and Spatiality within AG USA	353
Considerations	355
REFERENCES	356
APPENDICES	396
Appendix 2.1	
Appendix 2.2	
Appendix 3.1	
Appendix 3.2	
Appendix 3.3	
Appendix 3.4	
Appendix 3.5	
Appendix 3.6	
Appendix 3.7	
Appendix 3.8	
Appendix 3.9	
Appendix 3.10	
Appendix 3.11	
Appendix 3.12	
Appendix 3.13	
Appendix 3.14	
Appendix 3.15	
Appendix 4.1	
Appendix 4.2	
Appendix 5.1	
Appendix 5.2	
Appendix 5.3	
Appendix 5.4	
Appendix 5.5	
Appendix 5.6	
Appendix 5.7	
Appendix 5.8	
Appendix 5.9	
Appendix 5.10	
Appendix 5.11	
Appendix 5.12	
Appendix 5.13	
Appendix 5.14	

LIST OF TABLES

Table 1	136
Table 2	142
Table 3	229
Table 4	229
Table 5	230
Table 6	230
Table 7	230
Table 8	231
Table 9	231
Table 10	232
Table 11	235
Table 12	235
Table 13	239
Table 14	240
Table 15	244
Table 16	247
Table 17	247
Table 18	248
Table 19	248
Table 20	249
Table 21	250
Table 22	250
Table 23	250
Table 24	251
Table 25	252

Table 26	252
Table 27	254
Table 28	255
Table 29	257
Table 30	261
Table 31	262
Table 32	263

CHAPTER ONE: INTRODUCTION

The purpose of this study is to understand the AG USA Millennial Christian leadership psychography and identify variables impacting leadership succession within the denomination. These variables were identified from two data sets emerging from a mixed-methods research approach. This study extends the research on the evolving religious landscape in America and identifies, from the research analysis and literature review, a dialectical tension between the Millennials and both their secular and religious cohorts and a liminal space where AG USA's Millennial Christian leaders seem to inhabit.

The founding members of AG USA trace its genesis to a religious phenomenon, occurring in Los Angeles, California between 1906-1909, known as the Azusa Street revival (Azusa) (Blumhofer, 1989; Rodgers, 2011; Hollenwegger, 1986; Anderson, 1999). Azusa, however, is not solely responsible for Pentecostalism's global growth for there were other historical occurrences with similar phenomenon (Anderson, 2013). Azusa was briefly known for its inclusivity of genders, ethnicities, and religious orientations: indeed, attendees of the revival came from all over. Racial division and doctrinal disputes segmented Azusa's participants and various denominations and movements emerged (Sanders, 1995; Rodgers, 2014; McGee, 2010). Azusa caused Pentecostalism to emerge amidst the Fundamentalist/Modernist controversy in America as a phenomenon of the lower socio-economic classes (Cox, 1995). AG USA's founders, whose religious beliefs, practices, traditions and symbols began or were galvanized at/by Azusa, met in Hot Springs, Arkansas on April 2-12, 1914, to:

1. Promote unity and doctrinal stability.

2. Establish legal standing.
3. Coordinate missions efforts.
4. Establish a ministerial training school (Rodgers, 2014).

What began as a fellowship of like-minded ministers quickly coalesced into a fellowship of like-minded churches in 1917; the Assemblies of God.

From its humble beginnings in the early twentieth century, the Assemblies of God has grown to be a global community of 67 million members and close to 370,000 churches. It is the largest Pentecostal fellowship in the world and comprised of more than 150 fellowships that are members of the World Assemblies of God Fellowship.¹ According to its office of statistics,² the Assemblies of God in the United States (AG USA) is comprised of over 3.2 million adherents and has grown by 12 percent over the last decade. AG USA membership is 53 percent under the age of 35 and more than 43 percent from ethnic minorities.

The focus of this study is not the adherents of AG USA; rather, its Millennial Christian leaders (or credentialed ministers).³ At the commencement of this research, there were 37,619 credentialed ministers in the movement. Of that number, 24.3 percent were female, 13.4 percent were Millennials (defined in Chapter Two in the terminologies and definitions section), and 35.6 percent were non-white. AG USA is considered an Evangelical, Pentecostal fellowship of ministers and churches.

¹ For more information, visit <https://worldagfellowship.org/>

² <https://ag.org/About/Statistics>

³ For readability I use "Millennial Christian leaders," "the movement's Millennials," and "Millennial leaders" [in context with AG USA] interchangeably in the analysis. When the Millennial generational cohort is being discussed it is clearly labeled. With the focus of this research on Millennial Christian leaders in AG USA, the use of the term "Millennials" is not intended to represent the Millennial cohort in AG USA's adherents.

Researcher's Positionality and Subjectivity

An individual's positionality and subjectivity are variables in research and should be readily acknowledged (Slife & Williams, 1995; Merriam, 2009). Regardless of the researcher's scrutinization, his or her subject-matter familiarity, experience, analytical skills, and integrative skills can impact results (Huberman, 1984; Lincoln & Guba, 1985). Although potential weaknesses and biases are discussed more extensively in Chapter Three, offering a statement of my own positionality, subjectivity, and disciplinary approach will frame my position in relation to this work.

Reflexivity is the process of a researcher's self-reflection to effectively and impartially analyze data (Palaganas, Sanchez, Molintas & Caricativo, 2017). The appropriate use of self can improve research techniques. In this study, I acknowledge both the strengths and potential biases of my experience and perspective with AG USA. My personal participation in the Christian religion began in an AG USA church in 1995. In 1999, vocational religious work began in AG USA and continues to this day in varying local, regional, and national capacities. Upon the commencement of this research, I served in the capacity of AG USA National Youth Director, providing oversight and leadership to all AG USA youth ministry related programs, initiatives, resources, events, and leaders. My office was at the National Headquarters in Springfield, Missouri.

Currently, at the writing of this thesis, I no longer serve at AG USA headquarters but do remain an ordained minister in the movement. I recognize the need for a robust intentionality on my part, related to my positionality as a Christian, former employee and current ordained minister with AG USA, to maintain an appropriate reflexivity for this research to be

original, inductive, and academically sound. In an effort to produce a substantive, original, and unbiased research project, pressures related to my positionality as a Christian, AG USA minister, and former AG USA employee and perceived pressures relevant to areas such as vocational retribution, upward mobility within the organization, or from AG USA peers were part of my considerations pertinent to reflexivity. The integrity of the research was my goal as internal and external motivating factors were eliminated, minimized (some aspects are never fully eliminated),⁴ or addressed. As the primary human instrument in this research, I addressed potential social desirability bias through pilot-testing the quantitative and qualitative questions emerging from the literature.

Acquiescence bias and habituation was avoided through the wording of the selective wording of the quantitative survey and safeguarded via the third-party statistician. My familiarity with AG USA necessitated the avoidance of culture bias within the ethnocentric and culturally relative spectrum. To address this, I remained cognizant of my assumptions, experiences, and sought to maintain a high level of cultural relativism within the scope of this project. Neutrality, in an effort to guard the integrity of the inductive method, was an intentional aspect of my positionality by consistently challenging pre-existing assumptions during the hermeneutical analysis (further discussed in Chapter Four). Confirmation bias, or forming hypotheses and using respondents to confirm beliefs, was eliminated via the implementation of various aspects of Grounded Theory (discussed further in Chapter Three) and in the methodology.

⁴ <https://www.quirks.com/articles/9-types-of-research-bias-and-how-to-avoid-them>

As the researcher, I approached this project with an open methodology to ensure bias did not shape the findings or validate certain presuppositions (Bogdan & Biklen, 1982). I sought to hold myself accountable to my subjectivities as discussed more extensively in Chapter Three. My intent, in light of conducting inductive research, was to unearth from the literature key trends and implement the Convergent-Parallel Mixed Methods disciplinary approach to discover emerging patterns of data with consideration of these trends and my personal understanding of AG USA's religious beliefs and practices,⁵ derive findings from the research, and describe the findings against the themes in the literature for a holistic understanding of the AG USA Millennial Christian leader psychography. As the primary interpreter of the data, there is an acknowledged and assumed subjectivity in my positionality (Merriam, 2009; Maxwell, 2012; Bogdan & Biklen, 1982).

Positionality and Dualism

A significant aspect of my positionality is the intentional inclusion of the interdisciplinary dimensions of sociology, theology, and leadership studies. From the literature, the decline in religious participation in America, AG USA's position as a religious system, and the emerging understanding around the liminal space of spirituality and/or the sacred motivated me to avoid rigid divisions between sociology and theology. Epistemologies and ontologies are often beyond the realm of rationalism and scientific measurement. Regardless of whether individuals reject or accept the transcendent in his or her life, in both instances, the transcendent is at least acknowledged as a societal force. A theological reflection of the sociological

⁵ This is discussed further in Chapter Six.

themes is offered in Chapter Seven as part of my non-dualistic approach to “secular” and “spiritual” matters in an effort to further understand why and how AG USA Millennials successfully inhabit a liminal space between their “secular” and “religious” cohorts. Theories from leadership studies frame the strategic recommendations, emerging from the triangulation of the interdisciplinary literature review and the mixed-methods data, in Chapter Eight.

Statement of Problem and Rationale

Paramount work has been accomplished by scholars such as Bellah (2012), Cox (1995, 2009), Ammerman (2016), Putnam and Campbell (2000, 2010), Bielo (2011) and Smith (2009, 2011), amplifying both growing concern and heightened awareness by conservative Evangelicals, to the shifting landscape of religion within the Millennial generational cohort in the United States of America. Subsequently, scholars such as Yong (2005, 2014), Chan (2000), Poloma (1982, 1989, 1995, 1998, 2003, 2005, 2013), and Macchia (2006) signal significant changes in religious beliefs and praxis within Pentecostal denominations such as the Assemblies of God USA (AG USA). The magnitude and plurality of socio-cultural and psycho-social change occurring in AG USA is endorsed by the movement’s annual statistics report. The change in American religion may be an indicator of what could happen, or is happening, in AG USA. This research seeks to further the understanding on whether AG USA’s religious system is congruent with contemporary trends within American religion and if AG USA’s Millennial Christian leaders are confused or coherent with their religious and secular cohorts.

Of particular interest to this research is the psychography of AG USA Millennial Christian leaders and how their way of thinking, which can shape

their belief system, will impact leadership and change within AG USA. Psychographics are an alternative approach to profile activities, interests, and opinions beyond typical market segmentation (Shiffman & Kanuk, 2012). Demographics explain “who” while psychographics explain “why.” Psychographics represent the core of one’s inner-self (Hansen and Paul, 2015) and are related to the marketization of religion which is a theme in the literature and further mentioned in Chapter Two. In essence, psychographics are ways of understanding the exogenous and endogenous cultures of the AG USA Millennial generational cohort. In the literature, a psychographic profile of AG USA Millennial Christian leaders was not available. Therefore, this study is an original contribution to the research and literature.

Alexander says culture is an independent variable and the internal environment for action (Alexander & Smith, 2003; Alexander, Giesen, & Mast 2006). Within religion, there are elements of both collective expression and interpersonal experience underlying inquisitive consciousness. Abrutyn (2014) refers to this as “varying levels of religious autonomy” (125). Understanding its current and emerging realities, both exogenous and endogenous, can enable AG USA leadership to, perhaps, re-imagine itself within contemporary society and maintain its identity. Given the current reality in AG USA, the assiduous nature of leadership’s response to remain fundamentally true to core religious beliefs while adapting to the Millennial reality is noted. Kotter thinks “without strong and capable leadership, restructuring, turnarounds and change don’t happen well or at all” (1996, 129). The clarity and delineation of an attainable solution to leadership succession, however, is still in discussion, for the empirical evidence needed for an informed decision by AG USA leadership is minimal. Spiritual

leadership and change management scholars allude to this tension as existent elsewhere (Fry 2003; Parameshwar, 2005; Abrutyn, 2014; Papworth, Milne & Boak, 2009). Change in American religion seems constant while solutions and problems are often elusive and ambiguous. This research focus seeks to provide evidence toward AG USA's re-imagining of itself, which, may be necessary in light of American religious imaginaries.

According to the Annual Church and Ministries Report (ACMR)⁶ of AG USA, there is a statistical endorsement of AG USA's changing reality. 66% of churches in the US are on plateau or declining. 34% of AG USA churches are growing compared to 39% ten years ago. Notably, annual conversions have increased by 94% while Spirit baptisms (discussed in depth in Chapter Two), the subjective religious experience that united AG USA at its beginning, have only increased by less than 5% over that same period (1983-2013). 43% of conversions were reported by the largest 2% of churches. The median age of the ordained AG USA minister is 60. At the current rate, 25% of its churches will close within ten years. It is unclear, currently, whether these statistics endorse an epistemological gap, crisis of religious belief and practice, or other reality.

Moving from a Pentecostal sect, to a bureaucracy in early twentieth century America AG USA has experienced change. The current realities in American religion point toward an approaching tension in the denomination. AG USA's historical roots and its current religious disposition, if comparable to the changes within wider American religion, may reveal intergenerational dissonance. Darrin Rodgers, Chief Historian and Director of Flower

⁶ See Index for the most current vital statistics of AG USA.

Pentecostal Heritage Center at AG USA, stated in an interview with me (Rodgers, 2016) that many in AG USA long for the “good old days” of the movement but, noted, that “the good old days many cite are actually considered mid-period, or the 1950s, in the movement.” The returning that AG USA ministers long for does not seem to be in line with its authentic identity that emerged at the movement’s beginning. Harnessing the power of collective identity galvanized AG USA into the global force it is today (Blumhofer, 1989; McGee, 1959). As a religious organization, AG USA may not be in touch with its original ethos, is experiencing polar shifts and, if this movement is coherent with trends within American religion, cannot afford to ignore this reality among its Millennial Christian leaders.

The literature unearths this reality across American religion where Millennials long for something real and authentic but do not easily find it within their current religio-social space. Religion has a polarizing affect in America as the young increasingly disavow religion. Polarization also impacts other aspects of society such as family, sexual normalcy, and politics (Putnam & Campbell, 2010). The decline in religious affiliation but increase of experiential spirituality is a considerable factor regarding whether its Millennial Christian leaders are coherent or confused with both their secular cohort and religious community. Polarization and pluralism were factors when AG USA began.

Religious experiences are dangerous to institutions (Berger, 1979) as they force change and provoke imagination. AG USA formed a movement around an experience and cultivated a malleable orthodoxy to maintain it. AG USA has its roots and pervasive worldview in subjective, religious experiences pointing toward periods of increased civic engagement and social

amelioration. When religio-social tensions polarized many mainline Protestant denominations in early twentieth century America, AG USA emerged. Some scholars believe the adaptability of AG USA and its historical development is a positive phenomenon. Organizations like the AG USA can be “strengthened by the tensions surrounding multiple peripheral issues” (Roozen & Nieman, 2005, 48). Some, however, are not as optimistic, and believe AG USA’s primary agenda is being replaced with secondary agendas (Morris & Lee, 2004; Roozen & Nieman, 2009; Cummings & Worley, 2005; Smith, 2010; Berger, 1979; Molenaar, 2014a; Poloma, 1995; Bell, 1914; O’Dea, 1961; Hollenweger, 1986, 1992).

Is concern for AG USA’s adaptability within contemporary religion, however, based on a discrepant understanding of the worldview AG USA was derived from? For example, AG USA was formed as religious belief and social reform converged and the founders stood in solidarity, due to pacifist tendencies in early twentieth century America, as an expression of religious devotion and practice. AG USA organized primarily to avoid impending and unintended consequences resulting in the disbanding of the organization. Pacifism led to structural organization that was designed to protect the movement’s right to abstain from “earthly conflicts” in the face of propagating the Gospel globally. AG USA did not organize for optimum configuration; rather, they organized to avoid distractions from the very worldview some no longer remember. Early Pentecostals were trying to answer the question: “how can we be authentic Christians?” (Rodgers, 2016). The early establishers of AG USA were focused on a paradigm which was a counter-narrative to the, then, modernist views of leadership.

AG USA creatively manages the current tension between its unique paradigm as a religious movement and the contemporary issues within American religion. To better understand this phenomenon, given the non-dualistic nature of this disciplinary, Cameron et al's (2010) Typology is interwoven throughout the research. Cameron et al (2010), in an effort to renew conversations between religious belief and practice, provide a framework of four theological voices which are called normative, formal, espoused, and operant theologies. Normative theology represents Scripture and tradition. Formal theology encompasses academia. Espoused theology is embedded in a religious system's articulated beliefs whereas operant theology represents a group's actual practices. This typology will be used to nuance and shape conversations around religious belief, change, praxis, and other variables related to this research. The mixed-methods research approach is predominantly centered on current AG USA normative and espoused religious beliefs.

AG USA's distinctive normative religious belief (tongues-speech as physical evidence of Spirit baptism) is closely linked to individual religious autonomy and the source and use of power within religion. Any disparity between this belief and experience reveal a gap. In other words, AG USA's leaders should be concerned with why "Spirit-filled" churches, with supernaturalistic power, are declining. In addition, why, when the narrative in Acts 2, a hallmark Scripture for AG USA where intergenerational inclusivity, tolerance, and religious adaptability are present, is there intergenerational disparity? For example, AG USA Millennial Christian leaders expressed a deep desire for inclusivity and collectivity in the research; yet, some feel like they are not finding indigenous, individualistic entries into their religious

movement. AG USA non-millennial Christian leaders, similarly, seem to value the historical roots of their movement and want to include their Millennial counterparts, but do not find the necessary commonality. The median age of the ordained AG USA minister (which is now 60) may be indicative of disinterest among Millennial Christian leaders to participate in AG USA's religious tradition. Similarly, it may also be a signpost toward a lack of inclusivity within the existing movement. The current reality is not a phantasmagoria; rather, a narrative, and any statistically proven atrophy of the movement is arguably based in history and theology.⁷

In the context of this research, I am using "religion of the Assemblies of God" to refer primarily to its religious tradition and denominationalism. The discrepancy between what AG USA's religious belief, intergenerationally, and its religious practice, may not be indicative of dissonance alone, but perhaps represent a revisiting of religious beliefs and ways of thinking embedded within Pentecostalism.

As a way of addressing and understanding more deeply some of these paradoxes and discrepancies, this research aims to identify commonality between AG USA's historical narrative, current Millennial Christian leaders' understanding of the movement's reality, and contribute to a new understanding of leadership. The present research in AG USA, however, is deficient in its ability to inform thought-leadership and unearth salient issues within the movement. James Bielo, in his book *Emerging Evangelicals*, observes "*Social scientists from various disciplines have insisted that*

⁷ Some would disagree with my statement of the current atrophy. One would ask, "how can an atrophy exist when the Assemblies of God continues to flourish globally in numbers of adherents and churches?" There are ways of determining atrophy apart from numerical growth. Civic engagement, cultural impact, divorce rates, diversity, and the engagement of adherents in corporate-social responsibility are just a few measurements of success. There is an incommensurability of vital statistics like growth in adherents when compared to crime rates in a city. If a church grows and yet the city streets are increasingly dangerous, some would argue on how effective the church really is.

narratives are not just ways of telling, but ways of being” (2011, 29). AG USA may not want to ask, “what do we do,” but rather “who are we” as an ever-morphing movement. In this, it becomes the scribe of its own future.

In *Versions of Deconversion* Barbour identifies four themes which animate deconversion writing down the ages, from St. Augustine to Malcolm X: 1) doubt or denial of a belief system; 2) moral criticism of an entire way of life; 3) emotional upheaval; and, 4) rejection of a community of belonging (1994, 30). On page 45, Barbour adds three aversions to the anatomy of Emerging Evangelical deconversion: 1) the weight of authoritarianism; 2) the burden of established ways of thinking; and, 3) the seductive pressures of social conformity. This radical shift Barbour describes did not emerge in the research surrounding AG USA Millennial Christian leaders. There is something unique about this generational cohort.

Identifying new paradigms of leadership or points of connectivity that will help AG USA to better connect with the wider world and secure future leadership succession is the intended outcome of this research. The heterogeneous nature of this movement creates four primary streams of literature for consideration. To create this framework, the research began with a broad and interdisciplinary literature review of: 1) AG USA (its history, belief system, and contemporary trends within Pentecostalism); 2) Sociology of American Religion (trends, specificities, and major themes in the literature); 3) The American Millennial Cohort (current ways of thinking, believing, and behaving); and, 4) Leadership and Change (leadership theories and their relevance to the research question).

From the reading of the literature, hypotheses were derived to serve as a compass to the quantitative and qualitative research. The qualitative

approach was comprised of semi-structured focus groups with US based AG Millennial Christian leaders. Quantitative data emerged from a survey of participating credential-holding AG USA leaders. An analysis of data provided a treasure trove of information which identified salient issues and initial considerations toward additional understanding of the cohort in study.

In the February 2006 issue of the Harvard Business Review, Harvard professor Howard Gardner writes about *The Synthesizing Leader*. Gardner states, “*The ability to decide which data to heed, which to ignore, and how to organize and communicate information will be among the most important traits of business executives in this century.*” To this aim, this research is directed.

Narrative Threads: Authenticity and Re-enchantment

Common themes are woven through the literature, research, and findings providing further understanding of the complexities of AG USA Millennials and their relationship to both their secular generational and religious cohorts. Discussed throughout this research narrative, a foundational description of terms epistemologically nuances the discussion toward an increased understanding of American religion. The first thread of commonality in this research narrative is authenticity. Authenticity, though difficult to define and lacking empirical study (Ferrara, 2002) is a variable at AG USA’s beginning (Rodgers, 2016), within the current scope of Millennials and American religion (Kegan, 1994; Smith and Snell, 2009), and emerged in the findings.

Re-enchantment is the second dominant thread throughout. Referring to a change in social mood, toward the middle ground between the opposing forces of rationalism and the transcendent (Gablik, 1991; Ritzer, 1999; Cox,

2013). The third primary thread, what I will call liminality, is relevant to the religio-social imaginary of American Millennials. Liminality is an important organizing theme I use to describe the AG USA Millennial leadership experience but also has a wider application referring to the polarizing impact religion has (Putnam & Campbell, 2010). In order to make sense of this reality and their impact on the AG Millennials, I use the concepts of centrifugal (moving and pulling away from the center) and centripetal (moving or pulling toward the center). This in-between space is indicative of exilic movement among Millennials from organized religion but not necessarily from spirituality (Smith et al, 2013; Chaves, 2011; Wuthnow, 2007). Authenticity, re-enchantment, and the liminal space point toward a resiliency within AG USA's historical development conducive to negotiating change and leadership succession.

Thesis Structure and Overview

Following this introduction, Chapter Two defines terminologies pertinent to the research question and clarifies the scope of the interdisciplinary literature review, which was: 1) AG USA (its history, belief system, and contemporary trends within Pentecostalism); 2) Sociology of American Religion (trends, specificities, and major themes in the literature); 3) The American Millennial Cohort (current ways of thinking, believing, and behaving); and, 4) Leadership and Change (leadership theories and their relevance to the research question). Key themes in the literature helped me further understand (sociologically, theologically, and within the scope of leadership theories) the unique complexities and generational attributes of AG USA Millennial Christian leaders.

Themes in the review of AG USA literature were its emergence from a religious phenomenon known as the Azusa Street revival and historical development during the early twentieth century Fundamentalist/Modernist controversy. Religious beliefs and practices were congealed around the subjective, supernaturalistic religious phenomenon of speaking in tongues. Notably inclusive and adaptable, AG USA soon experienced the impact of concepts such as dualism and dispensationalism. Contemporary scholarship on Pentecostalism and AG USA reveal a revisiting between the movement's original purpose of organizing and its current state. Themes from the literature on the sociology of American religion informing my understanding were:

1. Trends within Millennial religion and spirituality.
2. The "spiritual but not religious phenomenon" and relative terms.
3. Denominationalism, evangelicalism, conservatism, and the issue of tolerance.
4. Moralistic therapeutic deism.

The literature on American Millennials revealed both generalities and specificities such as voluntarism, pragmatism, moralism, pluralism, relativism, and deconstructionism. In the literature review, these terms are defined and rationalized in light of the AG USA Millennial Christian leader psychography. There is a certain shift in religion as some scholars see a de-traditioning while others see a reordering of beliefs and practices. The impact of delayed social thresholds, such as waiting to get married or have children, paired with a strong value on community, relationships, and collectivity is interesting. With a strong sense of social reform, the political spectrum of this cohort seems to be intolerant of intolerance and more liberal. Within the

literature on leadership and change, the significance of delineating transactional and transformational leadership was apparent. The unique blend of the Millennial psychography around concepts such as inclusivity, authenticity and meaning, caused spiritual leadership and adaptive leadership to stand out as windows through which to look at leadership succession.

Chapter Three describes in detail the purpose behind the research question and an overview and rationale of the research worldview, philosophy, methodology, and analysis. Potential threats to validity, the precise method used in hermeneutical analysis, and a critique of the methodologies (strengths and weaknesses) in light of subjectivity, positionality, and negotiating power are also discussed.

The qualitative analysis comes in Chapter Four, where it is strategically positioned before the quantitative analysis in Chapter Five. The rationale for this is related to the research question as AG USA Millennial Christian leaders are the subject of the psychographic variables which shape the generation about to succeed in leadership. The qualitative research solely focused on the Millennial demographic whereas the quantitative research is multi-generational. The psychographic variables of AG USA Millennial Christian leaders, then, were identified first in the qualitative research and then juxtaposed with the quantitative, to honor the order of the research question.

Chapter Four is the qualitative analysis where the epistemological gap in AG USA is discussed within the two primary themes emerging from the research: authenticity and re-enchantment. The topics, codes, and thematic categories from the hermeneutical analysis, utilizing Tesch's Eight Steps (Tesch, 1990) are explained as consonance and dissonance between AG USA Millennial Christian leaders and their religious cohort emerged from the

findings. An in-depth discussion surrounding each of the nine thematic categories and analyses, serving as dialectics and variables within the spectrum of AG USA Millennial Christian leader positionality, is provided.

Chapter Five, the quantitative analysis, encompasses an overview of the research instrument and overview of the findings including: 1) Demographics of respondents; 2) Summary and discussion of the analyses and hypotheses; 3) Thematic distinctions within the research and statistically significant impact items; 4) Pertinent analysis of variance summary statistics; and, 5) Synopsis and comparative analysis of the hypotheses.

Chapter Six seeks to describe, from the research findings described in Chapters Four and Five, the sociological analysis, positionality, and spectrum of the AG USA Millennial Christian leader psychography. The spatial liminality this religious, generational cohort inhabits shapes their belief system and impacts leadership succession in AG USA. This chapter addresses the spectrum of positionalities they hold in relation to both their secular and religious cohorts and explores the coherence, confusion, search for authenticity, and re-enchantment they demonstrate.

Chapter Seven, as part of the interdisciplinary nature of this research, is a theological reflection on the findings. Part of my positionality as a researcher is a non-dualistic approach to reality where I do not bifurcate between the secular and the spiritual. Though the literature review was heavily focused on sociology, my positionality posits that religion informs the sociological ether as much as it is informed by it. There are centripetal and centrifugal forces pulling at and within sociology and religion. A theological review, then, is to be interpreted as part of the whole of the findings. In this chapter, I discuss the role re-traditioning plays in AG USA's historical

narrative and how, in essence, it serves as both the source of authenticity and an outcome of the AG USA Millennial Christian leader re-enchantment.

Chapter Eight provides an interdisciplinary strategic leadership succession interpretation for AG USA based on the findings. Transformational, spiritual and adaptive leadership theories inform this discussion. The coherence and confusion of the AG USA Millennial Christian leaders serves as a revisiting of AG USA's authentic identity at Azusa. The dissonance and consonance between AG USA Millennial Christian leaders and both their religious cohort and secular generational cohort is seen and further explored as a revisiting of the movement's roots and not a radical change. Potential future research agendas and the wider findings from the literature on Millennials and religion are nuanced by the findings toward an increased understanding of the religious landscape in America.

CHAPTER TWO: LITERATURE REVIEW

Introduction

AG USA is a conservative, evangelical, Pentecostal, Christian denomination in America. The impending leadership succession will eventually catalyze the generational cohort known as “Millennials” to positions of power and the hegemony of current, non-Millennial leadership will either end or vicariously continue. How AG USA Millennials think and feel about the current state and trajectory of their movement, contemporary issues within both their religious and secular cohorts, and the impact of their thinking on their belief system will shape both the future of AG USA and the response of current leaders who desire intentionality behind the succession. The change within American religion is remarkable, unmistakable, and still being understood. The purpose of this chapter is to define terminologies used in this study and provide reviews of literature, per the research question, relevant to the Assemblies of God USA, namely; the current sociological narrative of American religion, American Millennial sociological generalities and spirituality, and aspects surrounding emerging leadership theory and trends within the Millennial psychography, to frame a holistic understanding of the psychographic variables which shape how AG USA Millennials believe and how this will impact leadership succession.

The section “Terminologies and Definitions” establishes coherence between the terms framing the research question and clarifies the scope of the literature review with these terms. The “Assemblies of God USA” section highlights key attributes of the movement’s: 1) historical development; 2) religious belief system; 3) adaptability to emerging contemporary issues

within that development; 4) ability to create a new understandings of agency, autonomy, the transcendent and the social within the forces of early twentieth century American religion; and, 5) scholarship on contemporary trends within AG USA and Pentecostalism. It is of particular interest in this literature review to observe any potentialities of consonance or dissonance between AG USA Millennials and their religious cohort, emerging from both the literature and mixed-methods research, to inform what potential impact the psychographics may have on the movement's strategic agenda for change and leadership succession.

The "Current Sociological Narrative of American Religion" section describes current trends and scholarly insights within this space and specificities related to key terms such as "spiritual but not religious." This is relevant to this study as the state of contemporary American religion can shape AG USA Millennial psychography, and inform the strategic agenda for leadership succession, based on the homogeneity or heterogeneity of the AG USA movement. The section "American Millennial Secular Cohort Generalities" seeks to capture the current and primary psychographic of this generational cohort. The key findings from these two sections of literature will eventually reveal similarities and differences between AG USA Millennials, once the mixed-methods findings are revealed, and their secular cohort, and nuance my observations of any potential coherence and/or confusion of AG USA Millennials. The "Leadership and Change" section reviews some current and emerging trends associated with leadership succession and the necessary negotiations within this sphere, between leaders and followers, to manage change. Particularly, because of the religious belief system of AG USA and

topic of succession, the specific areas of focus were transactional, transformational, spiritual, and adaptive leadership theories.

Terminologies and Definitions

There is a plethora of definitions surrounding key terms embedded within the literature of the topics researched. This section provides precision to the terms referred to in this study and rationalizes the synergistic nature of the topics of the literature review to the research question. For review, the research question is: *What psychographic variables shape the belief system of the AG USA Millennial Christian leaders and what is its impact on leadership?*

Psychographic Variables

Demographics play a key role in research. Factors such as globalization and urbanization may nuance the way Millennials (the first globalized generational cohort) think and feel. In essence, there are ways of seeing the world relative to an age group that transcend demography. Variance exists within market segmentations, within both homogenous and heterogeneous groups, to capture the essence or key attributes within a group. Typically, geographic and demographic representation forms the objective market subsets for characteristic analysis. Psychographics are an alternative approach to profile one's activities, interests, and opinions beyond typical market segmentation (Shiffman & Kanuk, 2012) and represent the core of one's inner-self (Hansen & Paul, 2015). Psychographic variables, then, are an attempt to capture the ethos of AG USA Millennials, beyond their geography and demography, in an effort to profile them as a market segment apart from their secular and religious cohorts. This psychographic segmentation of AG USA Millennials is appropriate when considering variables associated with

leadership succession, which often includes sharing the essence of an organization in a communicable way (in this regard, a generational cohort) that is adopted.

Belief System

AG USA's normative theology is comprised of the *Sixteen Fundamental Truths* which are:

1. The scriptures inspired.
2. The one true god.
3. The deity of the Lord Jesus Christ.
4. The fall of man.
5. The salvation of man.
6. The ordinances of the church.
7. The baptism in the Holy Ghost.
8. The evidence of the baptism in the Holy Ghost.
9. Sanctification.
10. The church and its mission.
11. The ministry.
12. Divine healing.
13. The blessed hope.
14. The millennial reign of Christ.
15. The final judgment.
16. The new heavens and the new earth.

Adherence to, and alignment with, these theological beliefs is a prerequisite for being a credentialed minister within the movement. As a voluntary cooperative fellowship, meaning AG USA is not only a fellowship of churches but also one of ministers, there is flexibility within AG USA for each

minister to contextualize and adapt, within operant theologies, to their culture within, for example, the juxtaposition of emerging contemporary issues and orthodox beliefs. It was assumed in this study that each participant holds to the *Sixteen Fundamental Truths* of AG USA and that, the belief system of AG USA's Millennials pertinent to this study, is comprised of their psychographic nuancing of how these fundamental beliefs play out in contemporary culture.

Cohort

Although the term “cohort” is not used in the research question, a bit of clarity is needed before terms are further defined, as it is used to describe various people groups in the research. Cohort is defined⁸ as “a group of people banded together or treated as a group.” Cohort is a descriptive term used in this thesis to describe a grouping of people, their positionality in relation to more than one variable (such as age, religious affiliation, etc.), and the space they inhabit, at times sociologically clustered by age and at other times religiously in relation to the internal or external locality of the group.

AG USA

The General Council of the Assemblies of God USA, a Christian, Protestant, Evangelical, Pentecostal denomination comprised of approximately 13,000 churches, is headquartered in Springfield, Missouri. It is part of the World Assemblies of God Fellowship, a global community of like-minded churches, ministers, fellowships, and general councils, which adhere to the *Sixteen Fundamental Truths* but are sovereign, national churches in their own right. AG USA was the topic of this study and the source from which the qualitative and quantitative research participants were drawn and

⁸ <https://www.google.com/search?client=firefox-b-1-d&q=definition+of+cohort>

confirmed. AG USA is the religious cohort the AG USA Millennials belong to in this study.

Millennial

The term used for the generational cohort following Generation X is *Millennial* and this refers to the secular cohort in this study. AG USA Millennials are part of the secular cohort because of their age but not all Millennials are part of the religious cohort known as AG USA. Sociologists in the literature do not agree on a precise beginning for this cohort (Strauss & Howe, 2000, 2006; Carlson, 2008; Howe, 2018). Demographers Strauss & Howe (2000, 2006), broadly credited with the term “Millennials,” define the cohort as those born between 1982-2004. Carlson (2008) uses 1983-2001. The Pew Research Center uses 1981-1996.⁹ Hershatter and Epstein (2010) use 1980-2000 as the boundary of time the Millennials were born in. For this reason, those between the ages of 18-34 at the time of the quantitative and qualitative research, in congruence with AG USA’s office of statistics and the literature, are considered *Millennials*.

Christian

AG USA is a Christian denomination and does not presume to be the only authentic strand of Christianity. The term *Christian* is included in the research question, not in response to their being known non-*Christian* ministers in the movement, but as a disclaimer for the religious orientation behind the object of and participants within this study.

⁹ www.pewresearch.org

Leaders

The leaders who participated in this research study were verified to hold AG USA ministerial credentials. Additional research is necessary to understand the psychography and belief system of members and adherents in AG USA churches who do not hold ministerial credentials and did not participate in this study.

Impact on Leadership

Impact will be measured by: 1) displayed coherence and confusion between AG USA Millennials and their secular cohort; and, 2) consonance and dissonance between AG USA Millennials and their religious cohort. These two data sets will inform a strategic road map and interpretive analysis for recommendations to the inter-generational dialogue with AG USA to close the epistemological gap and negotiate change accordingly.

Assemblies of God USA

The unique belief system and historical development of the AG USA religious cohort nuances my understanding of the research. In this section, I will provide a synopsis of the Azusa Street Revival and how this religious phenomenon shaped the movement's beginning and trajectory. Scholars suggest that the first five to ten years after the Azusa Street Revival (Azusa) encompass the essence of AG USA (Hollenwegger, 1986, 1992; Blumhofer, 1989; McGee, 1986). Following the Azusa narrative, I will discuss how the landscape of early twentieth century American religion informed the historical development of AG USA's religious traditions, symbols, beliefs, and structure. Lastly, in this section, I will juxtapose Azusa and early twentieth century American religion with contemporary scholarship on Pentecostalism, as an

interpretive analysis for the quantitative and qualitative research analyzed later in the thesis.

Historical Development and the Azusa Street Revival

In April 1906, Los Angeles, California began emerging as the epicenter of a religious phenomenon which became known as the Azusa Street Revival, named after the Apostolic Faith Mission (formerly Stevens African Methodist Episcopal Church), which had been converted to a livery stable and tenement house, at 312 Azusa Street. Though several leaders were present, Rev. William Seymour (Seymour), emerged as a prominent voice and is typically symbiotic with Azusa (Bartelman, 1924; McGee, 1959; Rodgers, 2014).

Azusa was a convergence, and not the primary catalyst, for most modern Pentecostal movements, including AG USA. “Pentecostalism in most of its forms has existed throughout Christian history in both Eastern and Western churches” (Burgess, 2002, 1227).¹⁰ Anderson (2013) says the Azusa Street revival is not solely responsible for Pentecostalism’s growth. He addresses the polycentric origin of Pentecostalism and cites nineteenth century examples where similar phenomenon occurred. Azusa, however, captured a unique segment of early twentieth century American Christianity, what McGee calls, “radical evangelicals” (2010, 90). Rodgers refers to “many streams of evangelicalism” (2014, 4-15) and the roots of the Holiness movement (Rodgers, 2010) converging at Azusa. The exiles from the Holiness and Evangelical traditions were very “uncomfortable with the gap between Scripture and what they saw in their own lives” (Rodgers, 2010, 3). The phenomenon of Azusa was a coalescence of many things occurring in

¹⁰ For a more complete list of Pentecostal and charismatic activity in Church history, see the Pentecostal and Charismatic timeline in S. Burgess, *The New International Dictionary*, pp. 1227-1234.

American religion (Clifton, 2005; Hutchinson, 2003) which will be discussed in the next section entitled “Historical Development and Early Twentieth Century American Religion.” Azusa simply elevated what was going on in various parts of the American religious landscape (Rodgers, 2014).

Mainline Christian denominations were a reservoir for pioneers associated with emerging Pentecostalism as it provided a common worldview and set of assumptions, not around a religious tradition per se, but a transcendent, subjective, religious experience. This was recognized by the early founders of the AG USA (Lawrence, 1916; Ness, 1940; Rodgers, 2014) and seemed to shape a unique adaptability and tolerance at the movement’s beginning for inclusivity within orthodoxy. Subsequently, the mainline denominations which experienced an exodus to Pentecostalism in the early twentieth century would one day receive them back during the Charismatic Renewal.¹¹

Unification and the Transcendent Religious Experience

The congealing force at Azusa, a transformative and transcendent personal religious experience subjective to and aside from personal salvific regeneration, became the doctrinal belief known as the baptism in the Holy Spirit (Blumhofer, 1989; McGee, 1959; Brumback, 1961). This religious belief seemed to address the most basic spiritual longing (Rodgers, 2014) of Azusa participants which was increased personal religious devotion (Hollenweger, 1988; Blumhofer, 1986). Many early Pentecostals, during the first ten years after Azusa, believed spirit baptism occurred after a Christian was completely sanctified or religiously devoted internally and externally (Blumhofer, 1986;

¹¹ James K.A. Smith in *Thinking in Tongues* states “In the 1960’s and 1970’s, Pentecostal like phenomenon and experiences began to be seen in more mainline denominations and traditional churches. This was identified as the ‘charismatic renewal’ and signaled a spillover of Pentecostal spirituality into traditional communions” (p. xvi).

Chan, 2000). Seymour taught that tongues speech was the Bible evidence for this experience. He was not the first to believe so. Prior to Azusa there were instances of tongues speech (Rodgers, 2014; Burgess, 2002).

Charles Fox Parham's Bethel Bible College experienced the phenomenon of tongues speech in Topeka, Kansas, on January 1, 1901. Balmer (2010) says nothing "reshaped the internal dimensions of evangelicalism in the twentieth century more" than this (p. 45). Seymour heard Parham lecture in Houston prior to Azusa. Due to Seymour's emergence as a leader at Azusa, his beliefs became prominent and formative within Pentecostalism and the connection between the experience and the purpose was taught by Seymour and others (McGee, 1989, 2010; Wilson, 1997; Blumhofer, 1989). The purpose was power for religious devotion (Kerr, 1925; Rodgers, 2010). This religious experience created commonality for what would become an identifiable movement (Rodgers, 2014). Fundamental religious beliefs and consecration (Rodgers, 2010; Kerr, 1925) motivated Azusa attendees to pursue the experience and, once personalized, resulted in global evangelism (McGee, 2010; Blumhofer, 1989; Rodgers, 2011, 2014). Missions work became synonymous with Pentecostalism, from a posture of religious devotion, and became the primary internal motivation to experience this supernaturalistic phenomenon.¹²

Missions and Tongues Speech

The organized missionary movements permeating the global religious landscape immediately preceding Azusa were deeply intertwined with "the

¹² What is the most important thing for the Assemblies of God to remember? Founding Chairman E. N. Bell, in a December 1914 article titled "General Council Purposes," declared that "our first aim and supreme prayer" is to focus on the spiritual life. "Let us keep to the front," he wrote, "deep spirituality in our souls and the power and anointing of God on our ministry."

history of Euro-American colonialism. Motivated by technological, scientific, and other Enlightenment advances, missionaries often sought conversion not only to Christ but also to Western culture” (Yong, 2014, 2). Seymour and the other leaders at Azusa seemed to find a coalescence of religious narrative, experience, and purpose, that collectively catapulted proselytism and created the collectivity the Pentecostals began to seek new language to capture the essence of their experience.¹³ This drew mainline Christians into a deeper sense and hunger for consecration to Christ, and not simply Christianity, resulting in a new religious community, forming around a new social imaginary emerging from a common religious experience (Rodgers, 2014; Bell, 1914).¹⁴

The phenomenon of tongues speech, the leaders of Azusa believed, initially had a missio-linguistic purpose. *Xenolalia* refers to the putative paranormal phenomenon of speaking in an earthly language acquired by unnatural means (McGee, 1989; 2010; Wilson, 1997; Blumhofer, 1989). Pentecostals claimed tongues speech was a sign that other-worldly power had been given to an individual for missions work as the linguistic barrier was now broken (Macchia, 2006). There was an empowerment to cross boundaries and generate inclusivity (Seymour, 1906; Macchia, 2006; Menzies, 1971). Some incidences of tongues speech were confirmed to be *xenolalia* (McGee, 1989; 2010; Wilson, 1997; Blumhofer, 1989). McGee (2010) points to unresolved tensions surrounding the formation and understanding of the new religious

¹³ As Christianity becomes increasingly non-Western, it will be important for Christian leaders to differentiate the Christ of culture from the Christ in culture (Jenkins, 2002; Sanneh, 2008).

¹⁴ Ironically, as noted by Simon Chan in *Emerging Pentecostal Theology*, it appears as if many Pentecostals are afraid that identifying with the mainstream will cause doctrinal distinctives to be lost (see his introduction and most notably chapter two).

belief surrounding the experience that began to polarize¹⁵ and create sectarianism within the embryonic movement. Evidence against the dogmatism of the missio-linguistic claim, being overwhelming, caused Azusa leaders to revise their religious beliefs (Faupel, 1996; Murray, 1998). *Glossolalia* refers to tongues-speech, or a spontaneous and extemporaneous speaking in a previously unknown language (Macchia, 1992; Dempster, 1998), and the missio-linguistic purpose of tongues was no longer as dogmatic, and other purposes were identified with tongues speech; primarily, the purpose for global evangelism.

Glossolalia became a religious symbol that supernaturalistic power was received for global evangelism (Blumhofer, 1989; McGee, 2010) and, with the eschatology (or study of apocalyptic or the end of history) of the Pentecostals, seemed to codify what would become a substantial global movement eventually in need of organization.¹⁶ Religious devotion was strong for these Pentecostals resulting in the discovery of a sort of spirituality within vocation and community (Rodgers, 2014; Synan, 2001). The religious belief (eschatological) that apocalyptic events were immanent and hastened by global evangelism served as strong internal motivation for religious devotion

¹⁵ Some of the primary polarities include: (McGee, 2010:140ff.): 1) The leaders at Azusa resisted organization, but organized under a national executive presbytery which also served as the missionary presbytery; 2) They felt they were a movement and not a denomination, yet to retain their evangelical identity they condemned the Oneness doctrine and adopted a Statement of Fundamental truths; 3) They believed passionately in the soon return of Christ, (in fact 1918 was widely seen as the year Jesus would return), yet in 1919 they formed a Foreign Mission department to handle communication and the 90,000 dollars that passed through to missionaries, and in 1920 joined the FMCA to help with missionaries traveling and living overseas; 4) They believed in miracles and the radical strategy of signs and wonders, yet their letters show great suffering and challenges; 5) They believed in the life of faith and provision from God, yet missionaries admitted that systematic support was better, and many explicitly made their needs known showing a belief in a corporate responsibility to get them to the field; 6) They believed in the specific guidance of the Holy Spirit yet formed as a movement in part because of ineffective practices they observed. They then gave directives from a central committee to their missionary body; 7) They put a priority on preaching the Gospel yet became involved in many charitable pursuits justifying it as the leading of the Spirit.

¹⁶ A 1914 article by founding chairman E.N. Bell said "We have no time for strife or contention. The coming of the Lord is at hand." J Roswell Flower pontificated in *Wiser Than Children of Light* "Instead of profiting by the any lessons of history, Christendom has allowed itself to be broken up until there are over six hundred different denominations and sects, many of whom are fighting bitterly over contentious doctrines which neither edify nor help souls to find the Christ who died for them."

and proselytization (Blumhofer, 1989; Brumback, 1961; Wilson, 1997).

Blumhofer notes that at 1916 there were some 40 Pentecostal associations in America with missions goals being “diffuse and unformulated” (1989, 287). Global evangelism, an underlying motivational factor during and proceeding from Azusa, eventually became an impetus to organize, out of a common worldview, to facilitate that common worldview of Pentecostalism.¹⁷

Inclusivity

Though early twentieth century American Pentecostalism was primarily an initial “phenomenon of the lower classes” (Cox, 1995), the religious experience of *glossolalia* made Azusa demographically inclusive at a time when racial segregation and gender inequalities were strong in American religion (Poloma, 1989; Blumhofer, 1989; Rodgers, 2014; Molenaar, 2014a). Seymour saw *glossolalia* as a religious symbol conveying the spiritual reality (Chan, 2000) of unity and inclusivity between genders and ethnicities at a time when racial and gender inequalities were normative within American religion. Azusa provided the opportunity for the marginalized to participate in religious rituals (Molenaar, 2014a; Poloma, 1989). Racial inequality was labeled as “the sin of racism” (Kerr, 1925; Rodgers, 2010) and, during a time of significant and rampant racial inequality and segregation, a religious community provided inclusivity (Nelson, 1981; Chan, 2000; Brumback, 1961; Rodgers, 2016) during the three-year Azusa Street Revival.

¹⁷ What do we learn from these early years of Assemblies of God mission thinking and practice? According to the AGWM Missiological Committee, four things stand out to us as important themes that provide guidance to us today and that should link our current practice to our history. First, the core historical continuity of what it means to be a Pentecostal Assemblies of God missionary is the experience of the Spirit that brings a powerful impulse to take the Good News to the world. Second, the founders of the Assemblies of God had a clear-eyed realism that candidly judged that not all practices and trends were good or of equal effectiveness. Third, there is also a deep commitment to the Bible; it is the Scripture that sets the parameters and boundaries for evaluating the guidance of the Spirit. Finally, while the strength of Pentecostal missions has been the freedom of the individual to pursue the leading of the Spirit, the genius of Assemblies of God missions has been the practice of Spirit- and Word-driven collective direction that guides but does not bind the individual missionary.

Rodgers (2010; 2014; 2016) believes that the Pentecostals who would eventually start AG USA were ahead of their time as the impact of their religious devotion and commitment to the subjective religious experience of spirit baptism resulted in: 1) a unifying purpose for genders and races; 2) the priesthood of all believers [Christians] regardless of race, gender, education, socio-economic status, age, or ability; 3) spiritual disciplines to participate in an emerging religious community while organization was being developed; 4) an expectation of the transcendental and rational to synergize; 5) racial reconciliation; and, 6) a personal, religious conviction to prioritize the spiritual over the material (for example, this resulted in criticism of U.S. nationalism and participation in WWI). Christian unity quickly became a religious symbol among them all (Molenaar, 2014a). At a time when Jim Crow laws permeated American religion, it is noteworthy that Rev. William Seymour, an African-American pastor, was elevated to prominence. Frank Bartelman, one of the key figures in early Pentecostalism, wrote “the color line was washed away in the blood line” (1925).

Seymour eventually recrafted the religious tradition and expanded his focused religious belief on *glossolalia*, that the Bible evidence for the baptism in the Holy Spirit, should consider additional evidences (Cox, 1995; Macchia, 2006; Karkkannen, 1998). He saw the “breaking of the color line as a much surer sign than tongue-speaking of God’s blessing and of the Spirit’s healing presence” (Sanders, 1995, 73) and described divine love as the evidence of Spirit baptism (Macchia, 2006).¹⁸ Seymour eventually saw *glossolalia* as a symbol of people from multiple backgrounds experiencing inclusivity (Chan,

¹⁸ Frank Macchia (2006) masterfully describes this concept in tandem with Romans 5:5 and Paul’s description of Pentecost as an outpouring of divine love.

2000). The centripetal force of contemporary issues like racism, that strengthened the adaptability of AG USA's religious traditions, provided room for the movement to negotiate change and remain docile during the challenging times of its formation, when the movement did not fully exist within early twentieth century America's two primary religious ideological spaces of Fundamentalism or Modernism.

Reasons for AG USA Organization

The progressivity of the socially radical religious community emerging from Azusa, as early as five years after the 1906 genesis, began to calcify and polarize. The Pentecostals became disenchanted (Brumback, 1961) as the lack of organizational constraints diluted the movement's hegemony (Brumback, 1961; Poloma, 1989). The new Pentecostal worldview, emerging from Azusa Street, developed its own religious symbols, traditions, and beliefs, and stood out from mainline movements in worship style, doctrine, structure, and emphasis (Blumhofer, 1989; Poloma, 1989; Balmer, 2010; Fitzgerald, 2017; Dionne, Elshain & Drogosz, 2004). Scholars such as McGee (2010), Poloma (1989), and Blumhofer (1989) believe the adaptability to hold in creative tension, both the unifying religious experiences at Azusa and the lack of religious tradition and belief systems, was a galvanizing factor for what would become known as AG USA. The prioritization of adaptability, however, created suspicion of bureaucratic organization (Rodgers, 2016; Bell, 1915), and the religious community, though still committed to the religious experience of Spirit baptism, became sectarian and divided over religious beliefs (Molenaar, 2014; Blumhofer, 1989). The inclusivity at Azusa began to fade, as Molenaar (2014a) cites "racial segregation was evident in the

movement and controversies raged over the nature of tongues, sanctification, water baptism, and the Trinity” (p. 57).

At its genesis, the AG USA had a worldview¹⁹ and not merely a belief system (Rogers 2016) or confession (Wilson, 1997): there was a sect and not a bureaucracy. AG USA worldview can represent a spirituality (Land, 2010), a way of life (Wittgenstein, 1958), or implicit theological and philosophical intuitions (Smith, 2010). Molenaar states “Early Pentecostals in North America, including the founders of the Assemblies of God, tended to be wary of organization” (2014a, 60). One reason was the marginalization they experienced within their own denominations during the days of Azusa, where they were excommunicated for their acceptance of *glossolalia*. D.W. Kerr, an AG USA pioneer, said another reason for their strong non-creedal and non-sectarian stance was “they saw those things as divisive” (1913). Ironically, as a sign of the challenges facing the burgeoning movement, Kerr later became the primary author of the Statement of Fundamental Truths.

Sectarianism over religious beliefs became divisive. Kerr warned that doctrinal contentions “distract Christians from seeing the face of God” (1916, 6). Doctrinal differences also deterred them from evangelism (McCafferty, 1916). Doctrinal confusion plagued local churches pastored by members who lacked theological accountabilities (Menziez, 1971). A desire for unity, amidst doctrinal disagreements and sociological forces, was more of a reason to

¹⁹ Smith summarizes the Pentecostal worldview into five key aspects shared across global contexts and denominational traditions. For further reading, see Smith, James K.A. “What Hath Cambridge to Do with Azusa Street? Radical Orthodoxy and Pentecostal Theology in Conversation,” *Pneuma: Journal of the Society for Pentecostal Studies* 25 (2003): 97-114. The five keys are: a position of radical openness to G/od; an enchanted theology of creation and culture; a nondualist affirmation of embodiment and materiality; affective, narrative epistemology; and, an eschatological orientation to mission and justice. (p. 12)

organize than the desire for bureaucracy and structure (Molenaar, 2014; Kerr, 1913; Menzies, 1971).

Within the scope of these environs the founders²⁰ of AG USA, meeting in Hot Springs, Arkansas on April 2-12, 1914, sought to 1) preserve Christian unity; 2) create stability in beliefs and practices; 3) increase effectiveness²¹ in missions;²² and, 4) create a non-denominational organization,²³ apart from a legislative creed or faith statement; and, 5) establish a ministerial training school²⁴ (Rodgers, 2014, 4-15). This, according to Blumhofer (1993) could have been when “right belief replaced right experience, causing further erosion” (p. 159).

²⁰“Some of these pioneers founded churches that flourished and became large. Others captured newspaper headlines with high profile revivals. However, most labored in relative obscurity, pouring all available time and resources into ministry in their local communities. Together these saints led the foundation for the Assemblies of God.” (Rodgers, Darrin J. “Fully Committed: 100 Years of the Assemblies of God.” *34 Assemblies of God Heritage* (2014): 4-15.)

²¹ Effectiveness in global evangelism eventually became synonymous with the indigenous church principle. This is significant because the young movement recognized autonomy as a key success factor. The Assemblies of God committed itself in 1921 to a missions strategy of establishing self-governing, self-supporting and self-sustaining churches in missions lands. Beginning in the 1950s Assemblies of God missionaries placed greater emphasis on training indigenous leaders (Rodgers 2014:4-15).

²² Here is a summary of some of the earliest decisions that framed mission practice in the Assemblies of God: 1) A primary reason for the founding of the movement in April 1914 was to better coordinate missionary efforts and conserve fruit; 2) In November 1914 the early leaders of the Assemblies of God met in Chicago and made this declaration: “As a Council . . . we commit ourselves and the Movement to Him for the greatest evangelism that the world has ever seen.” (Assemblies of God Foreign Missions, 1999:11); 3) In the 1915 council they focused on evangelism “according to New Testament methods” (McGee, 1986:95); 4) In 1917, a three-member committee was formed consisting of two missionaries and a pastor tasked to suggest policy for the foreign mission work of the council. They laid down 13 principles, including requiring two years of language study, and tasking the Executive Presbytery with surveying to determine where mission centers should be established and where the need appeared greatest (Perkin & Garlock, 1963:41); 5) At the 1919 council a Foreign Mission Department was formed, and it was noted that schools should be established to train native workers. Also, disapproval was expressed of floating missionary efforts--aimless traveling rather than learning language and settling down to do permanent missionary work (Perkin & Garlock, 1963:42); 6) In 1920, a pastor was sent on a tour of mission stations in Japan, China, India, Egypt and Palestine on behalf of the missionary department. He found duplication of effort--missionaries clumped in certain locations with vast areas needing evangelism, creating friction between local churches (McGee, 2010:152-53); 7) In 1921 the Pentecostal Evangel published a series of three articles by Alice Luce who had read Roland Allen’s book on St. Paul’s missionary methods. At the General Council in St. Louis in 1921, the Council delineated to the Foreign Missions Department the nature of the New Testament practices they were to follow in six key principles.¹ One was the establishment of “self-supporting, self-propagating, and self-governing native churches” while another stated, “The Pauline example will be followed so far as possible, by seeking out neglected regions where the gospel has not yet been preached, lest we build upon another’s foundation (Romans 15:20).” (McGee, 1986:96).

²³ Rodgers notes “Initially, the primary function of the Assemblies of God headquarters was to publish literature through its Gospel Publishing House. As the responsibilities for its home and overseas efforts grew increasingly complex, it established the Missionary Department in 1919 and the Home Missions and Education Department in 1937” (2014:4-15).

²⁴ The fifth purpose of the “Call to Hot Springs” was “to lay before the body for a General Bible Training School with a literary department for our people.” The phrase “literary department” was used in the 19th and early 20th centuries and roughly corresponds to a “liberal arts school” today. The Assemblies of God was formed, in part, to encourage both ministerial training and liberal arts education (Darrin J. Rodgers, “Historical Rationale for Training Ministers Alongside Laypersons in School Owned by the General Council of the Assemblies of God,” unpublished paper, 2011. FPHC.)

AG USA formed as a fellowship of ministers in 1914. This changed in 1917 and added churches to the fellowship primarily due to the pacifist nature of most early Pentecostals.²⁵ Abstaining from WWI as conscientious objectors, not due to anti-patriotic sentiments, but deeply held religious beliefs, would be possible in a fellowship of churches. Already, after a few years, the AG USA experienced a significant tension of being led by the Spirit without the constraints of organizational or institutional policies (Bell, 1916; Menzies, 1996; Brumback, 1961; Blumhofer, 1989; Lawrence, 1916; Ness, 1940).

Synchronizing religious experience and belief with organization became necessary according to minutes from General Councils and announcements in the first ten years of the movement.²⁶ For example, although the second General Council Meeting did not produce a creed, the disagreements over Oneness²⁷ and Sanctification²⁸ were prevalent. “At Hot Springs it was forever settled that we would write no creed to bind on free saints, that local freedom would not be hindered but rather strengthened and helped.” (Bell, 1915, 1). When Chairman J. W. Welch convened the movement to the General Council in October 1916, he said “The call for the General Council is not a call for a certain class of God’s people to meet, and behind closed doors enact laws and rules for their convenience in maintaining the rigid lines of a sect or denomination. The coming council will be what might be called an open Bible council.” (Welch, 1916, 3,7). With this assurance, this

²⁵ It is important to note that pacifism was a result of fleeing any allegiance to the “things of this world” and not in any way indicative of anti-American sentiments.

²⁶ The advertisement announcing the call for the meeting that resulted in the founding of the AG USA in April 1914 reveals this tension.

²⁷ This doctrinal dispute revolved around water baptism and whether a minister baptizes in the name of Jesus, or the name of the Father, Son, and Holy Spirit.

²⁸ Previously mentioned, early Pentecostals believed entire sanctification, or being fully devoted religiously to the transcendent both internally and externally, preceded the experience of spirit baptism while others believed sanctification to be a lifelong process.

General Council did create a functional creed with a Trinitarian and Orthodox affirmation. Menzies described this moment as “a far-reaching move in the direction of establishing a formalized denominational organization” (Menzies, 1996, 118). AG USA leaders communicated that this man-made creed was not to establish a denomination or sect.²⁹ And yet, sectarian claims like “all true ministers of Christ should be willing to subscribe to these plain fundamentals” were made (Bell, 1916, 8; Rodgers, 2016).

The Statement of Fundamental Truths provides the “basis of fellowship” for the Assemblies of God USA (the preface to the Statement of Fundamental Truths (SFT) states that it “is intended simply as a basis of fellowship among us.” Gohr says:

“Various scholars have treated the document (SFT) ahistorically-incorrectly asserting that the statement during its first 45 years either remained unchanged or had only minor grammatical changes.

Although the core beliefs outlined in the document are essentially the same today as in 1916, the statement has been revised a number of times throughout the years (2012, 61).”

AG USA, experiencing sectarianism and religious bifurcation because of its adaptive religious traditions, while seeking to strengthen orthodoxy and orthopraxy, remained adaptive in their traditions.

During the 1916 General Council, the doctrine of the Trinity by majority vote was passed. This prompted a number of ministers, Oneness advocates and others who opposed the SFT, to leave AG USA. The ministerial roll in the

²⁹ see E.N. Bell *Statement of Acceptation*

General Council dropped from 585 to 429.³⁰ Organizing did not bring the cohesiveness in the movement the founders desired.

Economic and political structures subsequently developed, focusing primarily on religious literature and administrative systems to facilitate missions activity, creating a group bias (Londergan, 1992) and shorter cycle of decline (Doran, 1990), to fund the growing fellowship. The development of these structures would lead to cooperation with broader Evangelicals two decades after the movement's founding, when the Pentecostals, considered by many to be cultic, became recognized as Evangelical.

“Reconsiderations about cooperation with new evangelicals were part of a broader unsettlement in the Assemblies of God during the late 1940s. For some, denominational loyalty took apparent precedence over the common experience of opposition to modernism. In a period of transition, they clung to the past” (Blumhofer, 1989, 45).

The 1959 minutes from the General Council record the appointment of a committee to prepare a revised “thorough and inclusive Statement of Fundamental Truths, which shall include some truths surely believed among us but which are not recorded in the present Statement of Fundamental Truths” to be presented in 1961. A notable change in 1961 includes the title of Section 8 being changed from “The Full Consummation of the Baptism in the Holy Ghost” to “The Evidence of the Baptism in the Holy Ghost.” It was during this time that the General Superintendent, T.F. Zimmerman, sought to bring a response to broader culture change and became instrumental in bringing AG USA out of “cult status” and into broader Evangelicalism. It was

³⁰ see Flower, *The History of the Assemblies of God*.

also during this time where the AG USA became more of a low-context movement, meaning collective intergenerational participation in religious practices and the frequency of these practices declined. In the first twenty-five years of history, members and adherents in AG USA churches met intergenerationally and regularly throughout the week. Identification with the Evangelicals brought greater emphasis within AG USA local churches on programmatic ministry where, for example, children were separated for age-specific religious education.

Historical Development and Early Twentieth Century American Religion

Early twentieth century American religion was a significant force in the development of AG USA's psychography and religious beliefs. AG USA inhabited a liminal space between Evangelicalism and broader American culture because of the movement's posture toward the contemporary issues of its day. In this section, I will describe three of the primary factors from the literature within this dialectical tension which are foundational to the liminality of AG USA. They include 1) the Fundamentalism/Modernism controversy; 2) Dualism; and, 3) Dispensationalism. These factors profoundly nuance what the movement became in relation to its contemporary culture throughout its history and explains what issues contemporary Pentecostal scholars address in light of twenty-first century religion in America.

Fundamentalism and Modernism

American religion, in the 1920s, was influenced by the Fundamentalist/Modernist controversy (Balmer, 2010; Fitzgerald, 2017). Fundamentalism was the conservative strand of Christianity, devoted to the historical Christian tradition and authoritative role of the Judeo-Christian

scriptures in personal religious devotion (Treloar, 2017; Worthen, 2016), and was a counter-cultural reaction to modernity (Balmer, 2010).

Fundamentalists withdrew from wider culture, in response to the adoption of the “liberal theology, biblical higher criticism, and an increased separatism about supernaturalism” of Modernists (Smith, 1998, 5) and became known for their separatism (Balmer, 2010; Fitzgerald, 2017). Evangelicals sought to engage wider American culture heterogeneously (Balmer, 2010) and found the flexibility to do so as they weren’t bound by “ecclesiastical hierarchies, creedal formulas, or liturgical rubrics” (Balmer, 2010, 3). Pentecostals identified with the Fundamentalists (Wacker, 2001; Brumback, 1961; Balmer, 2010; Blumhofer, 1989) though, as Cox (1995) notes, Fundamentalism is at odds with the experiential nature of Pentecostalism. This, in part, was due to AG USA’s nominal expanse of orthodox religious belief at its founding and the doctrinal disputes surrounding the subjectivity of the religious experience and its purpose that united AG USA’s founders. The alignment with the Fundamentalists, but discrepancy with Fundamentalism’s understanding of supernaturalism, was a strength of AG USA³¹ (Poloma, 1989).

Modernism was a significant strand of Christianity in early twentieth century America, emphasizing empiricism, logic, scientific rationalization, and a progressive philosophical understanding of the Christian tradition, (Balmer, 2010) and rejected supernaturalism (Creps, 2006; Balmer, 2010; Lindbeck, 1984). This ideology, shaping biblical higher criticism (Cargal, 1993), liberally impacted biblical interpretation (Ervin, 1981) and motivated the secession of conservative Evangelicals from mainline Protestantism (Balmer, 2010) to

³¹ Poloma (1989) said “a healthy organization [AG USA] will not only be a shaper of behavior but will also be actively shaped by new developments.” (p. 185).

form new movements, seminaries, publishing houses, and initiatives within social reformation (Balmer, 2010; Cargal, 1993; Fitzgerald, 2017). AG USA had a beginning where the social reformation and wider equalities within Modernism, and the biblical interpretation and religious beliefs of Fundamentalism, juxtaposed in the center where religious experientialism, subjective supernaturalism, and adaptable religious traditions co-existed.

There was an ability to create a new, hybrid space between agency, autonomy, the transcendent and the social within the forces of early twentieth century American religion. For example, AG USA's religious symbol of tongues speech was part of its *Fundamental* truths and, borrowing a word from modernism, was the biblical *evidence* of the subjective religious experience, known as the baptism in the Holy Spirit, that united them. Truth would either be a product of scientific rationalization (Modernism) or revealed in the transcendental, other-worldly authority of biblical Christianity (Fundamentalism). Pentecostalism, in this instance AG USA, "placed emphasis on the immediacy of the text [biblical] with multiple dimensions of meaning" (Cagel, 1993, 163). Subjectivity in religious experience and interpretation existed with objective "critical-historical-literary methods" (Poloma, 2005, 69).

Dualism

Christian dualism conceptualizes and categorizes reality into two realms: the secular and sacred (Moore, 2004; Schaeffer, 1968). A primary tension within the Fundamentalist/Modernist controversy is the dilution of sacred spirituality by secular, modernistic means, which is a primary motivation behind the separatism of early twentieth century Pentecostalism (Blumhofer, 1989; Balmer, 2010). Chan (2000) sees a correlation between

dualism and escapism which often informs a movement's understanding of eschatological events. Incidentally, four of the sixteen Fundamental truths in AG USA are eschatological.

Pentecostal spirituality carries within itself “an understanding of the world that spills over any sacred/secular divides” (Smith, 2010, 25).³² Nonetheless, as AG USA formed religious beliefs around the subjectivity of its experience (Poloma, 1989), dualism was a primary reason why the social reform at Azusa, exhibited in the early days of AG USA, quickly subsided as the roots of the Holiness movement propelled AG USA toward “sacred” realities even, at the expense of, a new sub-culture to create them. For example, in the early days of AG USA, contemporary issues such as playing cards and dancing were considered unorthodox, secular, and prohibited (Poloma, 1989). The initial motivation was not legalism, but religious devotion (Brumback, 1961; Rodgers, 2014; Kerr; 1925). Dualistic notions of reality, however, began to replace the experiential nature of Pentecostalism with a legalistic one (Poloma, 1989; Blumhofer, 1989). Maslow cited this as a tendency within religion where experiences are replaced with “a set of habits, behaviors, dogmas, forms, which at the extreme becomes entirely legalistic and bureaucratic” (1964, viii).

Dispensationalism

Dispensationalism categorizes “human history into discrete ages of which God uniquely interacts with humanity” (Balmer, 2010, 34) and was widely disseminated by John Nelson Darby. The supposed “dispensation” AG

³² See Edith L. Blumhofer, “*Pentecost in my Soul*”: *Explorations in the Meaning of Pentecostal Experience in the Early Assemblies of God* (Springfield, MO: Gospel Publishing House, 1989), p. 16. James K. A. Smith explores the “no such things as secular” perspective in *Introducing Radical Orthodoxy: Mapping a Post-secular Theology* (Grand Rapids: Baker Academic, 2004).

USA emerged from called for separatism between true and non-believers in Christ as the end of the ages drew near (Balmer, 2010). The moral demise produced by urbanization, stratification, and industrialization in early twentieth century America (Fitzgerald, 2017; Hatch, 1989; Balmer, 2010), and Dispensationalism's influence on Pentecostalism, radically drew AG USA and Evangelicals away from social amelioration and civic engagement (Balmer, 2010; Poloma, 1989; Lewis, 2010). Proselytization, however, was fueled by Dispensationalism, as this would cause the current "dispensation" to end and introduce humanity to another one.

The way we think about our world and responsibility to heterogeneously engage culture "affects our engagement" (Carson, 2008, 86) and significance (James, 2006; Hirsch, 2006).³³ Though Pentecostalism and Dispensationalism are not entirely congruent (Sheppard, 1984; Chan, 2000), the religious belief did impact AG USA's early psychography in many ways. For example, there was a de-emphasis on the arts, science, and education by some, seen as immaterial, with the end of the age approaching (Brumback, 1961). This way of thinking became so strong it was controversial when AG USA proposed a liberal arts university a few decades after its first General Council (Rodgers, 2014). The pacifist, apolitical stances of early Pentecostals were primarily a result of Dispensationalist thinking (Rodgers, 2014; Poloma, 1989). This lack of civic engagement in the early years of AG USA continued, in various segments of society, and now emerges in how Evangelicals view contemporary issues such as environmentalism (Balmer, 2010) and foreign relations with the nation of Israel (Bielo, 2011).

³³ "We know from living systems theory that all living systems will tend toward equilibrium (and thus closer to death) if they fail to respond adequately to their environments" (Hirsch, p. 229).

Contemporary Scholarship on AG USA and Pentecostalism

The historical development of AG USA's collective psychography, and the modality of the movement, was shaped by Azusa and the variables that followed such as Fundamentalism, Modernism, Dualism, Dispensationalism, and the need to formally organize. Understanding this development clarifies why contemporary Pentecostal scholarship continuously revisits the authenticity or inauthenticity of current Pentecostal movements, like AG USA, and where Pentecostalism currently sits on the continuum of its traditions within the post-postmodern world.

Hollenweger (1986) believes Pentecostalism needs to rediscover their roots in the Azusa Street Revival. Anderson (1999) reinforces the importance of Pentecostals to embrace the adaptability afforded within the Pentecostal tradition to adequately reinterpret itself in contemporary society.

Pentecostalism may be perfectly designed for the postmodern world for it is not limited by "positivistic constraints" (Ervin, 1981, 171). Poloma (1989) asks if Pentecostalism represents an "anthropological protest against modernity" (xvii) but encourages AG USA to adopt a paradigm to adequately reflect its qualities "in a postmodern paradigm" more than "a modern one" (p. 90).

Chan believes the current Pentecostal church epitomizes modern culture and explains Pentecostals have a "failure in traditioning and need to connect with their part in the larger Christian culture" (2000, 11). Contemporary

Pentecostalism and movements like AG USA, then, seems to be somewhat incoherent, as during Azusa. AG USA would be considered politically conservative and morally conservative on socio-theological issues though the adaptability of the movement is quite liberal (Rodgers, 2014:4-15;

Hollenweger, 1986; Blumhofer, 1989).

Contemporary Evangelical Christianity is in a liminal religious space (Bielo, 2011; Putnam, 2000; Putnam & Campbell, 2010). Tacey describes it this way: “we are caught in a difficult moment in history, stuck between a secular system we have outgrown and a religious system we cannot fully embrace” (2004, 23). Contemporary Pentecostalism seems to be congruent with their Evangelical sub-culture in this regard (Chan, 2000; Macchia, 2006; Yong, 2014). Specifically, whether the adaptability of AG USA is progressive enough for the current religious environment in America, and the AG USA Millennial psychography, is yet to be determined. This question, however, may not be the most important one.

What is apparent from the literature is AG USA still finds itself in a spatial, sociological existence, as during the days of Azusa, and the congealing factor of the unifying religious experience is still strong. Provincial bias in American religion is evident and religion in America seems to lack a cohesive identity (Manning, 2010; Putnam, 1993; Hudnut-Beumler, 2007).³⁴ AG USA demonstrates a tribalism around the baptism in the Holy Spirit. If this supernaturalistic religious experience was strong enough to guide AG USA through its first Centennial, there may be something within this religious belief for the emerging leadership transition worth considering. Smith (2010) says “embedded in Pentecostal practice is a worldview-or better, social imaginary-whose ontology is one of radical openness and thus resistant to closed, immanentist systems of the sort that emerge from reductionistic metaphysical naturalism.” (p. 88).

³⁴ Secularization is provincial and not only universal (Cox, 2013). Putnam speaks of a “path dependent social equilibria” (1993, p. 180). Manning (2010) says Putnam alludes to the inherited civic traditions of North America compared to the “bequeathed traditions of vertical dependence and exploitation” of Latin America (Putnam 1993, p. 179) and summarizes by saying “where you can get is where you are coming from.” This is dynamic in light of Hudnut-Beumler’s assessment of Americans identifying with a religions community which lacks national identity.

This “radical openness,” referring to the experientialism of tongues speech and the worldview it represents captures the essence of the adaptability AG USA possessed and harnessed during its formative years and still today. The liminality of AG USA within contemporary American culture now encompasses holding in creative tension:

1. Modernity and postmodernity (Hollenweger, 1988; Shuman 1997; Poloma, 1989; Blumhofer, 1989; Rodgers, 2016).
2. Conservative and progressive ideals (Chan, 2000; Yong, 2014; Rodgers, 2016).
3. Religious innovation and religious tradition (Yong, 2005, 2014; Macchia, 2006; Anderson, 2013; Cartledge, 2006).

In the next section, I will discuss the literature on the current state of contemporary American religion.

The Current Sociological Narrative of American Religion

The current state of American religion is debatable, diversified with positionalities and socialization patterns, and encompasses a spectrum of intensities. Christian Smith states that the “relative lack of personal religious commitment, identity, and knowledge among mainstream American sociologists arguably provides an obstacle to taking religion seriously in scholarship” (2013, 914). Drawing from the work of Smith and Emerson (2000), Root argues for a turn back toward religious scholarship with theological disciplinaries due to relationalism’s lens of viewing complex social imaginaries (Root, 2007; Bailey, 2015). Scholars and proponents of any faith must approach research objectively and not authoritatively (Bellah, 1982). The literature provides some shape to American religion’s current amorphous nature and strongly endorses identifiable strands and patterns. The purpose of this section is to describe those identifiable themes from the literature

within the scope of contemporary American religion, relevant to the research question, and provide a framework for partially understanding the AG USA Millennial psychography. The themes emerging from the literature are: 1) organized religion, spirituality, and the sacred; 2) the decline of mainline US churches and the changing religious landscape; 3) denominationalism; 4) the Evangelicals and Evangelicalism; 5) the “Spiritual but not Religious” and the Millennials; and, 6) American Millennial sociological generalities and spirituality.

Organized Religion, Spirituality, and the Sacred

Ambiguities are associated with terminologies in the literature, and, in this section, I will discuss the three primary terms that provide coherence in the subject. Up to this point, “religion” has been used to describe organized beliefs, traditions, symbols, and rituals. Effort to understand contemporary American religion, and how the generational cohort of Millennials positions itself within that space, requires further clarity of language used to describe this space. “Religion” is often used to describe both individual and institutional understandings. The literature differentiates between religion and spirituality. These additional terms, capturing the unique essence of the Millennial religious psychography, will be discussed and differentiated.

Two primary terms are “religious” and “spiritual” and they are frequently discussed in tandem with each other. A third, emerging term relevant to these is the “sacred,” at times juxtaposed with another term, the “profane,” but not consistently. Delineating subtleties between these three terms affects our understanding of the literature and identifiable trends. The literature positions “religion” as external, dogmatic, doctrinal, and structured, for it organizes, formalizes, and institutionalizes spirituality (Pargament,

1999). Religion provides structure to organize spirituality (Marty and Moore, 2000). Religion manifests in faith communities and is a fundamental aspect of human existence (Nash, 1999) and religious studies manifests in academia (Vyhmeister, 2014; Tucker, 2000).

Spirituality is often interpreted to be internal, mystical, and at times elusive (Nash, 2001; Speck, 2005). The “sacred” often emerges in discussions surrounding personal religious beliefs and spiritualities, wider culture, biology, and critical analysis (Lynch, 2007, 2012). The sacred is a burgeoning but infantile subject in the literature and partially captures the essence of religion and spirituality, in the liminal space, of Millennials (Cobb, 2005; Mazur & McCarthy, 2001; Gilmour, 2005). If spirituality is the pursuit of transcendence and immanence, then the sacred is the object of the pursuit (Pargament & Mahoney, 2009).

Some scholars believe religion and spirituality are inseparable (Hill, 2000; Smith & Snell, 2009) and correlate (Bryant, et al, 2003) because both terms clarify suspended religious beliefs and experiences of Millennials and their discovery toward a new, informal understanding of these beliefs and experiences (Clydesdale, 2007, Smith & Snell, 2009). The externalized nature of religion and internalized spirituality are interconnected and represent the dichotomous nature of belief and experience, as they both represent the individualistic pursuit of transcendence and the “sacred” space within the epistemological gap humanity seems to have (Johnson, Sheets, & Kristeller, 2008; Marler & Hadaway, 2002). For example, the literature reveals an increase of Fundamentalism, decline of civic engagement, and progressivity within Evangelicalism (Beaudoin, 2005; Forbes, 2000). Can a society founded on Judeo-Christian values think ethically without Christianity? Is there a

Christianity apart from Christ? Spirituality answers yes, religion answers no, and the sacred posits further discussion. For the sake of this study, religion and spirituality will primarily be focused on. AG USA is the religious, institutionalized, external focus of the research. The internal focus is the AG USA Millennials. The “sacred” is not frequently used in the literature describing the current phenomenon within American religion and Millennials nor was it found in the literature pertaining to AG USA and Pentecostalism.

Webb Keane calls the primary moral narrative of the modern era: “a story of human liberation from a host of false beliefs and fetishisms that undermine freedom” (2007, 5). The “beliefs” within religion, often associated with negative connotations in the literature (Pargament, 1999) seem to be “liberated” in spirituality (Land, 2010). For example, enmeshed in semiotic mediation (Derrida, 1924; Hunt, 1988), spirituality is victimized by linguistic idolatry (Graham, 2000),³⁵ defined by the presence of “multiple sacred forms” (Lynch, 2007, 2012), and seem contradictory with one’s surroundings in light of progressive belief (Tacey, 2004; Porterfield, 2001).³⁶

In America, religion and spirituality are inseparable from the co-terminous existence of Christianity and America’s civil religion (Bellah, 1967, 1978; Cannell, 2006), meaning, there is not a clear nationalistic understanding of whether democracy provides the freedom of religion or the freedom from it. Religion, therefore, in the American cultural ether, is

³⁵ Leron Shults wrote a widely circulated letter via the Internet where he stated, “the struggle to capture God in our finite propositional structures is nothing short of linguistic idolatry.” See *Emerging Evangelicals* by Bielo, specifically p. 56. A great example of this would be the alternatives offered to women in the wave of feminism in the 1960s and 1970s against the patriarchal language of Judaism and Christianity.

³⁶ Urbanization and Industrialization have certainly contributed to one’s interpretation of the world. Leigh Eric Schmidt says, “Christian devotion has always been deeply bound up with the refusal and deflection of the senses, whether plugging the ears, averting the eyes, or avoiding the touch, constantly negotiating the temptations of the body through the body” (2000, vii). Emile Durkheim said in *Sociology and Philosophy* “In a word, society substitutes for the world revealed to us by our senses a different world that is the projection of the ideals created by society itself” (1974).

increasingly fickle and, unfortunately, seen as negative, for history reveals significant value addition to society when spirituality is organized and institutionalized within religion.

Religion can be seen as an attempt to organize spirituality around symbols, rituals, traditions, and communal beliefs. It provides context and terminology (Eck, 1993; Geertz, 1973). It provides a structure (atheistic, theistic, or agnostic) for organizing spirituality; and, providing framework within a social construct of expression (Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988; Marty & Moore, 2000; Geertz, 1973).

Spirituality is primarily relative (Dalai Lama, 1999), individualized, evolutionary, and comprised of but not limited to binary choices in the search for meaning and greater identity (Ammerman, 2013, 2014; Zinnbauer et al., 1997; Parks, 1991; Astin & Astin, 2010; Zinnbauer, Pargament, & Scott, 1999). It propels humanity's quest for meaning and transcendent dimension (Elkins et al, 1988) without the rituals and symbols of religion (Gotz, 1997).

Ammerman (2014) says spirituality is not formed from the cultural ether but, rather, individuals learn to speak "religion." Without organized beliefs and symbols, spirituality often progresses and undergoes a sort of mitosis in community (Love & Talbot, 1999; Astin et al, 2010, 2011). Pentecostalism is seen as a spirituality rather than a religion (Land, 1993); AG USA, however, would be a tradition within the Christian religion.

Decline of Mainline US Churches and the Changing Religious Landscape

According to the Pew Research Center, self-identifying Christian adults in America decreased from 78 percent to 71 percent between 2007 and 2014. This was met with a corresponding increase in those who identify as

“religiously unaffiliated” (meaning atheist, agnostic, or “nothing in particular”, i.e. “Nones”), from just over 16 percent to 23 percent.³⁷ Denominationally, the “Nones,” vary, but mainline Protestant movements are seeing the greatest decline. Between 2007 and 2014, Protestant adults decreased from 41 million to 36 million. Roman Catholic adults declined from 54 million to 51 million. There does not seem to be a major Christian religious tradition in America experiencing measurable growth within the cited Pew research. Discussed further in the section on being spiritual but not religious (SBNR) and Millennials, Putnam and Campbell (2010) allude to the polarizing effect of religion as both ends of the spectrum, conservative evangelicals and the “Nones,” are increasing. The Assemblies of God USA, the subject of this project, in its vital statistics, reports an increase. Between 2007 and 2014 (see Appendix 2.1), AG USA grew from 2.86 million adherents to 3.14 million adherents.

Evangelical Protestant congregations have the highest concentration of young adults at 14 percent, followed by Catholic parishes at 10 percent, and mainline Protestant congregations at 6 percent (Hackett, 2016). According to a National Congregations Study, congregations are also aging quickly with the number of attenders over 60 increasing from 25 percent to 30 percent with regular attenders younger than 35 dropping from 25 percent to 20 percent (Chaves, 2007). Similar findings of a decline in young adult attendance and participation exist from other studies (Gallup, 2006; Clydesdale, 2015; Chaves, 2011). A resurgence of participation occurs when young adults

³⁷ Pew Research Center, “America’s Changing Religious Landscape,” May 12, 2015, [http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/.](http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/)

become parents (Arnett, 2004; Roof & Gesch, 1995) though Barna warns this is not an inevitable pattern (Barna, 2010).³⁸

In sum, according to the literature: 1) The Christian share of the population is in decline among mainline Protestants and Catholics; 2) Religious intermarriage is growing rapidly (nearly 1 in 5 religiously unaffiliated in 2010 married a Christian or vice versa compared to 5 percent in 1960) directly affecting religious transmission (Petts, 2014; Manglos, 2013; 3) Evangelicals are on the rise; 4) Church attendance and religious affiliation is on the decline³⁹; 5) Mainline denominations are experiencing the greatest decrease; 6) Historically black Protestant traditions remain relatively stable; 7) Hispanic congregations are growing; 8) 19.2 percent of American adults identify as former Christians; and, 9) AG USA is growing. Broadly, the American Christian church grows older (although AG USA, not only experiencing an increase in adherents between 2007-2014, remained relatively stable regarding adherents by age. See Appendix 2.2), grows increasingly diverse (racially and ethnically), and more and more unaffiliated.⁴⁰

Denominationalism

The mainline denominations in America are struggling (Tipton, 2007; Regele & Schulz, 1996; Wuthnow, 1998) and few remedies are identifiable. The literature reveals a broad spectrum of positionalities on the cause. For example, the privatization of the church and its financial resources is seen, by

³⁸ A 2007 survey by LifeWay Research of over 1,000 adults ages 18-30 who spent a year or more in youth group during high school suggests that more than 65 percent of young adults who attend a Protestant church for at least a year in high school will stop attending church regularly for at least a year between the ages of 18 and 22. Pew research shows that 9 percent of American adults are “reverts” who leave their religious tradition but come back. In a [2012 USA Today report](#) on this phenomenon, only one person mentioned “God” as the reason for going back.

³⁹ “Eight out of ten of the approximately 400,000 churches in the United States are declining or have plateaued.” From <http://www.malphursgroup.com/state-of-the-american-church-plateaued-declining/>

⁴⁰ <http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/>

some, as self-preserving and oppressive when so much social reform is needed (Marx, 1963; Foucault, 1978, 1999). Religious structures within denominations can also create a sense of alienation among outsiders (Kinnaman & Hawkins, 2011; Bevins 2009) and form cleavages within communities where insider/outsider status is not easily negotiated (Chaves, 2004; McCloud, 2007).

Denominations are sub-cultures of the Christian religion and sub-cultures, typically, emerge out of self-preservation, disenfranchisement, or entrepreneurialism (Cohen, 1955). Bielo, (2011) says “ecclesiology is the structural expression of how community is understood” (p. 14). If religious structures, theologies, and cultural expectations can segment parts of a community, even unintentionally, this ultimately affects not only the denominations but also nonreligious arenas as well (Beyerlein & Hipp, 2006; Driskell et al., 2008; Wuthnow, 1999). For example, social reform and contemporary issues can shape denominations and their cultural engagement just as much as theology (Nieburh, 1929; Hamilton, 2000; Marti, 2005; Greeley, 1972; Warner, 1994; Rah, 2009; Murphy, 1996). If a denomination is seen as or operates within a homogenous worldview, its hegemony can decrease its relevance to and within society.

One reason why denominational loyalty is declining is the increase of urbanization (Wittberg, 2006; Wilford, 2012; Emerson & Smith, 2000) and the transmutation of religion in the city-centers. Cox says, "The religion and culture of a society cannot be studied apart from its economic and social context." The exodus of denominational churches to the suburban centers in the 1980s have left a vacuum in the cities. Morality can be formed in the urban context through inherited civic traditions (Putnam, 1993; Eriksen, 2007).

The growth of larger churches and decline of smaller ones also impacts denominationalism, as larger churches usually do not need the resources denominations produce (Pinto & Crow, 1982; Finke, 1994). In addition, there is a broadened and decentralized way of thinking about truth, reality, and religious beliefs (Finke, 1994; Chaves, 2006; Eiesland, 1994) in America today. Bellah believes individualism plays a role in religious trends (1998), impacting the consensus often necessary within denominationalism, as the freedom of human conscience is strong.⁴¹ There is a human tendency toward schism (Liebman, Sutton, & Wuthnow, 1988; Richey, 2010; Boisen, 1995).

The traditional family is evolving (Edgell, 2005; Howe & Strauss, 1991) and denominational business models were based and thrived on the publication of religious literature and curriculums, based on age and gender specific programs (Bielo, 2011; Balmer, 2010). Many religious institutions became maladaptive meaning they did not adjust to situations and cultures, and focused on self-preservation (Cox, 2013; Miles, 2013; Kegan, 1994; Frodsham, 1934; Poloma, 1989; Gabler, 2009).

Pentecostalism, however, does stand out as having a competitive advantage in an age where denominationalism wanes. Stetzer attributes it to “valuing their shared experience” and “wanting to share those values” compared to those in decline who “most simply are not as excited about what they believe—and don’t think it needs to be propagated as much—as the Pentecostals” (2014). Stetzer believes individual autonomy plays a role in the

⁴¹ Robert Bellah says in *Is There A Common American Culture*, “George Jellinek, Max Weber’s friend and teacher, published a book entitled *Die Erklärung der Menschen- und Bürgerrechte* translated into English in 1901 as *The Declaration of the Rights of Man and of Citizens*, which argued that the ultimate source of all modern notions of human rights is to be found in the radical sects of the Protestant Reformation, particularly the Quakers and Baptists. Of this development Weber writes, “Thus the consistent sect gives rise to an inalienable personal right of the governed as against any power, whether political, hierocratic or patriarchal. Such freedom of conscience may be the oldest Right of Man.”

collective growth of a denomination when someone is satisfied and optimistic about their religious beliefs, traditions, symbols, and rituals. The literature on Pentecostalism discussed how the emergence of the apostolic reformation and expansion of their networks impacts denominational loyalty (Yong, 2012; Tinlin & Blumhofer, 1991). Followers resonate on a deeper level with the charisma of a leader than the institution. Scholars believe theological nuances within Pentecostalism, such as the prosperity message, which is a form of capitalism within their mission-centric views, and its relationship to the redistribution of wealth in modern society (Coleman, 2002; Neuman, 1990; Nwankwo, 1991), provides a religious tradition that channels the participant's desire to engage in social reform.

Evangelicals and Evangelicalism

Within American Protestantism, an identifiable, inter-denominational, conservative religio-political sub-culture exists. The term "Evangelical" refers to Christians "concerned with what it means to discover a personally meaningful relationship with Christ through conversion" (Hindmarsh, 2018a). Evangelicals hold to the literality of truth within Judeo-Christian biblical literature and emphasize proselytization and evangelism within Christianity (Fitzgerald, 2017; Balmer, 2010). Evangelicalism encompasses orthodoxy, orthopraxy, and the historicity of a unique class of American Protestantism, emerging to preserve authoritative, real, biblical Christianity, and ameliorate the church within modernity's cultural renaissance, in spheres such as the media, politics, and economics (Trier & Elwell, 2017; Hindmarsh, 2018; Balmer, 2010). Evangelicalism identifies with conversionism, crucicentrism, Biblicism, and activism (Trier & Elwell, 2017).

The new Evangelicalism, better known for its force within American conservative politics beginning in the 1970s and the development of the Religious Right, seems pernicious to those Millennials deconverting from their Christian religious traditions (Hill, 2000; Bryant et al, 2003). The new Evangelicalism catalyzes polemics between conservatives and liberals. The role of religion in society and civic engagement is a significant topic surrounding this conservative movement. Known for its aphoristic interjections in politics, entertainment, and family values in the 1990s (Putnam & Campbell, 2010; Bielo, 2011; Fitzgerald, 2017; Gibbs & Bolger, 2005; Bielo, 2011), Evangelicals have found a stronger cultural footprint through what is known as Evangelicalism (Tamney, 2002; Bennett, 1992).

Evangelicalism is symptomatic of a deeper ontology in contemporary American religion. Dissonance within religion consistently correlates with areas such as beliefs and attitudes toward contemporary issues (Bennett, 1992; Hunter, 1994; Hunter, 2010). Some scholars find little evidence for the supposed “cultural war” in America between progressives and conservatives (DiMaggio & Bryson, 1994; Verter, 1994). Dissonance in religious beliefs and attitudes may simply be a cultural value in America. Wuthnow says people see “deeper ontologies, worldviews, and assumptions about good and evil” at stake when religion is discussed (1996, 326).

Evangelicalism has also unearthed the non-binary choices or differentialities within American religion, that don’t quite fit within conservatism or liberalism, as the post-denominational landscape seems to pull from both sides of the political spectrum to inform beliefs on contemporary issues. As many Americans separate themselves from organized religion, Putnam and Campbell make a keen observation: “For many, their

aversion to religion is rooted in unease with the association between religion and politics. If religion equals Republican, then they have decided that religion is not for them” (2010, 3). Scholars recognize Christianity’s congruity with conservative politics and its incongruity with younger Millennials (Ammerman, 1990; Wertheimer, 1993). For example, some younger religious conservatives align with pro-life stances on abortion and the more liberal ideologies associated with environmentalism. This causes the identity and authenticity of Evangelicalism to be elusive.

Disengagement from organized religion and conservative Christian denominations may be a result of a cultural pessimism largely associated with Millennials (Bellah et al, 1985; Bovasso, Jacobs, & Rettig, 1991; Derber, 1996). Millennials are individually optimistic but remain cautious, or hesitant about their future, as a cohort, about broader society (Arnett, 2000). When they believe in themselves, and their community, they increase civic participation (Kelly, 2008). Interpersonal beliefs on contemporary issues like sexual normalcy and gender equality are closely related to social desirability bias (Warner, 2014).

A significant theme surrounding the new Evangelicalism and its civic engagement (Snell, 2008, 2010) and stance on issues related to social reform is the historical role Christianity played in America’s founding. A key question within the literature is whether or not America is a Christian nation.⁴² Research seems to indicate it is a post-Christendom nation (Murray, 2004; Bleise, 2009). Durkheimian thought would postulate America’s origin not as

⁴² Some argue America was not founded as either a Christian nation or a secular one but one of tolerance and pluralism. Robert Calhoun and Ruma Chopra point out in their essay that 10 percent of English churchgoers remained outside the Anglican tradition in 1776 whereas seventy five percent of the corresponding figure in the US did. Amidst the revolution was a denominational convergence of Quakers, Methodists, Baptists, Congregationalists and Presbyterians.

Christian but an amalgamation of the sacred, solidarity, and democratization (Durkheim, 1963). Victor Turner (1967) would see the “ineffable affinity” of Christianity and American nationalism as a result of capitalistic, democratic thought within the American revolution. The secularization of America is considered by some to be a sacralization, constituting a global civil religion of individualism and global human rights (Gibbs & Bolger, 2005; Newbigin, 1989).

Some scholars in the literature see Evangelicalism as: 1) a threat to American culture which seems increasingly liberal (Phillips, 2006); 2) a threat to themselves as American conservatism is often associated with archaic political and social ideologies (Balmer, 2010; Fitzgerald, 2017; Lacorne, 2011; Ammerman, 1990; Wertheimer, 1993; Wuthnow, 1989; Lindsay, 2007, 51-58); or, 3) a means of survival within Christianity, primarily, because of a sub-culturalism and separatism (Balmer, 2006; Fitzgerald, 2017).

The literature describes the new, or emerging Evangelicalism is, fundamentally, a movement of cultural critique (Bielo, 2011, 5), a “revoicing” of Christianity within the progressive-conservative paradox (Harding, 2010), or an “alternative lifestyle” as the name of God is invoked in prayers within civic arenas (Bellah, 1982). Barbour (1994) calls this trend a deconversion. Bielo (2011) cites three aversions, in the context of Barbour’s critique, within the anatomy of Emerging Evangelical deconversion: the weight of authoritarianism, the burden of established ways of thinking, and the seductive pressures of social conformity (p. 45). It seems some Evangelicals ponder if a Christian can possess progressive views on social issues and remain theologically conservative. Putnam and Campbell speak of Evangelicals who are more liberal in their theology and equally discuss the

polarizing effect of more conservative Protestants. It is worth mentioning some of the literature distinguishes between “emerging” (orthodox religious belief with diversified traditions) and “emergent” (non-orthodox religious belief with diversified traditions) Evangelical Christianity (Kimball, 2003; Taylor, 2007). For this thesis, both of these terms will be interchanged simply to understand the current trajectory of Evangelical Christianity.

The apolitical stance of AG USA, during Azusa and at its official founding, is a stark contrast from the current climate of the new Evangelicalism. AG USA seems to significantly align with the hegemony of the Evangelicals in religious orthodoxy and the new Evangelicalism on political ideology (Poloma, 1989; Balmer, 2010). There is no current research on the AG USA Millennial psychography in the literature to inform whether this generational cohort aligns with AG USA’s apolitical stance, the conservatism of the new Evangelicalism, or if they are more aligned with their wider generational cohort.

Two Triptychs Shaping the Millennial Religious and Spiritual Ecology

Two triadic clusters within the literature emerged pertinent to the current state of religion in American and among the Millennial secular cohort. They are discussed throughout the thesis. These terms helped to shape and nuance my understanding of the AG USA Millennial Christian leader psychography. They are:

1. Pragmatism, Moralism, and Voluntarism.
2. Pluralism, Relativism, and Deconstructionism.

Pragmatism, Moralism, and Voluntarism

Pragmatism provides alternative, non-dogmatic ways of reconciling

science and religion, fact and values (James, 1907). The Internet Encyclopedia of Philosophy defined Pragmatism as a movement within philosophy claiming something is “true if it works satisfactorily, that the meaning of a proposition is to be found in the practical consequences of accepting it.”⁴³ It is inter-subjective, personalized, and places value on individual experience and its relationship to epistemology. It considers morality and practical consequences within the individual autonomy found in fixed realities (Putnam, 1995; James, 1982). Moralism can encompass frameworks of moral value within and without religion with regards to one’s moral capacity of conscience (Taylor, 2012). This emerges within current cultural trends such as the emphasis on altruism, social justice, and the globalization of human rights (Kinnaman & Lyons, 2016). Voluntarism encompasses the multidimensional coalescence of variables such as individual autonomy, causality, freedom, and consensus (Alexander, 1978). In essence, Pragmatism’s non-dogmatic influence on religion, Moralism’s appeasement to the human conscience, and Voluntarism’s blending of private and public altruistic acts makes Christianity’s appeal accessible to Millennials without necessarily recognizing the core of this religion’s essence (Mohler, 2005; Kinnaman & Lyons, 2016).

Pluralism, Relativism, and Deconstructionism

Pluralism is religious diversity and the coexistence of these values and worldviews within society (Berger, 2016; Alston, 1988). Tolerance, a significant theme within the religious space of Millennials, is closely linked with Pluralism, as tolerance can create it (Quinn, 2001, 57–80). Religious pluralism is increasingly pervasive in the US (Cohen & Numbers, 2013).

⁴³ <https://www.iep.utm.edu/pragmati/>

Relativism is seen as a deliberation from a world defined by the religious and secular where there are no absolute presuppositions of truth (Accetti, 2015). The relativist claims more than one conflicting sets of incompatible religious truths, from incompatible religions, can be correct (Runzo, 1988, 351–357). Deconstructionism approaches the social reality of language, within a religious belief system, and provides an approach to textual analysis where absolutism is critiqued (Smith, 2009). A Deconstructionist posits the existence of religion in relation to one’s culture and other terms such as “secular.” Deconstructing a religion through its language in, for example, the Christian Bible, results in an understanding of how religious beliefs evolve over time (Schilbrack, 2013). Pluralism’s tolerance for diversity, relativism’s tolerance for interpersonal subjectivity, and deconstructionism’s tolerance for evaluating truth-claims are increasingly relevant to a religion such as Christianity in the US.

Spiritual but Not Religious and the Millennials

In this section, I will discuss frequent findings from the literature surrounding two terms that primarily describe Millennials. A current trend in their religious practice and belief is a drawing toward the transcendent apart from organized religious tradition. This impacts our understanding of the spiritual landscape of AG USA Millennials in tandem with their secular cohort.

The primary binary within American religious terminology surrounding Millennials is related to the terms “spiritual” and “religious.” The literature differentiates between the two and dichotomizes them as a descriptor of a space inhabited by those leaving organized religious practice and behavior without necessarily abdicating their spirituality. The “Spiritual

but not Religious” (SBNR) terminology captures a religious essence within the trajectories of declining mainline church attendance, decreasing denominational loyalty, and the paradox of progressive, conservative liminalities surrounding Evangelicalism and emerging adults (Arnett, 2007; Flory & Miller, 2008).

The SBNR phenomenon is related to other sociological forces at work in the US religious space such as marketization, detraditionalization, and consumerism. The attractional model of Evangelical Christianity posits the disavowed, de-traditioned, and de-converted as a market to “reach” with a message to “sell” (Fitzgerald, 2017; Bielo, 2011). This commoditization of religion may cause the authenticity and potency of the Christian tradition to be in question.⁴⁴ Religious consumers struggle to find identity and look outside of structural familiarities (in this instance, religious institutions or traditions) for self-understandings (McAlexander, Dufault, Martin and Schouten, 2014). An exodus from religious institutions creates new communities of acquiescence and coalescence where commonality is often found, not in a formal belief system, but a way of thinking. Since this is a significant aspect not only to the Millennial psychography but also within American religion, and the AG USA Millennial Christian leaders juxtapose both spaces, the emphasis on psychographics within this research will help identify further implications on the space they inhabit within their religious and generational cohorts.

Generational attributes and socialization patterns affect individual spirituality and mandate “special attention to differences among successive

⁴⁴ For example, see “When Christians Love Their Religion More Than God.” <https://sojo.net/articles/when-christians-love-their-religion-more-their-god>

cohorts of young people” (Putnam & Campbell, 2010, 73). SBNR primarily relates to the Millennial secular cohort (Johnson et al., 2008; Cherry et al., 2001) and, as of yet, has not been proven to describe AG USA Millennials in the literature. Millennials seem to value authenticity more than content while religious beliefs are reinterpreted (Kegan, 1994). The current state of religion in America provides diversified exposures to new beliefs and interpretations (Schawbel, 2015; Arnett, 2004; Eck, 1993). Morality is not clearly defined for Millennials (Shaw, 2015; Smith, Christoffersen, & Davidson, 2011) though pragmatism, moralism, and voluntarism (Wuthnow, 2007; Smith & Snell, 2009; Pew, 2010; Uecker, Eegnerus, & Vaaler, 2007; Regnerus & Uecker, 2006) are valued by them and important when they make religious decisions.

There is a crisis for the Christian church to assess the effectiveness of traditional models (Clydesdale, 2007; Parks, 2000; Smith & Snell, 2009). It appears religious communities should provide opportunity to reinterpret and contextualize for newer ones (Dally, 2007; Issler, 2012; Earley & Masokowski, 2004; Hess, 2014; Lee, 2015).⁴⁵ According to Geertz, “the force of religion in supporting social values rests, then, on the ability of its symbols to formulate a world in which those values, as well as the forces opposing their realization, are fundamental ingredients” (1973, 131).

The SBNR phenomenon in America is described by scholars, in the literature, as a “de-traditioning” of religion (Mercadante, 2014; Wolfe, 2003)

⁴⁵ Deborah Jian Lee says in a column for Time: “But progressive evangelicals are not adopting the mantle of the political left wholesale. Rather, they’re living out core evangelical values in fresh and fascinating ways. They’re also taking the familiar jargon of evangelicalism and reimagining the vocabulary. For example, my college roommate, a devout evangelical, said that her anti-abortion convictions compelled her to vote for George W. Bush in 2000. But when she saw how Republicans dealt with life beyond the womb, her “pro-life” beliefs came to stand for more than wanting to curb abortion. She began considering the implications of policies on economics, the military, education, the environment, and race—and she has voted Democrat ever since.” <http://time.com/4078909/evangelical-millennials/>

or a “tinkering” within spirituality (Wuthnow, 2007). It does not represent an exodus to other religious paradigms (Putnam & Campbell, 2010, pp. 125-127). The literature does reveal, however, that 38% of the US adult population qualifies as “post-Christian.”⁴⁶ Bloom (1992) calls SBNR an orphism, noting the gap between the primal belief system and contemporary belief system of Christianity, which is a reason for religious disengagement (Kinnaman & Lyons, 2007, 27). Chaves says the term “spiritual but not religious” is difficult to define (2011).

Social networks of Millennials are increasingly digital. This reality affects our understanding of trends within American religion as much of the literature surrounding SBNR involves a decline in institutional, social, religious commitments (Bellah et al., 1996; Pearce & Denton, 2011; Regnerus & Uecker, 2006; Smith & Snell, 2009; Uecker et al., 2007). Though these commitments can be in decline, religious beliefs can also still persist (Smith & Denton, 2005, 162-71; Bellah et al., 1996). There is an increase in spirituality since the 1960s (Albanese, 2001; Wuthnow, 1976) with broader religious horizons (Wuthnow, 1998).

Some literature specifically addresses the younger half of the Millennial cohort. Smith and Snell (2005, 2009) identify factors contributing to the level of religious commitment of Millennial adolescents such as: 1) the frequency of personal prayer; 2) the level of religious commitment from parents; 3) few religious doubts (related to a safe environment where religious doubts are and can be expressed; 4) religious experiences (answered prayers, witnessing a

⁴⁶ Based on Barna’s aggregate metric, nearly two-fifths of the nation’s adult population qualifies as post-Christian (38%). This research contains data from twenty surveys, encompassing interviews with more than 23,000 church and unchurched adults. The number of unchurched adults involved was 8,220. From: <https://barna.org/barna-update/culture/713-2015-state-of-atheism-in-america#.Vzxz1hjFx-J>

miracle, etc.); 5) a community of religious adults beyond parental influence; 6) sexual activity before marriage or the lack thereof; and, 7) the frequency of Scripture reading. Smith and Snell suppose that students who grow up in a religious home, due to religious socialization, are more likely to adhere to religious beliefs and behaviors. Religion can create commonality between parents and guardians and minors (Anderson, 2009). When a Millennial, then who deeply values relationship, does not find space to relationally connect due to antiquated programming in a religious institution or within their family, this can affect religious commitment (Allen, 2009; Wuthnow, 2007).

Patterns of religious practices in emerging adults are addressed in the literature. Emerging adulthood, defined as a liminal stage between adolescence and adulthood ages 18-29, has received much scholarly attention in recent years (Arnett, 2004; Clydesdale, 2007; Smith & Snell, 2009; Smith et al., 2011; Twenge, 2006; Wuthnow, 2007). Emerging adults are socially engaged and interpersonally connected (Smith and Snell, 2009, 73) through “technologically managed” relationships (Ellison et al., 2007; Pempek et al., 2009; Smith & Snell, 2009, 74). Some posit a deficit focused view of the Millennials and suggest this may leave emerging adults less prepared to effectively participate in forms of civic oriented community (Smith & Snell 2009), more prone to narcissism (Twenge & Campbell 2009) because some say they were overindulged (Hershatter & Epstein, 2010), and less civically engaged than individuals in later stages of the life course (Putnam, 2000; Smith & Snell, 2009).”

Religious practices of emerging adults (currently Millennials) are suspended or diversified resulting in the decline in religious practice (Clydesdale, 2007; Smith & Snell, 2009) but, as Smith and Snell conclude

(2009), this same demographic is trying to step into rather than pull away from spirituality. Research indicates Millennials are simply not finding common ground for connection in religious communities (Howe & Strauss, 2000; Lipkin & Perrymore, 2009; Smith, 2009; Taylor & Keeter eds., 2009, 2010). There is also strong indication that Millennials do want religion to play less of a role in the civic arena which may be why they do not align as much with the conservative political values in Evangelicalism (Rabey, 2001; Beaudoin, 2000; Smith, 2002, 2003).

The literature is full of ambiguities explaining the decline in religious practice and commitments in America. 20% of adolescents surveyed self-identify as being consistently involved with religious beliefs and practices (Pearce & Denton, 2011). However, as Smith and Snell conclude (2009), this same demographic is trying to step into rather than pull away from spirituality. The definitions of religion and spirituality, and the ethos behind SBNR, point toward the liminal space known as the “sacred” as a prospect for further research and study. What is evident, though religion in America is declining, spirituality doesn’t seem to be following the same pattern indicating less of a crisis (Putnam & Campbell, 2010). Scholars primarily share the common interpretation that Millennials are as much on a quest for meaning as the generations before them and not finding their place. In the next section, I will describe generalities in the literature of the Millennial Generational cohort, as this might provide additional understanding of patterns within religion, spirituality, the sacred, and ultimately the AG USA Millennial psychography.

American Millennial Sociological Generalities and Spirituality

A generation is a social segmentation of individuals, born within a particular period of time, whose experiences in a particular period of time shapes the development of behaviors and values (Mujtaba, Manyak, Murphy & Sungkhawan, 2010). It is important to remember generational attributes do not always account for individual, holistic interpretations of experiences, beliefs, and attitudes (Elmore, 2010). There is more than one description in the literature, as discussed in the terminologies and definitions section, defining when the Millennial generational cohort begins and ends. Neil Howe (2014) said “you can’t be sure where history will someday draw a cohort dividing line until a generation fully comes of age”. What is certain from the literature is the impact generational attributes have on religion and spirituality (Putnam & Campbell, 2010; Smith & Snell, 2009; Bauerlein, 2009; Elmore, 2010). Beyond the binaries of spiritual and religious, secular and sacred, and SBNR, there are additional realities surrounding the Millennials mentioned in the literature, described in the section below, impacting how they think and feel about religion, spirituality, and the sacred.

Prolonged Adolescence and Delayed Social Thresholds

Psychosocial development of Millennials is elongated in emerging adulthood, a liminal stage between adolescence and adulthood, and is described as prolonged adolescence. Recently, scholarly attention was devoted to this (Arnett, 2004; Clydesdale, 2007; Smith & Snell, 2009; Smith et al., 2011; Twenge, 2006; Wuthnow, 2007). Millennials leave adolescence only to linger “in between” before entering adulthood (Sundene, 2012; Setran, 2013; Powell, Griffin, & Crawford, 2011).

This reality coincides with the suspension of religious practices

(Clydesdale, 2007; Smith & Snell, 2009) and reveals how Millennials are delaying various sociological thresholds compared to previous generations. Examples range from the increased median age of marriage though Millennials strongly emphasize relationships (Ruggles, 2016), delayed and decreased civic engagement (Smith & Snell, 2009; Bauerlein, 2009; Elmore, 2010; Putnam, 2000), their engagement with organized religion (Dean, 2010; Pearce & Denton, 2011; Clydesdale, 2007; Smith & Snell, 2009), and their delay in entering the workforce (Sundene, 2012; Setran, 2013; Powell, Griffin, & Crawford, 2011).

The literature partially explains this by citing increased narcissism (Twenge & Campbell, 2009; Miller, Munday, & Hill, 2013); however, the Millennial secular cohort is also cause-driven, emphasizing corporate social responsibility (CSR), and has a strong justice orientation (Pew, 2010, 18). This cautions against relegating sociological delays and declines alone to narcissistic notions. Adolescence may not be the only social reality being prolonged as mainstream religious institutions are still primarily modeled after the paradigm from the 1950s.⁴⁷ Millennials were taught to view religion as a choice and not an obligation (Roof, 1993; Edgell, 2005), indicative of the individuality and plurality of postmodernity the Boomers (parents of Millennials) catalyzed. Researchers like Robert Wuthnow do not see a crisis of values among Millennials but a reordering of them to make sense of their evolving economic, political, and institutional challenges (Arnett & Jensen, 2002; Barry & Nelson, 2005; Uecker, Eegnerus, & Vaaler, 2007). This can reveal religion's mal-adaptabilities and cautions against accusing and

⁴⁷ For a succinct breakdown of this reality, please visit <https://www.scholarscorner.com/1950s-church-models-vs-todays-culture/>

dismissing Millennials as having diluted morality. Millennials value working in groups (Alsop, 2008). This challenges religious leaders to adapt their own frameworks to better engage them.

Community and Connection

Millennials are hyperconnected (Pew, 2010, p. 25-37), digitally immersed, and the first generation to have continual communication with friends, family, and the media (Smith & Snell, 2009; Ellison et al., 2007; Pempek et al., 2009; Tapscott, 2009). Two significant implications for Millennials in this space are privacy and informational integrity (McCabe, 2006; George, 2009). This may negatively impact the authenticity of their relationships (Smith & Snell, 2009; Bauerlein, 2009; Elmore, 2010; Putnam, 2000) and religious practice (Miller, Munday & Hill, 2013). The literature addresses a potential link to the increase of narcissism and hyper-connectivity of Millennials (Twenge & Campbell, 2009; Miller, Munday, & Hill, 2013).

Some scholars address the assumptions of Millennials being disengaged as symptomatic of a greater reality; being, that they are not experiencing inclusivity and engagement with older generations and organized religion which is in stark contrast to the tolerance for sexual and racial equality the Millennials value (Pew Research Center, 2010; Howe & Strauss, 2000; Greenberg, 2008; Lipkin & Perrymore, 2009; Smith, 2009; Taylor & Keeter, eds., 2009, 2010). This is significant as the generational attributes of The Greatest Generation (1901-1924), the Silent Generation (1925-1945), the Baby Boomers (1946-1964), and Generation X (1965-1980), and Millennials are both centripetal and centrifugal in force, meaning they are shaping and shaped by other generations (Fowler, 1981; Gravett & Throckmorton, 2007; Howe & Strauss, 1991, 1997, 2000).

Millennial practicing Christians believe their religious beliefs and practices can create dissonance and disrupt collectivity with individuals who do not align with the Christian religious framework. For example, the authority of the bible within religious belief and practice is changing according to the literature.

“One quarter of non-Christian Millennials believe the Bible is a dangerous book of religious dogma that has been used for centuries to oppress people. 38 percent believe the Bible is mythology and 30 percent say it is just a book of fairy tales (Kinnaman & Lyons, 2016, 52).” “In light of stability in many religious beliefs, the unambiguous decline since the 1970s in belief in an inerrant Bible is striking” (Chaves, 2011, 34).

Some literature cites a deeper meaning behind the divisiveness within the role the bible plays in religious beliefs. It may be indicative, not of the counter-cultural narrative of secular society but the sub-cultural approach of Evangelicalism over the past forty years. When “30% of Americans of no faith say a church does not benefit a community and another 30% don’t know if it is or isn’t a benefit” (Kinnaman & Lyons, 2016, 81), the disengagement of the church from the neighborhood is apparent.

Social Reform and Ethical Convergence

According to Barna’s research, up to half of Americans believe a majority of the charitable work in the nation-including providing food, clothing, shelter, counseling, and disaster relief, for example-would still happen if there were no religious people or organizations to do that work (Kinnaman & Lyons, 29). The role religion should or shouldn’t play in society is certainly shifting and Millennials seem to want less religion in the civic

arena (Rabey, 2001; Beaudoin, 2000; Smith, 2002, 2003). Stedman (2012) sees new possibilities of ethical convergence for the religious and “Nones” to come together and rediscover inclusivity in progressive civic and political engagement.

Smith researched 12th graders on the level of influence they would like to see religion exert in American Society (2003). 28.4 percent say religion should exert the same amount of influence (at the time of the study) and 40.8 percent would like to see religion exert more or much more influence in society (both totaling 69.2 percent). Smith cites this as “yet another aspect of adolescent friendliness toward versus estrangement from organized, institutionalized religion in the U.S.” (p. 17). In a different study, Smith et al. (2002) found that increased age among adolescents is associated with declining participation in organized religious activities. This dichotomy may reflect the apparently growing emphasis on subjective religiousness reported among those who were then Millennial youth (Rabey, 2001; Beaudoin, 2000). What is striking from the literature, though, is the 12th graders who want to see similar or growing ethical convergence between religion and society and other sources noting the desire for Millennials to see religion play less of a role in civic engagement (Rabey, 2001; Beaudoin, 2000; Smith, 2002). Something may occur within an individual’s religious intensity after entering adulthood.

Family, Financial, Educational, and Political Generalities

According to the Pew Research Center, ethnic, sexual, gender and racial equalities are important and prevalent among Millennials (Pew, 2010, p. 6, 9-12). There is an optimism toward their future (Pew, 2010, p. 20-24), partly

because of their educational achievements,⁴⁸ but they also only know a world filled with terrorism and economic recession, meaning there is an underlying potential for pessimism as well (US Chamber of Commerce, 2012). They express themselves through multiple channels of communication, thanks primarily, to the connectivity technology provides, though most of them place boundaries within their social media profiles for privacy. 52 percent of surveyed Millennials from Pew (2010) say being a good parent is the most important thing in their life followed by having a successful marriage. Perhaps the delay in crossing the social threshold into marriage is not about disinterest, but caution, because of higher value placed on these decisions.

One in four is religiously unaffiliated but, according to Pew (2010), Millennials pray “about as often as their elders did in their own youth” (p. 2). Politically, they are more liberal and support a progressive social agenda for change. In 2008, 41 percent identified with the Democratic party and 22 percent with the Republicans (Pew, 2010, 69). In 2016, 27 percent of the Millennials identified with the liberal Democrats and 27 percent with moderate Democrats. By contrast, 17 percent identified with the conservative Republicans and 16 percent with moderate Republicans. Millennials seem to identify more with a political ideology over a political party (Maniam & Smith, 2017). Pew (2010) says 69 percent of registered Millennial voters are “always” or “almost always” likely to be a regular voter. This compares to Generation X (85 percent), Boomers (89 percent), and the Silent Generation (91 percent) (Pew, 2010, p. 81). Not only are they less devoted religiously and politically, they are also less devoted vocationally (Pew, 2010, p. 46-48), which supports

⁴⁸ In 2008, a record share of 39.6 percent of 18-24-year-old Millennials was enrolled in college.

why the literature would say the decrease in religion does not equate with a decrease in spirituality. There is something about commitment the Millennials do not value as much as previous generations. It seems they are potentially more committed to their innate right to choose, or, perhaps, their commitments do not currently fit within existing social imaginaries.

US Millennials, Threads, and Christianity

Within the converging space of Millennials and American religion, the literature consistently revealed trends within the interpretation of change. These trends are moralistic therapeutic deism, inauthentic and inconsequential faith, tolerance, and the overarching narrative in Smith and Snell's research. In this section, I will discuss within the context of the research question and literature review categories, these concepts.

Smith and Denton conjecturally summarized teenage religion and spirituality in America, referring to the Millennials, with the term "Moralistic Therapeutic Deism" (2005). Though complex and more evident among mainline Protestant and Catholic youth, their sociological summary, pertinent to other types of teenagers including "nonreligious" is described by the following (Smith, 2016, 46-47):

1. A God exists who created and orders the world and watches over human life on earth.
2. God wants people to be good, nice, and fair to each other, as taught in the Bible and by most world religions.
3. The central goal of life is to be happy and to feel good about oneself.
4. God does not need to be particularly involved in one's life except when he is needed to resolve a problem.

5. Good people go to heaven when they die.

These five concepts depict how American teens informally possess a moralistic approach to existence, which is self-gratifying and therapeutic, under the auspices of a God who is not personally involved in their lives. Smith and Denton do not claim their summary to be representative of all American youth; rather, it encompasses a more tacit, de facto pattern of belief and practice within the Millennial psychography in the space between the idiosyncratic individualistic religion and the organized, corporate religions. Evangelicalism would view Moralistic Therapeutic Deism as an analogous competitor to biblical Christianity (Mohler, 2005).

Dean (2010) addresses the inauthentic religion and inconsequential faith of the Millennial Christians. This seems in line with the therapeutic nature of Smith and Denton's research; however, Dean attributes this phenomenon to be a result of the current state of parental engagement, youth ministry within local congregations, and the ability Millennials demonstrate to nuance life with religious language. It appears the Millennials use religious frameworks to describe more transcendent spiritual feelings. This contradicts their religious frameworks and alludes to a tension between agency and autonomy. (Smith & Snell, 2009; Arnett, 2004).

Millennials are much more tolerant and community-centric (Astin & Astin, 2003, 2010; Love & Talbot, 1999) while the decline in religious affiliation is evident in the literature (Lim, MacGregor, & Putnam, 2010; Pew Research Center, 2015). As previously mentioned, spirituality is considered to be much more individualized and idiosyncratic. Regarding the Millennial religious construct, Smith & Snell argue for the inseparability of religion and spirituality and describe Millennials as trying to step into communities where

a coalescence of spirituality can occur but, as often is the case, the religious frameworks do not permit (2009). Further, they observed small changes in religious affiliation and participation among 18-24-year olds between 1972 and 2006. Other researchers noticed a similar trend in American religion where religious practice is not declining as much as others believe (Berger, 1999; Chaves, 2011). Some scholars explain this phenomenon by the replacement of religious belief, tradition, and practice by a more tacit spirituality (Fuller, 2001) and rejection of institutionalization (Twenge, Campbell, & Carter, 2014). There seems to be yet another variable within this trend: tolerance.

Religion, though polarizing, is also congealing, according to Campbell who says, “America has a remarkably high degree of religious tolerance” (2013, 1012). Religious tolerance refers to the ability and willingness to appreciate religious and spiritual values, traditions, beliefs and practices different than your own (Campbell, 2013). Various causes and outcomes are related to the tolerance Campbell addresses. Religious innovations like the home-church movement and mega-church movement are shaping tenured religious institutions (Wolfe, 2003). Globalism, factors relevant to emerging adulthood, developments in social networking and technology, and evolving family structures are variables contributing to the positive attitude toward tolerance (Smith & Snell, 2009; McClure, 2016; Petts, 2014).

The Pew Forum on Religion and Public life found approximately 20% of Americans to be considered “Nones” (2012). This description seems to support the tolerance Americans value as religious people have liberalized at approximately the same rate as the general population (2010, 312). Putnam and Campbell’s (2010) research on American religion demonstrates an

increase both in those who disaffiliate and those whose religious intensity is high. They attribute the perceived intolerance within Christianity, revealed in issues such as conservatism and sexual normalcy, as a significant reason for its rejection.

Though religion has a polarizing effect, 41% of America's population in 2008 were considered evangelical or no religious affiliation. Whether the hybrid space is characterized by the "Nones" or "spiritual but not religious," Campbell (2013) says this may be the most significant development in American religion in the past twenty years. According to the General Social Survey (Pew, 2012), those with no religious affiliation began growing in the early 1990s. From 1993 to 2012, it grew from 9% to 20%. This rising number, according to Campbell, which is indicative of an increase of tolerance, may present a risk to religious tolerance (2013, 1018). Hout and Fischer believe the "Nones" were initially a counter-cultural response to Evangelicalism and America's Religious Right (2002). Whereas religious tolerance was indicative of a centripetal force pushing religious exiles to the center, as the center grows, its force becomes centrifugal and threatens those on the fringes of the spectrum.

Though the research is voluminous, beyond the general trends of decline in religious participation in the literature associated with Millennials and Christianity, there are other trends particularly relevant to this research question. One significant trend is related to Biblicism. While AG USA's evangelical roots prioritize a literal interpretation of the Bible, Millennials are less likely to believe in the literal interpretation of the Bible than other generations (Gay & Linxwiler, 2013). Pew Forum (2007) reveals 28% of Millennials believe the Bible is a literal text. This seems to be related to a

greater inclusivity and tolerance of historically controversial issues among mainline Christian religions by Millennials like sexual normalcy, evolution, and pluralism. Pew Research (2010) reveals 52% believe abortion should be legal compared to 46% of adults aged 30+, bigger governmental engagement in social reform (67% compared to 41% adults aged 30+) and bans on Bible reading and Lord's prayer being said in public schools (56%). Other religious beliefs such as life after death, the existence of heaven and hell, the existence of miracles remain relatively constant than other generations (Pew Forum, 2010).

Globalized cultural uncertainties surrounding safety and terrorism, family instability, media, and finances impact not only their levels of anxiety but their search for meaning in religious and spiritual spheres. Millennials live with and the ontological and epistemological subjectivism. They are “soft ontological antirealists and epistemological skeptics and perspectivalists although few have any conscious idea what those terms mean” (Smith & Snell, 2009, 45). Epistemologies are constructed and exist with particularities, specificities, and social imaginaries. If the Millennial belief in biblical literalism is in decline, the epistemological framework in their Christian religion may also be in question.

Millennials and AG USA

If Pentecostalism is going to be embraced by Millennials, its engagement with social reform and contemporary issues, both progressive and conservative, is crucial (Tipton, 2007; Balmer, 2010; Fitzgerald, 2017). The socio-political and socio-economic status of Millennials will no doubt continue to shape how they, as a generational cohort, practice and embrace

religion (Cox, 2013; Geertz, 1973, 131; Bonhoffer, 1959, 1963, Ch. 3).⁴⁹ Culture within religious organizations is subject to the way Millennials interpret it (Van Muijen, et al., 1999). Significance, independence, and community motivate Millennials (Gibson, Greenwood, & Murphy, 2009).

AG USA's religious worldview in early twentieth century America seems, from the literature, more congruent with the current Millennial psychography than you would assume given their decrease in religious participation. The religious disaffiliation of Millennials, their increasing spirituality, desire for inclusivity and connectivity, strong orientation toward social reform, and search for authenticity are similar to the social ecology surrounding AG USA's founding. Demonstrated by the movement at Azusa, AG USA's adaptability provides an opportunity to shape not only the religious and spiritual trajectories of Millennials but, even more so, co-create new potentialities.

Millennials and Psychographics

Though the literature speaks to trends, generalities, and specificities with American Millennials and Christianity, there is not a wide-reaching body of literature on Millennials, religion, and psychographics. The primary reason for this is the widespread disagreement among scholars on generational cohort designations and the operational strategies used in analyses (Gay & Linxwiler, 2013). Psychographics are typically used in marketing segmentations. The research question is interested in identifying

⁴⁹Cox (2013) masterfully writes "Gustavo Guterrez, whose controversial book *The Theology of Liberation* appeared a few years after mine, clarifies the connection best. In the economically developed capitalist countries, he explains, secularization tends to take a cultural form. It challenges the hegemony of traditional religious worldviews, calls human beings to assume their rightful role in shaping history and opens the door to a pluralism of symbolic universe. In the poor countries, however, secularization assumes quite a different expression. It challenges the misuse of religion by ruling elites to sacralize their privileges, and it enlist the powerful symbols of faith into the conflict with despotism." (p.XLVII)

psychographic variables relevant to AG USA Millennial Christian leaders and the impending AG USA leadership succession as it did not exist in the literature.

Leadership and Change

Scientific research on leadership began in the twentieth century. The term “leader,” a common linguistic term that has been incorporated into a more technical understanding of the interconnectivity of social capitals and motivations (Yukl, 2010), creates ambiguity (Janda, 1960) and lacks sufficient definition (Bennis, 1959; Stogdill, 1974; House et al, 2004; Schein, 1992). The elusive nature is a result of the rugged individualism associated with the concept and leaves some theorists to question the validity of leadership (Alvesson & Sveningsson, 2003; Miner, 1975). In this section, I will describe the pervasive essence of leadership from the literature and discuss four leadership theories closely associated with the research question.

As previously discussed, religion organizes beliefs, traditions, rituals, and symbols to express individual spirituality. Typically, compliance within the religious structure is understood as participating and adhering to that religious system. For this reason, transactional and transformational leadership theories associated with the source of motivation are briefly discussed. The focus on religion, spirituality, and the sacred acknowledge the role of the transcendent and spiritual ego within the space of discussion surrounding AG USA and its Millennial cohort, making spiritual leadership theory relevant to the leadership question. Finally, the rate of change within American religion, and evidence pointing toward the rigidity of religion as a reason Millennials are perhaps disenchanted with their inherited or adopted religious practices, poses adaptive leadership theory as relevant to the

research question as well.

The Pervasive Essence of Leadership

Kouzes and Pozner define leadership as “the art of mobilizing others to want to struggle for shared aspirations” (1987, 30). Heifetz, Kania, and Kramer (2004) suggest leadership is “the activity of mobilizing people to tackle the toughest problems and do the adaptive work necessary to achieve progress” (24). A substantial portion of the ambiguity and elusiveness associated with leadership surrounds whether it is an innate or learned skill. Daft asks, “Are people born as leaders or are they made into leaders” (2002, 43)? The trait approach of leadership, where leaders were born with certain traits (Carlyle 1841) and are “great men” (Judge, Bono, Ilies, & Gerhardt, 2002), seems to be where leadership thought emerged. Spencer (1884) suggested that situations produce leaders as variables became part of the discussion on the perceived measurable success of a leader (Hemphill, 1949; Stogdill, 1974).

Goleman identifies two types of leaders: resonant and dissonant. From these leaders he identifies six leadership styles: visionary; coaching; affiliative; democratic; pacesetter; and, coercive (2002). Situational leadership argues that effectiveness depends on adapting leadership style to the maturity of followers. It brings attention to the role of the follower (Wyld, 2010). Adaptive leadership, a burgeoning theory since 1994, is defined as “the practice of mobilizing people to tackle tough challenges and thrive” (Heifetz, Grashow, & Linsky, 2009, 14). Humanity experiences different phases of development (Bouquillion, Sosik & Lee, 2005) producing different seasons of life requiring different developmental assistance (Darwin, 2000; Kram, 1985; Levinson et al., 1978; Mullen, 2000; O’Mahoney, 2003). This theory is quickly becoming

prominent as organizations evolve.

The construct of followers and its relationship to leadership success drew attention to the use of authority or democracy/consensus in the 1950's as "contingency theory" took shape.⁵⁰ Contingency theory correlates leadership effectiveness between a leader's behavior and the conditions of a given situation (Daft, 2001). The primary variables related to leadership effectiveness are: 1) characteristics of leaders; 2) characteristics of followers; and, 3) characteristic of the situation (Yukl, 2010, 12). Leadership theories are typically conceptualized as being "intra-individual, dyadic, group or organizational in process" (Yukl, 2010, 15). In the 1980's, rapid change drew attention away from behavioral contingency leadership theories of individuals/groups (House, 1996) toward strategic leadership and adaptability in open systems with sub systems (Katz & Kahn, 1978; Mumford, 1986). Rapidly changing environments, an ever-increasing hallmark of leadership (Wardle, 2011; Groves, 2007), respond well to adaptive values and beliefs compared to bureaucratic control (Fry, 2005; Ouchi, 1981). Both revitalization and normalization are desired (Ready, 2016). Conditions should be seen not as given but able to be shaped (Chan Kim, 1997).

Desired outcomes (Deci & Ryan, 2000) serve as a reward in extrinsic and intrinsic motivation (Galbraith, 1977).⁵¹ Extrinsic motivation in bureaucracies exists primarily by fear (Daft, 2001). Intrinsic motivation can be anchored in anything from the desire to provide feedback (Steers & Porter, 1983) to one's well-being (Valas & Slovik, 1993). According to Papworth,

⁵⁰ see Vroom and Yetton, *Leadership and Decision Making* for additional information if interested.

⁵¹ For a fascinating read on how both intrinsic and extrinsic motivation collide in a values-based, rigid bureaucracy and the effects on leadership, read Fry's "*Transforming the Army Through Spiritual Leadership*."

Milne & Boak (2009), effectiveness is maximized by matching level of leadership style with follower readiness.

Leadership theories focusing on motivation include path-goal leadership theory (House, 1996; House & Mitchell, 1974), charismatic (Conger & Kanungo, 1998; House & Howell, 1992), and transactional and transformational (Bass, 1999, 2000). Path-goal leadership, through intrinsic and extrinsic motivation, seeks to accomplish personal and organizational goals (House & Mitchell, 1974). A leader uses reward to clarify what path the follower should take. Thus, a leader coaches and encourages subordinates on the journey.

Charismatic leadership defined the characteristics that have specific charismatic effects on followers (Weber, 1968). House (1977) says these effects include trust in an ideology and unquestioning acceptance of the leader. Northouse (2010) says there is a higher probability these effects are seen in stressful situations when followers seek a deliverer. Sadly, this is where dictatorial leadership can thrive (Hirsschman, 1968; Hertzler, 1940).⁵²

Elmore summons leaders to focus on purpose (2010, 159). The same skills a leader exhibits may have different effects outside of the U.S. however (Ivey & Bradford, 2003). Most of the research on spiritual leadership is based on studies done within the U.S. (Benifiel, 2005; Bolman & Deal, 1995; Fry, 2003) and Fry (2003) admits there is a need for non-western perspectives on spiritual leadership to further shape the conversation.

⁵² "In a historical study of thirty-five dictatorships, all of them emerged during times of social stress." J.O. Hertzler, Crises and Dictatorships, *American Sociological Review*, vol. 5, 1940, p. 157-169

Transactional and Transformation Leadership Theories

Transactional leadership focuses on results, between leaders and followers, as produced through structure, authority and compliance (Northouse, 2010). Understanding the felt needs and extrinsic motivational factors of followers enables the leader to motivate followers toward an outcome. Rule compliance on behalf of the follower (Galbraith, 1977) bolsters effectiveness and maintains stability (Daft, 2001). Transformational leadership differs from transactional leadership primarily because of the source of motivation. It is intrinsically based and seeks to create change individually and organizationally (Bass, 1998). Emphasizing change, beyond mere compliance, the transformational leader focuses on vision (Tichy & Devanna, 1986; Kouzes & Posner, 1993), mission, and a preferred future for leaders and followers (Yammarino, 1993) accomplishing unilateral results (Bass, 1998). Typically, organizations focus on both compliance and change, making different mixes of transactional and transformational leadership interconnected (Yammarino, 1993).

Spiritual Leadership Theory

Spiritual leadership is phenomenological⁵³ and considers the needs and potentials of leaders and followers holistically (Fairholm, 2001). It is: 1) rooted in the integrative force (of the holistic expression emerging from our spiritual ego) propelling leaders to engage as a form of human service (Delbecq, 1999); 2) integrated in the four arenas of a spiritual, rational, emotional, and physical existence (Moxley, 2000); 3) symbolizes the embodiment of spiritual values in a person (Reave, 2005); 4) and, involves

⁵³ Phenomenology considers that we have a spiritual ego expressing the fullness of who we are.

achieving one's higher purpose⁵⁴ (Ungvári-Zrínyi, 2014; Fry 2003; Parameshwar, 2005; Chen & Li ,2013; Fry & Cohen, 2009; Geh, 2014; Fernando & Nilakant, 2008; Petchsawang & Duchon, 2012). Higher purpose is especially important to Millennials, making this leadership theory within the literature extremely relevant. "Most Millennials believe that collectively they are here for an important purpose. They don't know exactly what that purpose is of course" (Strauss & Howe, 1997, 122). Motivated by a sense of purpose and needing direction in discovering it, makes transformational leadership approaches a significant asset to the spiritual leader. As some of the literature suggested, if Millennials were simply narcissistic and consumerist, transactional leadership would appeal more. The sense of purpose and meaning among Millennials and the nature of transformational leadership make change negotiable interpersonally and collectively.

The personal spiritual condition of a leader directly affects subordinates (Badrinarayan, 2014; Goleman et al, 2002a; Jablonski, 2005)⁵⁵ but one's perceived spiritual connection to work does not necessarily correlate with one's wider team climate (Pandey, Chattopadhyay, & Bose, 2015). Values such as integrity, honesty, and humility affect leadership effectiveness as the demonstration of these values is seen as authentic (Fry, 2005). The successful spiritual leader, whose interpersonal values emerge in organizational contexts, possesses qualities such as hope, vision, and altruistic love (Fry, 2005; Klaus & Fernando, 2016). Healthy spiritual leadership increases loyalty

⁵⁴ This definition by Ungvári-Zrínyi, I. (2014) is strong: "spirituality is a motivation and broader, meaning-seeking perspective, that wherever it may come from, gives people motivations and concerns that is far beyond their nearest material interests" (p. 4). The author quotes Boettke (2010; pp. 31-32) as saying "religion (both in terms of formal doctrine and organizational tradition, and informal belief and spirituality) is perhaps the leading carrier of deep cultural beliefs and serves as the focal point for coordination of mental models of a people" (p. 6).

⁵⁵ For example, Jablonski says "How we deal with conflict can enable us to influence how students move into a world full of acute conflicts" (p. 4)

and trust (Hyson, 2013), heightens organizational commitment (Klaus & Fernando, 2016), responds to environmental pressures (Schneider et al, 1980), listens (Bossidy & Charan, 2002; Blanchard, 2010), looks for higher purpose in challenging circumstances (Vandenberghe, 2011; Fry & Matherly, 2006a), and is internally motivated (Alderson, 2011). These traits, among many others, will continue to morph as cultural change impacts how value and progress is interpreted, according to Yukl. “In a time of rapid change, it is not easy to predict the extent to which specific competencies will continue to be relevant in the future” (2009, 487).

Unhealthy spiritual leadership can manipulate the public’s perception for self-gain (Crossman, 2010), successfully justify unethical behavior (De Clercq & Dakhli, 2007), and blame others for failures (Poree-Kurer, 2011). Leaders can manipulate culture (Schein, 2010, 4) and define reality (De Pree, 1989) with their use of power. "Power is most strategically deployed in the design and implementation of paradigmatic frameworks within which the very meaning of such actions as 'making decisions' is defined" (Brown, 1978, 376). Power, then, is closely related to an individual’s motivations as well as dispositions. Since most judgments occur below conscious awareness (Chaiken & Trope, 1999; Smith & DeCoster, 2000), some network theorists conclude that “cultural systems of meaning and value cannot motivate action. Instead, they regard both action and culture as the spurious product of prior network structures” (Vaisey & Lizardo, 2010, 6).

Spiritual leadership and the emphasis on internal motivation does pose a question: Do organizational worldviews shape the interpersonal nature of the leader or is it the other way around? The meaning of this paradox goes beyond centripetal, centrifugal forces competing within changing environs. It

points toward a liminal space where value is consistently reinterpreted. Value congruence becomes an interactive process between leaders and followers (Maghroori & Rolland, 1997; Schein, 1990; Vaisey & Lizardo, 2010). Many times, “there is a tendency to forget or ignore the problems created by groups while attending to the problems we hope will be alleviated by them” (Smith & Berg, 1987, 4). Internal worldviews are formed contextually and emotionally, however (Rapaille, 2006). Sensemaking emphasizes one’s quest to “make things rationally accountable and creates images of a wider reality” (Morgan, Frost, & Pondy, 1983, 24). Ngunjiri (2010) says these images, or symbols shape social morphology (see also Alexander & Smith, 2003; Spillman, 2002; Eliasoph & Lichterman, 2003) and are indeed indicative of the cultural turn where emerging tensions between agency and autonomy, such as colonialism and activism, exist (Ngunjiri, 2010; Jacobs & Spillman, 2005; Friedland & Mohr, 2003). The implications of this are vast in a globalized world where Millennial Christian leaders are experiencing “a shift from the global North to the global South” (Mullin, 2008, 276; see also Allen, 2009) and relational networks are increasingly changing and unreliable (Bidart & Degenne, 2005; Suitor & Keeton, 1997).

Adaptive Leadership Theory

Adaptive leadership is emerging, contemporary, and evolves from situational and transformational leadership theories (Heifetz, 1994; Bennis, 2003). Confining leadership to a static modality is not necessary as Owens and Valesky (2009) propose leadership adapts to varying degrees of intensity, within environmental and cultural stabilities and instabilities, to select leadership strategies. Leadership changes as culture does. With this in mind, Heifetz et al., (2004) define adaptive leadership as “the activity of

mobilizing people to tackle the toughest problems and do the adaptive work necessary to achieve progress” (p. 24). Change, then, impacts leadership based on this theory.

The way we think about change affects our beliefs (Rapaille, 2006), pain tolerance⁵⁶ (Quinn, 2004), response time (Frost, 2006)⁵⁷ and vulnerability (Lencioni, 2002). It is worth noting adaptive change was normative during the first twenty years of AG USA. The growth of the movement appropriately resulted in structure, more conducive to technical change, to create sustainability (Dally, 2007). In adaptive change, the search for sustainability “creates disequilibrium” (Hirschman, 1968, 47; see also Dollhopf & Scheitle, 2013; Fullan, 2001) and fosters questions (Heifetz, 1994; 2009). Tensions between traditionalists and reformers can impede progress (Watkins, 2003; Trow, 1973; Hall, 2012; Guthrie, 2013; Freire, 2007).

Personal Reflection and Interpretation of Leadership Theories and AG USA

Innovation and entrepreneurialism represent a cultural artifact, or concept revealing information about a society’s ethos, in AG USA’s history. For example, the movement pioneered “the indigenous church principle” in its frontier missions and church planting strategies and adopted tongues-speech as the Biblical evidence for the subjective religious experience known as the baptism in the Holy Spirit. AG USA was born in a fluid religious environment in early twentieth century America. How will

⁵⁶ Robert Quinn says, “The failure to change is a process of closing down, of ceasing to respond to the changing signals from the world around us...at both individual and organizational levels, we tend to choose slow death over deep change” (Quinn, 2004, Chapter 2, Section 2, para 8).

⁵⁷ “It seems that the very nature of mass movements has changed. Whereas people once acted because they believed strongly in a cause and were prepared to invest their time, energy, and money in a collective of like-minded people, now they are more inclined to protest or donate money in short bursts to express how they feel about a particular situation” (p. 206).

AG USA navigate the perceived irrelevance of bureaucracy by Millennials and maintain a cohesive structure while adapting to facilitate leadership succession? Does the hegemony of AG USA even see adaptability as necessary?

Further understandings and interpretations of how contemporary American religion, AG USA, the Millennial psychography, and the leadership theories discussed from the literature, include:

1. How will a voluntary cooperative fellowship of ministers and churches [AG USA] lay down individual religious traditions, beliefs, practices and symbols for those of the collective movement?
2. Does AG USA practice transactional leadership more than transformational leadership?
3. What role does AG USA's belief in the purpose of power, related to the movement's pneumatology, play in leadership and how effective is its integrative force to propel change?
4. Are there commonalities between the current Millennial psychography in American religion, contemporary issues, and AG USA's adaptability surrounding Azusa?
5. As the ecclesiology in AG USA is regional, are there regional biases in AG USA and how does this shape religious beliefs intergenerationally?
6. How can AG USA leadership consciously use influence in emerging relational networks and avoid self-preservation (Blumhofer, 1989; Gabler, 2009)?

Conclusions and Hypotheses

During the first critical transition in AG USA's history, where agency, autonomy, the transcendent and the social collided, Blumhofer (1989) says "they clung to the past" (p. 45). Yet, AG USA emerged and maintained its identity as a Pentecostal tradition centered on a subjective, religious experience (Poloma, 1989). Heifetz, Grashow, and Linsky (2009) emphasize correctly diagnosing problems is critical to making accurate data-driven decisions. Has the "nature of the impending crisis of irrelevance in the AG USA been misconceived"⁵⁸ (Levitt & Dubner, 2005, 13; see also Watkins, 2003)?

The research question is: *What psychographic variables shape the belief system of A/G Millennial Christian Leaders and what is its impact on leadership?* Based on the interdisciplinary literature review outlined above⁵⁹ and my contemporary experience with AG USA, the inductive process led me to propose five hypotheses relevant to the quantitative research. These tested against effect, rather than making predictions, to frame the quantitative survey and provide additional sources of data to further triangulate findings and test emerging theories. These were then juxtaposed with the qualitative research to better understand the realities associated with the research question. The following hypotheses are: H1) There is a relationship between the perceived purpose of Spirit empowerment and age of respondent; H2) There is a significant relationship between respondent age and the endorsement of contemporary issues that must be addressed; H3) Opinions regarding requirements for the Assemblies of God USA to be strong in the

⁵⁸ "Cultural habits and norms have an especially frustrating way of reinforcing the status quo-no matter how much the status quo needs changing" (Watkins, 2003, p.151).

⁵⁹ The research methodology is further explained in Chapter Three.

future differs between the generations; H4) There will be a relationship between regional/provincial location and perceived importance of spiritual/social issues;⁶⁰ H5) Denominational loyalty is lower with Millennial leaders than with older leaders.

H1) There is a relationship between the perceived purpose of Spirit empowerment and age of respondent.

Change management in the AG USA seems to suffer from a deficiency of language and common leadership vocabulary. The primary, doctrinal distinctive of AG USA, is its belief surrounding the religious experience of Spirit baptism. This experience is contemporarily also known in AG USA as “Spirit empowerment.” Testing understandings and interpretations of this religious belief, based on age, will confirm consonance or dissonance surrounding the movement’s primary unifying religious belief. If there is intergenerational consonance, it may indicate AG USA Millennials are not less-committed to religious belief and practice as their secular generational cohort. If dissonance exists, it may confirm cleavages or identify potential enchantments with AG USA’s religious tradition.

H2) There is a significant relationship between respondent age and the endorsement of contemporary issues that must be addressed.

From the literature, review, we can see that religious and psycho-social concerns of Millennials do contrast with other generations. It is not yet clear

⁶⁰ AG USA has a regional framework for governance and ecclesiology. The research parameters were dictated by AG USA structure. The hypotheses were created to test emerging theories and not to predict findings. As I discuss later, there was not sufficient consistency of quality or quantity of data across all the AG USA regions to be able to test this hypothesis to a properly rigorous standard. The data that I was able to gather referring to regions, whilst of interest to the thesis, doesn’t in anyway detract or add to the main thesis which emerges in Chapter Six which is the main discussion of dialectical points of tension where AG USA Millennial Christian leaders intersect with their religious and secular cohorts. The likelihood is that there is a connection between region and contemporary issues but further research needs to be conducted to assess further.

whether AG USA Millennials are similar to their secular cohort and differ from the hegemony of AG USA. The literature would suggest there are differentialities between AG USA Millennials and AG USA non-Millennials in this regard. Effective transactional, transformational, spiritual, and adaptive leadership succession in AG USA will require accurately identifying and understanding what contemporary issues are important to Millennials within their religious space. If there is a relationship between respondent age and the endorsement of contemporary issues, this can inform AG USA's leadership succession through dialogue and not monologue.

H3) Opinions regarding requirements for the Assemblies of God USA to be strong in the future differs between the generations.

What made the movement expand rapidly in early twentieth century America was, in part, due to an inclusivity and adaptability many other contemporary religious movements did not exhibit. Identifying strands of belief can reveal similarities and commonalities for the collective approach to change. AG USA formed because of a collective understanding surrounding what was necessary for their religious experience to remain pervasive.

H4) There will be a relationship between regional/provincial location and perceived importance of contemporary issues.

In light of footnote 58, the data was not sufficient to test this hypothesis with the necessary rigor. The findings do provide an avenue for future research as discussed in Chapter Eight.

H5) Denominational loyalty is lower with Millennial leaders than with older leaders.

Loyalty in AG USA can be measured in a variety of ways such as: 1) adherence to the Sixteen Fundamental Truths; 2) participating in traditional

religious experiences such as water baptism and Spirit baptism; and, 3) measuring optimism and satisfaction with current AG USA ministers. The research methodology will include credentialed AG USA ministers, both Millennial (quantitative and qualitative) and non-Millennial (quantitative). To be a credentialed AG USA ministers requires adherence to the Sixteen Fundamental Truths and an annual confession to do so. In addition, one must be a supporter of both water and Spirit baptism and actively engaged in facilitating these religious traditions. It is unknown whether Millennial and non-AG USA Millennial ministers are satisfied and optimistic about AG USA's current and future trajectories. It is assumed if they are loyal, and annually renew their credentials, there is a level of loyalty. It is also assumed from the literature that optimistic and pessimistic attitudes toward religious organizations will impact loyalty. This will help understand realities surrounding potential consonance and dissonance between AG USA and its Millennial Christian leaders revealed in the research (Alexander, 2003; Chua & Rubinfeld, 2014).

Conclusion

It appears American religion finds itself in an environment for the intuitive radicalism AG USA has at its roots. The American Pentecostal denomination, as with other religious organizations, will want to prioritize areas of dissonance between its Millennials and the movement, and consider what it means strategically. The quantitative instrument and qualitative questions were crafted from the literature in an effort to map dissonance, and perhaps consonance, between normative and operant theologies. The data will reveal these tensions and serve to guide the discussion in how it nuances AG USA's current and future ecology as the movement considers new imaginaries,

emerging from the data, to shape its response to leadership succession. The literature raises certain relationships between AG USA Millennial Christian leaders and their secular and religious cohorts. My research will explain key points of juxtaposition and nuance. In the next chapter, I will describe the research methodology and why it serves this purpose.

CHAPTER THREE:

METHODOLOGY

Introduction

This research is original in scope and seeks value addition to the knowledge of various terrains in the Assemblies of God USA (AG USA). The religious, spiritual, social, political, and theological landscape in the movement continues to evolve. AG USA is culturally peripatetic, or, experiencing an organizational journey where what is familiar can, in time, become quite disjunctive (Ullrich, 2011). At its centennial mark, AG USA may be experiencing a disjunctive contrast between its own internal rhetoric and the ever-shifting reality of the sociological landscape. The data gathered reinforces and reveals fundamental experiences and responses to this potential reality. Examining how Millennial leaders think about various beliefs is key to unearthing the salient issues within the movement with regard to this agenda. This chapter highlights a restatement of the research question, an overview and rationale for the research worldview and paradigm, the research methodology and design, research sample and distribution, data measurement, data analysis, potential ethical issues and critical rationale of data gathered from each method.

Research Question

Millennials will soon fill strategic and executive leadership roles within AG USA. From the literature review examined earlier, identifiable inter-generational nuances exist in the broader religious landscape of the United States (Howe & Strauss, 2000; Lipkin & Perrymore, 2009; Smith, 2009; Taylor & Keeter eds., 2009, 2010). Exploring the potential existence of similar nuances in AG USA between Millennials and non-Millennials, and the

relationship to leadership succession, informed the research question and guided the framework of this project. The research question is: *What psychographic variables shape the belief system of A/G Millennial Christian Leaders and what is its impact on leadership?*

Overview and Rationale of the Research Worldview, Philosophy, and Method

Creswell cites the four philosophical research worldviews of postpositivism⁶¹, transformativism (also known as critical inquiry)⁶², constructivism⁶³, and pragmatism⁶⁴ as being prevalent in research methodology literature (Creswell, 2014). The two primary perspectives within social research, based on different assumptions about reality, are positivist and interpretivist (Bryman, 2001). Positivists approach science believing universal laws shape objectivity and neutrality (Thompson, 1995). Interpretivists, rooted in philosophy and the human sciences, focus on humanity's search for meaning from their subjective reality (Flick, 2014). An individual's interpretation of the world means truth, then, cannot simply be scientifically measured, but must be contextually considered and understood (Hammersley, 2013). The research question seeks a deeper understanding of the problem of Millennial leadership succession and subsequent strategy

⁶¹ *Postpositivists* tend to embrace a deterministic philosophical worldview where causes are assessed and tied to outcomes. These assumptions fall in line more with a quantitative approach to research (Phillips and Burbules, 2000).

⁶² A *transformative* worldview focuses on the marginalized in society and the outliers that occur in the research data and suggests that social justice should be a demonstrable outcome of the research process. Outliers, according to Creswell (2014), can typically refer to feminists, minorities, or those with disabilities, with the research focus outcomes-based. The outcome is to confront social disease and spark political/cultural reformation. The research agenda is not to expose injustice of the marginalized; rather, to inform a strategic agenda for change regarding leadership succession.

⁶³ *Constructivism* is typically an approach tied to qualitative research and based on the assumption that human subjects seek and cultivate meaning from experience-both individual and shared (Maxwell, 2013). Complex in nature, individual views are explored and broadened rather than narrowly defined scientifically (Berger and Luckmann, 1967; Creswell, 2014).

⁶⁴ Typical of and foundational to a mixed-methods approach (Creswell, 2014), pragmatists employ a philosophy conducive to multiple strands of inquiry and assumption. Pragmatism is solution based and seeks a deeper understanding of a problem. A satisfactory result in a pragmatic approach means a truth is revealed.

presented to AG USA leadership. A pragmatic worldview and interpretivist philosophy was chosen to frame my methodology.

The convergent nature of leadership succession, potential biases in both the facilitator and participant, the need to assess brand loyalty to core belief while maintaining some sort of anonymity, and the need for exploration and explanation from research made the Convergent Mixed-Methods Parallel Design and Tesch's Eight Steps the most appropriate methodology and hermeneutical analysis tool to use (Creswell, 2014; Tesch, 1990; Bryman, 2001). Further discussion and rationale are provided in this chapter surrounding the specificities where appropriate.

Qualitative researchers usually want to understand the interpretation of one's experiences and how meaning is derived from them (Merriam, 2009). Quantitative research is weak in understanding how feedback is contextualized (Greene, Caracelli, & Graham, 1989) in a pragmatic approach for it doesn't always allow for a richer, deeper understanding of issues where previous data doesn't exist. A mixed-methods design of quantitative and qualitative research provided a broad and nuanced perspective, in a movement which is both theocratic (orthodoxy) and democratic (orthopraxy) in nature.

Methodology

The contrast between rhetorical (normative theology) and the embodied (operative theology) necessitated a firm grasp on variables such as generational, regional, gender, and ethnic biases and/or nuances regarding core beliefs of AG USA Millennials and non-Millennials. Generational biases and nuances are relevant to my analysis as the research question is focused on the Millennial generation. Regions are relevant because AG USA's

ecclesiastical structure is represented at the regional level within the Executive Presbytery. The growth of female credentialed ministers and ethnic ministers may inform potential trajectories of thought if the trends continue. With an emphasis on proactive and responsive behavior from existing leaders in the movement, any dissonance emerging from the research needed to be identified while mitigating the risk of Millennials being misunderstood or perceived as disloyal, potentially facing vocational sanction. For this reason, a convergent parallel mixed-methods design was employed to gain a comprehensive analysis of the research problem producing both an interpretation of the Millennial psychography as it relates to contemporary issues, and an integration of the strategic agenda for change to occur.

The literature review revealed incongruity between how Millennials and non-Millennials perceive contemporary issues in the broader religious landscape of the U.S. Building a rich and complex picture of Millennial Christian leaders in AG USA will strategically inform the discussion on leadership succession. The convergent mixed methods approach represents a concurrent collection of quantitative and qualitative data where data is analyzed separately (Fetters, Curry, & Creswell, 2013) and “compared to see if the findings confirm or disconfirm each other” (Creswell, 2014, 219). In essence, a rich and complex picture is built up from the analysis of two data sets simultaneously which will be further explored in Chapter Six.

As discussed at the micro level later in this chapter, detailed views from the qualitative research, conducted in focus groups, coalesced into topics, codes, and thematic categories. These views were analyzed alongside of the statistical data from the close-ended survey which formed the quantitative research. The basic intent of this research method was to provide a layer of

anonymity for Millennial respondents, without fear of loss of vocational advancement, while testing feedback against a set of core assumptions AG USA would/could have about participants. Though real, this fear of institutional retribution is perhaps misplaced, given various informal social media forums such as Under 40 and Conservatively Speaking.⁶⁵

As the researcher, I utilized focus groups in the qualitative research, while endeavoring to eliminate discrimination, by taking into account how professional autonomy, or self-government, can change in social settings through internal and external motivating factors (Clarke, 1996). Taken from Creswell (2014), efforts included: 1) the guaranteed anonymity of responses (both quantitative and qualitative approaches); 2) the stated purpose of the research was communicated to respondents; 3) the questions were formed to mine the innate desire for participants to see AG USA burgeon rather than simply offer a critical analysis on their part; 4) and, the impossibility of tracing back responses through the quantitative instrument by utilizing a third-party auditor in the harvest of data.

When values are derived from a deep historical renaissance, like the Azusa Street Revival as discussed in the literature review, and then expressed in a theological framework (as articulated in the 16 Fundamental Truths), then intellectual and spiritual vulnerability can become a constraining issue in scientific research if empiricizing is viewed as moral compromise by the participant. In essence, revisiting core beliefs foundational to a movement founded on a Pentecostal interpretation of Scripture, could be perceived as questioning God himself, if normative and operative theology are confused

⁶⁵ Under 40 (demography) and Conservatively Speaking (psychography) are voluntary, informalized, digital settings where AG USA ministers espouse, debate, pontificate, and reinforce personal and corporate ethos pertaining to culture, religion, and often AG USA specifically.

through one's interpretation. From the literature review, it became evident Millennials want to lend their voice to a greater conversation about what religion and spirituality mean (Elmore, 2010; Vaisey & Lizardo, 2010). The unique theological foundation of AG USA and its voluntary cooperative fellowship create a crossroad where vertical strategy from God, as the movement believes prayer can inform current decisions, and horizontal strategy from community intersect. Thus, the ability and permission to create personal agency and autonomy, in light of the doctrine of sovereignty and free will, was taken into consideration in choosing the research method and provide a richer picture surrounding the research question.

Summary of Evidence of the Appropriateness of the Method

Following the pragmatic, interpretivist disciplinary, the method employed in the qualitative research was semi-structured focus groups in the form of open-ended questions (Strauss & Corbin, 1990; Schilling, 2006; Sampson, 2017; Merriam, 2009). The research question positions a proposed agenda for change (Creswell, 2014) and leadership succession within AG USA. Whereas the quantitative research data could be analyzed across multiple variables such as gender, ethnicity, region, and education across Millennial and non-Millennials, the qualitative data was generated solely from AG USA Millennial Christian leaders.

Qualitative Research

Pilot Test

Beginning in September 2016 and ending in November 2017, a pilot test of the qualitative research questions was conducted. Three initial questions were asked of AG USA Millennial respondents: 1) what do you see in AG that encourages you; 2) what do you see in the AG that concerns you; and,

3) if you could wave a magic wand and make anything happen in AG USA, what would that be? The first two questions emerge from the important role contemporary issues play in the broader religious landscape according to the literature review. The third question was anchored in what Millennials perceive to be a positive trend regarding the promulgation of a healthy movement. The questions were piloted with a broad geographic, gender, and ethnic representation in mind within the focus groups.

Geographical locations for the piloted focus groups were: Portland, Oregon; Lubbock, Texas; Billings, Montana; Minneapolis, Minnesota; Houston, Texas; and, Atlanta, Georgia. The total demographic breakdown of the piloted focus groups was: 21 males, 9 females; 15 White, 12 Hispanic, 3 Black, 0 Asian/Pacific Islander, 0 Native American, 0 Mixed/Other, 0 Unknown. All participants whose input was integrated were Millennials. The feedback from participants of the pilot phase shaped the development of the official research questions posed and variables within the official focus group settings through the following ways: 1) Anonymity was guaranteed and reassured verbally by me, the moderator, at the beginning of each focus group; 2) Final focus group questions asked during each official focus group were a result of pilot phase feedback; 3) Focus groups occurred in closed settings away from public distraction and intervention; 4) Beverages and snacks were made available to participants for conversational mood; 5) I explained in detail why sessions were being recorded and transcribed and that this did not nullify the anonymity they were assured of; 6) Consent forms were filled out, signed, and demography included before official focus groups commenced.

I asked participants in the pilot phase, at the end of the piloted focus groups, to offer feedback, based on principles from the literature review

(Tesch, 1990; Strauss & Corbin, 1990; Sampson, 2017) on whether questions asked were confusing, misleading, perceived as weighted in favor of the fellowship, or relevant to the topic. Avoiding circumlocution, providing room for vociferous or acute feedback, and creating space for expressed meaning motivated a thorough analysis of the initial three questions. A few concerns shaped the evolution of what questions were to be posited:

1. What is the difference between AG and AG USA?
2. Some felt the word “concern” set the tone as negative whereas some respondents in the pilot phase see opportunities for growth more readily than opportunities for concern.
3. My influence and position within AG USA did create some discomfort for respondents and whether anonymity would be granted.
4. Anonymity was of deep concern as the Millennials wanted to discuss topics seen as taboo from the broader AG USA movement resulting in perceived retribution against the Millennials.
5. I assumed contemporary issues would emerge in the feedback and they did not.
6. The question about the “magic wand” was engaging for the respondents produced energy in the discussions.
7. Many participants did not know if I was innately interested in a discursive classification or their felt needs.
8. Some feedback was esoteric.
9. August 2017 was General Council where the General Superintendent election occurred. Some were concerned of perceived motivating factors in a highly political climate within the movement. Would bias exist if a participant believed his/her responses would be publicized

before the election? Would the research instrument be interpreted as a means of ascertaining perspectives from potential voters in the General Superintendent election?

One additional pilot test, though beyond the scope of this research, occurred through written communication in email form. The demographic focus of this study was Hispanic females, both Millennial and non-Millennial, ages 18-47, in AG USA. The rationale for this additional pilot was to see if the fastest growing gender of credentialed ministers in AG USA (female) and the fastest growing ethnic demographic (Hispanic) within AG USA would produce data possibly altering the official, subsequent research. 22 respondents from across the United States participated in an email interview with subsequent phone interviews following by a third-party interviewer (a Hispanic Millennial female). While anonymity was granted, the respondents were aware the feedback was part of a pilot test for future research in AG USA.

Issues raised in this aspect of the pilot phase were not part of the data included in the final analysis discussed in Chapter Four because the age group was not confined to the Millennial generation. The emails were hermeneutically analyzed as part of a separate focus within AG USA not related to the research question posed. It did not alter in any way the subsequent and official research nor did it impact questions asked in the quantitative or qualitative studies. It is mentioned, however, as some of the themes, though different than those analyzed/synthesized in Chapter Four, can be outlined for future research. Notable is the potential impact of the third-party interviewer in AG USA's fastest growing ethnic demographic (see Appendix 3.10). As in the case of the hermeneutic analysis of the official focus groups inclusive of this research, Tesch's Eight Steps (Tesch, 1990) was the

precise method used to hermeneutically analyze the data from the emails from this aspect of the pilot phase because they were also to be practiced during the official research.

Noteworthy emerging themes from the analyzed documents were:

1. Over half of the women interviewed recognized organizational, ecclesiastical, and structural nuances within the movement.
2. 100% of respondents believe broader US culture has noticeably changed in their lifetime but AG USA remains grounded in its core belief of Pentecostalism and global evangelism.
3. Over half of the respondents agreed that the AG USA has an outward-focused, missions-minded perspective.
4. Less than 10% of respondents believe the movement quickly responds with a biblical stance when “controversial” issues arise in our society (one’s definition of controversial and the counter-cultural language associated with “biblical stance” are further areas of research in this unique demographic).
5. All respondents were Spirit-filled with the evidence of glossolalia and many felt one of the biggest concerns in the AG USA was the lack of Spirit baptism and longing for a move of the Spirit in the current state of the church.
6. A key theme emerging was the perceived lack of mentorship between the older and younger ministers both within their specific demographic and across the broader spectrum of AG USA. Interviewees assumed fewer Millennials were becoming credentialed but did not have data to prove this.
7. An additional emerging theme/concern from this pilot was the lack

of ministry training for those who work with the LGBTQIA and illegal immigrant communities.

8. Secular music was mentioned by 25% of the respondents as evidence of the “world” influencing the church.

9. A call for unity was evident where many respondents see a bifurcation between geographic and language districts.

10. Discipleship was the most evident concern of respondents. The perceived lack of it in local churches and a perceived lack of emphasis from denominational leaders.

11. Failure to reach young people (young adults were also used interchangeably as, within AG USA, many ethnic districts define youth as ages 13-35 and most geographic districts define youth as 13-18) was spoken of frequently.

12) The need for ongoing education and leadership development of ministers across the broader movement was an emerging theme.

In conclusion, from the hermeneutically analyzed emails, the respondents from the Hispanic female pilot phase have high aspirations for the movement and seem to be united in what it will take to be successful in leadership succession. A clarion call for change emerged but how to go about said change did not. Numerous respondents vocalized the important role the Hispanic community will/should play in leadership succession within the broader AG USA. This data is not included in Chapter Four, as it was generated in the pilot phase and beyond the scope of this project, but it does have implications for future research.

The Final Structure of the Survey

Coalescing feedback from the pilot phase involving Millennials across the broad regional representation, personal experience as an AG USA ordained minister, and the literature review, resulted in the final pre-data questions for usage in the focus groups. Due to the varying scope of pilot phase respondents, the three qualitative variables used in the official phase of the focus groups were: 1) When you look at AG USA and the landscape of faith in our nation, what contemporary issues concern you the most and why; 2) When you look at AG USA and the landscape of faith in our nation, what contemporary issues are you most excited about and why; 3) If you could wave a magic wand in the AG USA and make anything happen, what would that be and why? The transcripts of the official focus groups, comprising the qualitative data used for hermeneutical analysis, and subsequent coding utilizing Tesch's Eight Steps (1990) is post-data.

Data Collection

Semi-structured focus groups were conducted with twelve unique and distinct groups across the United States with a total of 79 individuals participating. Participants were credentialed ministers in AG USA and were a random sampling. Contemporary issues were the apex of the focus group questions. "Contemporary" and "issue" were not explicitly defined by me for the participants as extemporaneous feedback was desired. This would make thematic coding richer and deeper (Creswell, 2014; Tesch, 1990; Merriam, 2009). How participants ascribe meaning and interpret their experiences is paramount in qualitative research (Merriam, 2009; Maxwell, 2013) regardless of how complex and changing those realities are (Glesne, 2006). The setting of respondents whose data is included, a room within the faith institution and/or

church, was selected as a natural context. Approval was sought of and granted by the overseer/manager of each focus group site (Creswell, 2014; Merriam, 2009). During the research study, no additional activities occurred in the room, and the setting was privatized. Creswell says, “talking directly to people and seeing them behave and act within their context is a major characteristic of qualitative research” (2014, 185) as this allows people to interpret their experiences (Merriam, 2009).

Focus Group participants signed a consent form and received a participant information sheet (see Appendix 3.11-3.12) for ethical ramifications, clearance, and the protection of the human rights of the participants. In AG USA, credentialed ministers sign an annual waiver of their compliance with and adherence to AG USA normative theologies and official positions on contemporary issues. Since the facilitator (myself) held a significant leadership role⁶⁶ within the movement, immunity of any church discipline or vocational retribution was also verbally communicated to participants before each focus group began. 25% of focus groups had an external facilitator (Creswell, 2014) for a triangulation of data and quality control measure. As discussed later in this chapter, additional categories from the analysis did not emerge from these groups.

Focus group participants were thoroughly aware of their anonymity regarding published research results. They did understand their gender, ethnicity, age, and region would be folded into the demographic overlay of the qualitative/quantitative data integration and assessment. Participants were given opportunity after the consent form was signed and participant

⁶⁶ At the time of the research, I was the National Youth Director of AG USA.

information sheet disbursed to adjourn their presence and decline participation in the focus group before each began. No one chose to do so.

Qualitative focus group sessions were limited to an hour and a half. After each question was asked, participants answered randomly and in no sequential order. Rather than “going around the room and taking turns,” subjects were allowed to respond externally with felt needs and emotion and at times in response to one another. Focus groups were targeted with 6 participants in mind. On rare occasions, some participants could not attend for unforeseen/unpredictable circumstances, and the focus group sessions continued without them. Creswell cites the potential for group size to effect outcomes (2014) and this should be accounted for. When group size was below the target of six participants, this did not seem to affect the quality of feedback nor did any new themes or codes emerge from these transcripts when analyzed.

The protocol for citing observations in the focus groups was an audio-recording of all sessions with transcription to follow. Ensuring accuracy in the transcripts was paramount. As an additional safeguard, each recording was listened to in tandem with the completed session transcript. No handwritten notes were taken by the facilitator nor videos recorded to protect the anonymity of the participants. This is related to the perceived fear of vocational retribution discussed earlier.

Demographics were noted for each focus group and assigned to each transcript (see Appendix 3.13-3.14). Future research could delve further into thematic codes and categories related to this data. For example, with the rapid growth of the Hispanic population in AG USA, does regional bias exist with this population segment? Are there contemporary issues more prevalent to

this subgroup compared to others? Based on the executive leadership demography in AG USA in a given geographical or language district, and whether or not female ministers are represented, does this impact the tonality of females regarding the state of the fellowship?⁶⁷ These questions are not answered nor is the data captured in this study.

Data Analysis

Precise data segmentation and interpretation (Creswell, 2014) in the qualitative approach can provide a richer picture of AG USA's Millennial landscape and pertinent contemporary issues related to leadership succession. This section will explain how principles from Grounded Theory as an inductive technique shaped my rationale in choosing Convergent Mixed-Methods as the methodology for this research project (Glaser & Strauss, 1967; Strauss & Corbin, 1990). After the brief discussion on the influence Grounded Theory principles had, the appropriateness of the hermeneutical method that was utilized, the precise methodology of the analysis, the creation of thematic categories via data aggregation, and its relationship to qualitative credibility, will be further explored (Creswell, 2014; Guest, MacQueen, & Namey, 2012). The rationale behind hand-coding the transcripts for hermeneutical analysis, with a critique of the appointed methodology, will lead into the explanation of potential ethical issues surrounding the methodology.

Design of Inquiry and Principles from Grounded Theory

Qualitative research seeks to understand how people make sense of the phenomenon around them (Marton, 1981; Booth, 1997) intending to identify

⁶⁷ The Office of the General Secretary reported, in August 2017, the number of female credentialed ministers in AG USA totaled 9,142 in 2016 (24.3 % of total ministers at that time), resulting in a net gain of 445. Male credentialed ministers totaled 28,477 resulting in a net gain of 106. Female credentialed ministers within AG USA are expeditiously growing.

themes from data analysis (Creswell, 2002). One dimension of inquiry in qualitative design is narrative research. This is when the researcher studies individuals and listens to their stories (Riessman, 2008). Phenomenological research is a design of inquiry in which “the researcher describes the lived experiences of individuals about a phenomenon as described by participants” (Creswell, 2014, 14). Ethnography, another method of inquiry coming from anthropology and sociology, is when the researcher “studies the shared patterns of behaviors, language, and actions of an intact cultural group in a natural setting over a prolonged period of time” (Creswell, 2014, 14).

Grounded Theory is a design of inquiry, developed Glaser and Strauss (1967), as an inductive methodology of interpreting observed empirical data without defining a prescribed disciplinary for qualitative coding. Glaser and Strauss encourage researchers to use “any material bearing in the area” (1967, 169), including literature, as it can shape the research approach (Strauss & Corbin, 1998; Dey, 1993). Simply stated, through the discovery of patterns unearthed from data, a theory or theories emerge (Walsh, Holton et al, 2015). The researcher thus derives a “general, abstract theory of a process, action, or interaction grounded in the views of the participants” (Creswell, 2014, 14). This study seeks to explore critical AG USA Millennial psychographic variables related to leadership succession, rather than explaining or predicting behavior. The influence the literature had, as a variable impacting the questions posed in the quantitative instrument and hypotheses and shaping the questions for the qualitative interviews, is a primary influence Grounded Theory had on my approach.

Principles from Grounded Theory also establish the need for multiple stages of data collection (focus groups), refining the “interrelationship of

categories” (Corbin & Strauss, 2007) and patterns of information from the data (transcripts of focus groups), thus emerging as thematic categories (hermeneutical analysis). Inviting more than one individual to each focus group was an intentional effort to understand multiple realities (Lincoln & Guba, 1985), and capture a broader understanding of the AG USA Millennial psychography.

This qualitative data will be juxtaposed with a cross-generational analysis in the quantitative data to complete the mixed-methods approach to this research. The result will be new variables comprising a “theory” for AG USA leadership to consider regarding leadership succession (Chapter Six) and a new understanding of AG USA’s historical narrative for theological discussion (Chapter Seven).

Beyond Grounded Theory, Strauss and Corbin (1990) further developed a technique of analysis, beyond the design of inquiry to the interpretation of the data from the inquiry (focus groups), comprised of three stages: open, axial, and selective coding. The major difference between Strauss and Corbin’s methodology and other qualitative research methodologies is the emphasis on developing substantive theory, or, a primary description of contextualized data. This occurs when the researcher is deeply familiar with the context of the data (Strauss & Corbin, 1990). As I will show in Chapter Four, the emphasis on leadership succession in this study, and the strategic agenda for change in AG USA, was more conducive to identifying thematic categories as dialectical tensions to comprise the substantive theory.

Precise Methodology for Hermeneutical Analysis

Content analysis is the systematic analysis of the context of a text (Schilling, 2006) to arrive at the various forms of coding Strauss and Corbin

allude to. A sub-category of this approach, the precise method used to analyze the transcripts, was needed for a truly interpretive technique in approaching the data (Tesch, 1990). Known as hermeneutic analysis, this approach allowed the socio-historic context of AG USA to be coalesced with the transcripts, as a deeper and richer understanding of the Millennial psychography within the context of AG USA was needed.

Interpreting and analyzing the text from the AG USA focus group transcripts involved filtering or “winnowing” the data (Guest, MacQueen, & Namey, 2012). This process, reveals that data which requires further attention through the coding (Strauss & Corbin, 1990; Schilling, 2006) while other aspects/forms are disregarded (Creswell, 2014). Still fairly new as a research approach, scholars state there is need for more sophistication to facilitate qualitative analysis (Huberman & Miles, 1994; Lee & Fielding, 1996). The data for analysis was organized and prepared by comparing computerized transcripts with the audio recordings of the focus group sessions. Each focus group transcript was proofread for credibility by myself and an external auditor.

Tesch’s Eight Steps in the Coding Process (1990; 1992, 142-145) was the precise method of hermeneutic analysis. A means of organizing unstructured qualitative data, the eight steps are: 1) Read through the data carefully and make notes when necessary; 2) Starting with one document, write topics in the margin, and ask ‘what is this about?’; 3) After completing procedure 2 for several documents, create a list of topics, and begin grouping them together; 4) Abbreviate topics as codes and write them next to pertinent segments of text (transcripts) making analytic memos accordingly; 5) Narrow topics to the most descriptive words and begin forming thematic categories; 6)

Make a final decision on each category and avoid duplication (remembering a segment of data can fit into two or three categories as needed); 7) Combining data belonging to each category, perform preliminary analysis, looking at all material in one category at a time. The focus is to be on each categories content, while keeping the research question in mind; 8) If necessary, recode the existing data.

The research question and method consider Millennial psychographic variables related to effective leadership succession in AG USA. From this approach, salient, thematic categories were excavated from the focus group transcripts and grouped at the basic, organizing, and global levels, resulting in a small number of thematic categories, considered to be best-practice (Creswell, 2013; Tesch, 1990). Isolating how Millennials view contemporary issues, identifying a common narrative with Azusa Street, and reverse engineering these issues and narratives into leadership succession and ontological change is the desired outcome for AG USA leadership.

Credibility, Reliability, and Hand-Coding

Whereas qualitative credibility means “the researcher checks for the accuracy of the findings by employing certain procedures” (Creswell, 2014, 201), qualitative reliability indicates consistency in approach across different researchers and different projects (Gibbs, 2007; Creswell, 2014). This is a widely-discussed theme in qualitative research addressing authenticity (Creswell & Miller, 2000). Credibility strategies were implemented in the qualitative research following Creswell’s primary strategies (2014, 201-203) and Sampson’s steps (2017, 41-44): 1) Transcripts were coded and compared with recordings for trustworthiness before hermeneutic analysis began; 2) Participant consent, human rights protection, and anonymity granted at each

focus group site; 3) Codes and thematic categories were contextualized from the analysis and not predicated on personal bias; 4) Codes and thematic categories were cross-checked with emerging pertinent themes from the literature review and applied to data synthesis; 5) Several sources converged from the various focus groups to triangulate participant perspectives; 6) Prolonged time spent gathering data from focus groups.

Qualitative reliability procedures (Gibbs, 2007) implemented in the qualitative research were: 1) Transcripts were checked by an external auditor ensuring they matched the focus group recordings; 2) Thematic categories were not created until all sub-themes were identified from the transcripts.

Basic topics and codes were identified, formatted, compiled, and intentionally hand-coded (Creswell, 2014, 198; Tesch, 1990) rather than utilizing software such as ATLAS.ti.5 or QDA Miner (see Appendix 3.15). As the researcher, I was not confident in a software's ability to decipher theological complexities and their regional and/or generational meaning in AG USA's unique cultural landscape. Though laborious and time-exhaustive, the nature of the findings on broader Millennial psychography in the US and subsequent findings on AG USA Millennial Christian leaders from the literature review, lent itself to this method to maintain both objectivity and coherence (Eisner, 1991). The theological and regional nuances of AG USA, the interpretive nature of language within a theocratic/democratic movement, and in vivo nature of AG USA Millennial psychography were factors in this decision (Tesch, 1990). For example, AG USA has a distinct approach to the *charismata* in line of Dispensational Premillennialism⁶⁸ and a distinct

⁶⁸ For further explanation beyond what was discussed in the literature review, I suggest: Sheppard, 1984; Balmer, 2000; Balmer 2010; Carson, 2008; James, 2006; Poloma, 1989.

definition of the *initial physical evidence of Sprit Baptism*. Unless one is immersed in the unique paradigm of AG USA, subtle nuances could be overlooked.

Post Reflections: Critique, Delimitations and Limitations of the Qualitative Study

This research sought to better understand how Millennial Christian leaders in AG USA think about contemporary issues, its implications on their belief system, and the impact on leadership succession within the movement. Though some distinct themes emerged from the interviews, the focus groups within regions limits the generalizability of the findings across other non-representative regions. Delimitations (anticipated constraints) and limitations (unanticipated constraints) contributed to the efficacies of the qualitative research and necessitate ethical consideration.

Critique of Appointed Qualitative Methodology

My personal insights derived from emerging trends in the literature review, and the unique research problem within AG USA, uniquely informed the language of the thematic categories. A researcher's analytical skills, integrative skills, and familiarity of the social context of the participants is a variable in content analysis (Huberman, 1984; Lincoln & Guba, 1985). Meaningful and accurate results from qualitative research requires "the material under scrutiny to be analyzed in a methodical manner" (Attride-Stirling, 2001, 386). A researcher's scrutiny of himself/herself is no exception as it answers the "how" of the research (Lee & Fielding, 1996). Self-reflection on the interpreter's personal biases brought to data analysis remained constant throughout the coding process. Iterating between a singular, homogeneous interpretation and a holistic understanding of the context was

my aim. The following critique of the research design includes both positive and potentially negative consequences of the methodology based on a review of it from the literature.

Delimitations

This study sought to keep focus group size to 6-8 respondents. The size of the group may impact the vulnerability and volume of response (Creswell, 2014; Merriam, 2009).

Comparative analysis of demographics of interview participants and those of AG USA credentialed ministers reveal a gap in representation. The focus of this research was on Millennials and not an exhaustive representation of AG USA. Demographically, the focus groups compared to AG USA credentialed ministers were: 66% male and 34% female (compared to 76% male and 24% female in AG USA); Average age was 28 (compared to 55); 3% Asian/Pacific Islander (compared to 3%); 4% Black (compared to 2%); 27% Hispanic (compared to 12%); 0% Native American (compared to 1%); 60% White (compared to 64% White); 5% Other/Mixed (compared to 2%); and, 0% Unknown (compared to 16%). Though broad demographic representation was pursued, the focus of the study prioritized the Millennial psychographic over demographic.

Elmore (2015) defines Millennials as those born between 1982-2001. He distinguishes younger Millennials as Generation iY as those born after 1990 with notable differences from the older Millennials. This variance, though known, is unaccounted for in the hermeneutical analysis, as Generation iY is not primarily described as a significant nuance in the sociological literature (How & Strauss, 2000, 2006, 2007; Taylor & Keeter, 2010).

Levels of higher education were not accounted for in the focus group analysis. Higher learning can impact a person's worldview by, for example, shaping how one perceives and interacts with information (Koltko-Rivera, 2004; Gauch, 2009; Freire, 2007). The focus of this study was on the Millennial psychography in broad terms. As a researcher, I anticipate future research revealing additional findings related to Millennials, beliefs, and levels of education.

The size of city/community was not accounted for in the focus group analysis. Urbanization, suburbanization, and ruralization are variables, but the focus of the study was regional, due to AG USA's governance structure and the pragmatic nature of the leadership succession proposed strategic agenda for change. Broad representation from AG USA Millennials was the focus.

Levels of ministerial credential were not accounted for in the focus group analysis. Though credentials were verified, ministerial certifications, ministerial licenses, and ordinations were not segmented out in the analysis. This was intentional to eliminate identifying factors and preserve anonymity. Ministerial credential level is a constraining factor to feedback similar to levels of education as requirements to advance in credential level are based on tenure and knowledge.

Respondents of Hispanic descent were not identified as first, second, or third generation Americans. This is significant for future research as the psychography of these generations varies.

In the findings, only gender, ethnicity, age, and state are cited to preserve anonymity yet lend credence to the respondent.

Limitations

AG USA is comprised of 47 geographic districts and 20 language districts. These districts are represented in 18 unique districts representative of geographic regions, language regions, or national language/ethnic districts (see appendix). 12 focus groups did not cover in entirety the broader AG USA district/geographic representation. Though a delimitation was regional representation, a constraint on the feedback reveals a minimum of six additional regions where feedback was not gathered.

Quantitative Research

This section contains a description of the methodology used to develop the quantitative data analysis and report. The pilot test, sample, measurement, final data analysis, and potential ethical considerations are described. Emerging themes from the interdisciplinary literature review and my professional experience in AG USA as an ordained minister were foundational to the questions asked in the survey. The pragmatic philosophical worldview adopted by my research narrowed the focus to contemporary issues, AG USA brand loyalty, and various strands of information related to leadership succession within the governance structure of the movement. Findings from the quantitative data analysis will determine the validity, as well as expand the scope of thematic categories generated from the qualitative analysis. The official narrative of AG USA, revealed in both its normative theology and Millennial/non-Millennial analysis in the quantitative data, will be compared with the emerging narrative, revealed in its operative theology and Millennial analysis in the qualitative data.

Hypotheses

The literature review revealed specific areas, that substantively endorsed, but also expanded my professional understanding of AG USA, of potential analysis related to leadership succession. Particularly relevant to AG USA, these specific areas include dissonance between generational belief systems and contemporary issues in broader society (Putnam & Campbell, 2010; Shaw 2015; Smith, Christoffersen, & Davidson, 2011; Wuthnow, 2007; Smith & Snell, 2009; Uecker, Eegnerus, & Vaaler, 2007; Regnerus & Uecker, 2006) and the impact demography and psychography have on Pentecostalism (Hollenweger, 1986; Anderson, 1999; Rodgers, 2014; Bartleman, 1925; Clemmons, 1996). The relationship between religious, organizational structure⁶⁹ and a response to change (Clydesdale, 2007; Parks, 2000; Smith & Snell, 2009; Poloma, 1994; Berger, 1986; Lam, 2009) also emerged.

Creating hypotheses is an approach in quantitative research to create conjectural statements between two or more variables and a powerful tool used to create dependable knowledge (Kerlinger, 1956). Hypotheses become signposts of specific phenomena a researcher is interested in (Creswell, 1994). The pragmatic philosophy of this research method, then, involved creating declarative sentences in order to identify existing knowledge, and thus inform the inquiry needed to create the strategic agenda for change (Creswell, 2014). The following hypotheses in relation to the quantitative research instrument were used to frame the survey and provide data in answering the research question: H1) There is a relationship between the perceived purpose of Spirit empowerment and age of respondent; H2) There is a significant relationship

⁶⁹ AG USA has a regional governance structure and representation of the unique democratic/theocratic response to change. This is foundational to further research on potential regional bias on spiritual/social issues.

between respondent age and the endorsement of contemporary issues that must be addressed; H3) Opinions regarding requirements for the Assemblies of God USA to be strong in the future differs between the generations; H4) There will be a relationship between regional/provincial location and perceived importance of contemporary issues; H5) Denominational loyalty is lower with Millennial leaders than with older leaders.

Pilot Test

The quantitative research commissioned by AG USA necessitated the approval of the movement's leader. The General Superintendent of the Assemblies of God, as acting CEO of the corporation, viewed the quantitative pilot test in September 2016. By commissioning the research, prioritization was made by the General Superintendent to assess how Millennials think about world missions and its impact on the historic missiology of the fellowship. Additionally, interest in how the questions impact ethnic minorities was raised. A section of questions in the survey was developed by the Executive Committee of Assemblies of God World Missions to fulfill this mandate. These questions comprised the section described as AGWM (Assemblies of God World Missions is a department within AG USA). A decision was made by the General Superintendent not to translate the survey into additional languages due to financial implications. An external review of the pilot survey questions (see Appendix 3.1) was completed by an independent statistician at Evangel University in October 2016 as a best practice cited by Creswell (2014).

Upon review by the independent statistician, a reduction occurred in the number of questions asked. Terms were clarified to increase validity and reliability. Additionally, the external review generated the following action

steps in developing the pilot test: 1) Items reflecting a more traditional view, based on the literature review of contemporary issues, were included; 2) Terms emerging from the literature review unfamiliar to credential holders were clarified.

Initial pilot questions (see Appendix 3.2) were disbursed on December 8, 2016 externally for audit via email from the AG USA national office containing a link to the survey distributed using the Qualtrics Survey Management System. The pilot was randomly distributed to a total of 50 credentialed⁷⁰ AG USA ministers from the following classifications: ten active ordained⁷¹ (five pastors and five evangelists⁷²); ten active licensed⁷³; ten active minister's spouses⁷⁴; ten world missionaries (AGWM); ten sectional presbyters⁷⁵. Retired and semi-retired⁷⁶ credentialed ministers were excluded from the pilot as some do not actively maintain an email account, Qualtrics requires an e-response, and increased response rates were desired. The perceivable controversial nature of some questions and current state of the AG USA necessitated an anonymous survey rather than a confidential one. For example, if a respondent expressed a view in opposition to credential renewal requirements, questions regarding ministerial ethics and ecclesiastical correction, could occur. On January 9, 2017, only eight responses were logged, resulting in a 16% response rate on the pilot test.

⁷⁰ AG USA provides and ultimately approves credentialing or accreditation for vocational ministers. Three levels are: Certified; Licensed; Ordained. Ordination is needed to serve in various executive or ecclesiastical roles.

⁷¹ The most advanced level of ministerial credential in AG USA.

⁷² These specific, and all other vocational ministry titles, are taken from the *Annual Church and Ministries Report* (ACMR). These titles are self-identified by the minister.

⁷³ This is the mid-range level of credential in AG USA and comes after the certified level (entry-level) and before ordination.

⁷⁴ Some minister's spouses are not credentialed. This category is offered in the ACMR.

⁷⁵ Part of AG USA's governance structure at the district level involves geographical sections with an elected Presbyter serving.

⁷⁶ An AG USA credentialed minister can maintain credentials without holding a full-time ministry position.

The random sampling and anonymity of the respondents inhibited a thorough analysis of the rationale behind the response rate. On January 12, 2017, the Qualtrics pilot test link was sent via email from my personal account to ten district youth directors.⁷⁷ I was curious to know whether official AG USA email would generate a lower response rate than a personally recognizable name behind the survey. A request was made by me for the district youth directors to send it out to between three to five credentialed ministers, within their geographical or language district, for their participation. As of January 18, 2017, 38 total respondents participated in the three layers of the first pilot test. Three district youth directors voluntarily offered feedback on the clarity of the questions asked. Changes made to the survey following based on the feedback from the district youth directors, random emails to me from members of the first pilot test, and the independent statistician were: 1) Additional clarity made to language appealing to a broader-based educational level; 2) The survey was reduced in size again as most participants said the survey needed to be shorter; 3) Demographic questions were put toward the end; 4) AG USA brand loyalty questions were put toward the beginning of the survey since more participants were desirous to add value to the fellowship rather than participate in academic research; 5) Qualifiers were added to various contemporary issues for clarity.

The second pilot (see Appendix 3.3) test was sent via email from the national office of AG USA on March 15, 2017 to another random sampling of AG USA credentialed ministers from the following classifications: ten active,

⁷⁷ This leadership position is either elected or appointed, based on each district's unique constitution and bylaws, to provide oversight over programs, events, and ministries to children, youth, and at times college students. A district youth director's portfolio is created by each district accordingly.

ordained (five pastors and five evangelists); ten active, licensed; ten active minister’s spouses; ten world missionaries; ten sectional presbyters. Retired and semi-retired credentialed ministers were excluded in this second pilot phase. The feedback from the first pilot phase that the survey was too long caused me to monitor the duration of each completed survey. In the second pilot test, 12 respondents were logged, a response rate of 24%, with a median time of 30 minutes per survey. The increase in response was seen as positive. Minor aspects of the verbiage in the survey changed, not as a result of the second pilot test, but related to further dialogue between myself and the independent statistician.

The two pilot phases were implemented as a guard against positive or negative appreciable bias (Creswell, 2014; Sampson, 2017) with respect to age, credential level, educational level, region, ethnicity, gender, or ministerial position, as monitored by the independent statistician.

The Final Structure of the Survey

The mapping of the ecology in AG USA Millennial psychography in this study was not exhaustive nor is it intended to be representative of the entire movement. Pre-dating the research analysis, my informal conversations as an AG USA ordained minister, and common themes from Q and A sessions in my travels, led to the creation of various grouping topics in the final quantitative research instrument to give shape to the survey (see Table 1). Specific questions asked in the two pilot phases and final survey emerged from the literature review.

Table 1
Listing of Survey Groups with Number of Items

Grouping Topic	Items
Satisfaction with the Assemblies of God	4

Personal Engagement with the Assemblies of God	11
Descriptors of the Assemblies of God	10
Spirit-Empowerment	15
Empowerment Impact on an Individual	4
Speaking in Tongues	6
Impact of Contemporary Issues	22
Lifestyle	16
Beliefs about Millennials	7
Civic & Cultural Engagement	14
Future of the Fellowship	20
AGWM	11
Church Practices	20
Holiness	11
History of the A/G	5
Total	176

Sample and Distribution of the Survey

Data was solely collected from the national pool of Assemblies of God ministers at all credential levels from April 28 until May 14, 2017. An invitation via email from the AG USA national office, containing a link to the distributed survey using the Qualtrics Survey Management System, was sent to all credentialed AG USA ministers. The date of the survey was strategic, and a control for threats to validity (Sampson, 2017; Creswell, 2014), because August 2017 was the General Council of the Assemblies of God where the office of General Superintendent was voted on. It was requested by the Executive Leadership Team of AG USA to distribute the survey well in advance of the General Council. A third-party was not used as a distancing strategy (Creswell, 2014) because of the ecclesiastical governance structure of AG USA and the nature of the questions. The research needed to be seen as valuable and worth participating in by the ministers.

The email invitation informed participants of the survey's purpose (see Appendix 3.4). Within twelve hours of initially distributing the survey however, significant dissonance was reported to AG USA internal communications via social media channels. Notably, the Under Forty and Conservatively Speaking Facebook pages revealed some concern as to the rationale for the research and why specific questions were being asked. Though they were addressed in the email, these concerns were not alleviated. It became evident of the mistrust embedded within AG USA when questions were asked related to perceived stalwart beliefs such as the Baptism in the Holy Spirit. Some credentialed ministers felt the questions being asked were synonymous with the normative theology of AG USA being questioned.

On May 1, 2017, a personal email (see Appendix 3.5) from the office of the General Superintendent of the Assemblies of God was sent to all credentialed ministers within AG USA addressing the concerns some ministers voiced over social media channels. Asking questions about core beliefs proved threatening to some. After this email was sent, response rates increased within twenty-four hours. Efforts to maintain the integrity of the data were made to ensure increased response rates were broad spectrum and not isolated. Did the increased response rate indicate a rallying cry from a particular demographic within the movement to influence the results? To answer this question, three variables were cross-analyzed both pre and post May 1 responses. Analyses were done by an independent statistician on gathered responses pre-May 1, 2018 and post May 1, 2018 (see Appendix 3.6-3.8). 60% of responses were recorded before May 1. Respondent age, region, and the mean scores for the contemporary issue items recorded both before and after May 1, 2018 did not reveal a perceptible increase nor a perceived

sense of threat by AG USA based on the evaluation of the independent statistician. Thus, the reliability of the data remained after the increase in response rate. In total, 5324 credentialed AG USA ministers opened the survey and 3625 completed every item. Those results were logged in Qualtrics.

Measurement and Further Rationale for Convergent-Mixed Methods

The survey was designed to assess psychographic and demographic variables related to contemporary issues stemming from the literature review, AG USA theology, and other variables within AG USA. The survey contained 176 multiple-choice items organized in 14 groups (see Table 1) with the number of questions within each group ranging from 4 to 22.

Informal conversations in my professional travels within the movement at conferences, seminars, and meetings, since October 2012 and pre-dating the research, revealed a commonality of contemporary issues relevant to leadership succession with those from the literature review. Common themes continued to resurface with responses from audience participation during informal Q and A sessions conducted with ministers from many regions of the country at speaking engagements and strategic think tanks from January 2013-May 2013.⁷⁸ The themes of these two informal strands of information intersected as I began preparing material for leadership lectures. From my perspective, it appeared AG USA was navigating unique challenges at the micro level; however, at the macro level, there seemed to be a propinquity with the contemporary issues within American religion and that, perhaps, AG USA was experiencing a shift in its homogeny.

⁷⁸ Dates and locations of Q and A sessions are as follows: Jan. 8, Mobile, Alabama; Jan. 31, Branson, Missouri; April 8-9, Jacksonville, FL; April 25-26, Las Vegas, NV; May 6-7, Irvine, CA; May 15-17, Pompano Beach, FL;

This migration of my embedded thought from experience and personal concern for a successful transition of leadership with AG USA elicited an informal list of critical issues. These issues were eventually reflected in the grouping topics noted in Table 1 as the structure of the survey was created. It is worth noting that critical ideas were formalized from the literature review and also personal acquaintance with issues related to leadership succession in the movement. The homogeneous worldview and unique strand of belief within AG is in practice with adopting a convergent mixed-methods approach. This assists in creating a richer picture of the variables related to the research question (Creswell, 2014; Creswell & Clark, 2007; Johnson & Onwuegbuzie, 2004).

Data Analysis

Data was analyzed using the Statistical Package for the Social Sciences (SPSS). Imported from Qualtrics, the data was cleaned by removing respondents who opened the survey and did not finish it. 67.2% completed the survey providing valid data representing 9.5 % of AG USA's credentialed ministers (see Appendix 3.9). It is worth mentioning this is less than half of the response rate recorded during both pilot phases. The independent statistician was pleased with the quantity of respondents. It was assumed each of the 3,625 people who completed the entire instrument provided valid responses given the preventative measures taken to guard validity (see Table 2). Like the respondents and their participation in the survey, the analysis is also not intended to be exhaustive nor representative of AG USA in its entirety. Responses from the pilot phases were discarded and not included in the final data capture. Ministers who participated in the pilot phases were sent the link for the final survey.

Aside from the analysis related to the hypotheses, descriptive statistics for analysis were obtained for each of the survey items with frequency reports for each of the responses. Computation of means and standard deviations were also obtained where appropriate. This resulted in additional findings for future research. If items in a group appeared to have a singular focus and could form a scale, reliability analyses were conducted to determine internal consistency using Cronbach's alpha. Where Alpha levels were at .7 or higher, strong consideration was given to developing a scale score by adding the responses for each of these items. This statistical procedure identifies items closely related to others on the scale as well as those that do not fit. In those situations, those that do not fit were removed from the scale. This resulted in scale scores for Personal Engagement with the Assemblies of God, Spiritual Empowerment, and Holiness based on three important trends identified from the literature review. Where appropriate, responses were ranked within groups based upon mean scores to provide an indication of levels of agreement or importance of the item.

Following the review of descriptive statistics for individual items, analyses addressed the hypotheses underlying the research and informing its structure. Four of the hypotheses investigated statistical significance between the age of the respondents (Millennial Christian leaders vs. the non-Millennial leaders within AG USA) and Spirit empowerment (H1), attitudes toward contemporary issues (H2), optimism for the future of the Assemblies of God and a successful transition of leadership (H3), and denominational loyalty (H5). One hypothesis, though insignificant data prevented the investigation of statistical endorsements between regions of the United States, can lead to further research informing potential leadership succession strategies based on

contemporary issues within regions due to the movement's regional ecclesiastical structure within its Executive Presbytery (H4). These analyses required using One-Way Analysis of Variance (ANOVA) as a statistical tool. For each hypothesis, a null hypothesis (Creswell, 1994) was tested which assumed there was no statistically significant difference between the groups based upon a scale of interest. We determined statistical significance when the probability of this being true was less than $p = .05$.

One-Way Analysis of Variance is an appropriate statistic when comparing two or more groups to each other (in the instance of H1, H2, H3, and H5, Millennials vs. non-Millennials and H4 for region vs. contemporary issues-see appendix 5.1-5.14 for relevant data) to mean scores for items measured at the interval or ratio level of measurement. The scale scores and other variables fall into these categories. Because sample sizes were very large, issues of normality were not critical. In each case, the ANOVA provides the *F*-statistic and a probability associated with the statistic to use in assessing the existence of statistical significance. When the ANOVA was statistically significant, post hoc analysis was conducted using the Scheffè statistic to identify further groups exhibiting statistical significance. Most analyses required used ANOVA.

Potential Threats to Validity⁷⁹

Table 2

Potential Threat	Description of Threat	Preventative Actions Taken
Educational Barrier	Levels of education provide limitation or advantage to	Various levels of pilot phase for winnowing out language both

⁷⁹ Threats, descriptions, and preventative actions were all taken from two primary sources: *Research Design* by John W. Creswell and *A Guide to Quantitative and Qualitative Dissertation Research (Second Edition)* by James P. Sampson Jr. PhD.

History	research participant. Time and history unduly influence the outcome beyond the experimental treatment.	homogenous and confusing. Duration of study limited and all requests to participate outside April 28-May 14, 2018 denied.
Face Validity	Individuals perceive the instrument measures what they are told it is intended to measure.	Introductory email and follow up email by Dr. Wood clarified face validity.
Content Validity	Content of the measure is congruent with the conceptual or theoretical basis of the instrument.	Reviewed by independent statistician.
Construct Validity	Concerned with the congruence between what an instrument measures and what it is designed to measure.	Reviewed by independent statistician.
Anonymity	Related to the anonymity and perceived anonymity of the respondent and his/her results.	Data captured and analyzed through Qualtrics by an independent party.
Compensatory Rivalry	Participants feel devalued compared to others in the experimental group.	No compensation occurred for any and all participants.
Population Bias	Related to perceived needs or characteristics of one or more persons included in study participants.	All credentialed AG USA ministers regardless of age, disability, immigration status, nationality, occupation, physical characteristics, poverty level, race, sexual orientation, social class, gender, and ethnicity were

Divergent Validity	Factor-derived scale scores are not associated with measures of dissimilar constructs in a theoretically consistent direction.	invited to participate. Reviewed by independent statistician.
Instrumentation	The instrument changes during data capture.	Once the final survey was entered into Qualtrics, changes were not made.
Funding Bias	Results from the need to justify or obtain funding for the project.	Funding for the project was secured in advance of and in lieu of research.
Policy Bias	Stemming from the need to justify, establish, or maintain organizational policies.	Questions compiled and distributed prior to the Executive Leadership Team’s proofreading.

Strengths in the Methodology

Convergent Parallel Mixed-Methods Design is “the most familiar of the basic and advanced methods strategies” (Creswell, 2014, 219). As my first broad research project, the available literature on this design was conducive to produce an accurate reflection of the tacit knowledge in AG USA relevant to the research question. Through triangulation, where the literature review, qualitative and quantitative data work together, my conclusions will be supported from multiple strands.

Ethical considerations, considered important in the qualitative design (Locke et al, 1982; Creswell, 2014), were addressed to protect the needs, rights, confidentiality (when appropriate), and anonymity of the participants. Creswell (2014, 209) cites precautionary steps for ethical consideration. These

steps were followed: 1) The research objective was communicated verbally and in writing to focus group participants; 2) Written permission was secured from each participant; 3) Data collection devices and procedures were communicated; 4) The participants rights were considered first when choices were made regarding the data; 5) The final decision regarding informant anonymity will rest with the informant.

Data collection and analysis were a simultaneous process. The advantage of this is clarifying the strengths of the researcher's perspective and minimizing bias in the textual analysis (Merriam, 1998; Marshall & Rossman, 2011).

My personal internal motivating factor is a strength for the Convergent Mixed Methods Design. As the primary instrument (Merriam, 2009) of data collection, a researcher's personal worldview and recognizable bias can serve as a liability or asset. Eliminating all biases may be impossible (Merriam, 2009; Creswell, 2014), but reflectivity is a core characteristic of qualitative research analysis. My internal motivating factor, while conducting the hermeneutical analysis of the focus group transcripts, was to add value to AG USA in light of the emerging Millennial leadership succession.

As the originator of the research, because of my national position at AG USA's national office, many of the individuals who participated in the focus groups and quantitative survey were informally acquainted with my scope of work academically and vocationally. As mentioned, anonymity was a key theme and concern for participants. Potential negative consequences of the research surfaced some key questions in relation to this. Would my position as a national leader impact the authenticity of feedback? Would focus groups with a national leader impede transparency? Would a digitized survey create

fear, and would participants trust the anonymity of response in our digitized age?

In response to these questions I had regarding the research methodology and potential proclivities from participants related to my national position, the mixed-methods approach was selected to provide dual vision rather than mono vision. The duality of the data allowed me to juxtapose key findings in the qualitative with the hypotheses related to the quantitative.

Immunity from church discipline and vocational retribution, along with the importance of anonymity, emerged as key concerns from focus group participants. In response, the participant consent form was verbally explained by the facilitator. Potential legal ramifications, if anonymity was breeched by the facilitator, was communicated. Participants were allowed to disengage from focus group participation if their conscience prevented them from doing so with no consequence to follow.

In a hierarchical bureaucracy such as AG USA, the specific organizational title and his/her presence in a meeting, can impact the level of transparency from respondents. Testing against potential bias with my title a national leader within the movement and my engagement as research designer, 25% of the focus group sessions took place with external peer facilitators. I was not present in these instances; however, protocols for credibility and reliability were cross-checked and controls were monitored by me personally with the same steps mentioned previously in this chapter. Though various levels of perceptivity, articulation, and generalizability exist within each focus group participant, this particular phase of the study, which

utilized an external peer facilitator, did not reveal any different thematic categories from the hermeneutical analysis.

Potential Weaknesses and Biases in the Methodology

Philosophical worldviews should primarily remain opaque and hidden (Slife & Williams, 1995) in research. This does not negate their presence, however, as a researcher brings innate and learned perspectives to any situation (Merriam, 2009). There is always occasion for the weight of one's position, reputation, particular skill set, gifting, and ministerial/vocational pedigree to negatively impact the hermeneutical analysis of the data (Bogdan & Biklen, 1982) as there are "few agreed upon canons for qualitative data analysis" (Miles & Huberman, 1984, 16). Though shaped with bias positionality in mind, as the primary interpreter of the data, there is an assumed weakness (Merriam, 2009; Maxwell, 2012; Bogdan & Biklen, 1982).

To preserve anonymity, member checking, peer debriefing, and review by an external auditor, as suggested by Creswell (2014), were not adopted as a credibility strategy. Inter-coding agreements did not occur as a similar, relevant research project within AG USA could not be found.

The setting and context of the session does influence the potential vulnerability, authenticity, and candor of participants (Creswell, 2014). Indeed, meaning is only understood within a social context (Saussure, 1974). Two demographical factors that were not accounted for in this research which could have been were the credential and educational level of each focus group participant. Curious as to whether focus group participants would be more/less vulnerable based in an imbalance of context, one focus group session took place at the national office of the AG USA in an effort to mine potential power imbalances when "backyard" research occurs (Glesne &

Peshkin, 1992). Feedback from participants seemed just as candid as in any other setting once basic hand-coding of this particular transcript began.

The open-ended questions asked in the focus groups did allow control over the research questions posed by the session facilitator. Beyond a facilitator's personal bias, though a researcher can be a source of credibility checks (Merriam, 2009), Maxwell (2012) notes a relationship bias between the facilitator/respondents and the potentially negative influence on research results. In essence, no one is ultimately immune from external and internal influences in totality. For example, a facilitator may project beliefs, intentionally or unintentionally, on others during data gathering through non-verbal communication (Maxwell, 2012). This is cause for reflection on the part of the facilitator through careful identification of any potentialities (Merriam, 2009). Thus, a researcher is called to identify biases, rather than completely eliminating them, in the data capture and analysis (Merriam, 2009).⁸⁰

Bricolage, or creating a meta-narrative from unrelated narratives, can occur with any researcher's data analysis. Research is a "search for truth rather than an attempt to verify an untruth" (Cryer, 2006, 85). As a white, middle-aged male, as the facilitator, I am not immune to the potentialities of creating this sort of random inertia and insider/outsider positionality. From the literature review, the broader Millennial psychography seeks greater diversity at the upper-levels of authority. Testing against this potential reality, with the shifting demography in AG USA, the session facilitator (myself) solicited feedback from a regional representation of external auditors of the language surrounding the identified thematic categories emerging from the

⁸⁰ See p. 46 in Merriam's work for a fuller description of what is called obtaining "God's view."

qualitative data synthesis. None of the thematic categories were in contrast with the thinking of the external auditors.⁸¹ Nonetheless, according to aspects of positionality discussed in the next section, a weakness in the methodology is the presence of a white, middle-aged male, as the primary facilitator of group sessions.

Negotiating Power and Positionality

Negotiating insider/outsider status across cultures is a relatively new discussion in qualitative research. The role of positionality and power and its relationship to knowledge construction is an emerging topic in literature. “Critical and feminist theory, postmodernism, multiculturalism, participatory and action research are now framing our understanding of insider/outsider issues (Merriam, Johnson-Bailey, Lee, Kee, Ntseane, and Muhamad, 2001, 405). Aspects of insider/outsider positionality in this study were related to the researcher’s: denominational position; race; gender; class; age; and tenure as an ordained credentialed AG USA minister. The themes of positionality, power, and representation “frame the insider/outsider debate” (Merriam, Johnson-Bailey, Lee, Kee, Ntseane, and Muhamad, 2001, 411). This section will critically explore issues of positionality, power, and representation in this research project

More than a monolithic entity, culture varies internally. One’s positionality, therefore involves inhabiting complex status variables and one’s relation to another in either a conversational or interview setting. These variables “may outweigh the cultural identity we associate with insider or outside status” (Narayan, 1993, 671-672). My position as a white, middle-aged

⁸¹ The demography of external auditors was: 1 Korean male; 1 Caucasian female; 1 Hispanic female; 1 Caucasian male. Greater effort could be made to increase the diversity and representation of each ethnicity represented in AG USA for this quality control step in future research projects.

male could inhibit feedback from someone from a different demography depending on one's experience. Thus, for example, my position as a national denominational leader may: 1) Incentivize participants to provide acceptable but inauthentic responses to gain favor; 2) Formalize feedback; 3) Create a sense of safety if a participant views AG USA favorably; 4) Provoke jaded responses if one views the bureaucracy as a dysfunctional system; 5) Lastly, create groupthink where harmony and coherence are chosen over critical evaluation.⁸² Prevention of all insider/outsider positionality seems impossible. Knowledge is developed and shared through the socialization of micro cultures (Banks, 1998). Mitigating these impacts concerning my positionality involved clear explanation of the research purpose, my internal role with AG USA, and my objective role as facilitator in the academic research process.

Power-based inequities can exist, in the case of this research methodology, between focus group facilitator and participants. Awareness and negotiating power in the research process is suggested (Sanjek, 1993). I was aware that my tenure as a national AG USA leader to some participants means greater authority and to others perhaps less influence in voluntary cooperative fellowship. The purpose of the research and anonymity for participants seemed to posit the focus groups as creating content for the shaping of things to come in AG USA; rather than, violating the rights of the participants through power structures embedded in the focus group contexts.

Positivism positions insiders as having greater understanding of salient issues and meanings in a group (Merton, 1978). Outsiders are often known to

⁸² See <https://www.psychologytoday.com/us/basics/groupthink>.

see more objectively what an insider overlooks or ignores (Merriam, Johnson-Bailey, Lee, Kee, Ntseane, and Muhamad 2001, 414). Constructivism (truth constructed by individuals and communities) and postmodernism (no single truth or reality independent of the knower) create additional layers of complexity while interpreting qualitative data. The metaphoricity of AG USA also complicates interpretation.

Insider/outsider positionality is a gravitational force in qualitative research and is noted both as a strength and weakness of the appointed methodology. My voice as the interpreter and conductor of hermeneutical analysis does contribute to the knowledge of the topic. My voice, influenced by various interests, needs, and perspectives also, is delinquent in capturing the total essence and picture of the data. It appears this tension is part of knowledge creation when the tension is noted and acknowledged by other participants and actors (Narayan, 1993; Merriam, Johnson-Bailey, Lee, Kee, Ntseane, and Muhamad 2001).

CHAPTER FOUR:

QUALITATIVE ANALYSIS AND FINDINGS

Introduction

This research analysis reveals dissonance and consonance between AG USA's normative and formal belief system, and its operative and espoused belief system, relevant to leadership succession within the broader spectrum of the movement in relation to Millennials. There are theological, social, intellectual, structural, and emotional implications for AG USA to this analysis. The psychographic variables of AG USA Millennial Christian leaders, their relationship to contemporary issues emerging from the literature review, point toward an epistemological gap between the practiced belief of AG USA Millennial leaders and the official belief of the broader AG USA. Within the epistemological gap, the concepts of re-enchantment and authenticity which I introduced as being formative concepts shaping my analysis at the start of this thesis, gained momentum throughout the research. These concepts partially shape the discussion surrounding the thematic categories emerging from the analysis, and I will discuss some of their significance further.

The first section of this chapter expands on the themes of authenticity and re-enchantment which surface again in the findings. I expand and reframe the material to explain how my methodology and findings shaped the framework of my analysis. The topics, codes, and thematic categories emerging from the qualitative data analyses, via Tesch's Eight Steps (Tesch, 1990), are discussed. Thematic categories suggest a dialectical pull between dissonance and consonance, as applied to contemporary issues, between AG USA Millennials and their religious community. These dialectical tensions

provide a nuanced picture to understand how issues of leadership and succession within AG are being negotiated. Following the analysis of these thematic categories, the delimitations and limitations of the post-data analysis are explored, followed by a synoptic spectrum of response to assist in understanding the complexities associated with the generational cohort in discussion.

All focus group respondents are AG USA Millennial Christian leaders. The questions forming the content of my analysis were : 1) When you look at AG USA and the landscape of faith in our nation, what contemporary issues concern you the most and why; 2) When you look at AG USA and the landscape of faith in our nation, what contemporary issues are you most excited about and why; 3) If you could wave a magic wand in the AG USA and make anything happen, what would that be and why?

Authenticity

The social value and understanding of authenticity is approximately 200 years old in Western society (Trilling, 1972). Associated with individuality, sociologists study authenticity as a phenomenological experience of one being true to the self. For this reason, it is difficult to define, often contested, and lacks significant empirical study (Ferrara, 2002; Erickson, 1991). Franzese's definition of authenticity, "an individual's subjective sense that their behavior, appearance, self, reflects their sense of core being. One's sense of core being is composed of their values, beliefs, feelings, identities, self-meanings, etc." (2007, 87), is foundational to the term's utilization in this research. External controls such as institutional expectations can impact one's subjective, emotional impulses (Turner, 1976), thus ascribing meaning and informing expectations (Turner, 1975). This adds

value and serves the analyses in gauging the presence of collectivity, interdependence, and independence among AG USA Millennial leaders and their religious cohort.

Three dimensions to the discussion of authenticity in the literature relevant to my analysis of the AG USA Millennial leader hybridity which are further discussed in the thesis are religious autonomy, religious reinterpretation, and subjectivity within religion. Individual religious autonomy, within collective and collaborative corporate religious environments, is a sign of authenticity (Schawbel, 2015). Reinterpreting religious beliefs and practices demonstrates a willingness to reimagine religious beliefs (Arnett, 2004). Subjectivity within religion is linked with authenticity as well (Rabey, 2001; Taylor, 1989). It is not evident if these three dimensions are a result of a resurgence or magnification of authenticity within culture or if they indeed point toward authenticity's resurgence. What is evident from the literature is authenticity, as defined, is perfectly designed to coexist with relativism and pluralism as religious autonomy and reinterpretation are largely subjective.

Re-Enchantment

Max Weber, borrowing from Schiller's "the disenchantment of the world," used the term *disenchantment* to describe modernity's valuation of scientific understanding more than belief progressing toward rationality as opposed to tradition (Schroeder, 1992). Capturing part of the essence or illusion of change and progress in the modern/post-modern tension, Weber argued "the ultimate and most sublime values have retreated from public life" (1958, 121). Disenchantment is "the key concept within Weber's account of the distinctiveness and significance of Western culture" (Schroeder, 1995, 228).

Cox (2013)⁸³ distinguishes secularization from secularism. Secularization is, in his words, a “historical process, almost certainly irreversible, in which society and culture are delivered from tutelage to religious control and closed metaphysical worldviews” (2013, 25). Secularism, he posits, is an ideology or worldview “which functions very much like a new religion” (2013, 25). Secularization emerges when, for example, the biblical account of creation bifurcates nature from divinity and humankind from nature. This is where the process of disenchantment begins according to Cox, citing Weber’s liberation and emancipation of nature from “religious overtones” (2013, 29).

As will be discussed further in this chapter, AG USA Millennial leaders seem to find middle ground between disenchantment and a constructive imaginary where there is religiously-inspired motivation to re-engage with the “magic” found in culture. Gablik (1991) states re-enchantment “refers to that change in the general social mood toward a more pragmatic idealism and a more integrated value system that brings head and heart together in an ethic of care, as part of the healing of the world.” Re-enchantment is a return to the roots and values of the enchanted past and a recognition of opposing forces within culture and subsequent resistance and/or subversion to bureaucratic rationalities (Ritzer, 1999; Harding & Jenkins, 1989).

The epistemic and moral community of AG USA encompasses beliefs (Gerth & Mills, 1948). These beliefs are interpreted and thus reshaped by the AG USA Millennial psychography (Douglas, 1987; Boon, 1982). In the context

⁸³ In *the Secular City*, Harvey Cox has a masterful explanation of disenchantment and how secularization is a consequence of biblical faith on history, pp. 21-30. I find his work on disenchantment especially relevant due to both his understanding of Pentecostalism and his re-visiting of his work in the 2013 version on the original work in *The Secular City*.

of this research, I use the term re-enchantment to juxtapose AG USA's social, cultural, epistemological and theological roots as a movement with the psychographic variables impacting the beliefs of AG USA's Millennial leaders. There is a turning again toward the sacred or divine reality found in the secular cultural space once considered taboo. Indeed, Cox's definition of secularization seemed to suggest a separatism and the Fundamentalist/Modernist controversy in early twentieth century American religion which was motivated by escapism. The two psychographic variables of separatism and escapism, present in AG USA's roots, are being reconsidered by the movement's Millennials.

Thematic Overview

Raw data was gathered from the focus groups, in the form of recordings and transcriptions, revealing topics relevant to the research question. The topics reflect how meaning is derived from the experience of being an AG USA Millennial Christian leader. During the focus groups, because of AG USA's metaphoricality (i.e. propensity to describe concepts using often abstract terms and/or metaphors), when a nuance occurred in a response, I asked for clarity from respondents. This was not reflected in handwritten notes as some research practices suggest (Creswell, 2014); rather, was captured in the transcript, to record any disparities before conducting hermeneutical analysis (Tesch, 1990). This allowed for a more thorough analysis and deeper understanding of the context (Tesch, 1990; Creswell, 2014; Attride-Stirling, 2001).

A Rationale for the Summary of the Findings

Twelve unique focus groups comprise the source for data analysis. In order of occurrence and described with the geographic/regional/ethnic/language district affiliation in AG USA, they are: Southern California 2/28/17; Minnesota 3/13/17; Minnesota 4/04/17; Southern Missouri 4/17/17; Oregon 4/25/17; Southern Missouri 5/02/17; South Central Hispanic 6/09/17; New York 6/12/17; Southern Missouri 6/14/17; Southern New England 6/15/17; Arkansas 6/22/17; Pennsylvania/Delaware 6/28/17. Five organizing codes were identified from the topics and interpreted as: 1) Stewardship of Change; 2) Subjective Feelings; 3) External Factors; 4) Orthodoxy and Orthopraxy; and, 5) Internal/Bureaucratic Realities. From these, I hermeneutically interpreted nine thematic categories (Tesch, 1990), which are points on a dialectical tension. The dialectical tensions are: 1) Monologue vs. Dialogue; 2) Technology vs. Conversation; 3) Tolerance vs. Love; 4) Attractional vs. Missional; 5) Political vs. Moral; 6) Programs vs. Outcomes; 7) Tradition vs. Culture; 8) Orthopraxy vs. Orthodoxy; 9) Community Standard vs. Biblical Mandate. These are the heart of analysis of what is emerging in AG USA Millennial thought and inform the strategic agenda proposed for leadership succession.

Respondents are not named in the analysis to protect anonymity. Feedback appears to be a result of perceived social catalepsy within the movement to the broader and nuanced exigencies Millennials saw in their distinct context.

Organizing Codes and Thematic Categories

A further expansion on the coding and categorization described in Chapter Three provides a better understanding of the findings in the qualitative analysis. The crux of the data, using Tesch's Eight Steps (Tesch, 1990; Creswell, 2014), is found in the nine thematic categories. The credibility of these categories and relevance of the topics in the transcripts is juxtaposed in the organizing codes. This section will describe the precise process of taking the organizing codes and creating the thematic categories.

Developing a sense of meaning from a careful reading of all transcripts was the first step. Next, annotations were made in the margins of one transcript (see Appendix 4.1) citing underlying meaning. This process was followed with four transcripts before a list of topics was developed, informing potential organizing codes (Tesch, 1990; Creswell, 2014). Topics were abbreviated and reduced to create a workable list, consolidated into a chart for convenience, and codes were written next to the text in the transcript (see Appendix 4.2). Interrelationships between topics and codes were identified to inform thematic categories. From the codes, this strategy was employed with the remainder of the transcripts to identify additional thematic categories from the topics (Tesch, 1990; Creswell, 2014). Once this process was completed for all transcripts, the five organizing codes produced nine thematic categories.

Mixed-methods researchers should anticipate questions (Creswell, 2006). Thematic categories were set in binary form as a simple framework to explain the consonance and dissonance the analyses reveal between AG USA Millennial leaders and their religious/secular cohorts. In addition, the dialectical tensions reveal AG USA Millennial leader psychographic variables

impacting their belief toward structural, theological, and cultural realities in their religious system. This method was preferred to discover emerging patterns in the data. (Walsh, Holten et al, 2015). The latent social patterns in the analysis reveals the AG USA Millennial leader psychography informs the proposed strategic agenda for change regarding leadership succession. I sought to capture the tension unearthed in the transcripts, once analysis began, of both the current and preferred state of AG USA from its Millennials. A practice of using the exact language of focus group participants to create the thematic categories (otherwise known as *in vivo*, (Creswell, 2014)) was used for eight of the nine categories. For example, the transcript from the listening session in Minneapolis, Minnesota (04.04.17) reveals how the topics, informing and filtered by the codes, created the thematic category entitled “Orthopraxy vs. Orthodoxy” (see Appendix 4.1 and 4.2). The only thematic category not *in vivo* is “Community Standard vs. Biblical Mandate.” My analysis of this tension motivated me, in an effort to reduce complexity, to introduce this category utilizing my own terms. This tension is intrinsic to the data as it encompasses a tension present at AG USA’s beginning and today.

Discussion of the Thematic Categories and Analysis

In critically addressing the data, the nine thematic categories expose my interpretation and encapsulate the aforementioned dissonance and consonance. From the lived experience of focus group participants, there are several points of tension expressed within each dialectic. The translation of their beliefs can inform how AG USA leadership negotiates and thinks about successful leadership transition. The nine thematic categories are variables that clearly emerge from the qualitative data, as well as the literature and my

professional experience within AG USA. These variables address the epistemological gap between generations.

Monologue vs. Dialogue

The focus groups revealed AG USA Millennial leaders sought connection with AG USA non-Millennial leaders, citing the inherent value that is to be found with inter-generational dialogue. In this section, the concept of dialogue will be contextualized within AG USA and why, stemming from the literature review, it seems synchronous with broader American religious culture.

An exigency surfaced in the data for dialogue. It appears exogenous issues have migrated from American religious culture into the psychography of the AG USA Millennials. This is consistent with broader American religious culture (Ammerman, 1990; Balmer, 2010; Bielo, 2011; Fitzgerald, 2017; Putnam, 2010) and within AG USA's centennial history (Blumhofer, 1989; Brumback, 1961; Flower, 1949; Poloma, 1989). Dialogue over contemporary issues was a significant aspect of previous leadership transitions in Pentecostalism (Poloma, 1989; Rodgers, 2014; Yong, 2005).

AG USA Millennial leaders view a lack of dialogue as endogenous noting the demographic homogeneity of AG USA leadership. The movement's Millennials see this as a liability to leadership succession. The diversity of perspective represented in dialogue is perceived as an asset (Elmore, 2010; Gravett & Throckmorton, 2007). Though analogous to change management, dialogue also appears preferential with the broader Millennial cohort (Howe & Strauss, 2006; Mueller, 2006).

AG USA Millennial leaders and their secular cohort struggle with negotiating evolving systems in structure (Arnett & Jensen, 2002; Barry &

Nelson, 2005; Uecker, Eegnerus, & Vaaler, 2007). A male (Other/Mixed) saw unity and collaboration as a spiritual concept: “Christ wants us to be one.” Another (White male) believed “we are not given a platform,” alluding to the importance of discussing issues from a theological perspective. His perspective contrasts with an optimistic white male from Minnesota who stated, “we talked about younger leaders being given a spot at the table. It is exciting.”

A White female from Oregon, when looking at executive leadership, said “leadership does not always, or even usually, reflect the rest of the body. I think that is something that’s problematic.” From Texas, a Hispanic male saw effort from AG USA leadership to expand its diversity. He said “we have a vocabulary but not a well thought out process to mobilize young leaders. We don’t have a lot of opportunities.” A White male from California agreed: “there doesn’t seem to be a lot of prioritizing on succession plans in working alongside with our young leaders to give them opportunities.”

Generally, Millennials, as a generational cohort, seem to be much more interested in collaboration than consensus (Pempek, Yermolayeva, & Calvert, 2009; Shaw, 2015; Twenge, 2006). One of the reasons is the unique value that proposition collaboration seems to provide (Elmore, 2010). If they do not feel valued, they will find another place to belong (Edgell, 2005; Cohen, 1955). Lack of opportunities to dialogue, according to a White male from Minnesota, were “causing them to jump ship.” Some may assume that this sense of not feeling valued is related to narcissism (Strauss & Howe, 2000; Sessions-Stepp, 2007; Arnett, 2007). The AG USA data reveals something deeper. A Hispanic

female believed lack of opportunities for participation at the “table”⁸⁴ caused Millennials [in AG USA] to “feel devalued.” A White male felt like he has “nowhere to go” though his friends are leaving AG USA because of no dialogue on pressing contemporary issues.

Dialogue can create inertia for collective symbols in religion to shape and transform society (Alexander & Smith, 2003; Spillman, 2002; Eliasoph & Lichterman, 2003). This occurs as worldviews, shaped contextually and emotionally (Rapaille, 2006), intersect. Making sense out of reality, or “sensemaking,” emphasizes one’s quest to “make things rationally accountable and creates images of a wider reality” (Morgan, Frost, & Pondy, 1983, 24). This expanse of one’s reality can cause beliefs to be reinterpreted (Kegan, 1994) as diversified exposures in culture through conversation are seen as valuable (Schawbel, 2015; Arnett, 2004; Eck, 1993). From the data, dialogue was synthesized to the following juxtapositions: 1) Races and Ethnicities; 2) Generations; 3) Genders; 4) Socio-Economic Classes; 5) Denominations; 6) Human Sexualities; and, 7) Sections, Districts, Regions and Networks.

1) Races/Ethnicities

Ethnic diversity is normative to the Millennial cohort (Tayler & Keeter, 2010; Elmore, 2010) but rare to some of AG USA’s Millennial leaders. From Missouri, a White female (early twenties) stated: “Churches are mostly White people and a lot of ethnic churches that are doing their own thing.” An Other/Mixed male admittedly experienced interpersonal tension in his church. He stated, “I don’t work at a predominantly African-American church. People walk on eggshells around me.” A White male from Arkansas said “I

⁸⁴ The term “table” was used in seven of the focus groups as a metaphor for dialogue.

would love to be able to wave a magic wand and make every small church look like the community it's in."

A Hispanic male (California) said "I have been around White people all my life, but still I felt like, I'm the only one here." In Southern New England, a Black male has not always felt welcomed in his church recounting when a white male usher told him "the black Pentecostal church is down the street." He felt like "Black people go to this church and White people go to that church." In the same focus group, a White male responded to the Black male's comment. "It doesn't matter if we go to a White church or a Black church. Let's just be the church." A Hispanic male in Texas felt AG USA's executive leadership should reflect ethnic diversity. He said, "looking at who we have at a higher level, you don't really see any diverse ethnicity higher up." Unity in diversity in leadership is prominent within AG USA's roots (Bartleman, 1925; Brumback, 1961; Molenaar, 2014; Clemmons, 1996).

A male (Mixed/Other) in his mid-twenties appreciated the effort AG USA executive leadership makes toward interracial dialogue. "I think that it's trying but we're trying without empathy." In his statement, I notice the "we" language. He saw himself as part of a community and not an outsider. Regarding empathy, he said, "you have to know what they've gone through" and if "we want to influence the country we have to learn to come together."

2) Generations

During the focus groups, a strategic core value of AG USA that was discussed was to strategically invest in the next generation resulting in ministers under the age of forty gathering in districts. "People believe in the next generation. I think the old and the young have to lead together," a Mixed/Other male from Pennsylvania stated.

A nineteen-year old White female from Minneapolis believed AG USA non-Millennial leaders do not see the desire AG USA Millennial leaders have for intergenerational mentoring. She said, “some of the older generation understand that if they want the next generation to stick around, they have to invest and spend time and show the younger ones how to do it. We need them.”

From the responses, intergenerational dialogue can provide benefits like “accountability” (White male), “reverse mentoring” (Hispanic male), a “picture of the body of Christ” (Black male), “an opportunity for the young generation to have a voice” (Hispanic male), and “what Millennials need in terms of spiritual fathers and mothers” (White female). The Millennial leaders often described older non-Millennial AG USA leaders as spiritual fathers and mothers. “Mentorship is what every younger pastor/leader wants,” a White male stated. Another White male said, “every generation has worth, value, and has something to say.” A White female in Oregon believed “there’s a generation coming up that doesn’t want to be divided anymore but wants to be inclusive.”

A twenty-seven-year old White male felt “bridging the generation gap is not easy” with older ministers in AG USA but worth it. A possible unintended consequence behind why some of the movement’s Millennial leaders are not experiencing the dialogue they value could be a lack of respect non-Millennial leaders in AG USA experience from younger leaders. A Mixed/Other male stated how older generations respond affirmatively and engage in dialogue: “As we’ve shown them honor, there is a place at the table for me now.” One White male (New York) in his late twenties commented, “It might be that generation’s mindset of, well, no one helped me so I’m not going to help

them.” Significant challenges to generational gaps from the literature are power inequalities and their relationship to structure (Badrinarayan, 2014) and antiquated leadership models (Fry & Whittington, 2005; Heifetz, 2009). Intergenerational dialogue requires situational leadership (Hemphill, 1949; Hendricks & Hendricks, 1995; Hersey, 2009), or the adjustment of leadership style to better fit the development of the followers (Hersey, 1984).

Some Millennials addressed their own generation’s inflexibility. “I get stuck in my own little bubble sometimes” (White female). Many respondents offered examples of the excuses they use to justify their own disengagement: 1) Working too much; 2) Lack of things to discuss; 3) Family dynamics; 4) Significant gaps in priorities; and, 5) Varying opinions on contemporary issues. A majority of Millennials who participated in my focus groups expressed opinions suggesting that they desire greater engagement and dialogue.

3) Genders

Among US Evangelicals, two paradigms primarily exist concerning gender roles within the Church. Complementarianism (Grudem, 2006; Cochran, 2005) holds that, though men and women are equal, their roles within the church complement one another. Egalitarianism (Bilezikian, 2006; Osburn, 2007; Pierce, Groothuis, & Fee, 2005) holds that gender-specific roles are abolished in Judeo-Christian theology. AG USA is primarily Egalitarian.

When the United States was more Complementarian in mainstream society (Fitzgerald, 2017; Brumback, 1961), AG USA emerged as an Egalitarian

movement.⁸⁵ The Millennial leaders see dissonance between the movement's origins and current reality in terms of gender representation in positions of authority.⁸⁶

AG USA elects female credentialed ministers to various places of denominational leadership such as the Executive and General Presbyteries by virtue of office. This is insulting to some Millennials. A twenty-three-year old White female in Missouri stated, "Are we really going to have elections to make sure that females are sitting around the table?" Greater dialogue between genders at an executive leadership level was reflected in another White female's comments: "I would like to see more women in leadership."

An Asian female from Missouri wanted to see "the beauty of dialogue in our faith and movement." There is a glaring absence in the transcripts of male Millennial leaders in AG USA who saw the dissonance associated with inter-gender dialogue. I see two potentialities for this. First, values for gender equality and diversity are prevalent within the Millennial culture and therefore not readily mentioned due to familiarity. Or, this could be related to a resurgence of Calvinism within wider Evangelical society or a disenchantment with the roots of AG USA which both would share a digression away from egalitarianism (Grudem, 2006; Wacker, 2001; McGee, 1959; Land, 2010).

4) Socio-Economic Classes

The Assemblies of God began as a fellowship of the lower classes and metamorphosed to one of educated, suburban America (Poloma, 1989; Cox, 1995; Brumback, 1961; Wacker, 2001). In the 1940s, the unique strand of

⁸⁵ Pioneers like Aimee Semple-MacPherson and Lillian Thrasher are still celebrated in AG USA today.

⁸⁶ Currently, credentialed ministers in the movement is comprised of 75.7% male and 24.3% female.

normative theology within the AG USA movement, which we have already seen is a conglomeration of dispensationalism and Pentecostalism outlined in AG USA's Sixteen Fundamental Truths,⁸⁷ began to gain acceptance (Balmer, 2010; Fitzgerald, 2017) when liberal arts training education entered AG USA's colleges and universities (Rodgers, 2011). The new phenomenon of the educated Pentecostals experienced a significant influx of suburban culture during the Charismatic Renewal when mainline Protestants identified with movements such as AG USA. This created stratification and additional status within AG USA's churches (Cooley, 2015). AG USA became known as a White, middle-classed, suburban denomination by the 1980s among the emergence of Evangelicalism (Fitzgerald, 2017; Balmer, 2010; Bielo, 2011).

The rapid growth of AG USA's ethnic demography is diversifying the movement again, beyond ethnicity, but also socio-economically because of immigration⁸⁸ (Miller, 1996; Jones, 2016), urbanization (Allen, 2009; Poloma, 1989), and church planting (Hirsch & Ferguson, 2011). AG USA Millennial leaders believed social classes should coalesce.

A Black male (early thirties), felt "discipleship goes beyond socio-economic background." A White female in Minneapolis believed social class prohibits dialogue in the AG USA. She felt "If people fit that then they often will get a place at the table." Socio-political status is changing in AG USA according to the analysis. A Hispanic male mentioned he is "Democrat because of the party's stance on immigration," as he saw immigration as a moral issue, just as much as "a Republican sees abortion as one." The moral

⁸⁷ <https://ag.org/Beliefs/Statement-of-Fundamental-Truths>

⁸⁸ "Minorities expected to be majority in 2050": http://articles.cnn.com/2008-08-13/us/census.minorities_1_hispanic-population-census-bureau-white-population?_s=PM:US (accessed February 3, 2016)

rationale behind his political affiliation is related to the opportunities democracy provides immigrants, notably, the ability to financially provide for their families. An Asian male, whose parents were both immigrants, also believed immigration impacts “the socio-economic structures in local churches.”

5) Denominations

The Azusa street revival controversially, because of its initial emphasis on inclusivity and unity within diversity, spawned dozens of Pentecostal movements in the early twentieth century (Anderson, 2013; Blumhofer, 1989; Flower, 1949; Clemmons, 1996). Doctrinal differences (Brumback, 1961; Blumhofer, 1989) and racial inequality (Clemmons, 1996; Blumhofer, 1989) were leading indicators.

My research reveals a desire for “increased collaboration with non-AG churches and organizations” (White male). A Hispanic male (early twenties) saw evidence of unity when “denominations work together.” Increasing dialogue between denominations may be a sign of authenticity as beliefs are reinterpreted (Kegan, 1994; Schawbel, 2015). Morality is not clearly defined for the Millennial secular cohort in American culture, resulting in the disenfranchisement of religious symbols, traditions, and structures (Shaw 2015; Smith, Christoffersen, & Davidson 2011). Moralism is a core theme among Millennials (Wuthnow, 2007; Smith & Snell, 2009). This, however, does not necessarily translate into collective morality. A result of post-modernism or evidence of it is moral ambiguity (Grenz, 2001). This reveals the dichotomous nature of the Millennial’s journey toward morality though the source seems elusive (Arnett, 2007). For this reason, the effectiveness of traditional religious models for belief and practice are in debate (Clydesdale,

2007; Parks, 2000; Smith & Snell, 2009). The framework for newer models is still emerging.

6) Human Sexualities

Human sexuality is a significant contemporary issue for the respondents. The LGBTQIA⁸⁹ community, pornography, Complementarianism and Egalitarianism have a moral dimension from the data analysis. The respondents do not feel adequate dialogue takes place between AG USA and those who hold differing beliefs on human sexuality.

A Hispanic male from California saw dialogue as paramount: “My concern is to have more intentional conversations. People perceive things different.” A Mixed/Other male in his mid-twenties felt broad dialogue on the topic was important because how Millennials engage with the topic of human sexuality in “California is different than Alabama.” A White male from California expressed concern when AG USA doesn’t account for regionality. “What we’re dealing with here on the West Coast is way different than what people are dealing with in the Midwest.” A Hispanic male said AG USA “needs to figure out how to preach the Gospel in a way that is inclusive without changing our stances on biblical things.” The consequence of not doing so, he said, is “missing out on this generation.”

AG USA emerged from a holiness background (Rodgers, 2014; Poloma, 1989), similar to the Wesleyan and Nazarene movements. It seems the AG USA Millennial leaders are looking for new language to approach a subject many feel ill-equipped to deal with. A white male agreed that “an awareness of the necessity of ongoing dialogue around human sexuality” is needed.

⁸⁹ This acronym is used to describe the lesbian, gay, bisexual, transsexual, queer, inquiring, and asexual community. This list is not intended to be exhaustive as there is a multiplicity of terms associated.

7) Sections, Districts, Regions, and Networks

AG USA has a well-defined structure for governance. Nationally, six elected officers serve alongside the Executive Presbytery, a regional representation comprised of elected Presbyters. Within each region, there are districts, some with geographical and others with ethnic boundaries. For example, in the state of Texas, AG USA districts are comprised of both Hispanic language districts and three separate geographical districts. The Millennial respondents would like to see further dialogue and increased participation across district lines.

A White male in Arkansas felt “churches are getting this idea that they’re like an island to themselves. It’s all about them. They don’t connect on a sectional level or on a district level.” Another White male (twenty-eight years old) further believed “the church should grow and not compete” A White female saw monologue occur prevalently in some regions: “I’m concerned about the division within certain regions.”

Negative Ramifications of Dialogue

A Black female said, “I think it’s possible to lose a sense of orthodoxy along the way if everyone has the chance to speak up.” A White male asked, “do we have the people at the table that represent enough diversity that we can actually get good understanding with each other?” A white female didn’t feel there are enough voices engaged. “Most of it [AG USA] is white and male.” Many Millennial leaders echoed her feelings.

A White male was “excited about the accessibility to leadership and the ability to sit in conversations.” His peers confided in him that “if they were to stand and say anything, they would be ostracized.” Creating space for dialogue, according to this Millennial leader, also creates space for

misunderstanding, criticism and discomfort. The pain tolerance and emotional intelligence of individual leaders may be a key success factor in leadership succession. This is further explored in the technology vs. conversation dialectic.

Historical Precedent

Though AG USA's history is laden with some positive and negative narratives regarding diversity, a White male seemed re-enchanted or captured by the authenticity existent in the movement roots. "Historically, our attempts at including diversity and things like that from the beginning are some good things." Many respondents agreed that the movement is not reflective of its diversity at executive leadership levels. A thirty-three-year old Hispanic female from Texas summarized many sentiments well when she said "hey, we're no longer the Spanish AG, we are the AG." This undercurrent of community was expressed in every focus group. A Mixed/Other female agreed and stated, "people want to be connected to each other."

Technology vs. Conversation

The invention of the computer chip expedited globalization and multiculturalism, catalyzing the Information Age (Strauss & Howe, 2006), resulting in a technologically connected but emotionally disconnected generation of Millennials (Elmore, 2010; Howe & Strauss, 2006). They find relational connections via social media though sincere dialogue may be inhibited by technological advances (Howe & Strauss, 2000; Lipkin & Perrymore, 2009; Smith, 2009; Taylor & Keeter eds., 2009, 2010). Generationally, Millennials in the broader sense are decreasing their religious involvement and simply not finding common ground for connection in

religious communities due to their fluid, cyber community and the often rigid, inflexible religious ecosystems (Allen, 2009; Wuthnow, 2007).

The focus groups revealed a desire for connection and intimacy among AG USA Millennials. Whereas the dialectic of monologue vs. dialogue indicates homogeneity in thinking as a liability, I interpret the tension between technology vs. conversation as a space between communication channels. I summarize this tension as Millennials wanting more than merely a coherent belief system: they want community.

Many respondents believed technology is useful. A Black male in his early-twenties said, “social media has become such an ingrained part of society.” As one White male from Arkansas explained it, “our greatest strength is becoming our greatest liability, thanks to social media.” From the analysis, I found three points of tension related to this dialectic: 1) Authenticity; 2) Ecclesiastical Confrontation; and, 3) Digital Natives.

Authenticity

A White female said “philosophically, we operate on a different level from the older generation. You taught us to question everything and find out what is true for yourself so you can figure out who you are.” She felt her questions are not always welcome and interpreted as deconversion or disenchantment. A Hispanic female said, “it all goes back to relationships, heritage, and story, and this is hard to embrace through a position paper.”⁹⁰ For this Hispanic female, having access to the position paper via technology is not enough. She wanted conversation which the literature reinforces. Value

⁹⁰ A position paper is an official white paper AG USA adopts and disseminates on various contemporary issues.

congruence (Maghroori & Rolland, 1997; Schein, 1990; Vaisey & Lizardo, 2010) becomes an interactive process between leaders and followers.

A White male said: “I think that we’ve got to be very careful not to misrepresent the Gospel or just use our views or what we think of something as truth because people take it at face value.” Culture within AG USA congregations can be formed through proclamation via the pulpit. Culture within the movement is formed through proclamation via resources, conferences, position papers, and each individual minister who participates in the cooperative fellowship. A Black male cited the relationship between interpretation of information and distance. He noted “It [social media] helps people understand that it is a world itself.”

The National Office of AG USA possesses hundreds of social media channels, websites, publications, and events. A White male in his early thirties from California, referring to the ethos of communication and its regional tone, said “everything is always represented from the Midwest or the South.” The Millennial respondents are looking for authenticity within community, via conversation within the movement, and are unsatisfied with an approach that focuses on the production and dissemination of information alone.

Ecclesiastical Confrontation

A lack of authenticity, according to the Millennial leaders, is related to toxicity of expression via social media and an unwillingness to confront it. Freedom of speech in the US is considered to be a human right. To the Christian, biblical principles apply to an individual’s implementation of this right. When sharing one’s perspective, being rigorous without being ruthless is the emulative pattern. For example, if a minister bullies a denominational leader, best practice according to the Christian belief is to confront privately

the slanderer. The AG USA Millennial respondents were quick to mention offensive conversation and the apparent silence on leadership's part. This, to the respondents, created a lack of safety and seemed inauthentic. A White male stated "if someone starts a fire on social media and is bashing the leadership they need to be called on the carpet. What are they saying in their churches?"

A White male said, "I just wish these Facebook pages would go away." When a Black male in the focus group agreed, the White male further communicated "they are good 90% of the time for discussion but the 10% of the time it becomes toxic, it does more damage than good." Failing to confront toxicity in social media from an AG USA minister while refusing credentials to someone who drinks alcohol in moderation seems inauthentic and inconsistent to some respondents. "Why do we take a strong stance on some issues that have less biblical evidence of being dogmatic and a weaker stance on other issues that are black and white, like gossip" asked a White male.

Another White male in his mid-twenties passionately exclaimed "If I could wave my [magic] wand I would kill all the Facebook pages that are creating a divide and hatred within our movement."

Digital Natives

A White male from Minnesota observed "Millennials are digital natives. We're [AG USA] not listening to them." An Asian female was careful not to put all of the blame of "not listening" on the older generation. She stated, "everything we are saturated with is disconnecting us from other people." Indeed, "conversation does take more than one person to engage" said a White female.

Identity may be closely linked with the current role technology plays in an individual's perspective.⁹¹ Social media, for example, affords access into the lives of others and interaction with ideas from a distance. This phenomenon can introspectively shape the modalities of self-evaluation. From Minnesota a nineteen-year-old White female said, "this generation sees things on social media they want to be, and they try to be it." A White male from Pennsylvania said "I think a lot of people get their value from it. It can be a tool to influence but also a tool to destroy contentment." A Hispanic female from Texas believed "it created a platform that's now driving and creating behavior." This discontentment and inauthenticity is causing some AG USA Millennial leaders to disengage from social media.

A White female said, "when I had Twitter or even like Instagram, I didn't like the things that were getting presented before my eyes." This is in contrast to another digital native, a White male, who said "I love social media because it's a way to be connected." This Millennial leader sees the need for both technology and conversation.

A Hispanic female (late twenties) said "the desire for connection is positive. People want to be connected to each other." A White male felt "I think that's really exciting to see the younger generation being able to be empowered and equipped to continue to move forward into their faith." He saw value in the discussion afforded via technology but further explained, "I have created strong friendships from this community."

⁹¹ <https://www.ctd.northwestern.edu/blog/self-selfie-identity-age-social-media>

Tolerance vs. Love

The most prevalent dialectical tension that was manifested in the focus groups manifested, both in quantity and intensity, was the dialectic between tolerance vs. love. The impetus of this is closely linked to one's theology. Concepts such as inclusivity, collectivity, individuality are shaped by one's understanding of faith and society. Religion relates to culture in various ways as it is a carrier of deep cultural beliefs (Abrutyn, 2014; Bondarenko, 2011). For example, this relationship can be sub-cultural or counter-cultural. One particular approach to religion, where participants embrace the earliest forms and interpretations of their religion, is Fundamentalism. Fundamentalists are established within a culture without adapting or even at times acknowledging it (Lehman, 2002; Bruce, 2008). At times sectarian, intolerant, peaceful or extremist, Fundamentalists resist modernity as "an extreme form of conservatism" (Harris, 2004, 409).

Pertinent to this research, Neo-Fundamentalism is a term Clawson uses to describe the singular current contemporary phenomena US conservative evangelicals exhibit towards postmodernity. He describes it as a "hostility towards the broader culture, retrenchment around certain theological doctrines, and conflict with, or separatism from others within a more broadly defined evangelicalism" (Clawson in Olson, 2012). This sort of repressive, fundamental attitude among some US evangelicals diminishes potentialities among the evangelicals for cultural engagement. In this section, a brief overview of AG USA's history with Fundamentalism and the quasi, neo-Fundamentalism of AG USA Millennials will be discussed. An aspect of this quasi, neo-Fundamentalism is how AG USA Millennials engage in authentic relationship with those often marginalized by Evangelicals.

From the literature, we have observed how the burgeoning Pentecostal movement avoided Modernism at the turn of the twentieth century by embracing Fundamentalism (Cox, 1995; Molenaar, 2014; Kerr, 1913; Menzies, 1971). Pentecostals retreated⁹² from society. AG USA adopted a dualistic approach to culture (Poloma, 1989). Political views termed neo-Liberal in AG USA's beginning are now coalescing with Evangelicalism (Beaudoin, 2005; Forbes, 2000) which may be a sign of inauthenticity or perhaps an adaptability to engage culture on its terms. How AG USA navigates the new Fundamentalism among the Millennials (Hill, 2000; Smith & Snell, 2009; Bryant et al, 2003) and the perceived irrelevance of older Fundamentalism is yet to be discovered.

The dialectical tension in discussion in this section is specifically tied to how AG USA Millennial leaders think about their movement's interaction with various groups within normative sexuality debates.⁹³ A White male stated, "sexuality and gender identity are huge right now." The heterogeneity of the topic within focus groups is interpreted through the following concepts: 1) Belonging Before Believing; 2) Internal Motivation and Discipleship; 3) Community Engagement.

Belonging Before Believing

A White female from Minnesota wasn't satisfied with the emphasis on compassion within AG USA's programs and overall ethos though the movement officially adopted compassion as a core value. Referring to adoption, foster care, and those whose sexuality is incongruent with the

⁹² Primarily because of the impact of Dispensationalism

⁹³ With roots in the holiness movement, AG USA has strong convictions in matters of personal holiness including choices of entertainment, the appropriateness of tattoos, consumption of alcohol, and what constitutes the sacredness/secularity of music.

movement's theology, she hoped "if we could just be a little more open to bring people under our care." Another White female (early thirties) said "a compelling empathy is something that I wish everyone could have." When someone asked her to explain further, she responded "I don't think a lack of caring is the problem. I think it's just not taking that next step." Identifiable reasons the group mentioned behind the lack of relational engagement were fear of failure, insecurities, indifference, apathy, and lack of knowing where to begin.

Data analysis from this research reveals something deeper. A tension emerged on whether someone whose morality is incongruent with the normative beliefs of a religious community can participate in the religious community. Can someone belong before they believe? A White male stated: "I think the church seems more backwards than ever with the way we see some of these things." Missing opportunities to serve and love was a concern of many Millennial leaders but not at the expense of unorthodox belief. A White male said "I think along with that [the importance of the Millennial generation being biblically literate] is the fear of calling sin, sin. And being honest about it, not being judgmental but through love share where God's standards are."

A White female suggested AG USA should "even with gender confusion, love those who are different than us." Selectively preaching against some categories of sin while overlooking or ignoring others was represented as an objectification of them as people. "Sin is sin," she said, "but let's give a biblical basis and let's lay it all out on the table and deal with it all and approach it in a level way."

Those struggling with mental illness were also a community unable to find a place of belonging in some AG USA contexts. A White male said "One of

the biggest issues that concerns me is mental illness and how we deal with that as the church. How do we work with that as a church with people in general?”

A Black male from Arkansas added to another contemporary issue underpinning this tension. “I think race related issues.” He believed there are many ethnic demographics who “feel tolerated in local churches with AG USA but do not truly feel loved.” Some respondents believed previous decisions, incongruent with the personal holiness often associated with Fundamentalism, seem to demarcate some from a local AG USA church. For example, a White female in Missouri, in her early twenties said “if you’ve had an abortion,” or, as a White male in his early twenties said “if a minister is in bondage to pornography,” these lifestyle choices can bifurcate you from belonging within your local AG community in some contexts.

Concerns also exist with changing AG USA’s normative theology in the name of tolerance. A Black male said, “another concern is the influence of the [contemporary, globalized] culture on our theology.” A White female responded to him: “we have to find a way to love but also stand strong. It’s definitely a challenge.” The challenge she referred to was loving people authentically without theological change.

Not one respondent expressed a desire for AG USA to change its normative theology. The overwhelming expression was that contemporary issues, namely human sexuality, are embedded deep with American society and AG USA should take a firm, loving response on these issues. Silence or political correctness would create self-imposed exile, many believe, but eschewing those on the margins would also be self-defeating.

Internal Motivation and Discipleship

AG USA formed primarily for “the greatest evangelization the world has ever known” (Blumhofer, 1989; Brumback, 1961). Emerging from the analysis is a re-enchanted revisiting of the internal motivation behind this. One White male summarized many sentiments of various respondents: “What is our tone? If our mission all of a sudden doesn’t become loving people, it becomes making sure they know the wrong one.” The “one” he referred to is a posture, behavior, or stance on a contemporary issue AG USA does not endorse. This Millennial leader did not see value in a hegemonic movement; rather, when love is not the primal internal motivator, actions from Christians appear to be subterfuge for proselytization. From the analysis, it appears manipulative and insincere to expect conformity and adherence to AG USA doctrine outside of relationship with someone.

A White male in Missouri believed leaders “should understand how to walk through it.” He noted an example of “how well AG USA works with people who struggle with addiction to substances but does not see the same awareness nor fortitude in walking alongside those who are in sexual lifestyles the movement does not condone.”

A White male from New York said, “we entirely have to re-contextualize the Gospel in our churches and how we function in community.” In community with a wide representation of race, gender, faith, and belief, he saw how “we are exposed to the culture God created and we get to understand each other.”

A White female in Arkansas believed empathy is crucial. “How often in our denomination do we cry with people? We have to be willing to walk with

people.” Many respondents thought the lack of willingness to understand others was:

1. “A lack of accountability” (White male).
2. “Unwillingness because of personal bias” (White male).
3. “Laziness” (White female).
4. “Being inbred” (Black male).
5. “A lack of knowing Jesus” (Hispanic male).

A Hispanic male further explained, “Jesus was seen with sinners and people hated Him,” a reference to his interpretation of religious fundamentalists who did not approve of Jesus of Nazareth’s cultural engagement. A Hispanic male believed religious behaviors could be an external motivating factor to those outside of a religious system. He said “because we love God there’s a difference inside of us. They want to be a part of that.” A White male passionately believed, as a movement, AG USA “has so much opportunity in front of us.” The respondents saw authentic community and relationship as significant to the movement’s purpose.

Community Engagement

A White male said, “because of our history we have an aversion to social justice issues.” Regarding the history he spoke of, I find in the literature review much less of an aversion; rather, I see a re-enchantment with social justice (Rodgers, 2014; Poloma, 1989). Another White male, from the same focus group, believed a reason for lack of civic engagement was linked to the fifth dialectic to be discussed (Political vs. Moral). He said “I would also say just the pressure to have conservative Republican political views. I guess that's almost like if you're not 100 percent conservative and 100 percent Republican you're written off as a leader.”

A White male in his twenties from Missouri said, “I can have a relationship with someone who doesn’t agree with me.” Amidst a discussion on racism and sexism within the faith community and society at large, he believed a trait of the Millennial generation many felt is a weakness actually increases partnership. “Our generation questions so much, we find ways to bridge those differences and still have relationship.” Many respondents from the focus groups were motivated to collaborate with individuals or social classes who may not “believe“ but they can “belong.”

From New York, a White male was interested in making the conversation “less polarizing and more pastoral.” He felt AG USA was “trending towards more community engagement.” A White female from Oregon was very pleased with the effort AG USA is making to engage and work with others. “We may not agree with some of the small things that we believe, but we’re willing to have conversations with them, to walk side by side with them to reach people.” She further explained, “I think AG USA is very kingdom-minded right now.”

Attractional vs. Missional

Two primary models emerged from the focus groups detailing the local church’s relationship within its local context. A domestic missiological orientation is a result of reciprocal mission (Hunsberger & Van Gelder, 1996) where a nation, known for its missionizing, is now the recipient of such and/or postured toward the evangelistic function (Hirsch & Ferguson, 2011). Practically speaking, the church is designed toward the consumer mentality within modern culture (Guder, 1998) resulting in congregational numerical growth. This concept is seen as “attractional.” If the church sees its purpose as

re-engaging the disenfranchised from the wider culture and society (Roof & McKinney, 1987; Guder, 1998), it was described as “missional.”

There was a high response rate from Millennial leaders who want the church to become more missional than attractional. A White female in Minnesota said doing ministry was about “going rather than coming.” This, she felt, brought the church “back to her roots.” As noted earlier in this chapter, this is an example of the re-enchantment AG USA Millennial leaders exhibit, seeking the absence of the constraining forces of bureaucracy on the expressive dimensions of their religious beliefs (Harding & Jenkins, 1989). Religious bureaucracies like AG USA conglomerate numerous enchantments (Jenkins, 1996) in the form of rituals, symbols, traditions and orthopraxis. The “roots” she was enchanted with are multi-dimensional and reflective of her unique interpretation of the movement’s history.

A twenty-four-year old White male believed “this generation is for a cause. We’re good people doing good things to right the wrongs on earth.” One White female in her mid-twenties noticed “the amount of action that just comes with empathy for this generation is cool.” It is this sort of primal faith present at AG USA’s beginning (Brumback, 1961; Hodges, 2009; Blumhofer, 1989).

Being missional is related to cultural engagement. A White male said “the arts are coming back to the forefront of the Christian church. Historically, the church was on the cutting edge of the arts. We lost it for a long time, but now we have a generation who wants to embrace the arts and use it to make a difference.” In this comment he addressed a symptom of Fundamentalism,

which is a dualistic⁹⁴ approach to life, breeding escapism and distinguishing the secular from the sacred (Balmer, 2010; Cox, 1965).

I interpret references to the history and roots of AG USA being missional to be evidence of a missional renaissance in the hearts of the Millennial leaders. This could be due to the wider influence of broader Millennial culture and their core themes of pragmatism, moralism, and voluntarism (Wuthnow, 2007; Smith & Snell, 2009; Uecker, Eegnerus, & Vaaler, 2007). A White female in Minnesota called this simplification “apprenticing towards Jesus,” where Christians who live missional lives “bring back the table of hospitality and doing life with somebody.” Her approach had little to do with inviting people to church as the primary means of life change and much more to do with, as she said every member of AG USA should, “take the making of disciples seriously.”

A White female (early thirties) noted consumerism as a saboteur of mission and said, “I think one of the things we see even within our own congregation is a sense of consumerism Christianity. It just seems like we have more interest in what the church can do for them not what or how they can be a blessing.” The consumerism mentality may be something she saw in the local church but not in the leadership of AG USA. “I’m super excited in our movement about the push for involvement in culture and in our community again. For a long time, people had the wrong idea of separating out of everything.” It appears an underlying motivating factor of this consumerism and separation, according to this Millennial, is the dualistic tension, related to

⁹⁴ For a great theological explanation of what may be perceived to be the ‘escapist’ nature of Pentecostal/charismatic worship, see Chan’s discourse on ‘play’ in Chan, *Pentecostal Theology*, pp 116-119.

Dispensationalism, between the sacred and profane (Eliade, 1987; Balmer, 2010). Dispensationalism⁹⁵ may hinder the movement from effective civic engagement. The way we think about our world and responsibility to cultivate culture “affects our engagement” (Carson, 2008, 86) and significance (James, 2006; Hirsch, 2006).⁹⁶

A pluralistic tolerance of beliefs was not common among evangelicals in the early twentieth century (Balmer, 2010; Fitzgerald, 2017), the time when AG USA began to form. The liberalizing effect of modernity, secular humanism, and textual criticism motivated fundamentalists to look for an alternative. This alternative was found in the creation of a counter-culture, or, a reaction to and against the prevalent beliefs of religion’s liberalization (Balmer, 2010; Poloma, 1989; McGee, 2010). This created homogeneity and traditioning preventative of broader cultural engagement (Chan, 2000). The optimism this particular AG USA Millennial leader had about AG USA’s leadership to increase cultural engagement is therefore not only indicative of an emerging commonality, but also a potentially deep shift in the reality of how the movement perceives the secular and the sacred.

A White male said of the local church, referring to a more counter-cultural approach, “you need to be involved. Be involved in your schools,

⁹⁵ Balmer (2010) writes extensively on how postmillennialism, premillennialism, and dispensationalism affects the way evangelicals interact with culture. “This ideology of postmillennialism-Jesus will return to earth after his followers had ushered in a millennial age of righteousness- animated various efforts of social amelioration all aimed at reforming society according to the norms of godliness” (p. 5). Because of urbanization, industrialization, and the influx of non-Protestant immigrants, society changed, and nineteenth century evangelicals needed to respond to the quandary they faced theologically and socially. They alternately adopted something called dispensational premillennialism. “The construction of the evangelical subculture after the Scopes trial of 1925 and throughout the middle decades of the twentieth century provided evangelicals with their own constellation of congregations, denominations, mission societies, publishing houses, Bible camps, institutes, colleges, and seminaries. This insular world, a refuge from the depredations of the larger culture, protected evangelicals-and especially their children-from contamination. But it came at the price of almost total segregation from the outside world” (p. 5).

⁹⁶ “We know from living systems theory that all living systems will tend toward equilibrium (and thus closer to death) if they fail to respond adequately to their environments” (Hirsch, p. 229).

community activities so that the church can be out there, and people know that we're not weird and strange, we're real people." Being involved in the community may catalyze church planting. A White male in California said, "I think we're doing a great job with church planting." He believed the missional philosophy of church is the reason so many Millennials in the movement want to plant or be a part of a church planting community. A Mixed/Other male believed a shift in thinking is behind this. "I think the church in America has seen itself for years as the senders but not the sent ones, and we're just beginning to see ourselves as not always as senders but also the ones being sent."

The normative theology of "being sent" from one of AG USA's core doctrines known as the Baptism in the Holy Spirit is important to many respondents. A White male said "We need greater personal discipleship (missional) and no, I don't think that's actual pulpit discipleship (attractional). A lot of times we think we can just preach and that will solve everything." A White female hoped "I wish we could just come together as a people versus the church and be able to bleed into our country and influence it." She seemed, again, to allude to a re-enchantment and resurgence of authenticity.

"People just attend events and leave," said a White male. "We need to be more mission-minded?" This respondent saw the need for authenticity. The attractional approach, he believed, was "convenient and less personal." The suburban location of many AG USA churches may be relevant to this as, according to the following Millennial, disenchantment within the broader culture, extends across all social constructs. A White female in Missouri said "I think there has to be a balance between reaching the hurting, homeless, and

needy. But you have to also reach the rich, and I think that's something we miss. Jesus helped those who were broken and poor and He also helped the rich."

Frequency of individual church attendance may also be a factor foundational to this tension. "One thing in our culture that might really hurt the AG in our current structure of how we do things and how we resource things is the lack of interest in a Sunday morning service. People who don't attend church aren't looking to attend church," a White male in his mid-twenties observed. A pattern he saw in his church is only 14 percent of young families come at least three to four times per month to Sunday services.

A Hispanic male in Texas noted a similar pattern and mentioned "one of the things that Millennials love to do is serve for a purpose and a cause." The *Annual Church and Ministries Report*, the official statistics of AG USA, primarily tracks numbers from the attractional model such as Sunday School attendance and Sunday morning attendance in the local church. The exchange between leaders and followers is a source of extrinsic motivation, or behavior driven by external rewards such as recognition and celebration (Northouse, 2010; Bass, 1998). For example, rule compliance can increase with peer evaluation, informing perceived social effectiveness (Lepper, Greene, & Nisbett, 1973; Galbraith, 1977; Daft, 2001). In essence, what is rewarded will often be repeated. It may be true that the attractional model is not adopted by those who are disinterested in the missional model; rather, it may be a behavioral pattern related to extrinsic motivation. The measurement of religious programs and traditions such as baptism and church attendance perhaps inadvertently communicate the prioritization of these concepts over

more elusive and difficult to measure concepts related to the missional model, such as altruism and tolerance of diversity.

A White male from Arkansas suggested revisiting how the Sunday morning gathering is conducted to become more missional and attractional. He saw this dialectic as a both/and. “Okay, so in this whole conversation what I keep hearing come up is this word mission.” He later clarified, “the conversation is maybe about how we take the things that we focus on like our Sunday mornings and we make them more about a mission.” It seems he may resonate with the wider deinstitutionalization of religion and sees these particular religious practices as suspended or diversified (Smith & Snell, 2009), which is a symbol of authenticity among the Millennial secular cohort (Schawbel, 2015; Arnett, 2004; Eck, 1993). This is related to the broader Millennial psychographic in American culture (Clydesdale, 2007; Smith & Snell, 2009).

Political vs. Moral

Contemporary Christian culture in the United States is undergoing significant structural and philosophical change (Wuthnow, 1989, 1996; Mead, 1991; Lash, 1996). One aspect of this shift pertains to the Evangelicals and their relationship with conservative politics (Jones, 2016; Balmer, 2010; Bielo, 2011). In the literature, a distinction is made between Evangelicalism and the Evangelical Church (Balmer, 2010; Jones, 2016).

The Evangelical Church within the Republican political party, the United States of America as a nation set apart by God for global evangelism, and rigorous engagement on certain contemporary issues like abortion and one’s right to marriage often characterize Evangelicalism (Balmer, 2008). Perceived indifference on other contemporary issues such as environmentalism and the socio-economic injustice seemed problematic and

prohibitive for Millennial engagement (Bielo, 2011; Putnam & Campbell, 2010). A clear delineation between sub-cultural political rhetoric and authentic morality as an internal motivating factor are at the apex of this tension. It appears from the focus groups the Millennials are more interested in an authentic Christianity spanning a broad spectrum of contemporary issues. I interpreted the following sub-categories of this dialectical tension from the data analysis: 1) Holiness and Conservatism; 2) The Myth of a Christian Nation; 3) Immigrants and Refugees; and, 4) A Minister's Priority.

Holiness and Conservatism

A White female (early twenties) stated "one of the biggest things I'm concerned about is the rhetoric used by leaders. I feel some people say things just to prove their conservatism." Another White female from Minnesota lamented "unhealthy language used by leadership is causing people to not understand." She believes "it makes us sound hateful."

The Republican party is typically associated with a pro-life stance on abortion. One White female from Missouri believed "compassion for those who have had abortions is as important as defending the unborn." She felt affiliation with a conservative political party can override the moral obligation a Christian has to stand for both the "right to life and the right to be loved."

A Hispanic male from California saw contemporary social issues and conservative politics as self-defeating within the sub-culture of Evangelicalism. "We've been banking on the Republican Party to keep our positions and perspectives the cultural norm. AG USA needs to say we're going to lead this conversation." Knowing how to proactively respond to contemporary issues, like the legalization of marijuana, apart from a legal/political vantage point, was important to this Millennial.

A thirty-one-year old White male from California was concerned with AG USA's homogenous worldview. He said people should not "be naïve enough to think that the electoral process is going to keep these issues [legalized marijuana and abortion] at bay. When leadership says what the stance is could that go through some filtering process?" He saw cultural liability when a strong stance is taken on a contemporary issue from an executive level of AG USA without considering regionality. He believed the 2016 US presidential election made some of his congregants ecstatic while others grieved. The days, he said, of automatically "being a Christian and Republican" are over.

The Evangelical sub-culture (Evangelicalism) was ridiculed by some focus groups. A White female said, "one of the worst things we ever did as the church, in my opinion, was to culturize Christianity." A Black male (twenty-four years old) saw magnetic appeal in this topic. "I think politics play a big part in that debate, too. I think that people are being swayed more to follow politics than theology." A White male thought, "I don't know if it's a theology thing or if it's just 'the left is wrong, right is right.' We just see so much divide in the political realm for Christianity today." AG USA was/is not immune to this, he believed. It appears from these respondents using religion as an excuse to create a sub-culture is not the preferred strategy. It also appears using relevance as an excuse to change AG USA's normative theology is equally not preferred.

The Myth of a Christian Nation

A White male hoped one day to "forge the church in a dark place without the remnants of Americanized Christianity." He referred to his belief that America, founded as a Christian nation, may not have been that

“Christian” after all. Some respondents in Arkansas referenced the endorsement of slavery in the personal lives of the founding fathers as an example of this myth. Others, from Missouri, balked at the notion of America being chosen by God to establish a Christian, sovereign nation at the expense of ethnocide and eradicating Native American cultures.

A Mixed/Other male in his late twenties believed “one of the huge things in the church is Nationalism, especially in the American church.” Referring to a special dispensation by God within the United States, and the Kingdom of God as his preferred social imaginary over a nationalistic one, he further said “it’s a Kingdom of hearts and souls, not a piece of land.” His statements represent the growing disenchantment with the religious-political landscape Evangelicalism is known for.

Immigrants and Refugees

Immigration reform was mentioned frequently with varying responses recorded regionally. A Hispanic male from Texas said “In my area, there are a lot of immigrants who come. They say they love God but the opportunity for them to live a better life is here.” He felt many Christians choose to illegally immigrate to provide a better life for their family. A Hispanic female in her early thirties believed one has a moral obligation to protect their children, a priority that can justify the practice of illegal immigration. A different Hispanic female in the same focus group believed it is morally acceptable to trust God in the process and enter the US legally regardless of the duration of process.

Some of the Millennials believed an AG USA minister should not report illegal immigrants to authorities since Judeo-Christian Scripture prioritizes loving your neighbor. Other Millennials believed a minister in AG USA has a

biblical mandate to report illegal immigrants. One Hispanic female in her early thirties aligned herself with the Democratic Party because its stance on immigration is more conducive to her personal beliefs. She believed people look down on her for not being a Republican. A Hispanic male in his late twenties said immigration was not a political issue at all. “In our communities, it’s a moral issue.” Another Hispanic male said “our people don’t see it as a moral issue. They see it as a survival issue.”

One Hispanic male pastor sat down with his church to discuss this very topic to “help them understand.” He discovered “everyone was so against Trump.” He reflected on the struggle his congregants had voting in the 2016 presidential election for the Democratic Party which is primarily pro-choice on the issue of abortion which violated their conscience. The Democratic Party, however, seemed to have a more authentic stance on immigration in alignment with his religious beliefs. He remembered, “a lot of people didn’t care because they were here [in the US] to survive.”

A female Hispanic said, “from our pulpits, are we really telling them it’s ok to break the law?” She said someone asked her if they were sinning by being in the US illegally. “It is a very difficult response because you understand where they come from is a horrible place. It’s hard to find that balance.”

“A priority of mine,” an Asian female explained, “is to see the world as a ministry. What I mean by that is the world is coming to us. With refugees and immigrants being the issue, and interracial couples increasing, like twenty to thirty years from now there will be no minority ethnicity.” The increasing Hispanic demographic in AG USA makes this discussion increasingly relevant to Millennial leadership succession as political participation by Hispanics is

significant (Jones-Correa & Leal, 2001) and is beginning to impact the partisanship of Evangelical Christianity in the US (Alvarez & Bedolla, 2003).

A Minister's Priority

The analysis reveals a deep disdain from the respondents for the “pulpit” or “office of the pastor” being used for any political agenda. Opined beliefs preached from a biblical perspective seems to create a “gigantic rift” within the church as one White male explained. He explained “we have church people who are scared to say who they voted for in fear of being shunned from their own church community.” For clarity, he is referring to Christians who are members of an AG USA local church who voted for a Democratic candidate whose beliefs on abortion do not align with the movement but whose beliefs on immigration do. The Moral Majority (Bielo, 2011) seems to be located on both sides of the political aisle according to the focus group participants.

The tense dialogue around this topic did not reinforce the belief that ministers should be disengaged from politics. A White female wanted to see “a more mature political dialogue even with differences of views to come together and talk.” She believed people fear losing their position in their church thus reinforcing their silence. Her sentiments revealed, to me as a researcher, underlying this dialectical tension and many others, is the need for conversation and dialogue on contemporary issues.

I see two questions emerge from this dialectic related to the literature review (Corrigan & Neal, 2010; Balmer, 2008): 1) Do we, as a collective society with diversified beliefs, have the freedom of religion or the freedom from religion; and, 2) Do we have the separation of church and state or the separation from church and state? How AG USA interacts in the social arena

politically on some contemporary issues but remains silent on others will increasingly bifurcate Millennials from the movement based on the analysis.

Programs vs. Outcomes

AG USA followed the path many denominations did at the beginning of the twentieth century. Though vehemently opposed to organized structure, the movement of ministers quickly became the movement of churches (Rodgers, 2014; Brumback, 1961). Financial resources thus become necessary to fund the movement primarily through publications and programs (Brumback, 1961; Blumhofer, 1989) thus solidifying doctrines and the business model. Attending an AG USA church in the 1980s meant, for the most part, that AG USA programs such as Radiant Life⁹⁷ were part of the discipleship continuum for the emerging generation. As programs such as these waned in participation, and AG USA churches began using publications and resources from other Pentecostal and non-Pentecostal publishers, brand loyalty to denominational programs weakened (Fitzgerald, 2017; Wood, 2007). This was reflected in declining curriculum sales in Gospel Publishing House. Defining success and measuring engagement when legacy programs and resources are in decline is at the juxtaposition of this tension.

A White male in Minnesota was optimistic about the decline in brand loyalty with legacy programs and resources. “What I see, I think the thing that excites me, is that we are having conversations about things that have not been talked about for so long. We’re stepping back and asking ourselves is this really the best way that we’re supposed to do this. Are we doing this just because it’s been done this way?”

⁹⁷ This was the official curriculum used for age-specific Sunday School programs.

A Hispanic male in Texas felt like the bulk of his ministry was focused on program. “We’re so busy and involved in the programming and organizing we lose that connection with Christ. It becomes more of a social club or business club than what it used to be in the old days: something very strong and very spiritual.”

An Asian female said the resources and programs are monocultural, primarily, a “White-western culture. It’s really hard to apply that to everything.” A White male responded to her and succinctly stated the resources need both “cultural and behavioral integration.” What I heard in this particular interview was a desire to use AG USA resources., but in a radically re-configured way. Their interpretation of quality motivated some participants to either utilize non-AG USA resources or modify those purchased.

Tradition vs. Culture

Two gravitational forces at work regarding AG USA’s posture toward the future are cited in this dialectical tension. Religious tradition, it seems, is primarily viewed negatively by AG USA Millennials in the focus groups. This may cause AG USA to adopt a reactive posture towards the AG USA Millennial Christian leaders and their secular cohort if the movement sees a liberalizing effect on its beliefs may be required. AG USA Millennial leaders can benefit from distinguishing between religious practices they want to suspend and those they are potentially re-enchanted with. From the literature, I cite a difference between tradition and traditionalism. Tradition can be positive. For example, religion can be seen as an attempt to organize spirituality around symbols, rituals, traditions, and communal beliefs. It provides context and terminology (Eck, 1993; Geertz, 1973). Traditionalism, from the literature, is

inelasticity to change and a posture of self-preservation (Smith, 1998; Hunter, 1983). From the analysis, tradition, regardless of technical definitions, was seen as negative. Culture, the “integrated systems of beliefs, feelings, and values characteristic of our society” (Hiebert in Hunsberger & Gelder, 1996, 142), was seen as positive. I interpret this difference of epistemological root to mean one’s current cultural context is the dominant force in creating meaning than their set of traditional religious models.

Millennials placed high value on cultural architecture or the intentional effort to be counter-cultural (Bleise, 2009; Hirsch and Ferguson, 2011). This is preferred over sub-culturalism (emerging from self-preservation (Cohen 1955)) which can alienate segments of society such as those with beliefs diametrically opposed to a religious system (Bevins, 2009). Many respondents felt muted or uninvited to the culture within AG USA. There is a strong desire to collaborate between generations and co-create the future from both the literature review (Love & Talbot, 1999; Astin et al, 2010, 2011) and the focus groups.

Analyzing the transcripts reveals three foci in this tension. The first two are related to how Millennial leaders derive value regarding leadership succession from their AG USA Millennial culture. The third relates to disenfranchisement as a result of tradition. The three foci are: 1) A posture of honor which reveals subtleties in empathy with the broader AG USA; 2) An elasticity to change, regarding espoused and operant theologies, revealing a sort of resiliency Millennials see in their generation; and, 3) Longevity of leadership and a potential relationship to ineffective succession.

Posture of Honor

Many respondents celebrated the heritage of AG USA. Millennials are often viewed as dejected and disengaged from a movement's meta-narrative. A White female in Minnesota said, "sometimes we want to change things that maybe don't necessarily need to be changed either." A White male said "it is hopeful that we do see examples where we have the older generation working with the younger generation. They're traveling together."

A Hispanic female in her early thirties saw the effort older, White leaders are making in AG USA to include women. She was grateful for the effort, but also acknowledged how deep the bifurcation is. Regarding a solution, she suggested paying attention to subtleties in language. "If you want to honor the women who are willing to serve the next generation, stop saying 'Brothers.' Or, stop saying 'when you and your wife.' I'm a licensed female minister and I don't have a wife. I have a husband." Generalizations within AG USA's operative language may increase alienation.

A White male thought AG USA "is doing a really good job leading through denominations" with the "youthfulness of its pastors." An example he gave was the outward appearance of someone. "I think it is something that is so beneficial to see that there's people that can dress like other people and live this way but still love God. I don't have to be in the suit and tie." He was grateful the leaders he works with who allowed him to dress how he preferred while keeping him accountable to "things that truly matter."

Elasticity to Change

Some Millennials saw change as a hallmark of their generation. One White female stated "We all want to change the world. A lot of us really believe that we can change the world for the better." This desire for change was a

ready acknowledgement of a paradigm shift or incongruence between external factors and internal motivations. Another White female said her friends, who aren't Christians, equated "Christianity with traditionalism" and "something that our culture really values: change."

A White male in Arkansas remembered when he was kicked out of a church for wearing ripped jeans. A Hispanic male in his mid-twenties was asked to take his hat off in the church sanctuary by an usher. Both of them, from different regions, laughed at their experiences, but expressed concern in bringing friends to a local church gathering fearing something similar may happen to them. This was in contrast with the sense of honoring others with differing value systems from the analysis of other transcripts. Inelasticity to change, seemingly an interpersonal issue, may inhibit faith succession for emerging generations.

The need for elasticity surfaced when discussing AG USA's religious structure and whether a District Superintendent, who is the primary religious leader within a geographical or ethnic spectrum, can maintain employment outside of his/her AG USA leadership position. One twenty-seven-year-old White male in Minnesota said, "my biggest concern is AG USA likes and looks to its tradition as much as it does its biblical foundation." It may be, however, that tradition was confused by this Millennial with informed decision making and other underlying motivational factors to this discussion he was unaware of.

Espoused theology was another arena of change mentioned. "We are not being able to creatively share the doctrine with the upcoming generation. We're losing them to a creative world," a Hispanic male said. He is less inclined to believe Millennial leaders reject AG USA's articulated beliefs;

rather, they may reject the finitude they are expressed with. A White male believed AG USA has “a greater tie and devotion to position papers from the past that we aren’t willing to accept fresh biblical perspective from younger leaders coming down.” Another White male in his mid-twenties saw the “dying of old traditionalism and a new tradition that is coming up.” He longs for a meritocracy in AG USA where Millennials are chosen to lead/serve because of their ability and not hindered to do so because of their age. He believed Millennials have much to contribute. It appears normative theology is not in question; rather, elasticity to revisit operant theologies is.

One area of operant theology within AG USA that the Millennial leaders seek to reinterpret is the Baptism in the Holy Spirit and the initial physical evidence of speaking with other tongues. A White male felt regarding Spirit baptism, “if you teach it from a traditional perspective where you have to be baptized in the Holy Spirit and speak in tongues, it’s a very robotic format.” He suggested language such as the Spirit “empowering you to impact your family.” This Millennial did not want to see this component of AG USA’s normative theology changed; rather, he promoted reinterpretation within the context of family, revealing a resurgence of family value and the spirituality associated with this social phenomenon. Being a good parent or spouse was a sign of healthy spirituality to him as much as speaking in tongues.

Eschatology is another component of the movement’s normative theology needing “an open-mindedness,” said a White female. She believed AG USA’s eschatology is accurate, but the wording does not motivate Millennials to seek partnership with the movement in core contemporary issues. For example, if there will be a new heaven and new earth created, many Millennial leaders have heard non-Millennial leaders use this as an

excuse not to recycle trash or care for the environment. Millennials take the environment as an issue of stewardship on the same plane as finance. A White male said, “our tradition [eschatology] isn’t necessarily where scholarship is.” He is correct in his assertion that some academics see these discrepancies in Pentecostalism (Poloma, 1989; Balmer, 2010). Another White male in California said, “we hold so tightly to doctrinal stances that are controversial.” This “holding tightly” is an indicator of tradition and its negative impact on succession.

An example of reinterpreting espoused eschatological theology was suggested by a White male: “I think we need to revise the articulation of some of our doctrines. We have made black and white issues of things that I don’t believe are black and white. Premillennialism, for example, is put on the same kind of fundamental truth terminology as the deity of Jesus Christ.” AG USA has an opportunity to distinguish biblical mandates, community standards, and personal preferences from one another.

The appropriateness of AG USA credential holders consuming alcohol was frequently mentioned. A White male in his early twenties said, “a mass exodus might happen from a denomination that doesn’t allow us to drink to a denomination that does allow us to drink.” A White male in Missouri said the majority of his friends drink alcohol. A Hispanic male asked, “how do we bridge the gap between a generation in AG USA who has the old school view versus the new school view and still find a strong stance on what we believe as far as our theology is concerned?” Not all Millennials who brought up the issue of alcohol desire a change in normative theology. If AG USA seeks ministers to abstain from alcohol for social and/or cultural reasons, many of the Millennial leaders said that should be enough. A White male asked, “do

they want to drink alcohol for social reasons? That's one thing. But if they want to drink because they just want to be cool, well..." One's internal motivation seems to be part of this discussion.

Single ministers also saw themselves caught in between tradition and culture. An unwritten, unofficial, operative theological standard in many churches is a minister should be married. "A marriage license in AG USA is a lot more important than AG credentials," said a White male who was recently married but denied positions when he was single. A single White female in her late twenties longed for the tradition of being married and male as an underlying qualification for ministry to change. "I think it is that traditional mindset of people who just expect people in ministry to be married. Jesus was single, it doesn't make you any less of a minister." An Asian female saw beyond AG USA ministers to the pew where singleness should be considered. "We need a healthy sexuality that isn't so geared towards marriage. But now for the first time in US history, we have more singles over the age of eighteen than we do married people, so we entirely have to re-contextualize the Gospel in our churches and how we function in community."

One Millennial, an Asian female in Missouri, said "we begin feeling kind of guilty because we start questioning the mindset we were taught to have. We start to look at certain issues with more compassion than the way we were told our mindset should be." Her perspective of contemporary issues and compassion denotes empathy. I interpret this to potentially equate openness to change with Pentecostalism, which aligns with the literature (Smith, 2003; Sanders, 1995).

In the focus groups was a desire to, not draw biblical interpretation from broader Millennial culture, but create a more broad and relevant culture

through contemporary hermeneutical analysis of the Judeo-Christian Scriptures. A White female put it this way, that AG USA should be “ahead of culture rather than dragging behind culture.”

Longevity and Ineffectiveness

A Hispanic male saw a financial motivation behind an adherence to tradition. He believed pastors who do not save for retirement experience internal tension where the vocational risk of change is not worth it. “We’re seeing old churches die because the older generations are controlling them. Another lead pastor is just holding on until the point where they can save it.” A White male saw how hard the older, non-Millennial leaders work to build AG USA. He believed they did it without much help from their predecessors. For this reason, he felt “the older generation doesn’t know how to mentor the next generation. We don’t really feel like we have a voice that matters.” It appears from the analysis, then, that fear of loss at a critical time of vocation, and inexperience with being mentored, are two primary impetuses related to longevity and ineffective leadership.

A White male (California) viewed the longevity of older generations as good. “The reality is we are a growing network, a large and healthy network.” A White female saw AG USA as postured for growth in the post-Christian era. She said “we are in this post-Christian, pre-Christian kind of thing. We can come in and introduce who Jesus is.” She believed not only is the movement ready but willing to do so. There is a variance in the interviews of how AG USA Millennial Christian leaders perceive longevity in leadership, the motivations for such, and its effectiveness.

Orthopraxy vs. Orthodoxy

Orthopraxy can be categorized as right practice in a religious context; however, orthodoxy can be categorized as right belief in the same. How we define “right” is significant in the context of this research. Orthodoxy and orthopraxy are derived from an evangelical worldview and, in the sense of normative theology, described in AG USA’s Sixteen Fundamental Truths. Orthodoxy in the Pentecostal context is nuanced (Blumhofer, 1989; Smith, 2004) and in the broader evangelical sense, based on the literature, in need of reinterpretation (Beaudoin, 2005; Forbes, 2000; Guth et al, 1997). A distinct relationship between orthodoxy and orthopraxy exists in the movement and may be a strength of Pentecostalism (Bauman, 2000) as this is a coalescence of beliefs and praxis rather than expansion of them (Clifton, 2005; Hutchinson, 2003).

This dialectical tension is related to a perceived over-emphasis by Millennial leaders in specific orthopraxic behaviors and the stultifying effect it has on AG USA. A White female captured the essence of Millennial thoughts on orthopraxy and the need for wide-spread religious practice across society’s spectrum from the interviews and stated: “I see people have, when it comes to social issues, a focus on awareness but not necessarily on action.” Though many respondents believed energies could be more focused, AG USA is growing and stands out among other Evangelical denominations for this reason.

Respondents did, however, reveal a disdain for AG USA’s focus on orthopraxic behaviors surrounding the movement’s distinctive doctrine and hope to see a revisiting on how the movement thinks about Spirit Baptism. Some Millennial respondents felt spiritual excess and/or spiritual abuse

nullify engagement and breed mistrust. It appears sensationalism within religious practice negatively impacts the value some place on the practice. A Mixed/Other male in his mid-twenties felt “we’ve got a lot of wacko churches out there that are not being held accountable. We have a lot of churches that are giving off the wrong, not message, but the wrong experience.” The analysis suggests Millennials are increasingly interested in spiritual matters and orthodoxy but find a greater emphasis in AG USA on methods and behaviors surrounding those beliefs. Key components of this dialectical tension from the interviews are: 1) The Initial Physical Evidence of Spirit Baptism; 2) Spiritual Excess in Orthopraxic Behavior; 3) Re-defining Orthodoxic Beliefs.

The Initial Physical Evidence of Spirit Baptism

A White male admittedly is passionate about Christ followers encountering Jesus through Spirit baptism. His concern was that “it is time to revisit the whole thing on the initial evidence thing. I would say there’s people in our movement, in this room maybe even, who don’t agree.” His struggle was not with the experience; rather, it was with the emphasis on speaking in tongues as the initial physical evidence. This topic was covered widely in the interviews.

A Hispanic male, thirty-two years of age, said “the purpose was for the empowerment not the manifestation.” A White male in New York believed “all of our teaching on it makes tongues the finish line.” A Hispanic male from Texas, in his experience, was asked to “come to this altar so you can speak in tongues.” He later stated, “I realized that while tongues are that evidence, it’s not really the purpose, or the goal, or the objective.” A White male said the objective is for “empowerment to be the man or woman, the spiritual being, that God called is shaping and transforming us into.” A White female in

Missouri agrees on the purpose being empowerment and she called for “not changing our stance but changing our vocabulary.” There is precedent in AG USA’s history for this (Sanders, 1995; McGee, 1989; 2010; Wilson, 1997).

Spiritual Excess in Orthopraxic Behavior

In almost every focus group, at least one respondent addressed a negative personal experience related to Spirit baptism. A White male in Minnesota blamed these methods on people who have “pure hearts but just don’t understand the Bible.” Another White male saw people who “have their own version of what reality is” and use that to “spin their own narrative” with others. An Asian female saw an elongated consequence of excessive orthopraxy as “making the Holy Spirit or Pentecost irrelevant.” A twenty-four-year old male, of White descent, lamented “if I am being completely honest and vulnerable, I struggle reconciling what I read in the Bible vs what I see in a Pentecostal altar.”

A clear tension for the respondents was when someone emphasizes speaking in tongues and other spiritual gifts without an emphasis on spiritual fruit.⁹⁸ One Millennial leader, a White male in Missouri, observed someone speak in tongues on a weekly basis in their church service “who was the meanest person in the church.” In his opinion, this lack of spiritual fruit distracted from the effectiveness of the spiritual gift.⁹⁹ Another tension emerged when respondents observed “many people who are doing really effective ministry but are not baptized in the Holy Spirit. So that kind of taints

⁹⁸ Spiritual fruit is a metaphor for external observable behaviors and responses from Galatians 6.

⁹⁹ Spiritual gifts is another metaphor for supernatural demonstrations of the nature of God’s Kingdom through the life of the believer. These are listed in Scriptures such as 1 Corinthians 12 and 14. The theological term for this is *charismata*.

people's view of it sometimes." It is inauthentic, according to this analysis, to demonstrate spiritual gifts without spiritual fruit.

Re-defining Orthodox Beliefs

The Biblical illiteracy of AG USA Millennial Christian leadership is a key success factor in re-defining orthodox beliefs. Contextualizing behavior and belief, without compromising the historical narrative of Judeo-Christian Scripture in the Evangelical tradition, is of primary concern to the focus group participants. A White female believed an emphasis on orthodoxy is what the movement needs. "I just need to know what God says and approach everything with that same mindset." A White male in Missouri looked at many Millennials and believed "instead of understanding what God's Word says and saying 'yes, this is how I should live,' they don't hold to that authority."

In the literature, pluralism (Gutierrez, 1988; Cox, 2013), relativism (Roof, 1993; Edgell, 2005), and deconstructionism (Smith, 2009) seem to converge in the mindsets, beliefs, and spiritualities in this generation. The Millennial respondents seem to corroborate. A Hispanic male cited the busyness of bi-vocational pastors for a reason behind their biblical illiteracy. "If there was some way of resourcing them that was feasible to where it's not going to a theological seminary, that would be good."

A White female noted most AG USA credential holders consumed content from various sources and believed "that is a huge gap" between the necessary intentionality AG USA and its leadership should employ to safeguard against diluting religious belief. Digesting content specifically generated by and related to AG USA normative and operative theologies was her suggestion.

The lack of ongoing educational requirements in AG USA may be a contributing factor. A White male in New York compared medical professionals to clergy and stated both should continue professional development. A Black male observed “other credentialing professions have continuing education requirements. The AG doesn’t.”

A White male in Pennsylvania thought “if we’re going to solve the Millennial problem [pending leadership succession], give us the ability to think abstractly and critically about things.” From the interviews, it appears that the encouragement and the ability to embrace a spiritual experience beyond the finitude of language while remaining open to new expressions of that experience is what is desired within AG USA Millennial training and development.

A Hispanic male struggled to explain his beliefs. He said, “We don’t have enough resources to back up our convictions.” A twenty-six-year old White female doesn’t see a delinquency in resources; rather, she sees a discrepancy in resources. “A lot of times it’s just there is no consistency. Everyone’s talking different languages.” A White male said, “we have the same unifying doctrine but the way it’s taught in our churches is completely different.” He mentioned this not only impacts what people speak but how truth is perceived.

A Hispanic female believed there is “too much flexibility in our doctrine” and “not enough accountability in our practices.” It appears, then, she believed AG USA’s orthodoxy may be compromised. A White male called AG USA to “lay aside cultural Pentecostalism,” a reference to the altar experiences he has surrounding Spirit baptism, and embrace “biblical

Pentecostalism,” resulting in social justice. Disparities in language, he stated, is behind “defending Pentecostalism” and not seeing some things culturally.

Community Standard vs. Biblical Mandate

From the Protestant Pentecostal tradition, AG USA’s normative theology, and broader Pentecostalism, is a unique blending of Dispensationalism (Balmer, 2010; Cox, 1995). Dispensationalism is a religious interpretive system of historical progression and categorization of human history and divine interaction (Balmer, 2010). It fueled regressive social amelioration and over-emphasized conversion in the early twentieth century America. Emerging from the holiness movement, AG USA prioritized counter-cultural living and intra-cultural missiology. Dispensationalism shifted AG USA from a counter-cultural to a sub-cultural strategy (Fitzgerald, 2017; Balmer, 2010). The social reform Millennials are generally known for makes escapist Christianity inauthentic to many AG USA Millennial Christian leaders and their secular cohort (Yong, 2012; Cox, 2013; Elmore, 2010; Bielo, 2011; Harding, 2000). Cultural disengagement is incoherent with the altruistic nature of the Christian religion. Likewise, the independence associated with this social posture is contradictory to the interdependency of Christian community. In this, ideas of identity and authenticity can either be socially constructed or socially deconstructed. It appeared in the interviews that many Millennials seek a re-interpretation of operant theologies. Three distinct foci form this tension from the analysis: 1) Biblical Literacy 2) Context for Reinterpretation, and 3) A Theological Revisiting of Key Issues.

Biblical Literacy

Engaging Scripture in an orthodox, Pentecostal way seems to be paramount to the Millennials for leadership succession in the movement. A

White female said, “it’s the main thing” and a Hispanic female saw much of what happens in her church as “gimmicks and entertainment” rather than learning Scripture. A White male from Minnesota, in his mid-twenties, believed biblical illiteracy is a liability for Millennials in AG USA. He said, “Millennials don’t understand their story. We don’t know how to teach the story in a compelling enough metaphor.” Another White male in Arkansas thought the biblical illiteracy with Millennial leaders was a result of “how easily we make it to become a minister.” He wanted to see increased standardization. A Hispanic male in Texas suggested there should be “more of an opportunity for a continued education track because there are some who can’t go back to college.”

A White female in Oregon didn’t want AG USA to acquiesce to other denominations who are “bending their stance on something when the Bible is so clear.” A thirty-year old Hispanic male said, “we don’t know how to engage certain topics.” The lack of engagement on contemporary issues, or culturally irrelevant efforts to do so, was a concern. The relativism many use to describe Millennials from the literature (Edgell, 2005; Uecker, Eegnerus, & Vaaler, 2007; Wuthnow, 2007) was a concern for him.

Context for Reinterpretation

Biblical literacy and a reinterpretation of Scripture seems crucial from the focus groups. A Hispanic male in California saw how Scripture can be used in an unorthodox and even harmful way. “Even in Scriptures, people who disagreed with [Jesus] used Scripture.” It appears there is a subjectivity to one’s interpretation and that there is a perceived difference between a biblical mandate and community standard.

Reinterpreting the process of value formation and spiritual development is important to a twenty-eight-year old White male, who felt “wording creates an obstacle.” A different White male from Arkansas said, “I would love to see a revision in the way we articulate our distinctions as a Pentecostal that creates less of an obstacle for Millennials.” Some respondents felt there was “a seat at the table” (White male) for Millennials to dialogue with non-Millennials in AG USA while an Asian female asked again in the interview, “this really is anonymous, right?” I see the same tension resurfacing where, the respondents seek dialogue on contemporary issues, but experience a lack of opportunity or fear of retribution. A Black male didn’t see a lack of dialogue occurring; rather, when it does occur, it was homogenous and incongruent with broader contemporary issues. “We have to ask if we are having the right conversations. I think that’s a question. Are our topics being centered around the right things with where our world is today?” His concern was not anonymity or vulnerability but answering questions within the movement the broader culture isn’t even asking.

It seemed collaboration without groupthink, or the deterioration of “mental efficiency, reality testing, and moral judgment” because of forces within a social group (Janis, 1972, 9), were key success indicators of reinterpreting religious symbols, traditions, and texts. A White male from New York said, “it’s a challenge of how we approach this in a loving way without bringing a divide.” Millennials showed in the focus groups a desire to understand why AG USA emphasizes certain operative beliefs over others.

A Theological Revisiting of Key Issues

The practice of speaking in tongues (*glossolalia*) was the dominant point of tension in the interviews related to this dialectic. Not one respondent

espoused support for Cessationist views. Cessationism is a theological worldview where spiritual gifts ceased with or soon after the ministry of the first apostles (Gaffin, 1996). The Millennial respondents expressed belief that the *charismata* or spiritual gifts, as outlined in the Pauline tradition of the New Testament, are still religious rituals and symbols applicable for AG USA's current context. There was a strong acceptance of the validity of *glossolalia* and a voracity for the experience. The perceived over-emphasis on speaking in tongues and infrequent teaching on the fruit of the Spirit was the crux. A White male said, "I've seen people who speak in tongues who don't produce any fruit of the Spirit ever in their lives."

Drinking alcohol in moderation, as a credentialed minister in AG USA, was also a topic Millennials wanted to revisit. "Our culture is changing," a White male in Minnesota said, "I know I have Christian friends who drink in moderation. I just feel like it is a way bigger issue than it should be" he concluded. An Asian female in her late twenties believed the stance on alcohol is "legalistic," referencing her perspective Jesus of Nazareth did not sin when He turned water into wine at the wedding in Cana.

Some respondents believed revisiting issues like alcohol and tongues are a result of unorthodoxy. A White female says Millennials in general were asking "what can I get away with?" Referencing the Scripture that "everything is permissible but not everything beneficial," a White male saw a mentality of "consumerism Christianity where Christians are focused on what church can do for them" rather than remaining committed to the unity of the faith.

The respondents seem to reinforce findings from the literature as beliefs are reinterpreted (Kegan, 1994) and, in the Millennial generation, authenticity is valued more than consensus when morality is not clearly

defined (Shaw, 2015; Smith, Christoffersen, & Davidson, 2011). An effective, relational assessment of AG USA's traditional beliefs between Millennial and non-Millennial leaders (Clydesdale, 2007; Parks, 2000; Smith & Snell, 2009) can create new symbols and metaphors (Geertz, 1973) to contextualize newer ones (Dally, 2007; Issler, 2012; Earley & Masokowski, 2004; Hess, 2014; Lee, 2015). At the heart of Pentecostal spirituality is a reimagining of language (Chan, 2000; Hollenweger, 1992; Land, 2010; Macchia, 2006; Smith, 2010).

Spectrum of Response

Similarities Between AG USA Millennial Christian Leaders and their Secular Cohort

Concepts emerging from the qualitative analysis both confirm and nuance what the general understanding of the features and characteristics of the AG USA Millennial Christian leader cohort is. The analysis also reveals how AG USA Millennial Christian leaders are both similar to and different from their secular cohort which is framed in the following section. This section contains areas of similarity, with growing evidence of uniformity, both the qualitative data analysis and literature reveals, between AG USA Millennial Christian leaders and their secular cohort. There are both new religious possibilities within AG USA and potentially shifting realities within the conservative movement because of these similarities. These possibilities are taken up in broader and more nuanced discussion in Chapter Six.

Commonality exists between the two groups in the areas of:

1. The desire for intergenerational dialogue as an outcome of and catalyst to community.
2. The tension between religious and bureaucratic structures and the shifting demands placed on them by culture.

3. Collaboration as a desired outcome to negotiating change and the inauthenticity of consensus.
4. Power inequalities within religious structures and the need for adaptive leadership theories.
5. The convergence of pragmatism, moralism, and voluntarism.
6. The desire to reinterpret traditional religious models.
7. Universal mental constructs within AG USA Millennial and the secular cohort's psychography.
8. Pessimism associated with a religious structure's inelasticity to change.

Intergenerational Dialogue

A solution to the epistemological gap between generations is dialogue where ideologies are negotiated, and realities shared. This is important to both AG USA Millennial Christian leaders and their wider cohort (Ammerman, 1990; Balmer, 2010; Bielo, 2011; Fitzgerald, 2017; Putnam, 2010), as both groups seem to feel unheard at best and, at worst, uninvited. A unique aspect of the sought-after dialogue is its relationship to diversity (Elmore, 2010; Gravett & Throckmorton, 2007). It is also a symbol of authenticity (Kegan, 1994; Schawbel, 2015) as participants willingly expose themselves to ontologies, epistemologies, and impulsive/institutional experiences. There is an outcome to dialogue as it reveals a preference to change management (Howe & Strauss, 2006; Mueller, 2006), where the future is co-owned and co-created.

Tension Between Structure and Culture

AG USA Millennial Christian leaders and their secular cohort struggle to negotiate current structures within evolving cultures (Arnett & Jensen,

2002; Barry & Nelson, 2005; Uecker, Eegnerus, & Vaaler, 2007). Traditional sociological notions embedded within religious structures, both individual and communal, are in contrast with emerging sociological notions. This creates a gap between the bureaucracies needed to facilitate religious systems and the power at play from burgeoning ideologies which demand new frameworks. The power of the Millennial psychography seems to be related to their willingness to critique religious structures and remain committed to spirituality.

Collaboration vs. Consensus

Both groups prioritize collaboration over consensus (Pempek, Yermolayeva, & Calvert, 2009; Shaw, 2015; Twenge, 2006; Smith, Christoffersen, & Davidson 2011). It is the tension created by vacillating ideas within a communal context that seems to create emerging religious symbols that categorize human experience. This is related to value congruence, or the extent to which individual behavior is consistent with a stated value, as collaboration reveals both individual, intrinsic motivations and those which are external and communal (Maghroori & Rolland 1997; Schein 1990; Vaisey and Lizardo, 2010). An example of this is the AG USA Millennial Christian leaders who hold to orthodox Christian views on sexual normalcy yet seek greater relational engagement with those who may disagree with their views. Devaluation, or the reduction or underestimation of the worth of something, is closely linked to whether Millennials will look outside of their current context for collaboration, as it appears collaboration is a symbol of authentic religion (Edgell, 2005; Cohen, 1955).

Power Inequalities Within Structure

Power inequalities and antiquated leadership structures widen the generational gap (Badrinarayan, 2014; Fry & Whittington, 2005; Heifetz, 2009) requiring not only dialogue but an implementation of adaptive leadership theory (Heifetz, 2009; Hemphill, 1949; Hendricks & Hendricks, 1995; Hersey, 2009). Transactional leadership is an exchange of power. Without the compliance of the follower, a leader's power is diminished. Adaptive leadership is a response within transformational leadership, where power is produced, exchanged, and maintained. Upwards mobility is important to Millennials for reasons less relevant to vocational aspirations and more relevant to the reality of cause-based preferences.

Convergence

Both groups are experiencing a convergence of pragmatism, moralism, and voluntarism (Miller, 1996; Jones, 2016; Allen, 2009; Poloma, 1989; Roof & McKinney, 1987; Guder, 1998; Wuthnow, 2007; Smith & Snell, 2009; Uecker, Eegnerus, & Vaaler, 2007). The non-dogmatic way of evaluating value and reimagining society reveals Pragmatism's influence. The liminal space inhabited by the Millennials, partially because of religion's polarizing effect, amplifies Moralism's pendulum within and without religion. The rugged individualism of Millennials and their value for consensus and collaboration endorse Voluntarism's influence on their generation. The convergence of pragmatism, moralism, and voluntarism are relevant to this research as they emerge in universalized mental constructs which shape belief.

Universalized Post-Modern Mental Constructs

Multiculturalism and diversity are foundational to the social and cultural experience of Millennials. Both groups struggle for connection with

other generations (Howe & Strauss, 2000; Lipkin & Perrymore, 2009; Smith, 2009; Taylor & Keeter eds., 2009, 2010), as generational sectarianism prevents discourses on shared history and personal authenticity. There are permeable boundaries between AG USA Millennial Christian leaders and their secular cohort, where religion and spirituality coalesce, creating a common psychography with their shared transcendence. This reality is still developing and is fueled by technology, as globalization makes ideologies accessible and readily debatable (Strauss & Howe, 2006; Elmore, 2010).

Religion is an example of this permeation as pluralism (Gutierrez, 1988; Cox, 2013), relativism (Roof, 1993; Edgell, 2005), and deconstructionism (Smith, 2009) juxtapose. Where secularism alludes to a world without religious transcendence, Berger defines pluralism as the “coexistence of different religions, worldviews, and value systems within the same society” (Berger, 2016). Relativism is seen as a deliberation from a world defined by the religious and secular where there are no absolute “theological presuppositions” (Accetti, 2015). Deconstructionism approaches the ideology of language and provides an approach to textual analysis where absolutism is critiqued (Smith, 2009). Relativism, pluralism, and deconstructionism emerge within the AG USA Millennial Christian leader psychography as they possess a vast array of religious beliefs related to contemporary issues. Their biblical interpretations are not as dogmatic in some areas as their religious movement as revealed in the analysis; yet, in other areas they remain as fundamental and orthodox.

Traditional Religious Models

Traditional religious models are debatable (Clydesdale, 2007; Parks, 2000; Smith & Snell, 2009) as Millennials experience a different kind of

transcendence, beyond the explicability of tradition. These religious models are in need of reinterpretation (Beaudoin, 2005; Forbes, 2000; Guth et al, 1997; Clifton, 2005; Hutchinson, 2003; Putnam & Campbell, 2010). For example, the religious and spiritual liminality of the “Nones” discussed in Chapter Two reveals perhaps there are other ways to measure religious devotion beyond traditional ways of attending church and conservatism. Doing so can bolster interconnectivity between the disenfranchised, indifferent, or active participants within a particular religious community.

The Impact of an Inelasticity to Change

Both groups disapprove of an inelasticity to organizational change within religion. It is seen as inauthentic and a source for the preservation of power. This inelasticity inhibits the collaborative process, a value Millennials hold, and a tangible expression of power and meaning (Smith, 1998; Hunter, 1983; Bevins, 2009; Love & Talbot, 1999; Astin et al, 2010, 2011). It is a symbol of authoritarianism and seen as a negative expression of spirituality.

Nuances Between AG USA Millennials and their Secular Cohort

This section contains areas of nuance, revealed in the qualitative data analysis and literature, between AG USA Millennials and their secular cohort. The demise in religious affiliation within the secular cohort does not reflect the reality of AG USA’s Millennials. This section contains the initial findings of a potential inductive taxonomy framing the unique psychography of the religious movement’s Millennials. The nuances reveal coherence in AG USA Millennials in the following areas:

1. Spirituality and Religion are not binary but complimentary.
2. Diversity is an outcome to achieve rather than a current reality.
3. Orthodoxy is desired.

4. Semi-liberalism and semi-conservatism seem to posit them “in the middle” of some political spectrums.
5. Re-enchantment with the movement’s roots and heritage creates a potentiality for collaboration.
6. Greater civic engagement is preferred and necessary for their religion’s authenticity.
7. Optimism is more prevalent than pessimism regarding the movement’s future.
8. Wide-ranging opportunity within AG USA for Millennials to experience connectivity and inclusivity.

Spiritual and Religious

Dialogue can catalyze new collective symbols in religion (Alexander & Smith, 2003; Spillman, 2002; Eliasoph & Lichterman, 2003). AG USA Millennial Christian leaders see their secular cohort leave religious systems and decrease involvement (Allen, 2009; Wuthnow, 2007). They reveal a desire for increased involvement in their religious systems and the shaping of new traditions. The privatization of belief, decline of religious institutional participation, and increase of religious individualism that the secular cohort is known for seems to be incongruent with the AG USA Millennial Christian leader psychography. They exhibit a desire to express their individualized spirituality within their religious framework. Their individual consciousness is closely linked to their corporate consciousness as, for example, they do not want to abandon AG USA’s normative theologies, but openly discuss a reinterpretation of them.

Diversity

Ethnic diversity is normative to the secular Millennial cohort (Tayler & Keeter, 2010; Elmore, 2010). AG USA Millennial Christian leaders experience

diversity in broader culture, and often within their religious communities, but not in their religious structure, specifically, at the executive level of leadership. They see homogeneity in leadership as a liability to leadership succession and symbol of antiquated traditions. The growing diversity of AG USA's adherents and ministers is an external motivating factor to the movement's Millennial leaders for the diversification of leadership levels.

Normative Theology and Orthodoxy

Morality is ambiguous for the broad Millennial cohort (Shaw, 2015; Smith, Christoffersen, & Davidson, 2011). AG USA Millennials are primarily committed to their movement's normative theology. The analysis did not reveal one instance where an AG USA Millennial leader suggested a normative, orthodox theological concept should change. They share a persistent rhetoric of belief in AG USA's Pentecostal roots. There was an explicit distinction, however, between their commitment to the movement's orthodox beliefs and the need to revisit a reinterpretation of some. This aspect of the AG USA Millennial leadership narrative is closely linked with their secular cohort's trend of disaffiliating from religious traditions, systems, symbols, and rituals. In contrast, the re-interpretation the analysis reveals is less about validity of beliefs and more of an expansion of them. The motivation of their critique is an aspect of their re-enchantment with the movement's roots.¹⁰⁰

Semi-Liberalization and Semi-Conservatism

Although there is evidence both groups identify more with liberal political views (Jones, 2016; Balmer, 2010; Bielo, 2011; Hill, 2000; Smith &

¹⁰⁰ An example of this is the differentiation between *glossolalia* and *xenolalia*. The mission-linguistic view of tongues at AG USA's beginning, though later reputed as dogmatic, embodies an inherent anthropological value. This is how a re-interpretation of normative theologies can broaden their meaning without disavowing them.

Snell, 2009; Bryant et al, 2003; Beaudoin, 2005; Forbes, 2000; Putnam & Campbell, 2010), AG USA Millennial leaders embrace some but not all aspects their secular cohort does. For example, AG USA Millennial leaders are more liberal compared to their religious cohort on matters of immigration, aligning more with their secular cohort (Jones-Correa & Leal, 2001; Alvarez & Bedolla, 2003). They align more with the conservatism of their religious cohort regarding normative sexuality. This is a unique discourse within contemporary American religion as some AG USA Millennial leaders demonstrated varying stances on contemporary issues within the focus groups. There does not seem to be a coherent political ideology they embrace.

Re-Enchantment

AG USA's Millennial leaders seem to have a re-enchantment with their movement's authentic roots (Rodgers, 2014; Poloma, 1989; Blumhofer, 1989; Brumback, 1961; Menzies, 1971). The radical, cross-cultural engagement at the movement's beginning, shares various commonalities with the current AG USA Millennial discourse. The ethnic diversity and gender equality present at the movement's beginning are desirable to the cohort being researched. This reality exhibits a disenchantment somewhere in AG USA's history with these values and a resurgence of, and re-enchantment with, them today. The Millennial secular cohort seems to continue their disenchantment with organized religion (Morris & Lee, 2004; Lam, 2009; Berger, 1986; Cox, 2013; Poloma, 1989; Maslow, 1964).

Greater Engagement

Although both groups endorse the need for social reform (Yong, 2012; Cox, 2013; Elmore, 2010; Bielo, 2011; Tipton, 2007; Harding, 2000), the literature suggests Millennials from the secular cohort are less engaged

civically (Smith & Snell 2009; Bauerlein, 2009; Elmore, 2010; Putnam, 2000) and AG USA Millennial leaders seek greater engagement (Hollenweger, 1986; Anderson, 1999). The analysis reveals there is a psychological or theological dimension to this difference. Transcending far beyond moralism, AG USA Millennials postulate a strong internal, theological motivation to affect change within society which, uniquely, is much different than the religious ideology many denominations embraced during the Fundamentalist/Modernist controversy in early twentieth century America.

Pessimism and Optimism

Disengagement from organized religious traditions and conservative Christian denominations is a result of pessimism towards intolerant religious ideologies, traditions, rituals, and structures Millennials tout (Bellah, Marsden, Sullivan, Swidler, & Tipton, 1985; Bovasso, Jacobs, & Rettig, 1991; Derber, 1996; Arnett, 2000). The analysis frames an optimism among AG USA Millennials regarding the movement's future and the rationalized ideas necessary to produce positive change. The radical openness to new ideas embedded within AG USA's normative theology, such as the re-invention of linguistics in the form of *glossolalia*, is a common theme throughout the movement's history. This reality is not easily described in a binary such as pessimism and optimism. It contains many dimensions often dormant when religious structures create power inequalities and potential fear of vocational retribution.

Potential for Connectivity and Inclusivity

Research indicates many Millennials in the secular cohort are simply not finding common ground for connectivity and inclusivity in religious communities (Howe & Strauss, 2000; Lipkin & Perrymore, 2009; Smith,

2009; Taylor & Keeter eds., 2009, 2010). The analysis of AG USA Millennial Christian leaders reveals, though there were exceptions, a high level of optimism and personal experiences for inter-generational engagement. The movement's Millennials demonstrated the belief in their leadership's sincerity for intergenerational sectarianism to end.

Conclusion

Strikingly, from the analysis, not one AG USA Millennial Christian leader suggested a radical change in the movement's normative theology. The preservation of orthodox belief in the triangulatory environment of relativism, pluralism, and deconstructionism reinforces AG USA's opportunity to negotiate change. The findings nuance the themes of authenticity and re-enchantment to further understand AG USA's Millennial Christian leadership and their hybridity. Authenticity, as introduced in Chapter Two and further discussed earlier in this chapter, is related to an individual's sense that appearance reflects the core. Re-enchantment, or the return to the roots and values of the enchanted past. Their search for authenticity and source of re-enchantment find commonality at the movement's roots at Azusa Street. This is where the Millennial leaders experience an epistemological gap.

The religious autonomy AG USA's Millennials value and expressed desire for their movement to reinterpret some of its religious beliefs and practices is an invitation to non-Millennial AG USA leaders to engage, dialogue, and collectively chart a new course in American's changing religious landscape. The subjectivity related to both authenticity and the supernaturalistic phenomenon foundational to AG USA's normative theology sets precedent that, though difficult, it is certainly possible. The dialectical pull between dissonance and consonance, as applied to

contemporary issues, highlights the hybridization of the space AG USA Millennial leaders inhabit between their secular and religious cohorts.

The dialectical tension reveals there is potentiality for a non-binary description of the AG USA Millennial leadership psychography. The similarities and differences of AG USA Millennial leaders and their secular cohort, from the literature and research analyses, reveal implicit and explicit advantages AG USA possesses as a movement. Leadership succession, when it is progressive and sustainable, requires many organizational attributes such as inclusivity, diversity, collaboration, and adaptive leadership. The question is not whether AG USA Millennial leaders possess the psychographic variables and formal/informal beliefs needed to succeed in leadership. The optimism and commitment to their movement's orthodox, normative beliefs is not ambiguous. The greater question, in my understanding of the analysis, is how prepared their religious cohort is for the change needed, that most likely will need to be on Millennial terms, and the common ground the generational sects can stand on together.

CHAPTER FIVE:
QUANTITATIVE ANALYSIS AND FINDINGS

Introduction

AG USA is experiencing a time of significant demographical change within its clergy. A national survey was commissioned by AG USA's executive leadership to assess the denomination's psychography regarding normative and operant theologies and attitudes toward various contemporary issues of its credentialed ministers. The variables assessed in the survey emerged from the literature review and listening sessions and are associated with matters of leadership succession. The variables in the national survey were grouped into the following categories:

- 1) satisfaction with AG USA;
- 2) personal engagement with AG USA;
- 3) descriptors of AG USA;
- 4) Spirit-empowerment;
- 5) empowerment impact on an individual;
- 6) speaking in tongues;
- 7) impact of contemporary issues;
- 8) lifestyle;
- 9) beliefs about Millennials;
- 10) civic and cultural engagement;
- 11) future of the fellowship;
- 12) AG World Missions;
- 13) church practices;
- 14) holiness;
- 15) history of AG USA.

The survey (see Appendix 5.1) was distributed and available for a three-week period from April 28 through May 14, 2017 using the Qualtrics web-based platform. The survey link was in an email invitation. It contained 172 items in the categories listed above. The instrument also contained 14 demographic items. We indicated a person could complete the instrument in less than one hour. The median time for completion was 23 minutes. The data produced in the commissioned research survey is the source of the analysis for the quantitative research in this study.

The purpose of this chapter is not to give a review of where AG USA is as a denomination; rather, to highlight how the data sets from this commissioned study are relevant to the research question of the thesis. The hypotheses for the specific research question in discussion framed the quantitative survey, were conjectural statements between two variables (Kerlinger, 1956), and emerged from the literature review. Discussed at length in Chapter Three, the literature both endorsed and expanded my understanding of potentialities relevant to AG USA's impending leadership succession. Three specific areas of relevance from the literature were: 1) dissonance between generational belief systems and contemporary issues in broader society; 2) the impact demography and psychography have on Pentecostalism; and, 3) the relationship between religious organizational structure and the response to change. Mapping Millennial and non-Millennial leadership responses within AG USA, to contemporary issues, normative and operant theologies, and regionality were therefore relevant to leadership succession.

Overview of the Findings

This chapter will provide an overview of the findings and demographic analysis of the survey respondents. Following is a summary and discussion of the findings relevant to the five hypotheses and research question. The discussion will explore the relevance of each hypothesis within the AG USA landscape. After the critical address of the findings and levels of endorsement of the hypotheses, I will provide a synopsis of the findings and comparative analysis, including both differences and overlapping similarities, of AG USA Millennial leaders within their religious cohort and broader secular cohort. Three out of five hypotheses were strongly supported. H4, as already discussed in Chapter Two (notably footnote 58), does not add to nor detract from the main thesis emerging in Chapter Six due to lack of sufficient data. H5, an outlier, is incongruent with the analysis revealing additional considerations for AG USA leadership succession strategies.

Demographics of Respondents

The following section describes the demography of survey participants for gender, race/ethnicity, level of ministerial credential, age, vocational ministry position, region and educational level. Though they do not impact the validity of this research, gaps in demographic representation of survey respondents, revealed in the analysis, outline potential future research agendas. This is discussed at the end of the chapter. Relevant to the hypotheses and research question, a comparative analysis of survey respondents with the wider AG USA credentialed constituency, is discussed in the areas of age and region. The descriptor frequencies are based upon the number of people who provided information.

The majority of respondents were male (80.6%), white, non-Hispanic (86.3%), an ordained minister (64.0%), 55 – 64 years of age (25.5%), and a lead pastor (40.8%). This sample did not perfectly mirror the population from which it came. According to the most recent statistics from the Office of the General Secretary in AG USA, at the time of writing this analysis AG USA credentialed ministers are 75.7% male and 24.3% female, compared to the 80.6% male and 19.4% female survey respondents (Table 3). This is significant in that, of those 551 ministers who were credentialed in AG USA in 2015, the net change in female credential holders was 445 (see Appendix 5.2). Female ministers are growing at a four to one pace in the movement.

According to the most recent statistics from the Office of the General Secretary in AG USA, White, non-Hispanic credentialed ministers comprise 57.7% of AG USA (see Appendix 5.3) compared to the 86.3% of survey respondents (see Table 4). This is also a significant variation from the population. The far less demographic representation of minorities in the sample will be addressed in Chapter Six as, in particular, it doesn't seem to represent the more recent influx of females/non-whites into AG USA.

Age range groupings within the survey match those of AG USA's office of statistics. Millennials are the generational demographic cohort following Generation X. As discussed in Chapter Two, there is no precise date for when the cohort begins. Neil Howe (2018) said "you can't be sure where history will someday draw a cohort dividing line until a generation fully comes of age". For this reason, those between ages 18-34 years are in congruence with both the AG USA office of statistics and the literature and were chosen to define those who are Millennial leaders. They are 13.9% of the respondents in this survey.

AG USA credentialed ministers between the ages of 18-34, based on the most up to date data (see Appendix 5.4) where ministers are sorted by age in the *Annual Church Ministries Report*, is 5,047, representing 13.4% of the total AG USA credential holders. In that same data, the average minister's age was 55. The minister's median age was 55. The 13.9% of Millennial participants in the survey is comparable to the 13.4% of Millennial credentialed ministers within AG USA.

The respondents indicated their geographic/regional location as identified by the General Council of the Assemblies of God governance structure of the Executive Presbytery (see Appendix 5.5, 5.6, 5.7 and 5.8). This is particularly relevant to hypothesis #4 and linked to how AG USA can structurally execute a strategic agenda for change based on its regional leadership structure.

A full breakdown of demographic qualities is provided in Tables 1-7. There was a consistent response from most regions of between 371 and 576 people. The three language regions were much smaller in representation with between 14 to 34 people. The region with the largest representation of respondents was the Southcentral area with 16.5%. The smallest geographic area was the Gulf area with 4.8% (see Table 8). There does not seem to be statistical rationale for the variance in regional response.

A final demographic variable used in analysis of responses addressed the level of education. In this sample, about 68% reported having a 4-year college degree or more. The greatest number of respondents ($n = 1269$, 36.4%) reported having four-year degree. The distribution of respondents by education is in Table 9.

Some analyses associated with this data are based on geographic region and age. Table 10 provides a breakdown of respondents on these two demographic variables in combination. Though the South-Central region has the largest number of respondents, within this region the largest age group is that of ministers between ages 55 and 64 years. The Language Districts region, which is a combination of the three language district regions, has the greatest number of participants in the 35-44-year age group. All geographic regions but the Language Districts have the 55-64-year group as their largest. A synopsis of regional demographics is in the appendix (see Appendix 5.9).

Tables of Demographic Analyses

Table 3
Distribution of Respondents by Gender

Gender	Frequency	Percent
Men	2804	80.6
Women	677	19.4
Total	3481	100.0

Table 4
Distribution of Respondents by Race/Ethnicity

Race/Ethnicity	Frequency	Percent
White, non-Hispanic	3009	86.3
Hispanic	230	6.6
Black / African American	63	1.8
American Indian or Alaska Native	45	1.3
Asian	46	1.3
Native Hawaiian or Pacific Islander	14	.4
Other	79	2.3

Total	3486	100.0
-------	------	-------

Table 5
Distribution of Respondents by Level of Ministerial Credential

Credential	Frequency	Percent
Certified Minister	403	11.5
Licensed Minister	853	24.4
Ordained Minister	2235	64.0
None of the Above	3	.1
Total	3494	100.0

Table 6
Distribution of Respondents by Age

Age Group	Frequency	Percent
18 - 24	58	1.7
25 - 34	425	12.2
35 - 44	623	17.8
45 - 54	739	21.2
55 - 64	889	25.5
65 - 74	543	15.5
75 - 84	178	5.1
85 or older	38	1.1
Total	3493	100.0

Table 7
Distribution of Respondents by Vocational Ministry Position

Ministry Position	Frequency	Percent
Lead Pastor	1414	40.8
Associate/Assistant Pastor	443	12.8
Executive Pastor	88	2.5
Youth Pastor	147	4.2

Children's Pastor	107	3.1
Worship Pastor	59	1.7
Other	1210	34.9
Total	3468	100.0

Table 8
Distribution of Respondents by Region of Residence

Region	Frequency	Percent
Great Lakes Area	448	12.9
Gulf Area	166	4.8
Language Area East Spanish	28	.8
Language Area West Spanish	34	1.0
Language Area-Other	14	.4
Northcentral Area	378	10.8
Northeast Area	440	12.6
Northwest Area	371	10.6
Southcentral Area	576	16.5
Southeast Area	490	14.1
Southwest Area	418	12.0
I don't know	122	3.5
Total	3485	100.0

Table 9
Distribution of Respondents by Level of Education

Education Level	Frequency	Percent
Less than high school	14	.4
High school graduate	148	4.2
Some college	670	19.2
2-year degree	251	7.2
4-year degree	1269	36.4
Professional degree	845	24.2
Doctorate	294	8.4
Total	3491	100.0

Table 10

Breakdown of Respondents by Geographic Region and Age

Region	Age								Total
	18 - 24	25 - 34	35 - 44	45 - 54	55 - 64	65 - 74	75 - 84	85 or older	
Great Lakes	5	52	95	95	120	60	16	3	446
	1.1%	11.7%	21.3%	21.3%	26.9%	13.5%	3.6%	0.7%	100.0%
Gulf Area	5	12	32	29	41	27	17	3	166
	3.0%	7.2%	19.3%	17.5%	24.7%	16.3%	10.2%	1.8%	100.0%
Language Districts	1	5	16	24	15	8	6	1	76
	1.3%	6.6%	21.1%	31.6%	19.7%	10.5%	7.9%	1.3%	100.0%
North Central	9	53	85	65	106	48	10	0	376
	2.4%	14.1%	22.6%	17.3%	28.2%	12.8%	2.7%	0.0%	100.0%
Northeast	6	69	79	88	111	73	8	5	439
	1.4%	15.7%	18.0%	20.0%	25.3%	16.6%	1.8%	1.1%	100.0%
Northwest	7	43	57	84	86	67	21	5	370
	1.9%	11.6%	15.4%	22.7%	23.2%	18.1%	5.7%	1.4%	100.0%
South Central	10	76	100	124	140	90	28	7	575
	1.7%	13.2%	17.4%	21.6%	24.3%	15.7%	4.9%	1.2%	100.0%
Southeast	8	54	80	108	133	81	20	5	489
	1.6%	11.0%	16.4%	22.1%	27.2%	16.6%	4.1%	1.0%	100.0%
Southwest	3	38	52	80	116	74	43	9	415
	0.7%	9.2%	12.5%	19.3%	28.0%	17.8%	10.4%	2.2%	100.0%
Total - Count	54	402	596	697	868	528	169	38	3352
Total - Percent	1.6%	12.0%	17.8%	20.8%	25.9%	15.8%	5.0%	1.1%	100.0%

Summary and Discussion of the Analyses of Hypotheses

H1) There is a relationship between the perceived purpose of Spirit empowerment and age of respondent.

Spirit empowerment is a descriptor of the orthodoxy and orthopraxy of Pentecostals and Charismatics. It involves the belief that the ongoing work of the Holy Spirit, a supernatural phenomenon and often difficult to scientifically

measure, catalyzes the effectiveness of one's leadership and faith openly expressed in a religious or civic context (Chan, 2000; Synan, 2001; Tennant, 2016). Rev. Dr. L. Alton Garrison (2004), the Assistant General Superintendent of AG USA, said:

“Beyond gleaning symbolic truth from mythical characters, as followers of Christ we can experience a very real presence and power beyond human capacity. We can be Spirit-empowered. The primary purpose of Spirit-empowerment is to carry out the transformative mission of God among the lost. With the challenges facing the church today, attempting to affect change in the lives of people by merely using our own ingenuity, intellect, and human effort is senseless.”

This religious symbol resurfaced in the landscape of American religion at the turn of the twentieth century (Fitzgerald, 2017; Brumback, 1961; Poloma, 1989; Bartleman, 1925) as AG USA emerged. From the literature, it appears to be a common external motivating factor in leadership succession within Pentecostalism and, relevant to this research, AG USA (Poloma, 1989; Hollenweger, 1986; Hodges, 2009; Kerr, 1925; Land, 2010; Macchia, 2006; McGee, 1989). Mapping dissonance between AG USA Millennial leaders and non-Millennial leaders within the sphere of this belief system points to an epistemological gap. How the Millennials think about the purpose of Spirit empowerment will significantly shape AG USA's emerging operant theology and impact leadership succession from one generation to the next.

The section of the quantitative survey entitled “Spirit Empowerment” contained 15 items addressing its perceived purpose. Participants were asked to provide a rating on a ten-point scale. A higher score indicated a higher level of agreement for the purpose of this Spirit empowerment outcome. The

ratings in this set of items ranged from a high score of 9.25 for “Empowerment to share the Gospel with others,” ($M = 9.25$) to a low score of $M = 7.59$ for “Empowerment to succeed in business.” Items are presented in Table 11 by highest to lowest mean score as a reflection of the overall response from the sample. Items with higher means were perceived to be more relevant to Spirit empowerment’s purpose. The means and standard deviations below reveal, in order, the endorsement of the purposes of this phenomenon. With the highest possible score being 10, it is important to recognize that each of the mean scores of the 15 items were within two points. It is also meaningful to see that the highest rated items had greater levels of agreement than the lower ones as demonstrated by the standard deviations increasing as mean scores decrease.

Of the 15 items in this section, there were statistically significant differences in responses based upon age with 11 of the stated purposes. Table 12 presents the inferential statistics related to each of the 15 items with an Analysis of Variance Summary Table and a post-hoc analysis of the age group mean responses and indications of groups with significant differences. Additional analyses via Post-Hoc tests and Homogeneous Sub Sets are in Appendix 5.10. The items with statistically significant mean differences by age group are represented by a Significance level of .05 or less.

Table 11
Means and Standard Deviations for Spirit Empowerment Purpose Relevance Items

Item	N	Mean	Std. Deviation
1. Empowerment to share the Gospel with others.	3870	9.25	1.55
2. Empowerment to perform signs and wonders.	3847	8.98	1.93
3. Empowerment to see the fruit of the Spirit grow in one's personal life.	3844	8.97	1.87
4. Empowerment to embrace God's sovereignty during difficult times.	3864	8.93	1.83
5. Empowerment to reach a culture unlike our own.	3839	8.83	1.97
6. Empowerment to establish the Kingdom of God on Earth.	3778	8.79	2.21
7. Empowerment to love those with whom we disagree.	3860	8.75	1.99
8. Empowerment to preach sermons a non-Christian can understand.	3848	8.74	2.02
9. Empowerment to grow the local church.	3842	8.73	2.01
10. Empowerment to have healthy families and marriages.	3845	8.66	2.06
11. Empowerment to pray God's preferred future into existence.	3804	8.61	2.24
12. Empowerment to have wisdom to adapt to cultural trends.	3821	8.38	2.25
13. Empowerment to be creative.	3815	8.25	2.39
14. Empowerment to develop solutions to social issues.	3795	8.19	2.42
15. Empowerment to succeed in business.	3798	7.59	2.78

Table 12
Statistically Significant Impact Items with Comparisons by Age Groups

		Sum of Squares	df	Mean Square	F	Sig.
1. Empowerment to share the Gospel with others.	Between Groups	68.954	7	9.851	4.313	.000
	Within Groups	7928.440	3471	2.284		
	Total	7997.394	3478			

2. Empowerment to embrace God's sovereignty during difficult times.	Between Groups	246.491	7	35.213	10.699	.000
	Within Groups	11406.938	3466	3.291		
	Total	11653.429	3473			
3. Empowerment to love those with whom we disagree.	Between Groups	192.749	7	27.536	6.935	.000
	Within Groups	13749.177	3463	3.970		
	Total	13941.926	3470			
4. Empowerment to preach sermons a non-Christian can understand.	Between Groups	246.902	7	35.272	8.647	.000
	Within Groups	14097.564	3456	4.079		
	Total	14344.466	3463			
5. Empowerment to have wisdom to adapt to cultural trends.	Between Groups	167.774	7	23.968	4.763	.000
	Within Groups	17263.766	3431	5.032		
	Total	17431.539	3438			
6. Empowerment to pray God's preferred future into existence.	Between Groups	70.959	7	10.137	2.003	.051
	Within Groups	17303.976	3419	5.061		
	Total	17374.934	3426			
7. Empowerment to perform signs and wonders.	Between Groups	48.212	7	6.887	1.875	.069
	Within Groups	12682.302	3453	3.673		
	Total	12730.514	3460			
8. Empowerment to grow the local church.	Between Groups	81.929	7	11.704	2.913	.005
	Within Groups	13861.339	3450	4.018		
	Total	13943.268	3457			
9. Empowerment to reach a culture unlike our own.	Between Groups	49.226	7	7.032	1.834	.077
	Within Groups	13232.086	3450	3.835		
	Total	13281.312	3457			
10. Empowerment to see the fruit of	Between Groups	72.699	7	10.386	2.953	.004

the Spirit grow in one's personal life.	Within Groups	12139.785	3452	3.517		
	Total	12212.484	3459			
11. Empowerment to have healthy families and marriages.	Between Groups	134.629	7	19.233	4.551	.000
	Within Groups	14592.818	3453	4.226		
	Total	14727.448	3460			
12. Empowerment to succeed in business.	Between Groups	228.170	7	32.596	4.228	.000
	Within Groups	26296.701	3411	7.709		
	Total	26524.872	3418			
13. Empowerment to be creative.	Between Groups	239.623	7	34.232	6.038	.000
	Within Groups	19445.650	3430	5.669		
	Total	19685.273	3437			
14. Empowerment to develop solutions to social issues.	Between Groups	133.020	7	19.003	3.250	.002
	Within Groups	19949.214	3412	5.847		
	Total	20082.234	3419			
15. Empowerment to establish the Kingdom of God on Earth.	Between Groups	43.490	7	6.213	1.264	.264
	Within Groups	16701.090	3398	4.915		
	Total	16744.579	3405			

H2) There is a significant relationship between the endorsement of contemporary issues that must be addressed and respondent age.

AG USA has a history of “self-criticism” (Hollenweger, 2000; see also Karkkainen, 1998; Faupel, 1996), approaching the contemporary issues of its day and leadership succession with both caution and optimism (Poloma, 1989; Brumback, 1961; Anderson, 2013). Caution, because of the movement’s commitment to its initial mission of global evangelization and stalwart focus

amidst other cultural gravitational forces (Bartleman, 1925; Bell, 1915; Anderson & Hollenweger, 1999; Flower, 1949). Dualism, an underlying theological presupposition, creates a worldview many in AG USA embraces, causing cultural engagement with contemporary issues to be seen as mission drift. Indeed, AG USA's organizational mission is at times sub-cultural and at other times counter-cultural.

Optimism seems to also describe AG USA's approach to contemporary issues and leadership succession in its history primarily because of its reliance upon Spirit empowerment (Poloma, 1989; Brumback, 1989; Gohr, 2012; McGee, 1986). Philosophically, the movement demonstrates an ontological and epistemological understanding of truth and flexibility (Smith, 2010). This seems to be a strength of Pentecostals in general and provides a nimbleness to change management emanating from the deep, internal motivating factor of spirituality and religion. The caution and optimism seem to characterize the narrative of AG USA's previous leadership successions (Rodgers, 2014; Poloma, 1989). The analysis of potential dissonance between the movement's Millennial and non-Millennial leaders over contemporary issues, determined by the analysis and the literature review, can reveal potentialities of focus to inform the strategic agenda for change. The Pentecostal worldview possesses a unique approach to the spirituality of things (Land, 2010). For this reason, the word "spiritual" was placed alongside the word "contemporary" in describing the section to participants. Within AG USA, this would make sense to the participant and served as a clarifying factor. For the broad academic discussion, contemporary issues are relevant. The contemporary and spiritual issues were developed under four themes: 1) Sexuality & Family; 2) Social Justice; 3) The Environment; and, 4) Spirituality & Religion.

The section of the quantitative survey entitled “Contemporary and Spiritual Issues” contained 24 items representing issues relevant to the AG USA Millennial secular cohort and their religious cohort. Participants were asked to rate the impact these issues might have on the spirituality of the next generation. In other words, what contemporary issues are most relevant for AG USA to address in respect to potential change? The relevance of these items was measured on a 10-point scale. Results are organized in Table 13 by level of impact on the spirituality of the next generation. Issues believed by participants to be most impactful on the spirituality of the next generation address beliefs and behaviors regarding sexuality. These issues are sanctity of marriage ($M = 9.12$), pornography ($M = 8.96$), sexual purity ($M = 8.69$), and sexual orientation ($M = 8.45$). Items perceived as having a lower impact are combatting global warming ($M = 3.86$), stewardship of the environment ($M = 5.61$), corporate greed ($M = 5.91$), eliminating poverty ($M = 5.98$), and immigration ($M = 6.11$). Means and standard deviations for each of these items are presented in Table 13 in order from those believed to have the most impact on the spirituality of the next generation to the least impact.

Table 13
Means and Standard Deviations for Level of Impact on the Spirituality of the Next Generation Items

Item	N	Mean	Std. Deviation
1. The sanctity of marriage between a male and female.	3664	9.12	1.62
2. Pornography.	3650	8.96	1.67
3. Sexual purity	3619	8.69	1.91
4. Sexual orientation	3602	8.45	2.21
5. Abortion	3622	8.34	2.12
6. Human trafficking and modern slavery	3639	8.18	2.18

Item	N	Mean	Std. Deviation
7. Hypocrisy in the church	3586	8.06	2.37
8. Divorce	3621	8.03	2.14
9. The crisis of identity	3549	7.84	2.45
10. Racism	3597	7.67	2.41
11. Genocide	3547	7.31	2.69
12. Creationism	3572	7.17	2.79
13. Orphan care	3562	7.08	2.43
14. Evolution and its effect on identity	3549	6.93	2.79
15. Liberal politics	3540	6.75	2.91
16. Sexism	3535	6.73	2.7
17. Global hunger	3554	6.66	2.46
18. Social inequality	3567	6.61	2.64
19. Immigration.	3540	6.11	2.7
20. Eliminating poverty.	3597	5.98	2.54
21. Corporate greed	3495	5.91	2.8
22. The stewardship of the environment.	3577	5.61	2.58
23. Calvinism	3455	5.20	2.77
24. Combatting global warming.	3373	3.86	2.61

Of the 24 items, there were statistically significant differences in responses based upon age with for 21 contemporary issues. Table 14 presents each of the items with an Analysis of Variance Summary Table and a post-hoc analysis (see Appendix 5.11) indicating significant differences. Those items with Sig. of .05 or less indicate statistical significance and an endorsement of the hypothesis.

Table 14
Analysis of Variance Summary Tables for Differences between Contemporary Issues that Must Be Addressed by Age Groups

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	230.387	7	32.912	12.961	.000

1. The sanctity of marriage between a male and female.	Within Groups	8804.092	3467	2.539		
	Total	9034.479	3474			
2. Eliminating poverty.	Between Groups	321.951	7	45.993	7.306	.000
	Within Groups	21448.892	3407	6.296		
	Total	21770.843	3414			
3. The stewardship of the environment.	Between Groups	213.896	7	30.557	4.649	.000
	Within Groups	22244.499	3384	6.573		
	Total	22458.395	3391			
4. Combatting global warming.	Between Groups	274.865	7	39.266	5.885	.000
	Within Groups	21237.625	3183	6.672		
	Total	21512.490	3190			
5. Pornography.	Between Groups	6.899	7	.986	.357	.927
	Within Groups	9556.798	3458	2.764		
	Total	9563.697	3465			
6. Social inequality	Between Groups	622.083	7	88.869	13.079	.000
	Within Groups	22966.192	3380	6.795		
	Total	23588.275	3387			
7. Human trafficking and modern slavery	Between Groups	95.500	7	13.643	2.909	.005
	Within Groups	16158.567	3446	4.689		
	Total	16254.067	3453			
8. Immigration.	Between Groups	222.086	7	31.727	4.400	.000
	Within Groups	24215.731	3358	7.211		
	Total	24437.817	3365			
9. Racism	Between Groups	75.902	7	10.843	1.884	.068

	Within Groups	19648.165	3413	5.757		
	Total	19724.067	3420			
10. Genocide	Between Groups	332.439	7	47.491	6.650	.000
	Within Groups	24010.753	3362	7.142		
	Total	24343.193	3369			
11. Creationism	Between Groups	1290.587	7	184.370	24.875	.000
	Within Groups	25104.299	3387	7.412		
	Total	26394.885	3394			
12. Sexism	Between Groups	168.588	7	24.084	3.324	.002
	Within Groups	24289.555	3352	7.246		
	Total	24458.143	3359			
13. Liberal politics	Between Groups	353.715	7	50.531	6.046	.000
	Within Groups	28074.497	3359	8.358		
	Total	28428.211	3366			
14. Corporate greed	Between Groups	346.274	7	49.468	6.378	.000
	Within Groups	25719.974	3316	7.756		
	Total	26066.249	3323			
15. Sexual orientation	Between Groups	56.716	7	8.102	1.685	.108
	Within Groups	16443.656	3419	4.809		
	Total	16500.371	3426			
16. Evolution and its effect on identity	Between Groups	547.771	7	78.253	10.267	.000
	Within Groups	25661.890	3367	7.622		
	Total	26209.661	3374			
17. Calvinism	Between Groups	435.395	7	62.199	8.312	.000
	Within Groups	24522.917	3277	7.483		

	Total	24958.312	3284			
18. Sexual purity	Between Groups	155.095	7	22.156	6.154	.000
	Within Groups	12371.562	3436	3.601		
	Total	12526.657	3443			
19. The crisis of identity	Between Groups	691.992	7	98.856	16.988	.000
	Within Groups	19570.095	3363	5.819		
	Total	20262.087	3370			
20. Divorce	Between Groups	112.578	7	16.083	3.569	.001
	Within Groups	15487.195	3437	4.506		
	Total	15599.774	3444			
21. Abortion	Between Groups	433.277	7	61.897	14.108	.000
	Within Groups	15088.389	3439	4.387		
	Total	15521.666	3446			
22. Global hunger	Between Groups	86.171	7	12.310	2.040	.047
	Within Groups	20353.090	3373	6.034		
	Total	20439.262	3380			
23. Orphan care	Between Groups	119.343	7	17.049	2.873	.005
	Within Groups	20075.647	3383	5.934		
	Total	20194.990	3390			
24. Hypocrisy in the church	Between Groups	115.324	7	16.475	2.946	.004
	Within Groups	19035.598	3404	5.592		
	Total	19150.922	3411			

Thematic Distinctions

To reduce the data complexity associated with the four themes within the contemporary and social issue section, scale scores were created for each of these four themes by summing scores for each item in a theme. As an analysis of reliability, these scale scores were then analyzed by theme rather than by item. A correlation matrix was developed to identify the relationship between each of the scales and presented in Table 15. Correlations range from $r = .624$, a moderate correlation, for the relationship between the Social Justice and Spirituality & Religion themes to $r = .044$, a weak correlation, for the relationship between the Family & Sexuality and Environment themes. This suggests there is not a strong relationship between these themes and that they are likely measuring thinking about the importance of unique themes. Reliability of the items within a theme were checked using Cronbach's alpha as a measure of internal consistency. The alpha values were acceptable for each them. This is presented in the next four paragraphs. This suggests there is good internal consistency in responses for each of the items and that to combine them is reasonable. Of particular interest is that those believing attitudes regarding the environment are highly correlated with those believing social justice issues are important.

Table 15
Correlations Between Contemporary Social Issue Themes

Themes	Family & Sexuality	Environment	Social Justice	Spirituality & Religion
Family & Sexuality	1	.044**	.389**	.565**
Environment	.044**	1	.604**	.353**
Social Justice	.389**	.604**	1	.624**
Spirituality & Religion	.565**	.353**	.624**	1

Items in the Sexuality & Family Issues theme were: 1) The sanctity of marriage between a male and female; 2) Pornography; 3) Sexual purity; 4) Sexual orientation; 5) Abortion; and, 6) Divorce. A reliability analysis was conducted for internal consistency revealed a Cronbach's alpha of $\alpha = .830$. This suggests there is good internal consistency in responses for each of the items and that to combine them is reasonable. Correlations for each of the items with the others were moderate and ranged from $r = .373$ to $r = .529$ (see Table 27). The item with the strongest correlation to the scale score was sexual purity. Each of the items in this theme were ranked as more important than the items of other themes.

Items in the Environment theme were: 1) Stewardship of the environment; and, 2) Combatting global warming. A third reliability analysis was conducted for internal consistency and provided a Cronbach's alpha of $\alpha = .784$. While a smaller value than the two previous themes, it is acceptable as scales consisting of only two items often have smaller levels of reliability. This suggests there is adequate internal consistency in responses for each of these two items and to combine them and create a scale score is reasonable. The correlation between these two items was moderate with $r = .645$.

Items in the Social Justice theme were: 1) Human trafficking and modern slavery; 2) Racism; 3) Genocide; 4) Orphan care; 5) Sexism; 6) Global hunger; 7) Social inequality; 8) Immigration; 9) Eliminating poverty; 10) Corporate greed. A reliability analysis was conducted for internal consistency revealed a Cronbach's alpha of $\alpha = .865$. This suggests there is good internal consistency in responses for each of this set of items as well and to combine them is reasonable. Correlations for each of the items with the others were moderate

and ranged from $r = .323$ to $r = .608$. The single item with the strongest correlation to the scale score was racism with a total scale correlation of $r = .711$. See Appendix 5.11, Table 31 for the correlations of each of the items in this theme with the others. Higher correlated items have correlation coefficients highlighted suggesting there is a stronger relationship between the responses on these items.

Items in the Spirituality & Religion theme were: 1) Hypocrisy in the church; 2) Creationism; 3) The crisis of identity; 4) Evolution and its effect on identity; 5) Liberal politics; 6) Calvinism. A reliability analysis was conducted for internal consistency on this theme and produced a Cronbach's alpha of $\alpha = .759$. This suggests there is adequate internal consistency in responses for each of this set of items as well and to combine them is reasonable. There were no items to remove from the scale to produce an improved reliability coefficient. Correlations for each of the items with the others were small to moderate and ranged from $r = .257$ to $r = .481$. The single item with the strongest relationship to the overall scale score was Racism. Appendix 5.11, Table 32 contains the correlation matrix of each item with the others.

Findings Under Each Heading

Family and Sexuality Theme

Using the four scale scores, analyses were conducted to identify significant differences in responses based on age. The first set of scale score comparisons addressed the Family & Sexuality theme. When looking at differences in responses by age groups, there is a statistically significant difference with $F(7, 3373) = 3.977, p < .001$. Table 16 contains the means and standard deviations for these age groups. An analysis of variance summary table is provided in

Table 17. Upon further analysis using a Tukey post hoc test, the significant difference is between ministers 25-34 and those 85 or older. Table 18 contains the mean scores for the age groups ordered from those ages believing items are least to most important. While there are significant differences on the basis of age, there is no practical difference between the age groups¹⁰¹ as mean scores are all within three points of each other and $\eta^2 = .008$.

Table 16
Means and Standard Deviations for the Family & Sexuality Theme Age Groups

Age	N	Mean	Std. Deviation	Std. Error
18 - 24	58	44.90	5.42	0.71
25 - 34	417	42.36	7.08	0.35
35 - 44	607	42.75	7.05	0.29
45 - 54	712	43.10	6.69	0.25
55 - 64	853	43.51	7.07	0.24
65 - 74	527	44.22	7.36	0.32
75 - 84	171	43.69	7.11	0.54
85 or older	36	45.25	8.86	1.48
Total	3381	43.31	7.06	0.12

Table 17
Analysis of Variance Summary Table for Family & Sexuality Theme by Age Group

Source	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1378.063	7	196.866	3.977	0.000
Within Groups	166973.3	3373	49.503		
Total	168351.3	3380			

¹⁰¹ Large sample size can produce statistically significant differences that aren't that meaningful. Further analysis is often required using eta analysis...

Table 18
Post hoc Analyses and Homogeneous Subsets

Age	N	Subset for alpha = 0.05	
		1	2
25 - 34	417	42.3621	
35 - 44	607	42.7463	42.7463
45 - 54	712	43.0983	43.0983
55 - 64	853	43.5100	43.5100
75 - 84	171	43.6901	43.6901
65 - 74	527	44.2220	44.2220
18 - 24	58	44.8966	44.8966
85 or older	36		45.2500
Sig.		.062	.069

Environment Theme

When looking at differences by age group mean scores, they ranged from $M = 9.06$ for ages 55-64 to $M = 11.47$ for ages 85 or older. These differences are significant with $F(7, 3168) = 5.664, p < .001$. This analysis is presented in Table 19. The effect size is small with $\eta^2 = .012$. A post hoc analysis suggests those with ages between 45 & 74 years rated it as less impactful than those 85 or older. Table 20 presents these findings with mean scores in order by age group.

Table 19
Analysis of Variance Summary Table for the Environment Theme by Age Group

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	859.702	7	122.815	5.664	.000
Within Groups	68690.207	3168	21.683		
Total	69549.909	3175			

Table 20

Post Hoc Tests Identifying Homogeneous Subsets the Environment Scale by Age Groups

Age Group	N	Subset for alpha = 0.05	
		1	2
55 - 64	799	9.0638	
45 - 54	662	9.1722	
65 - 74	485	9.1753	
18 - 24	58	9.7241	9.7241
35 - 44	577	9.8128	9.8128
75 - 84	165	9.8788	9.8788
25 - 34	396	10.4672	10.4672
85 or older	34		11.4706
Sig.		.554	.246

Social Justice Theme

The Social Justice theme contained a summary of scores for 10 items. Again, analyses were conducted comparing responses by age, region, education, and gender and there were statistically significant differences between these groups. The first comparisons were by age group. There was a statistically significant difference by age group with $F(7, 3143) = 4.73, p < .001$. While significant, this was also a small effect size with $\eta^2 = .01$. This summary is provided in Table 22. Means and standard deviations for the age groups are provided in Table 21. Further analyses through post hoc tests suggests ages 35-64 rated this as significantly lower than the oldest age group as presented in Table 23. Group size of the oldest age group necessitates further research to assess whether the older, pre-Baby Boomer leaders in AG USA are the most radical group regarding social change.

Table 21

Means and Standard Deviations for the Social Justice Theme by Age Group

Age Group	N	Mean	Std. Deviation	Std. Error
18 – 24	54	72.9	16.45	2.24
25 – 34	391	70.4	16.14	0.82
35 – 44	575	68.4	17.85	0.74
45 – 54	665	66.5	17.91	0.69
55 – 64	802	67.0	19.44	0.69
65 – 74	486	69.8	18.54	0.84
75 – 84	148	70.5	18.21	1.50
85 or older	30	78.1	23.46	4.28
Total	3151	68.4	18.32	0.33

Table 22

Analysis of Variance Summary Table for the Social Justice Subscale by Age Groups

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	11019.708	7	1574.244	4.731	.000
Within Groups	1045919.030	3143	332.777		
Total	1056938.739	3150			

Table 23

Post Hoc Analysis Homogeneous Subsets for Contemporary Issues on Social Justice by Age Group

Age	N	Subset for alpha = 0.05	
		1	2
45 – 54	665	66.5444	
55 – 64	802	67.0062	
35 – 44	575	68.4017	
65 – 74	486	69.8025	69.8025
25 – 34	391	70.4194	70.4194

75 – 84	148	70.5473	70.5473
18 – 24	54	72.9074	72.9074
85 or older	30		78.1333
Sig.		.410	.091

Spirituality and Religion Theme

The final theme addressing contemporary issues and their spiritual impact on the next generation embodies the Spirituality & Religion Theme. This theme consisted of the combined scores of responses to six items with a maximum possible score of 60 and a minimum possible score of 6. Table 24 contains the means and standard deviation for the scores on this theme by age. The differences are statistically significant with $F(7.3126) = 2.351, p = .021$. This is a very small effect with $\eta^2 = .005$. The summary table for this analysis is contained in Table 25. Table 26 suggests the significant differences are between the youngest and oldest age groups with all of the others similar to both groups.

Table 24
Means and Standard Deviations for the Spirituality & Religion Theme by Age

Age Group	N	Mean	Std. Deviation	Std. Error
18 - 24	56	43.0	9.44	1.26
25 - 34	389	39.5	9.52	0.48
35 - 44	577	40.3	10.11	0.42
45 - 54	653	40.4	10.55	0.41
55 - 64	791	40.5	11.01	0.39
65 - 74	481	41.8	11.83	0.54
75 - 84	156	41.1	12.34	0.99
85 or older	31	44.0	13.87	2.49
Total	3134	40.6	10.80	0.19

Table 25

Analysis of Variance Summary Table for the Spirituality & Religion Theme by Age

Source	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1915.501	7	273.643	2.351	.021
Within Groups	363839.715	3126	116.391		
Total	365755.216	3133			

Table 26

Post Hoc Analyses of Mean Differences on the Spirituality & Religion Theme by Age

Age	N	Subset for alpha = 0.05	
		1	2
25 - 34	389	39.5116	
35 - 44	577	40.2756	40.2756
45 - 54	653	40.4028	40.4028
55 - 64	791	40.5297	40.5297
75 - 84	156	41.0705	41.0705
65 - 74	481	41.7547	41.7547
18 - 24	56	43.0357	43.0357
85 or older	31		44.0000
Sig.		.176	.125

H3) Opinions regarding requirements for the Assemblies of God USA to be strong in the future differs between the generations.

Mapping dissonance between Millennials and non-Millennials regarding proactive behaviors, necessary to ensure a strong future for the movement with the impending leadership succession, was the emphasis of this hypothesis and section of the survey. Questions emerged from the literature and categorically address four areas relevant to a strategic agenda

for change: 1) Orthodoxy; 2) Orthopraxy; 3) Community; and, 4) Leadership. Regarding orthodoxy, AG USA has uniquely experienced uniformity in belief, since its inception, with little disagreement over orthodox views (Rodgers, 2014, 4-15; Hollenweger, 1986; Blumhofer, 1989). Consonance in belief, a positive outcome of orthodoxy, provides common vocabulary and worldview to negotiate change. Closely linked to orthodoxy, the orthopraxy within AG USA seems to demonstrate a worldview conducive to adaptability (Bauman, 2000; Smith, 2003, 2004, 2010; Blumhofer, 1989). This captures part of the essence surrounding the movement's operant theologies. This lies at the core of the research question as orthodox belief, or discrepancies therein, is foundational to measuring the authenticity of orthopraxy.

The third variable from the literature was community, or the psychosocial and cultural construct within AG USA, can cause ephemeral cultural change (Emirbayer & Goodwin, 1994). A source of external motivation, a sense or lack of community, can impact levels of optimism and pessimism relevant to AG USA's future. Though known for their independence, the Millennial secular cohort reveals a preference for collaborative space and "enjoy being mentored by older generations" (Lifvendahl, 2008, 3). Lastly, the fourth area of leadership exhibits the organizational stewardship of and exchange between leaders and followers (Northouse, 2010; Bass, 1998). Collaborative results within change management require leadership's adaptability and inclusivity (Tichy & Devanna, 1986; Kouzes & Posner, 1993; Yammarino, 1993; Bass 1998). Identifying what is necessary to position AG USA for the future provides space for inter-generational dialogue and inclusion.

The section entitled "Future Direction for the Fellowship" contained 20 items where participants indicated the level of importance for the Assemblies of God to

proactively shape its future and have a positive impact on society. Responses were on a 10-point scale and higher scores suggested the item was of greater importance. Overall mean scores ranged from a high rating for the statement, “The Bible should have an increased role in how we lead our churches and families” with $M = 9.53$. The lowest rated item was, “Doctrine should be revised and possibly changed” with $M = 3.51$. This particular analysis associated with Hypothesis 3 compares mean scores by age using Analysis of Variance.

Of the 20 items, there were statistically significant differences in responses based upon age with 15 strategic issues (see Table 27). Furthermore, there are significant regression coefficients for 14 of these which suggests increases or decreases in age will significantly predict the response to the item. In general, the pastors in the 25-34-year age group were at one end of the distribution and pastors in the older age groups at another. Appendix 5.12, Table 23 presents each of the 20 items with an Analysis of Variance Summary Table and a post-hoc analysis ordering the age group mean responses from high to low and indications of groups with significant differences. The items with statistically significant mean differences by age group are presented in Table 27 with results of the analysis of variance and eta-squared which indicates the proportion of explained variance.

Table 27
Statistically Significant Impact Items with Comparisons by Age Groups

Item	F	Sig.	Eta-S
1. The 16 Fundamental Truths should not change.	31.96	0	0.062
2. Doctrine should be revisited and possibly changed.	7.544	0	0.015
3. District offices should become more in tune with the needs of ministers.	3.665	0.001	0.008
4. The national office should become more in tune with the needs of ministers.	4.642	0	0.010
5. More people should be baptized in the Holy Spirit in our churches.	20.838	0	0.041
6. More preaching should be expository.	13.79	0	0.029
8. The Bible should have an increased role in how we	8.834	0	0.018

lead our churches and families.			
10. The Assemblies of God should intentionally recruit and train younger ministers.	6.346	0	0.013
11. Assemblies of God pastors should develop themselves as leaders by reading books, reading blogs, reading articles, attending conferences, and listening to podcasts.	10.937	0	0.022
12. Church planting should be a priority of the Assemblies of God.	5.987	0	0.012
15. Strengthening marriages should be a part of every church.	2.124	0.03	0.004
16. Financially supporting Assemblies of God missions should be a part of every church.	13.318	0	0.027
17. The Assemblies of God should pray for spiritual renewal.	17.97	0	0.036
18. Diversity in gender, ethnicity, and age should be reflected in leadership positions from the local to the national level.	5.682	0	0.012
19. Supporting Assemblies of God universities and colleges is important to sustaining a vibrant Church.	26.79	0	0.054

Items where there were no statistically significant differences are listed in Table 28.

Table 28

Impact Items with No Statistically Significant Mean Differences by Age Groups

Item	O-Mean	L-Mean	H-Mean
7. Prayer should increase in our personal lives.	9.52	9.42	9.71
9. The strategy for how current ministers remain equipped for their context should improve.	8.27	8.13	8.56
13. Intentionally mentoring children and youth should be a part of every church.	9.46	9.41	9.72
14. Intentionally equipping parents should be a part of every church.	9.30	9.23	9.48
20. The Assemblies of God should seek to partner with other like-minded organizations.	7.90	7.84	8.31

Appendix 5.12, Tables 3-17 present the mean scores for the age groups of statistically significant items in order from low to high. Mean scores in different columns suggest the age group means are significantly different. Where mean scores are listed in the same column, they are considered to be similar to each other with no statistically significant difference. These tables provide further support for the hypothesis that there are statistically significant differences in the perceived impacts of the items by age group. Further analyses for this particular hypothesis were

conducted using linear regression as a predictor of perceived importance. This further analysis reveals a relationship from younger to older respondents on each of the 15 items except for item 4. I suggest the reason item 4 does not reveal a relationship is relevant to the strength of each district office which this research did not account for as it is irrelevant to the research question.

H4) There will be a relationship between regional/provincial location and perceived importance of contemporary issues.

The analysis for this hypothesis was based on the same items and data for H2. The “age” variable was replaced with the “regional/provincial” variable. Regionality is significant to AG USA both culturally and structurally. As previously discussed, insufficient data prevented this hypothesis from rigorous testing. In Chapter Eight, under *Potential Future Research Projects*, this will be further discussed. The data analysis of the section in the quantitative survey entitled “Contemporary and Spiritual issues” contained 24 items representing the four contemporary and spiritual issues AG USA Millennial and non-Millennial credentialed ministers encounter. This provided potential strands of initial focus for future research.

Participants were asked to rate the impact these issues might have on the spirituality of the next generation. Participants were asked to provide a rating on a 10-point scale. A higher score indicated a higher level of agreement for the relevance/importance of the specific contemporary issue to AG USA.

Of the 24 items, there were statistically significant differences in responses based upon region with 18 contemporary issues. Table 29 presents each of the items with an Analysis of Variance Summary Table (see Appendix 5.14, Table 71 for post-hoc analyses) indicating significant differences. Those items with Sig. of .05 or less

indicate statistical significance and a potential endorsement, upon further research, of the hypothesis.

Table 29
Analysis of Variance Summary Statistics for Perceived Relevance of Contemporary Issues by Region

		Sum of Squares	df	Mean Square	F	Sig.
Impact - 1. The sanctity of marriage between a male and female.	Between Groups	69.907	8	8.738	3.433	.001
	Within Groups	8493.495	3337	2.545		
	Total	8563.403	3345			
Impact - 2. Eliminating poverty.	Between Groups	179.114	8	22.389	3.532	.000
	Within Groups	20778.959	3278	6.339		
	Total	20958.073	3286			
Impact 4. The stewardship of the environment.	Between Groups	437.140	8	54.642	8.413	.000
	Within Groups	21160.075	3258	6.495		
	Total	21597.215	3266			
Impact - 5. Combatting global warming.	Between Groups	440.104	8	55.013	8.407	.000
	Within Groups	20044.391	3063	6.544		
	Total	20484.495	3071			
Impact 6. Pornography.	Between Groups	20.863	8	2.608	.952	.472
	Within Groups	9123.764	3329	2.741		
	Total	9144.627	3337			
Impact 7. Social inequality	Between Groups	295.762	8	36.970	5.347	.000
	Within Groups	22478.820	3251	6.914		
	Total	22774.582	3259			

Impact 9. Human trafficking and modern slavery	Between Groups	40.126	8	5.016	1.066	.384
	Within Groups	15612.356	3317	4.707		
	Total	15652.482	3325			
Impact 10. Immigration.	Between Groups	376.556	8	47.070	6.574	.000
	Within Groups	23127.305	3230	7.160		
	Total	23503.861	3238			
Impact 12. Racism	Between Groups	219.421	8	27.428	4.771	.000
	Within Groups	18875.188	3283	5.749		
	Total	19094.609	3291			
Impact 13. Genocide	Between Groups	155.840	8	19.480	2.705	.006
	Within Groups	23298.519	3235	7.202		
	Total	23454.359	3243			
Impact 14. Creationism	Between Groups	172.090	8	21.511	2.809	.004
	Within Groups	24970.041	3261	7.657		
	Total	25142.131	3269			
Impact 15. Sexism	Between Groups	283.299	8	35.412	4.915	.000
	Within Groups	23234.220	3225	7.204		
	Total	23517.519	3233			
Impact 16. Liberal politics	Between Groups	195.589	8	24.449	2.916	.003
	Within Groups	27125.161	3235	8.385		
	Total	27320.750	3243			
Impact 18. Corporate greed	Between Groups	390.013	8	48.752	6.270	.000

	Within Groups	24813.049	3191	7.776		
	Total	25203.062	3199			
Impact 19. Sexual orientation	Between Groups	60.893	8	7.612	1.575	.127
	Within Groups	15906.385	3292	4.832		
	Total	15967.278	3300			
Impact 21. Evolution and its effect on identity	Between Groups	104.989	8	13.124	1.690	.096
	Within Groups	25145.530	3239	7.763		
	Total	25250.519	3247			
Impact 22. Calvinism	Between Groups	582.237	8	72.780	9.763	.000
	Within Groups	23503.731	3153	7.454		
	Total	24085.968	3161			
Impact 23. Sexual purity	Between Groups	46.486	8	5.811	1.610	.117
	Within Groups	11943.332	3309	3.609		
	Total	11989.818	3317			
Impact 24. The crisis of identity	Between Groups	76.454	8	9.557	1.590	.122
	Within Groups	19440.984	3235	6.010		
	Total	19517.439	3243			
Impact 25. Divorce	Between Groups	80.391	8	10.049	2.234	.022
	Within Groups	14896.133	3311	4.499		
	Total	14976.524	3319			
Impact 26. Abortion	Between Groups	130.697	8	16.337	3.667	.000
	Within Groups	14750.520	3311	4.455		
	Total	14881.217	3319			
Impact 27. Global hunger	Between Groups	146.712	8	18.339	3.024	.002

	Within Groups Total	19689.921 19836.634	3247 3255	6.064		
Impact 28. Orphan care	Between Groups	119.618	8	14.952	2.506	.010
	Within Groups	19429.329	3257	5.965		
	Total	19548.947	3265			
Impact 29. Hypocrisy in the church	Between Groups	114.531	8	14.316	2.529	.010
	Within Groups	18553.504	3277	5.662		
	Total	18668.035	3285			

H5) Denominational loyalty is lower with Millennial leaders than with older leaders.

Morality is not clearly defined for Millennials (Shaw, 2015; Smith, Christoffersen, & Davidson, 2011) thus creating a crisis for the Church to assess the effectiveness of and loyalty to traditional models (Clydesdale, 2007; Parks, 2000; Smith & Snell, 2009). Relational contextualization for newer approaches or explanations of existing ones (Dally, 2007; Issler, 2012; Earley & Masokowski, 2004; Hess, 2014; Lee, 2015) seems to be the preference of the secular cohort of Millennials from the literature. The reality of decline in loyalty to religious systems in the United States is apparent (Wuthnow, 2007; Smith & Snell, 2009; Uecker, Eegnerus, & Vaaler, 2007; Regnerus & Uecker, 2006). The reasons for the decline in loyalty to religious systems in the United States is somewhat elusive (Arnett, 2007; Flory & Miller, 2008). Analyzing if there is a decline in loyalty to AG USA among its Millennials can inform strategies for leadership succession.

Brand loyalty is often difficult to measure (Ramasamy & Yeung, 2010; Gitomer, 1998; Hayes, 2008). Levels of satisfaction can impact and serve as a leading indicator, or predictive measurement, of loyalty (Gitomer, 1998; Hayes, 2008; Deng, Lu, Wei & Zhang, 2010; Hunneman, Verhoef & Sloot, 2015). Religious communities like AG USA organize spirituality around symbols, rituals, traditions, and communal beliefs. This provides context and terminology (Eck, 1993; Geertz, 1973), structure, and a framework within a social construct of expression (Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988; Marty & Moore, 2000; Geertz, 1973). From the literature, therefore, we see how satisfaction with AG USA can also serve as a leading indicator for further research on satisfaction levels with its symbols, rituals, traditions, and beliefs. The questions were designed to measure current satisfaction levels as an indicator to loyalty as well as satisfaction levels of the future trajectory of AG USA.

The section of the quantitative survey entitled “Satisfaction with the Assemblies of God” contained 2 items relevant to this hypothesis. These items were presented as a four-point scale with higher scores indicating greater levels of satisfaction. A higher score indicated a higher level of satisfaction. The aggregated responses to these items are presented in Table 30.

Table 30
Means and Standard Deviations for Ministry Satisfaction Items

Item	N	Mean	Std. Deviation
1. How satisfied are you with the Assemblies of God as a fellowship?	4425	3.24	.737
2. How satisfied are you with the direction the Assemblies of God is headed in the USA?	4244	2.88	.780

The following set of tables breaks these satisfaction item responses down by age.

1) How satisfied are you with the Assemblies of God as a fellowship?

Table 31 provides a breakdown of specific responses by age group. This table suggests the youngest and oldest age groups are the most satisfied where more than 50% indicate they are very satisfied. Each of the other age groups indicates a similar level of satisfaction. An analysis of variance suggests there is no statistically significant difference on this item based on age.

Table 31
Breakdown of Satisfaction with the Assemblies of God by Age

Age Group	Satisfaction				Total
	Very dissatisfied	Dissatisfied	Satisfied	Very satisfied	
18 - 24	1	0	27	30	58
	1.7%	0.0%	46.6%	51.7%	100.0%
25 - 34	5	38	211	164	418
	1.2%	9.1%	50.5%	39.2%	100.0%
35 - 44	9	71	301	236	617
	1.5%	11.5%	48.8%	38.2%	100.0%
45 - 54	21	85	344	279	729
	2.9%	11.7%	47.2%	38.3%	100.0%
55 - 64	19	88	403	361	871
	2.2%	10.1%	46.3%	41.4%	100.0%
65 - 74	11	65	235	223	534
	2.1%	12.2%	44.0%	41.8%	100.0%
75 - 84	9	25	66	71	171
	5.3%	14.6%	38.6%	41.5%	100.0%
85 or older	0	4	14	18	36
	0.0%	11.1%	38.9%	50.0%	100.0%

Total	75	376	1601	1382	3434
	2.2%	10.9%	46.6%	40.2%	100.0%

2) How satisfied are you with the direction the Assemblies of God is headed in the USA?

This set of items is a similar set of crosstabs for this question addressing satisfaction with the orientation to the future. Overall, about 30% of respondents are dissatisfied and about 70% are satisfied. This response pattern is typical for satisfaction surveys in that an average satisfaction level for most organizations is 70%. Table 32 provides a breakdown of specific responses by age group. Ages from 18-34 are most satisfied with the future orientation. The least satisfied age group is ministers from 75-84 years.

Table 32
Breakdown of Satisfaction with the Direction the Assemblies of God is Headed by Age Group

Age Group	Satisfaction				Total
	Very dissatisfied	Dissatisfied	Satisfied	Very satisfied	
18 - 24	1 1.8%	10 17.5%	33 57.9%	13 22.8%	57 100.0%
25 - 34	10 2.5%	85 21.2%	210 52.4%	96 23.9%	401 100.0%
35 - 44	29 4.9%	134 22.5%	316 53.1%	116 19.5%	595 100.0%
45 - 54	35 4.9%	173 24.4%	368 52.0%	132 18.6%	708 100.0%
55 - 64	35 4.1%	220 26.0%	409 48.3%	183 21.6%	847 100.0%
65 - 74	29 5.6%	138 26.8%	232 45.0%	116 22.5%	515 100.0%
75 - 84	13 7.9%	43 26.2%	84 51.2%	24 14.6%	164 100.0%
85 or older	3 9.1%	5 15.2%	20 60.6%	5 15.2%	33 100.0%

Total	155	808	1672	685	3320
	4.7%	24.3%	50.4%	20.6%	100.0%

Synopsis and Comparative Analysis

H1

The first hypothesis was: H1) There is a relationship between the perceived purpose of Spirit empowerment and age of respondent. Of the 15 items in this section, there were statistically significant differences in responses based upon age with 11 of the stated purposes. The literature cites a crisis of connection and resonance between Millennials and traditional religious models including beliefs and practices (Clydesdale, 2007; Putnam & Campbell, 2010; Parks, 2000; Smith & Snell, 2009). In AG USA, Spirit empowerment is considered a traditional religious belief and practice. The analysis shows AG USA Millennials possess a more nuanced and expansive bias to this traditional model.

From the analysis, civic engagement, pragmatism, moralism, and cultural permissiveness are among their emphases, aligning with their secular cohort (Wuthnow, 2007; Smith & Snell, 2009). Nuanced from their religious cohort, AG USA Millennials seek, not a deconversion from this belief (Barbour, 1994) but a retelling (Bielo, 2011). They are not disavowing this religious symbol as Putnam and Campbell (2010) observed with the broader secular cohort; rather, they seek an expansion of espoused theologies expressed in increased cultural engagement around this belief. Bloom (1992) calls this an orphism where the gap between ancient and neo-faith is closed by expanded language. This suggests not a crisis of values but a reordering of them (Wuthnow, 2007) and, aligning with their secular cohort, to derive

meaning from and make sense out of their evolving religious system (Arnett & Jensen, 2002; Barry & Nelson, 2005; Uecker, Eegnerus, & Vaaler, 2007).

In the statistical analysis, four variables revealed congruence between AG USA Millennial leaders and non-Millennial leaders:

1. Item #6 “Empowerment to pray God’s preferred future into existence.”
2. Item #7 “Empowerment to perform signs and wonders.”
3. Item #9 “Empowerment to reach a culture unlike our own.”
4. Item # 15 “Empowerment to establish the Kingdom of God on earth.”

These four variables coincide with AG USA’s normative theology. This infers a revisiting of the metaphor of Spirit empowerment within the movement’s operant theology.

Since the 1960s, there has been a steady increase in spirituality in the United States (Albanese, 2001; Wuthnow, 1976). Like their secular cohort, AG USA Millennials exhibit this (Chaves, 2011; Smith & Snell, 2009). For example, the analysis surrounding H3 reveals AG USA Millennials believe prayer should increase to positively impact their movement’s future. This aligns with the declaration by some that Pentecostalism is seen as a spirituality rather than a religion (Albrecht, 1999; Land, 1993).

AG USA Millennial leaders seem to be less pluralistic regarding their normative theology and individualized in their religious affiliation which is in stark contrast to the Millennial secular cohort (Ammerman, 2013, 2014; Zinnbauer et al., 1997; Parks, 1991; Astin & Astin, 2010; Zinnbauer, Pargament, & Scott 1999). Religious experiences are institutionally dangerous (Berger, 1979) for this reason, creating a tension between primitivism and pragmatism (Wacker, 2001). The high level of satisfaction of AG USA

Millennial leaders, revealed in H5, may reveal that they are both spiritual and religious, much different than their secular cohort, and in support of Smith and Snell's observation that religiosity and spirituality are arguably inseparable (2009) .

H2

The second hypothesis was: H2) There is a significant relationship between respondent age and the endorsement of contemporary issues that must be addressed. Of the 24 items, there were statistically significant differences in responses based upon age with 21 contemporary issues.¹⁰² There is a strong endorsement of the hypothesis from the research. The analysis revealed dissonance between AG USA Millennials and their religious cohort among varying contemporary issues relevant to social justice, equality, environmentalism, sexual orientation, religion and spirituality and their level of importance to AG USA's future.

According to Geertz, "the force of religion in supporting social values rests, then, on the ability of its symbols to formulate a world in which those values, as well as the forces opposing their realization, are fundamental ingredients" (1973, 131). Deriving meaning and measuring authenticity are key success factors in leadership transitions (Fry & Whittington, 2005). Like their secular cohort, AG USA Millennial leaders seem to lean more towards politically liberal and even apolitical positions on contemporary matters, demonstrating less demarcation between secular and sacred lines while their religious cohort leans more to the right of center (Pitetti, 2015; Chan, 2000; Fitzgerald, 2017; Bielo, 2011; Balmer, 2006; Astin, Parrott, Korn, & Sax, 1997;

¹⁰² The 3 items not endorsing statistical significance between age groups are: 1) Pornography; 2) Racism; and, 3) Sexual Orientation.

Putnam, 1995). This is evidenced by the contemporary issues AG USA Millennials deem relevant to their future as their religious cohort traditionally adopted a homogenous worldview and sub-cultural response to these issues primarily as a means to survival (Poloma, 1989; Blumhofer, 1989; Balmer, 2006).

Though some literature reveals a tendency towards disengagement among Millennials in the civic arena (Rabey, 2001; Beaudoin, 2000; Smith, 2002, 2003), AG USA Millennial leaders seem to prefer it. Their religious cohort historically viewed increased civic engagement as theologically taboo (Blumhofer, 1989; Fitzgerald, 2017). It seems AG USA Millennial leaders seek less social conformity with their religious cohort to established, normative beliefs such as the dualistic nature of the secular and sacred. Along with their secular cohort, they share a decline in social desirability bias (Meyer, 2014; Warner, 2014), meaning the pressure to conform religiously is not as strong as in previous generations.¹⁰³

The correlation ranges within the themes of this hypothesis reveal unique and nuanced worldviews from the AG USA Millennials, suggesting an increased relativism and possible pluralism. Though this aligns with the literature with the secular cohort, Wuthnow (2007) suggests the secular cohort adapts to their religious framework by reordering beliefs (Roof, 1993; Edgell, 2005). The adaption of AG USA Millennial leaders of their religious cohort's operant theologies and core beliefs suggests Wuthnow's interpretation is applicable.

¹⁰³ See Steve Warner: *Ask an Expert What Do Sociologists Know About Church Attendance*, (<http://studyingcongregations.org/blog/ask-an-expert-what-do-sociologists-know-about-church-attendance>)

H3

The third hypothesis was: H3) Opinions regarding requirements for the Assemblies of God USA to be strong in the future differs between the generations. Of the 20 items, there were statistically significant differences in responses based upon age with 15 strategic issues. There is a strong endorsement of this hypothesis from the research.

There has been little disagreement over AG USA's centennial history with its normative theologies (Rodgers, 2014, 4-15; Hollenweger, 1986; Blumhofer, 1989). The historical trajectory of the movement seems to reveal an orthopraxic adaptability and unique openness to change (Blumhofer, 1989; Brumback, 1961; Poloma, 1989; Anderson, 2013; Anderson & Hollenweger, 1999). Regarding change, this unique moment in history reveals AG USA Millennial leaders differ from the non-Millennial leaders in their religious cohort on the external leading indicators, suggesting transactional leadership will be less effective than transformational leadership in creating change (Fry, 2005; Ouchi, 1981; Galbraith, 1977).

This is not a unique tension in leadership theory between leaders and followers (Northouse, 2010; Bass, 1998). AG USA Millennials seem to value inclusivity and collectivism, as revealed in their expressed desire for increased cultural engagement, which is in line with their secular cohort. The lack of congruity with their religious cohort on the external leading indicators may cause AG USA Millennial leaders to feel as if the movement is inauthentic and separatist, if they are like their secular cohort (Howe & Strauss, 2000; Lipkin & Perrymore, 2009; Smith, 2009; Taylor & Keeter eds., 2009, 2010).

A religion's original essence can experience a mitosis because of the forces emanating from and within routinization and bureaucracy (O'Dea, 1961; Berger, 1986; Doran, 1990). The experiences which used to guide members of a religious community evolve into institutionalized structures and definitions. These "become a vast intellectual structure which serves not to guide the faith of untrained specialists but rather to burden it" (O'Dea & Avia, 1983, p. 61). AG USA Millennial leaders differ with one another, as revealed in the analysis, in their view of bureaucracy's role and importance within AG USA. This is symbiotic with their secular cohort as both possess a rugged individualism and seek to avoid sectarianism (Morris & Lee, 2004; Lam, 2009; Gabler, 2009). As relational networks are seen as increasingly changing and unreliable (Bidart & Degenne, 2005; Suitor & Keeton, 1997), AG USA must be willing to negotiate and be shaped by the emerging beliefs of its Millennial leaders (Poloma, 1989). Like their secular cohort they want to reduce homogeneity and increase cultural diversity (Gotsis & Grimani, 2016; McCloud, 2007; Chan, 2000; Yong, 2014; Macchia, 2006; Smith, 2010).

The secular Millennial cohort increasingly views the Bible as unreliable, errant, and unuseful (Kinnaman & Lyons, 2016; Chaves, 2011). AG USA Millennial leaders do not endorse these views. They differ from their religious cohort in that they believe normative theologies have varying levels of importance relevant to AG USA's future. In essence, they do not exhibit group bias (Londergan, 1992) and demonstrated disenchantment with some religious symbols and traditions while embracing others.

The items in the survey with no significant endorsement of the hypothesis, revealing psychographic similitude between AG USA Millennials and their religious cohort are:

1. Prayer should increase in our personal lives.
2. The strategy for how current ministers remain equipped for their context should improve.
3. Intentionally mentoring children and youth should be a part of every church.
4. Intentionally equipping parents should be a part of every church.
5. The Assemblies of God should seek to partner with other like-minded organizations.

The shared positionality within AG USA could be foundational to the strategic agenda for change.

H4

The fourth hypothesis was: H4) There will be a relationship between regional/provincial location and perceived importance of contemporary issues. Further discussion is provided in Chapter Eight due to insignificant data to test the hypothesis.

H5-The Outlier

The fifth hypothesis was: H5) Denominational loyalty is lower with Millennial leaders than with older leaders. This hypothesis is not supported as there was not a strong endorsement of it. The strong endorsement of H1-H3 reveal areas of both consonance and dissonance between AG USA Millennial leaders and their secular and religious cohorts on spiritual and contemporary issues. This aligns with the literature (Wuthnow, 2007; Smith & Snell, 2009; Uecker, Eegnerus & Vaaler, 2007; Regnerus & Uecker, 2006). The research

analysis revealed that AG USA Millennial leader loyalty (with satisfaction being a leading indicator of loyalty) is higher than expected and reveals both a re-enchantment and nostalgic optimism. AG USA Millennial leaders seem to be more satisfied and loyal to their religion than their secular religious cohort, who demonstrate decreasing satisfaction with and commitment to their religious landscape¹⁰⁴ (Chaves, 2007, 2011; Gallup 2006; Clydesdale 2015;), and increasingly self-identify as religiously unaffiliated (Smith, 2013; Mercadante 2014; Wolfe 2003).

AG USA's stance on Spirit empowerment is a primary congealing factor at the movement's beginning (Brumback, 1989; McGee, 1959; Flower, 1949), a catalyst for operant theologies (Rodgers, 2014, 4-15; Hollenweger, 1986; Blumhofer, 1989), and a source for adaptability that was needed in order to grow and evolve (Geertz, 1973; Letterkenny, 2016; Guth et al, 1997) by responding to the contemporary issues of its day. AG USA Millennial leaders may not fully agree with their religious cohort on numerous contemporary issues, but the source of their adaptability is the same as it was when the movement began.

Pentecostalism may provide an anthropological protest against bureaucracy and modernity (Poloma, 1989, 2006; Hollenweger, 1988; Shuman, 1997). Maslow writes (1964: viii):

“Most people lose or forget the subjectively religious experience, and redefine Religion as a set of habits, behaviors, dogmas, forms, which at the extreme becomes entirely legalistic and bureaucratic, conventional, empty, and in the truest meaning of the word, anti-religious. The

¹⁰⁴ Pew Research Center, “America’s Changing Religious Landscape,” May 12, 2015, [http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/.](http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/)

mystic experience, the illumination, the great awakening, along with the charismatic seer who started the whole thing, are forgotten, lost or transformed into their opposites. Organized Religion, the churches, finally may become the major enemy of the religious experience and the religious experiences.”

Citing Maslow, Poloma (1989) addresses the contention that “much institutionalized religion quickly loses sight of the religious experience that generated it.” AG USA Millennial leaders appear to exhibit a preference towards re-enchantment and high level of satisfaction with the current and future trajectory of their religious cohort. It appears, then, that there is something unique about AG USA’s psychography and belief system conducive to negotiate change within the religious space.

CHAPTER SIX:
**ANALYSIS AND SPECTRUM OF AG USA MILLENNIAL
LEADERSHIP HYBRIDITY**

Introduction

AG USA, a conservative, Pentecostal denomination in the United States, is experiencing the impact of a radical shift in the religious and spiritual landscape of America. With an impending leadership succession, this research sought to address the following question: *what psychographic variables shape the belief system of A/G Millennial Christian Leaders and what is its impact on leadership?* Utilizing the Convergent Parallel Mixed Methodology, this research generated two unique and distinct sets of data. These sets produced various themes for discussion emerging from the intersection of consonance and dissonance between AG USA Millennial leaders and their religious and secular cohorts. It is the spatial liminality these AG USA Millennials exhibit, within both their secular and religious cohorts, that reinforces their ability to hold in creative and strategic tension, notions of both coherence and confusion with regard to their religio-cultural position.

The purpose of this chapter is to reflect on the positionality of AG USA Millennials, as detailed in Chapters Four and Five, and to understand their positionality in relation to their secular and religious cohorts. The coherent reflection is segmented by the following topics:

1. Summarize the sources for the composite picture of the AG USA Millennial leader psychography from the analyses.¹⁰⁵

¹⁰⁵ The nuances of this AG USA Millennial composition involve the psychographic variables as primarily revealed in the qualitative analyses and their belief system as revealed in the quantitative analyses.

2. Address the spectrum of positionalities from the literature and qualitative and quantitative analyses between AG USA Millennial leaders and both their secular and religious cohorts.
3. Identify and further discuss the AG USA Millennial coherence and confusion.
4. Explore the current re-enchantment of the AG USA Millennials I researched (juxtaposing the literature, the qualitative analyses, and the findings from H5 in the quantitative) and rediscovery of AG USA's roots.
5. Address sociological implications of the research for AG USA.

For the sake of readability, as the focus of this study is AG USA Millennial Christian leaders, abbreviations are used when describing this cohort. Terms such as “the Millennials,” “AG Millennials,” and the “movement’s Millennials” are all synonymous and signposted accordingly. The context clearly states when the secular cohort of Millennials is being discussed and in no way is the synopsis of the data indicative of an exhaustive representation of AG USA Millennial adherents.

Sources for the Composite Picture AG USA Millennial Psychography

Quantitative

The quantitative data analyses from the 172-item survey, completed by 3,625 credentialed AG USA Christian leaders, juxtaposed AG USA Millennial leaders with their religious cohort. As discussed in Chapter Five, the majority of respondents were male (80.6%), white, non-Hispanic (86.3%), an ordained minister (64.0%), 55–64 years of age (25.5%), and a lead pastor (40.8%). According to the most recent statistics from the Office of the General Secretary in AG USA at the time the research was conducted, White, non-

Hispanic credentialed ministers comprised 57.7% of AG USA compared to the 86.3% of survey respondents who were White, non-Hispanic. The 19.4% of female survey respondents compares to 24.3% of AG USA female ministers. Notably, the shifting demography within AG USA reveals a steady increase of both non-white and female leaders. Due to the sample size of survey respondents, it is possible to trace degrees of consonance and dissonance between the AG USA Millennials and the varying generations within AG USA. This can be significant for future research in that it can inform how to nuance the strategic agenda for change considering how identity is constructed assuming authenticity is not an absolute value in society (Lindholm, 2008; Bielo, 2011).

The five hypotheses framed the survey and provided the quantitative data. The findings confirmed H1-4. H5 revealed the significant difference between AG USA Millennial leaders and their secular cohort while also highlighting an optimism toward their religious cohort's current and future trajectories. This will be discussed further in this chapter.

Qualitative

The qualitative data analyses from the twelve focus groups produced varying points within nine areas of dialectic tension within the data and which constitute the heart of the research, unearthing the psychographic variables which shape the belief system of AG USA Millennials. The nine variables are:

1. Dialogue (intergenerational, theological, cultural, and structural).
2. Conversation (connection and authenticity).
3. Love (altruism as a response to culture and internal motivation).
4. Missional living (counter-cultural, inter-cultural civic engagement).
5. Morality (authentic motivation for operant belief).

6. Outcomes-based religious expression.
7. Culture (collaborative prioritization of ethos over tradition).
8. Orthodoxy.
9. Religious plurality within orthodoxy (differentiating between community standards and religious mandates).

These variables, which initially answer the research question, revealed intergenerational consonance and dissonance within AG USA leadership. Complimentary of each other, these sets reveal fundamental trajectories of AG USA's response to change among a spectrum of positionalities.

Spectrum of Positionalities **AG USA Millennial Leaders and their Secular Cohort**

Consonance

Generally, Millennials view dialogue as both a symbol of and medium for progress. Diversity, an aspect of effective leadership (Gotsis & Grimani, 2016), is their reality and a lack of it is perceived as inauthentic and stultifying. Religious structures and systems which do not embrace diversity create a homogenous conversation often viewed as traditionalistic, biased, and irrelevant. The Millennial generation struggles internally to negotiate change in religious systems when it isn't on their terms or, at least, inclusive of them. They view collaboration, over consensus, as a sign of diversity within uniformity, and which is epistemological and ontological in their social realities.

As religious structures evolve or dissolve, community appears to be derived from and shaped by individualistic interpretations. Indeed, the epistemological gap generated by the individual must be enclosed within community and conversation as authenticity, though often interpersonal, is

impacted by external variables within that community. One's ability to approach religious beliefs humbly, though considered orthodox, is not a sign of a weakened coherent belief system; rather, evidence of one's confidence in the transcendent religious symbols, traditions, and beliefs he or she possesses. The ability to experience community while negotiating differing perspectives could be the most important area of consonance AG USA Millennials possess with their secular cohort.

The lack of community, often a result of transactional leadership over transformational leadership, causes Millennials to experience power inequalities within antiquated religious structures. These inequalities polarize Millennials who find minimal space to express their deep desire for voluntarism, reinterpretation of beliefs, transformation, and pragmatism. The tolerance of inequalities by the current leadership seems inauthentic to the generation desirous of seeing religious models transmute across diverse cultures.

Multiculturalism, pluralism, relativism, and deconstructionism are all concepts and expressions of experience that contribute to the growing need of reinterpreting religious and cultural artifacts by AG Millennials. This is to be viewed as a journey and discovery rather than disinterest or even deconversion of Millennials by their religious establishments. The struggle for connection that both AG USA Millennials and their secular cohort experience reveals that perhaps they are not the ones responsible for all in-elasticities to change.

The consonance the Millennial cohort shares regarding liberal political agendas such as environmentalism, human rights, immigration policies, and social reform reveals a transcendent spirituality reaching beyond religion. As

institutional religious expressions change, and Millennials seek new language to describe their spiritual experiences and mental schemas, there is a liminality and ambiguity surrounding their identity. If they can't find community within their religious sphere, they often cross religious lines and form their identity with those who relationally provide opportunity for connection.

To Millennials, spirituality within their generational cohort is relative and individualized. As Millennials value collectivity, spirituality is often filled with pluralistic epistemological solutions in a religious society (Cohen, 1955; Lynch, 2012). There are both individual and collective forces at work within their spiritual expressions. I interpret this to mean religion and spirituality find commonality around the concept of the sacred (Lynch, 2012) or, as Ammerman (2013) describes it, an “extra-theistic” package. A concern for the sacred seems to manifest itself in the politically liberal space. For example, AG USA as a denomination typically aligns with conservative, political views. One aspect would be a pro-life stance on abortion. Though AG USA Millennial leaders gave no indication they are leaning pro-choice on abortion, the morality of social reform and immigration reveal that many of the Millennials sense a moral obligation to engage with immigration reform as they do abortion. Indeed, an unborn baby or illegal immigrant seem to possess the same rights to life as many of the Millennials posit. Championing the former without the latter seems inauthentic to them.

Another example is a disenchantment with traditional theological views on conservative political agendas related to Israel. Dispensationalism created an unusual alliance between eschatological/apocalyptic views within American religion and the Christian Church. Namely, many Christian

religious models supported conservative political views aligning with Israel's nationalism. Though the AG USA Millennials did not espouse a desire to politically dis-align with Israel, they do share equal concern with injustice surrounding other people groups in the region. The reason is the valuation of life beyond a conservative, political view.

There is a rugged individuality in how Millennials approach belief systems. This signifies individual autonomy to be a force within the shaping of beliefs to come in AG USA. It appears the process of belief formation and the creation of significance is as important as the beliefs themselves.

Pentecostalism, seen as a spirituality, views the biblical narrative of religious experience as epistemological and ontological. This often differs from most Evangelical Christian denominations where theology is typically not derived from the biblical narrative. Regarding belief formation, these subjective experiences are often amorphous, elusive, expressive, individualistic, and a sign of authenticity (Rabey, 2001; Taylor, 1989). There is a revisiting of spiritual expression within areas deemed previously taboo such as factors within political ideologies incongruent with broader evangelicalism. Like their secular cohort, often, the AG USA Millennials do not inadvertently self-identify with the unique evangelical strain synonymous with America's folk religion. Known as Evangelicalism, there is a resurgence of self-criticism from within its boundaries. There is consonance among the Millennials that the charisma needed to initially establish most religious bureaucracies is the charisma needed to change them.

Dissonance

There is not a significant disenfranchisement with the normative religious symbols and rituals among AG USA Millennials. Unlike their secular

cohort, the source of AG USA's authenticity, the Pentecostal interpretation of the Judeo-Christian Scriptures, is not in discrepancy. There was a high response rate and endorsement that the orthodox beliefs of AG USA, such as the deity of Jesus Christ and non-cessationist views of supernatural phenomenon, are being passed on to its Millennials. It is worth noting that the research did reveal potentiality for dissonance to emerge in some aspects of this area. For example, the religious symbol of glossolalia as the initial physical evidence was not widely disputed but it did have presence. The underlying theme was the need for an expansive expression more conducive to operant theologies. If AG USA Millennials do not find the community needed to enhance dialogue, I suggest this will become an increasing area of dissonance in the future.

AG USA Millennials are seeing their secular cohort leave religious systems and decrease institutional religious involvement. They, on the other hand, are expressing a deep desire for increased engagement and involvement in their movement. This, in part, may be due to AG USA's unique ability, demonstrated throughout its short centennial history, to vacillate between charisma and bureaucracy. There was not an expressed desire to see robust, deep change to the AG USA's normative theologies. Though AG USA Millennials and their secular cohort identify more with liberal political views on immigration and the environment, the AG USA Millennials hold firmly to their beliefs in alignment with their movement regarding a Pauline interpretation of marriage and the infallibility of the Judeo-Christian Scriptures for deriving orthodox beliefs. The differences in religious conservatism appear to exist more between AG USA Millennials and their secular cohort. The high level of satisfaction AG USA Millennials have with

their religious system and desire for greater civic engagement reveals their level of confidence that they perceive altruistic behavior as normative or preferred in AG USA.¹⁰⁶

As their secular cohort leaves religious systems due to intolerance and systemic rigidity, AG USA Millennials, like their movement, exhibit the ability to manage the tension between “primitivism and pragmatism” (Wacker, 2001, 10), and/or experience and logic. I suggest the reason for this is the AG USA Millennial worldview, different than the epistemological frameworks of the secular cohort, sees knowledge and meaning existing beyond sensory and scientific reason. While modernity emphasizes the empirical and logical and the post-modern emphasizes the experiential and emotional, a pre-Kingdom, Pentecostal eschatology is perfectly suited for the inestimable intricacies of both perspectives. The innate fluidity of belief and orthodoxy within AG USA’s Pentecostal DNA is nuanced, unique, and seemingly advantageous within religious change. Subjective experiences and interpretations can be described with multiple levels of meaning. There is a pre-disposition to the acceptance of change among AG USA Millennials.

There is a strong endorsement from the research and literature that both sets of Millennials prioritize social reform. The secular cohort can be iconoclastic toward Evangelicals while AG USA Millennials revisited the value and meaning their religion added to society throughout the twentieth century, citing examples such as the early adoption of the civil rights movement and women’s rights. AG USA Millennials seek a greater, more synonymous civic engagement and cultural expression of their faith than their secular cohort. To

¹⁰⁶ Membership in a religious group is positively associated with altruistic behavior (Putnam 2000)

them, being a Christian is not an epithet, but an endogenous exigency based on a sincere desire to positively transform society. They also have a strong desire for community and seem to have greater opportunities to derive meaning from it.

AG USA Millennials seem to have a re-enchantment with their movement's radical, counter-cultural roots. The Millennial secular cohort seems to continue their disenchantment with organized religion. The pessimism and criticism by non-AG USA Millennials of their religious systems does not correlate with AG USA's Millennials. The movement's Millennials seek to contribute to its future and remain optimistic.

Spectrum of Positionalities AG USA Millennials and their Religious Cohort

Consonance

The analysis revealed the traditional religious model of Spirit-empowerment and religious symbol of speaking in tongues is an area of consonance between the two groups. AG USA's Millennials are not disavowing or de-converting from this core distinctive. Though they seek an expansive description of this normative, theological belief, it is much more congruent with the movement's roots than it is a re-interpretation. The four variables in the analysis of H1 which have no statistical significance and reflect congruence between the AG USA Millennial and non-Millennial leaders are:

1. Item #6 "Empowerment to pray God's preferred future into existence.
2. Item #7 "Empowerment to perform signs and wonders.
3. Empowerment to reach a culture unlike our own.
4. Item # 15 "Empowerment to establish the Kingdom of God on earth."

These four variables are interrelated and relate to one another within the framework of AG USA's traditional religious belief and interpretation of its symbols emerging from Matthew 28 and Acts 1 & 2. This is significant in that the orthodox belief setting AG USA apart as a Pentecostal movement is embedded within all generations and AG USA's spirituality is strong and prescient of its future.

H3 revealed an increase of spirituality, via the medium of prayer, as a key success factor in AG USA's future. Though there is intergenerational consonance on the interrelationship of Spirit empowerment and prayer, there is an increased desire for the spiritual vitality of the movement to demonstrably increase. This may be indicative of an uncritical nostalgia, where AG USA's Millennials resonate with the movement's supernaturalistic religious traditions, while seeking regeneration of the movement's spirituality. If the movement's Millennials feel like exiles, spatialized in between a secular cohort they are too orthodox and fundamental for, and a religious cohort whose conservative political views are somewhat deduced to be a liability in wider cultural engagements, they may overcompensate by exhibiting less willingness to step outside of their movement and pioneer new practices and intellectual thought, and a greater willingness to regenerate the movement they are more familiar with. While plausible, there seems to be greater evidence of a heightened level of social adaptability among AG USA Millennials.

The variance in belief of what AG USA must prioritize for its future is a sign of consonance within dissonance. Throughout the movement's centennial history, there is significant evidence of its adaptability to contemporary religious trends while maintaining its core, orthodox beliefs. The resilience the

Millennials exhibit within their religious context is a shared value and strength of all generations in AG USA.

The analysis related to H3 revealed consonance in the areas of:

1. Prayer should increase in our personal lives.
2. The strategy for how current ministers remain equipped for their context should improve.
3. Intentionally mentoring children and youth should be a part of every church.
4. Intentionally equipping parents should be a part of every church.
5. The Assemblies of God should seek to partner with other like-minded organizations.

The shared positionality within AG USA reveals a distinct emphasis and desire for intellectual stimulation and development from religion (prayer), pedagogy (equipping ministers, children, youth and parents), and heterogeneous networking (other like-minded organizations).

Potential consonance exists within the analysis of H4, pending further research, in six areas: 1) Pornography; 2) Human trafficking and modern slavery; 3) Sexual orientation; 4) Evolution and its effect on identity; 5) Sexual purity; 6) The crisis of identity. Four out of six of these variables are relevant to human sexuality. I will discuss this briefly in Chapter Eight under future research agendas. I suggest this exposes a significant undercurrent of the counter reaction to culture the literature addresses from the Evangelicals, which united them and appears to also unite AG USA. The remaining two variables, evolution and identity, are complimentary trajectories based on the literature. For example, Bellah cites the relationship between human evolution, consciousness, the transcendent, and the spawning of religious

identities in the Axial Age. The expressed, unified concern over these two variables within AG USA's contemporary religious landscape, reveals a significant area of uniformity among the movement's normative theological beliefs surrounding Creation. Evolution's meta-narrative within contemporary religion has not permeated AG USA Millennials like it has their secular cohort, highlighting an area of commonality they have with Fundamentalism, but also revealing no clear interpretation as to why other areas of Fundamentalism are not strongly endorsed by them.

Dissonance

Although the normative theological belief of Spirit-empowerment was not debatable in the analyses, there was a strong statistical endorsement that AG USA Millennials possess a non-traditional, expansive interpretation of the movement's core belief. It is noteworthy that the Millennial psychography in this area is closely linked to spheres of social reform and cultural engagement.

Intergenerational sectarian belief emerged in the prioritization of contemporary issues which must be addressed. Of the 24 items in H2, there were statistically significant differences in responses based upon age with 21 contemporary issues. I argue this supports both a diversification of value and pluralism among the movement's Millennials, who from the analysis, strongly endorse increased engagement in areas related to equality, sexual normalcy debates, environmentalism, liberal and conservative political agendas. For them, the failure of the wider denomination to engage in these spheres seems to be a sign of inauthentic religion, a conforming homogeneity, and I suggest a separatist mentality by the AG movement as a whole, resulting from the tension between bureaucracy and charisma. The movement's Millennial leaders are less dualistic in their approach to the secular/sacred debate which

is a sign of a lower social desirability bias within their religious movement, which is the need and influence of and for social approval (Phillips & Clancy, 1972), on their part. Thematic analysis under H2 reveals a series of nuanced worldviews from the AG USA Millennials suggesting a greater relativism and pluralism within their psychography. The Millennials adapt their religious beliefs to their mental framework within both their secular and religious cohorts.

There is dissonance in what is required to ensure AG USA's resilience and future are strong. Of the 20 items analyzed in H3, there were statistically significant differences in responses based upon age with 15 strategic issues. Inclusivity is valued much more with the Millennials. One reason I see inclusivity among the Millennials is their emphasis on individual autonomy and celebration of diversity, similar to their secular cohort, and revealed in their nuanced approach to contemporary issues. The movement must learn to further adapt and dialogue as change will occur primarily on the terms of Millennials.

Group bias is not a dominant descriptor among the Millennials. They differ on some aspects of the movement's normative and operant theologies while finding similitude with other beliefs. There is a disenchantment with some religious symbols such as abstaining from alcohol, tongues as the initial physical evidence, and a disavowing of conservative political agendas surrounding immigration. The dissonance, however, is not a turning away from AG USA's beliefs; rather, it is an expansive reinterpretation of them. For example, Millennials did not promote a reversal of the movement's stance on abstaining from alcoholic consumption by its ministers; rather, they are critical of the interpretations used to dogmatize the belief. Another example is the enchanted theology of creation, culture, and identity where

meaning is derived from and demonstrated within greater cultural engagement around liberal agendas such as environmentalism and the anti-capitalistic internal motivations of the modern Millennial missionary emphasis.

Diversified strands of religious belief exist in AG USA regionally. This potential bias, revealed in 18 of the 24 variables in H4 and upon further research, endorses a tribal mentality and potential lack of national identity in the movement. This may impact leadership succession based on the regionality of the voting quorum at AG USA's General Council where executive leaders are chosen. Though this is an area of potential dissonance, I argue it is not necessarily a sign of inauthenticity. AG USA was a group of charismatic individuals before it was a bureaucracy and conglomeration of churches. Embedded within the psychography of the movement was and is a theological presupposition that religious transcendence is not a casualty of individual autonomy but enhanced by it. There is a sort of resilience within AG USA's psychography that has catalyzed change and solidified identity since its beginning. I now go on to explore the AG USA Millennial coherence and confusion they exhibit with their wider secular cohort.

Coherence and Confusion

My research has highlighted how AG USA Millennials demonstrate levels of both coherence and confusion in relation to both their secular and religious cohorts. Discussed in the areas of consonance and dissonance, there does not seem to be a clearly delineated, outlined, mental construct around why they think the way they do. What is evident is the points of dialectical tension, outlined in the analysis of Chapters Four and Five, which cohabit within this generation's psychographic space.

Culture can be fickle to clearly define. Deeper work must be done regarding culture and whether it is the recipient and repository of action or if it catalyzes and fuels action. Vaisey (2010) brilliantly crafts the theoretical concept of culture around the nature of light. In early twentieth century Physics, light seemed to either be composed of waves or particles. Vaisey identifies how quantum theory emerged as a means to create a theory with the capacity to support both competing theories. Sometimes a new model emerges, not to explain away discrepancies and unknowns, but to make room for further exploration of and within them.

As discussed, the areas of consonance and dissonance reveal there are some symbols, ideas, and beliefs of AG USA Millennials which seem to exist in the liminal state. These religious artifacts this generational cohort internalizes are consistent as evidenced by the nine dialectical fields. These psychographic variables shaped the belief system but, in the tradition of Vaisey's Quantum Theory metaphor beyond wave and particle, there is a third component to the impact of this on leadership succession. I suggest the Millennials are re-encharmed with the re-traditioning their movement's pioneers exhibited. AG USA has always held in creative tension the solidarity found in dogmatizing religious beliefs (biblical mandates), convening around collective community standards, and providing allowance for individualistic, subjective religious experiences. Are AG USA Millennials coherent or confused? Yes. The deeper analysis from this analysis is what they share in common with their secular and religious cohorts, which is, a search for authenticity to be found in re-traditioning their religious symbols, rituals, and ideas.

The metaphoricity of AG USA's core religious belief, *glossolalia*, deconstructs the monolithic structure of corporate religion and revives the

beauty of a common spiritual language, spoken within various traditional dialects, of which constantly change and, by doing so, remain consistent with its very nature. The AG USA Millennial re-enchantment is with their tradition, which encompasses a re-traditioning, allowing them to negotiate change, not at the expense of their own perspective, but in a way that progressively unites the generations. In the next section, I explain the search for re-enchantment and rediscovery that epitomizes the experience of AG USA Millennials, and their relevance to the contemporary issues of the movement's roots and current context.

Re-Enchantment and Rediscovery

Within the Millennial secular cohort, there is an increased level of individual autonomy which may contribute to the optimism they are known for. Although AG USA Millennials are optimistic and satisfied with their movement's future trajectory, this is not merely symptomatic of their secular cohort's generational attribute. Something within AG USA is drawing them back to the embryonic state of their religious beliefs. The level of optimism and satisfaction AG USA Millennials possess reveals an intuitive longing to rediscover the source of and a re-enchantment with the movement's beginning. AG USA Millennials believe that the social realities of equality, inclusivity, diversity, authenticity, and resilience, all which are demonstrated at Azusa Street, are not only attractive but necessary for the movement to be strong in the future. It is significant that, among a generation known for its individual autonomy and relativism, AG USA Millennials seek a return to their corporate identity and religious traditions, as they interpret them, for they are not all present in their movement. This is a sincere longing and worth

reflecting on strategically. It is also partially due to an uncritical nostalgia surrounding their interpretation of Azusa.

The meta-narrative of Azusa Street reveals the emergence of psychosocial values, within the AG USA Millennial cohort, present in the movement's embryonic days. The history of AG USA also reveals either a lack of cognitive awareness or over-compensation against the reality surrounding the movement's beginning. Among the social realities the Millennials are re-enchanted with are also the realities of separatism, theological elitism, escapism resulting in a bifurcation from civic engagement, and racism. The re-enchancement of the Millennials is significant in that they can rediscover the source which postured AG USA to be on the leading edge of:

1. The civil rights movement as ethnicities converged at Azusa Street and beyond, under a common religious experience, at a time when the cultural ether was racially segregated.
2. Gender equalities as females played a significant role in AG USA's early pioneering work.
3. Ecumenicism as AG USA's early executive leadership drew a multiplicity of religious frameworks.
4. The peace movement due to AG USA's initial stance on pacifism.
5. Social reform as the movement adopted relief and development within their missionary activities among early missionaries.
6. Redefining intellectual Pentecostalism at a time when higher criticism, the Fundamentalist/Modernist controversy, and Dispensationalism coalesced.

As separatism widened the epistemological gap between Evangelicals and wider American religious culture, AG USA made the supernatural

accessible to those laden with modernity's scientific rationalism. The source is very much related to the unique social adaptability which comes with the Pentecostal worldview. The source for this adaptability, the movement's unique relationship between supernaturalism and rationality found in its pneumatology, was not only a congealing factor of the participants at Azusa for a short time but also sparked a longitudinal religious experience which the Millennials seek to reinterpret in their generation.

The tension between the institutionalism needed to nourish the movement and the charisma and experience which catalyzed AG USA is a force within the AG USA Millennial psychography. This tension was in AG USA's beginning. The nine dialectical fields, revealing the psychographic variables which shape the belief system of the Millennials, were also present. For example, the lack of true dialogue led to sectarianism and eventual division of the young denomination. Love was regarded as the initial evidence of Spirit Baptism by William Seymour, the charismatic black pastor who led much of the regenerative religious experience at Azusa Street, but tolerance quickly replaced love and eventually led to racial division between the Assemblies of God and what would become the Church of God in Christ. Fortunately, this stain on the history of the movement has been acknowledged and reconciled. The controversy in AG USA's history surrounding the emergence of Evangelical Pentecostalism, when AG USA sought affiliation with the National Association of Evangelicals, is another example of the tension over religious plurality and orthodoxy. AG USA emerged from this tension as well, but some would propose not without losing its original ethos (Poloma, 1989).

AG USA Millennials value spirituality, like their secular cohort, and the accessibility their religious cohort provides, both in orthodoxy and orthopraxy, to personalized religious experiences. They look less like their Evangelical movement regarding doctrinal rigidity and counter-cultural separatism and more like their Azusa Street counterparts regarding the intra-cultural protest against isolationism and religious separatism. AG USA's Pentecostal epistemology, and the ambiguity surrounding its unique predisposition to religious transcendence, in essence is the tradition its Millennials resonate most with. I liken the current AG USA Millennial psychography to a religious renaissance where, as a symbol of authenticity, they want to finish what was initiated at the movement's beginning. The return to uniformity within diversity, ritualized in cultural engagement and transcendent spirituality, is a sign of justification and a reimagining of the apolitical, other-worldly longing the early Pentecostals had. In this next section, I will now discuss some strategic implications for AG USA from the juxtaposition of qualitative and quantitative findings.

Impact and Implications for AG USA

Authenticity

Authenticity is foundational to the psychographic variables which shape the belief system among AG USA Millennial Christian leaders and has a profundity of impact on the movement's leadership succession. It seems to be the interstitial connection between why the Millennials in discussion will remain with their religious community and why their secular counterpart seeks a community of their own. The authenticity I speak of is related to the re-enchantment the Millennials exhibit with their roots and the resiliency they demonstrate in remaining committed to their unique orthodox beliefs.

Authenticity is measured against their reinterpretation of the movement's roots. A word of caution is necessary.

As discussed in Chapter Two, authenticity is an evident cultural artifact within the Millennial psychography.¹⁰⁷ Bielo quotes Charles Lindholm and says authenticity has become “taken for granted as an absolute value in contemporary life” (Bielo, 2011, 14). Apart from re-enchantment, authenticity can become a source for cynicism and a rejection of the very “magic” the post-post-modern/pre-Kingdom world summons us toward. To the Millennial leaders of the religious cohort in discussion, authenticity is:

1. An outcome of healthy spirituality.
2. An indicator of whether AG USA will be the community of choice for their formal religious expression.
3. An internal motivating factor for increased cultural engagement both inside and outside their current religious system.
4. The primary reason AG USA's religious beliefs should be authenticated, reinforced, galvanized, or reinterpreted.

To AG USA Millennials, authenticity is self-reflective, emotional, at times experiential, and can be communal. A significant key success indicator for the movement's authenticity is the ability for its normative religious beliefs to undergo reinterpretation. As I have already outlined, AG USA Millennial leaders frequently mentioned *glossolalia* as the initial physical evidence of Spirit baptism, AG USA's distinctive doctrine, and whether legitimate evidence remained after textual critical methods were hermeneutically applied

¹⁰⁷ For example, Dan Schawbel shows that 43% of Millennial consumers value authenticity as more important than content. See “Schawbel, Dan. ‘10 New Findings about the Millennial Consumer.’ January 20, 2015. <http://www.forbes.com/sites/danschawbel/2015/01/20/10-new-findings-about-the-millennial-consumer/#41f4643528a8>”

to the book of Acts. The unwillingness of some AG USA leaders to revisit this topic appeared inauthentic. Another area was the social consumption of alcohol and the “inauthentic” reasons the movement uses to legitimize its doctrinal stance to abstain.

Repeated mention from the Millennials that aligning with the far right, conservative political agenda was appropriate regarding a pro-life stance on abortion, but not at the expense of ignoring the authenticity of one’s religion to care for those within society who are debilitated from the polarization of socio-economic stratification or immigration policies. The “pro-life” stance has as much to do with the left’s passion for social reform as it does the right’s commitment to preserve the unborn. AG USA Millennial leaders are committed to a Pauline interpretation of marriage, aligning with the Evangelicals, but not at the expense of stigmatizing and polarizing others with differing views of sexual normalcy. There is not adequate space on either side to encapsulate their unique positionality, so, it appears authenticity resides somewhere in the “middle.”

Resilience

The Millennial cohort within AG USA is resilient. Resilience is a non-cognitive skill that shapes human development and response to change (Heckman & Kautz, 2012; Heckman et al., 2006). Spirituality significantly affects resilience and hope (Gozkiak & Shandy, 2002). Spiritually speaking, hope is defined primarily in psychographic terms as “a way of thinking with feelings playing an important, albeit contributory role” (Snyder, 1989). The element of resilience shaping this discussion is it serving as a variable which impacts self-efficacy and results in an intrinsic sense of agency to progress amidst obstacles. Their optimism toward the movement’s future among the

significant areas of dissonance in discussion is one aspect. Their desire to engage their secular cohort in a broader sense, though at times experiencing rejection from them, is also indicative. There were many instances from the analysis when positive adaptation, despite adversity from various social, religious and even interpersonal dimensions, was normative.

When the Millennials faced criticism from their religious cohort for varying interpretations on religious traditions, their temperament remained primarily positive, and collaboration with the disagreeing religious cohort was desired. There was not an underlying cynicism among AG USA's Millennials which seems to characterize some of the secular cohort's approach to institutionalized religion. Prosocial attitudes and an evidenced sociability emerged as they seek mentorship and an apprenticing-toward leadership succession. Their ability to openly discuss orthodox beliefs with vulnerability, self-efficacy, malleability and conviction, with both internal and external stakeholders of their movement, present a corporate resilience the movement's pioneers demonstrated.

There is evidence of the routinization of charisma in AG USA a few years into their trajectory where coherent, bureaucratic religious belief systems began to replace the subjective, personal experiences which served to initially galvanize the movement. This is not an indictment, as AG USA arguably benefited from the adoption of objective, historical criticism of their religious texts. It is, however, indicative of the tension many religious systems experience, as intellectual structures which once served as a narrative become prohibitive of social adaptation and often diminish resiliency and a religious community's capacity and willingness to experience change and preserve identity. Resilience is grounded in the story at Azusa and, the resurgence of it

among the Millennials, points once again to the re-enchantment of this cohort.

I suggest the key source of the resilience in discussion for both the Millennials and their historical roots is found in the unique Pentecostal worldview or mental framework which allows for the primary source of resilience to be found subjectively through their religious experience of Spirit empowerment. In the protective model of resilience (Zimmerman & Fergus, 2005), resources which in this context are religious belief systems and unique doctrinal expressions, can reduce the effects of risk. AG USA's religious belief system allows for a reduction of inherent risk because of its unique blend of supernaturalism and rationalism, resulting in a propensity for self-actualization and self-efficacy. Resilience is not a new concept in AG USA. As an embryonic movement, AG USA stood between fundamentalism and modernism and ecumenicism and escapism. At its centennial mark, however, the movement does demonstrate the importance of reimagining itself within contemporary society. Given the optimism and satisfaction of AG USA's Millennials and their unique and varying engagement with contemporary issues, resilience does seem to uniquely characterize them given the liminality of this exilic generational cohort between their secular and religious counterparts.

Pluralism

As religious polarization characterizes America, religious pluralism coexists with it, and often provides a sort of stigmatization or protest against it. There seems to be a substantive tolerance for the cohabitation of religious beliefs, traditions, rituals and symbols in America (Putnam & Campbell, 2010; Cohen & Numbers, 2013). Synchronously, there are also constant reminders

within society that American religion beliefs are still in need of an exodus from the oppression and discrimination religion often makes convenient and profitable. History reveals Americans view religion as adding value, and to others a diminishing value, in various spheres in society. Some may feel religion ignores income inequalities, upwards mobilities for immigrants, or polarizes society by encapsulating people within belief structures and ideologies (Jones, 2017). Others may see the positive impact religion has to mobilize community, serve the poor, and create resilience for people. Regardless of the remaining multitude of interpretations surrounding religion in America, the AG USA Millennials demonstrate a unique commitment to orthodox belief while being cognizant of shifts within culture and the need for adaptability.

Tolerance is a form of sociological currency in America today as it can unite multiple religious beliefs for a common and greater objective (Dalai Lama, 1999) and it can replace “traditional moral sanctions” (Cox, 2013, 5). This is related to pluralism’s impact on our psychography. My analysis reveals something much greater than a tolerance, but an altruism or love, which motivates and guides the AG USA Millennial cohort. Their reality is one of religious pluralism, multiculturalism, and diversity. They live in a nation where the fundamental moral questions of their age emerge in coffee shops, from pulpits, and find no easy solution within the halls of immigration and equality. Hyper-conservatives may argue the nuances of the analysis reveal AG USA Millennials have been influenced by their pluralistic culture. I would concur, and, note this is not necessarily indicative of moral decline; rather, evidence of the amorphous belief characterizing AG USA at its beginning. The malleability of religious systems is not always indicative of inauthenticity.

Indeed, it may be a sign of strength and coherence within them. AG USA's Millennials demonstrate a primal flexibility to culture that, I have shown, is actually evidence of a re-enchantment with their tradition.

During the early 1900s, as the Fundamentalist/Modernist controversy divided American Christianity, the Assemblies of God affirmed a clarion commitment to a more traditional, conservative interpretation of Judeo-Christian scripture. The liberal ideology Fundamentalists associated with higher criticism and the rational skepticism toward the very supernaturalism AG USA was associated with, sent AG USA into a brief engagement with counter-cultural religious terrain. The movement's centennial history reinforces AG USA's ability to nuance itself to shifting cultural patterns without compromising its more traditional, conservative religious beliefs. This coincides and correlates with a Pauline interpretation of missiology and social adaptability (see 1 Corinthians 9:20-22), of which AG USA endorses, where there is a relatability to multiple religious traditions without compromising one's own.

There is a pluralism within AG USA's Millennial leadership psychography. This is not a new trajectory within the movement. The analysis reveals evidence of this in how they [AG USA] approach contemporary issues from a Pentecostal worldview. What the Millennials reinforce is that AG USA is monistic regarding the orthodox, supernaturalistic spirituality which catalyzed the movement at the beginning, a movement which subsequently responds flexibly to a pluralistic culture.

Conservative/Liberal Agendas

The paradox of politics and religion in America is this: religion influences political agendas and politics seems to shape religious beliefs. The

partisan relationship of religiosity in America, with those who are considered more religious typically sympathizing more with the conservative Republican party, and those less religious with the liberal, Democratic party, is striking. Within AG USA, the contours between religion and politics among Millennials are beginning to undergo a metamorphosis. There does not seem to be a coherent ideology that AG USA's Millennials identify with politically; rather, there is a resurgence of ethical interest which causes a centripetal convergence of contemporary political views. Issues typically associated with the liberal agenda, such as immigration and social reform, are increasingly seen as moral issues just as much as the issues usually associated with the conservative agenda, such as abortion. The political identity of AG USA Millennials seems in flux, relatively, and reveals a significant aspect of this generational cohort. They are increasingly apolitical and if I might add, "acultural," as the conservative political ideologies of Evangelicalism and more liberal political ideologies of their secular cohort, do not provide a community broad enough for their neo-theological views on Pentecostalism within contemporary society. The hybrid space they seem to occupy is less influenced by the political and bureaucratic powers of denominationalism and equally independent from the notions of being "spiritual but not religious."

Today's Millennials in AG USA are not negotiating an exodus from conservative, political values. Rather, this research points to a desire for greater inclusivity and engagement with those whose political values are incongruent with typical Evangelical religious beliefs, not at the expense of moral compromise or changing orthodoxy, but as a response to a primal interpretation of Christianity's first century DNA of compassion and cultural engagement. There is a growing ambivalence to political stances which focus

on typically conservative agendas if the acceptance of them is at the expense of more liberal ones such as gender equality, redistribution of wealth, ethnic and racial inclusivity, and environmentalism. This growing ambivalence was much more present from ethnic and gender minorities in the analysis. As AG USA continues to see an increase in its ethnic and gender diversity, the “middle ground” the Millennials seem to inhabit politically could become the new impact of religion on American politics. It is a conglomeration of protest against Fundamentalism’s rigidity and separatism and Liberalism’s perceived moral ambiguity and pluralism. A religious system which allows for inclusivity without compromising orthodoxy seems to be paramount to AG USA’s future.

Diversity and Positionality

American religion is experiencing a metamorphosis due to the growth in diversity. AG USA is no different. There is evidence the symbiotic relationship between religion and ethnicity is a strength among Evangelicals and in AG USA. Therefore, the growth in diversity in AG USA is not a threat to its identity, for there is historical precedent for distinct, diverse expressions of spirituality within its religious tradition. Diversification is a strong aspect of its tradition.

The current ethnic, racial, gender and psychographic juxtaposition that AG USA has arrived to is crucial, as the diversity of the movement’s adherents is rapidly outpacing the diversity of its ministers and, even more so, the denomination’s district and executive leadership. 42 percent of AG USA’s adherents are considered to be ethnic minorities. In a few years, the majority of AG USA’s religious community will be, what many consider now, minority. The impact of this radical shift is yet to be determined; however, the burgeoning effects are beginning to emerge with clarity and weight.

This social reality will impact much more than religious traditions and rituals. It will impact how charisma and leadership interrelate, the role of bureaucracy and adaptive leadership in change management, and evolution of structure and governance. For its centennial history, AG USA's course has primarily been charted by White males above the age of forty. The data from this thesis shows that the AG USA Millennial leaders strongly endorse upwards mobility for ethnic and gender minorities. For perspective, the first female in executive leadership was placed in office in 2018. The first Black male's election to serve in an executive role took place in 2007. As ethnic groups cluster, and the General Council of the Assemblies of God is regionally held, the power residing among minorities within the clergy, at one time seldom impacting election outcomes for executive leadership in AG USA, will soon be felt.

It is important not to assume there is one primary psychography among diversified ethnicities. AG USA Hispanic Millennials will serve as an example. AG USA Millennials who self-identity as Hispanic expressed varying positionalities about contemporary issues. Similarly, immigration, sanctuary cities, the influx of refugees, and those personally acquainted with victims of global humanitarian disasters are encompassing of the expansive discussion surrounding diversity's impact on religion, and, in this instance, AG USA Hispanics. Immigration was endorsed much more by this ethnic community as a significant contemporary issue within AG USA though there are varying positionalities and biases. One aspect of regional positionality was a greater empathy toward illegal immigrants from the Hispanics in states bordering Mexico, like Texas, than those in the coastal areas such as California where it was barely mentioned. Some Hispanics identified with conservative,

politically “right” views and others with more liberal, “leftist” views. There is not a coherence among any of the ethnic positionalities from this research other than a strong desire for diversification in leadership and toward religious re-traditioning.

There are also intergenerational positionalities within this same ethnocentric community. The contemporary issues of importance, levels of social adaptability, and resiliency seem to vary between first, second, and third generation Hispanics. Hispanics are also navigating their second and third generation Millennials of whom some want to participate in a religious tradition more heterogeneous than their religious experience in a Hispanic church, similar to their secular culture and the schools they learned English in. What remained constant was the liminality this religious cohort seems to demonstrate that, among various political views, the religious tradition of Pentecostal inclusivity and altruism remained constant.

Diversification transcends ethnicity, race and gender. Relativism, deconstructionism, and pluralism contribute to the rapid growth in psychographic diversity, as the AG USA Millennials empathize with different contemporary issues than their religious cohort. Sexual diversity and discussions surrounding normative sexuality was mentioned frequently as the Millennials seek an altruistic approach to community among those with differing religious beliefs.

Emerging issues surrounding religious beliefs are related to the movement’s diversification. Can an illegal immigrant can become a credentialed AG USA minister? At this time in history the answer is no. There is differentiability surrounding the moral obligation AG USA clergy have to report/not report illegal immigrants in their congregations to authorities. Can

an illegal immigrant, who is legally unrecognizable by the state, be married by an AG USA minister? If an AG USA minister does perform a wedding ceremony, and it is not legally recognized as a marriage due to the illegal status of two immigrants, does this reconstitute marriage in the eyes of religion? Is marriage purely a religious act or is this an instance when the freedom of religion and the freedom from religion co-exist? And if so, what are the demarcating factors within this dialogue, contributing to a redefining of marriage? There is a cascading effect to issues emerging from diversification.

Diversity creates space for dialogue to occur. AG USA has a decision to make on whether the dialogue will be reactive or proactive. The racial homogeneity of religious congregations and systems is striking, evident, and rapidly beginning to become a sign of archaic society. Socio-economic polarization is a concern and the Millennials seem intolerant of it. The synchronous impact of urbanization, gentrification, and diversification cannot be understated in a movement such as AG USA where church planting is a core belief. It is evident, therefore, church planting in a community where diversity is more reflected will impact the centripetal and centrifugal forces shaping the local congregation.

To AG USA's Millennials, gender and racial diversity among clergy is a sign of inclusivity and strength in their religious system. AG USA finds itself in a unique situation where its adherents reflect similar diversity patterns of growth with their secular cohort, but its leadership does not. Thankful for the exceptions in executive and district leadership positions, the movement's Millennials desire something much more than upwards mobility for diverse

backgrounds. To them, it is a sign of morality and symbol of their Pentecostal tradition.

This research shows that some of AG USA's religious rituals, traditions, and symbols have remained constant. For example, its eschatology has remained unchanged and always been an internal and external motivational factor in its missiology and psychology. This is a robust example as four out of twelve of their Fundamental Truths are eschatological/apocalyptic in nature. Interestingly, when AG USA formed out of the cultural ether of early twentieth century American religion, many of its pioneers found themselves in a neo-religious community where some aspects of their mainline, denominational roots transferred, and others did not. AG USA's eschatology was, in many ways, emerging and quasi-theological. Diversity at the movement's beginning informed much of the beliefs and traditions to this day. This is beginning to change as the Millennials don't necessarily posit a turning away from these core beliefs but a repositioning and de-interpretation of their importance. One reason for this emerging reality is the role diversity plays as a sign of authenticity, as the Millennials are re-encharmed with their past, and reinterpret and critically analyze religious literatures such as Acts 2, where the inclusivity of *ethnos* is a spirituality which resonates as much, if not more, than the *glossolalia*.

Social Adaptability and Cultural Intelligence

Cultural intelligence is "a person's capability for successful adaptation to new cultural settings, that is, for unfamiliar settings attributable to cultural context" (Earley and Ang, 2003, 9). Effective, inter-cultural relationships are a sign of religion's authenticity to AG USA Millennials. They significantly expressed desire for the movement to increase its social adaptability and

inclusivity and, by doing so, acknowledge its deficiencies with some areas of cultural intelligence. Homogeneity is a negative aspect of religion to them and, from AG USA's history, also a considerable variable leading to the sort of cultural bifurcation that the movement's Millennials devalue. The corporate religious separatism which quickly emerged, due to the ever-growing tension between charisma and bureaucracy in the movement's early days, and which replaced the cautious prioritization of personal religious devotion among the apolitical AG USA pioneers, prevented the acquisition of capabilities necessary to adapt socially. This partially created the epistemological and cultural gap the Millennials now seek to close.

The unique contemporary issues the Millennials want to see AG USA socially engage in require a collective openness to wider culture without compromising the religious beliefs which provide intergenerational commonality. Generational sectarianism is not only evident in what issues need to be addressed but also in how they should be. It appears a significant commodity to the Millennials is their appreciation for and openness to the transcendent spirituality found at Azusa Street. The inherent, social adaptability the Millennials seek seems to accompany the other-worldly experience AG USA is known for: *glossolalia*.

The movement's Millennials value the unique thoughts, feelings, positions and relational transactions characterizing their religious and secular cohorts. They expect and demonstrate a resilience to challenges and pressures greater cross-religious interactions create. Their confidence in their movement to do the same is varied and debatable. AG USA has repeatedly demonstrated the ability to adapt to shifting religious and cultural typographies. Generational sectarianism is certainly not a new concept within

the movement. What makes these Millennials cautious and concerned is the perception it creates, among the shifting religious landscape, that their movement is inoculated to the very contemporary trends it should engage in. The Millennials want new patterns of thought and relational interaction to find common ground for discussion, within their religious cohort as leadership transition approaches, and among their secular cohort, as their re-enchantment seems to necessitate it.

Social adaptability may be seen as moral compromise to some who ascribe to a far-right, separatist, fundamental religious belief system. If this group is in fact present and viable in AG USA, there is no indication it will endure. The historical narrative which supports how to hold in creative tension a biblical mandate, community standard, and personal religious tradition or preference is found with AG USA. The movement's Millennials seek a primitive, primal religious expression, resilient and malleable within wider contemporary culture, without becoming chameleonic and inauthentic. The increasing diversity of the movement's demography will make social adaptability and cultural intelligence more and more normative and assumed. A commitment to cultural intelligence can provide shared motivations, behaviors, traditions, and narratives for the very engagement needed to fulfill the movement's original mission of global evangelism. Social adaptability is an outcome of authentic religious belief, in their Pentecostal tradition, and AG USA's Millennials present a strong endorsement for its importance from the movement's history, the current Millennial psychography, and most of all, the supernaturalistic accessibility for the necessary motivation to adapt.

Power, Authority, and Re-Traditioning

AG USA Millennials and their religious cohort's psychographics are subject to external sources of power. The power of Evangelicalism on AG USA manifests itself in the movement's affiliation with the Right's values, such as support of national alignment with Israel, and the pro-life stance on abortion. There is a realignment of values that is becoming increasingly apparent, at the expense of some religious beliefs and traditions, within the AG USA Millennial psychography. The power of post-modernity is diluting the source of moral authority within the secular religious cohorts and finding commonality within a new space of religious expression. This is a hybrid space emerging for AG USA Millennials which lies between the angular, binary, and highly doctrinal form of Evangelicalism and the context of post-modernism which appears soft and lacking ontological depth.

Within this hybrid space are four characteristics:

1. A conglomeration of a more liberal political agenda compared to fundamental conservatism, the simultaneous exercising of power in both the religious system and broader, secular culture.
2. The demise of power separatism and escapism have on AG USA Millennial civic engagement.
3. A reinterpretation of the eschatological tension between the coming-Kingdom and the ever-present Kingdom.
4. A re-enchantment with the social reformation present at the movement's beginning but, rather than pursuing an insular, bureaucratic course of action, a greater emphasis on interreligious, cross-cultural network facilitation is preferred.

The transcendental nature of religion and spirituality should allow for, though often routinization and bureaucratization cause otherwise, flexibility to consider cultural nuances without becoming enslaved by them.¹⁰⁸ This reveals a sort of anti-religion within spirituality or “protest against culture” which, by taking dogmatic stances against cultural phenomena, actually reinforces the impact of secular culture’s power on the movement. This is significant in that there seems to be just as much evidence that at AG USA’s beginning they were not bifurcating from secular culture inasmuch as they were simply not interested in it, that is, before separatism and escapism took root. Poloma’s research (1989)¹⁰⁹ reveals how contemporary issues lose their power within the religious institution over time. Dancing (91% disapproved), gambling (98% disapproved), and religious mixed marriages (86% disapproved) were significant concerns and viewed as negative sources of power on the movement’s religious beliefs and traditions. They were taboo antireligious symbols. None of these three concerns from 1989 were mentioned once in the qualitative analysis by the Millennials in this research. Other antireligious symbols, such as playing cards, the usage of cosmetics, attendance at movie theatres, and public swimming between a male and female found at the movement’s beginning were not mentioned by the AG USA Millennials either.

This does not denote a demise in the morality present at the movement’s beginning; rather, a re-traditioning and reinterpretation of power and authority within individualized religious beliefs. It appears separatism

¹⁰⁸ For example, Lynch (2012) says ““Just as American civil religion was forged at the birth of a new nation, so, around the same time, a new sacred system of symbols, values, and rituals was being created in revolutionary France to mark its radical shift away from the influence of the monarchy and the Church. Social forms of the sacred are historically contingent, then, not only in terms of their symbolic and material content, but also in their structures” (p 39).

¹⁰⁹ See particularly p. 143.

contributed to a reinterpretation of religious practice; likewise, the heterogeneity of AG USA, a result of the movement's receptivity and reintegration to the Evangelical strand, did the same. This dualistic notion of coherence and confusion, I suggest, is not a lack of identity, but the very essence of what it means to derive power from a source that is other-worldly (see Acts 1:8).

Yet, the re-enchantment with social reform among the Millennials reveals that the tendency towards separatism and escapism are now being replaced with a willingness to engage with multiculturalism and pluralism. Although this suggestion would create concerns among the movement's more conservative leaders, I see this as a potentiality for dialogue as hallmark biblical concepts from Acts 2 such as orthodoxy and multiculturalism are reinterpreted. AG USA prioritizes the source of power to be other-worldly and supernaturalistic, while at the same time embedded within its normative theology, is a flexibility to interpret culture from a pneumatological worldview. AG USA's religious beliefs make the source of a transcendent power accessible to each individual participant in the religious community.

Charisma, Leadership, Authority and Bureaucracy

Max Weber (1968) identified of three types of authority within societies:

- 1) Traditional authority (rooted in beliefs and practices in a society).
- 2) Rational-legal authority (derived from laws and typically embedded in democracy).
- 3) Charismatic authority (stemming from a leader's extraordinary qualities among followers).

Weber's use of *prophetic charisma* is defined as "a purely individual bearer of charisma, who by virtue of his mission proclaims religious doctrine or divine commandment" (Weber, 1968, 46). AG USA does not derive religious belief from an individual leader; on the contrary, it is a community of leaders and followers who democratically shape the movement through both pragmatic and other-worldly influences. Before AG USA formally aligned, between 1914-1917, it was known and valued to be a fellowship of ministers and not a fellowship of churches.

A significant tension that was experienced by AG USA's pioneers at the turn of the twentieth century was the freedom between supernaturalistic spirituality and organizational constraints necessary for formal organization. Bureaucracy took hold in the movement, initially, as a preservative to authenticity. In 1917, the movement became a fellowship of churches because, as pacifists, the early Pentecostals could only conscientiously object to war if they were a member of an official church. Pacifism was not an act of anti-patriotism but a response to their conviction that their allegiances and ultimate consecration was not to any temporal authority

The voluntary adherence to AG USA's religious beliefs by its ministers, aside from traditional and rational-legal authorities, does not infer charisma plays no role in its collective ethos. The history of AG USA has a framework for relative, authentic belief, though one's understanding is increasingly subjective and only as good as one's relative interpretation of the events surrounding it, under the influence of charismatic leaders who influence one's subjective feelings and experiences. The primary influence on the Pentecostal movement comes from an otherworldly charismatic source, the Holy Spirit, who leads vicariously at times through individual followers via the

charismata, or spiritual gifts as described in the New Testament. AG USA Millennials collectively seem to appreciate the source of *charisma* present at the movement's history and, for this reason, possess the *charisma* needed to negotiate change on their terms.

Conclusion

AG USA's organizational model is an amalgamation of supernaturalism, multiculturalism, and pragmatism. Paranormal experiences are normative and universally accepted. There is a deep reliance on other-worldly influence regarding corporate leadership decisions and personal religious experiences, a tolerance for a multiplicity of belief within its normative, theological framework, and an appreciation for methodical, intellectual, and contextualized orthopraxy in leadership. Historically, the movement stewards the tension between the relativity of personal, paranormal religious experience and the rationality necessary to pragmatically lead a Pentecostal community in an ever-evolving religious culture. The influence of pluralism, relativism, and deconstructionism on AG USA's Millennials will, I suggest, become a catalyst for change as personal religious experiences are increasingly secularized and debated among non-Millennials and preferred by the Millennial psychography.

The re-enchantment of AG USA's Millennials seems to have much to do with the source of *charisma* for the movement's pioneers and their religious practices, rooted in authenticity, and demonstrated by an inherent posture toward re-traditioning. The primal, rugged commitment to social reform and cultural engagement catalyzed from Azusa Street didn't last long as routinization created conformity within the movement. This is not an indictment against AG USA's authenticity. This religious community has

twisted and turned within contemporary culture and remained relatively unchanged. AG USA Millennials are optimistic, mostly satisfied, and are clear they will follow authentic leadership into the future. There must, however, be a demonstrable returning to the roots of the movement. I see the ramifications of this “returning” are less formal and more in tandem with the channeling of charisma, through leadership, to leverage the necessary institutional reformation for increased civic and cultural engagement, provide a source for the expression of the psychographic variables which shape how AG USA Millennial Christian leaders think/believe, and to rediscover the supernaturalism and pragmatism found in the movement’s core distinctive of *glossolalia*. This is the interstitial section where coherence and confusion find overlap in the liminal, middle ground of AG USA Millennials’ re-enchantment with their movement’s authenticity and its history of re-traditioning. In Chapter Seven, I offer a theological review of this unique conglomeration of authenticity, re-enchantment, and re-traditioning with a hallmark biblical text of AG USA. Chapter Eight serves as a proposed strategic agenda for change, given the AG USA Millennial psychography, and provides for adaptive leadership theory to serve as a modality toward the movement’s emerging succession of leadership.

CHAPTER SEVEN:

AG USA MILLENNIAL CHRISTIAN LEADERS AND THEOLOGICAL RETRADIATIONING

Introduction

The purpose of this chapter is to provide a theological review and perspective surrounding the current AG USA Millennial leader re-enchantment. The liminal space this Millennial cohort inhabits, between coherence and confusion relative to their secular cohort and in between consonance and dissonance within their own religious cohort, is not a symbol of inauthenticity or relativistic identity, but one of the re-traditioning found in AG USA's historical narrative. I seek to ground theological re-traditioning at AG USA's founding, due to my non-bifurcation of the secular and spiritual as discussed in Chapter One, and to discuss its current relationship to contemporary Pentecostal scholarship.

Re-enchantment, which is postured in this thesis as a change in social mood toward the middle, liminal space between rationalism and the transcendent, occurred at Azusa Street as discussed in Chapter Two with the reidentification of the Pentecostal ethos from Acts 2. Authenticity, woven throughout this thesis as the phenomenological experience of being true to the self, emerged in the re-traditioning prevalent during the days of Azusa Street as well. This occurred as the early Pentecostals sought exodus from the non-transcendent cares of this world and focused on the supernaturalistic experiences they shared in common, directly emerging from their interpretation of Acts 2:1-4. One example of this is the religious belief of *glossolalia* and *xenolalia* and their relative purpose. The unique blend of the

social and spiritual aspects of the AG USA Millennial psychographic variables revealed in this research are:

1. Dialogue.
2. Conversation.
3. Love.
4. Missional living.
5. Morality.
6. Outcomes-based religious expressions.
7. Culture.
8. Orthodoxy.
9. Religious plurality within orthodoxy.

In order to better describe the dynamic psychographic environment of AG USA Millennial Christian leaders, given the non-dualistic nature of the research and my worldview as researcher, theological reflection accentuates sociological understanding of how re-enchantment, authenticity, and re-traditioning juxtapose as well as how the nine psychographic variables can potentially impact the cohort's religious beliefs.

Re-traditioning is revitalizing religion in America (Snider et al, 2011). Re-traditioning, used by Bass to describe rejuvenation within older religious practices, distinguishes between "fixed" and "fluid" forms (2004, 50). Fixed re-traditioning is typically descriptive of isolationism, separatism, and resistance to change. Fluid re-traditioning involves adaptability, innovation, and seeking complimentary trajectories of change between tradition and contemporary culture. In the context of the religious cohort of AG USA Millennials, I am referring to fluid re-traditioning. I chose the term re-traditioning to provide continuance of thought regarding AG USA Millennials

and the liminal space between their secular cohort as well. The *Spiritual but Not Religious* phenomenon is described by some as a de-traditioning (Mercadante, 2014; Wolfe, 2003). The prefix in this term captures the orphism (Bloom, 1992) of the primitive roots of one's religion comparable to their contemporary experience. The re-enchantment of AG USA Millennials is a posture toward, not an exodus from, their movement's embryonic narrative, where a constant revisiting of tradition was present and serves as a sign of authenticity.

Inherent to AG USA's proactive leadership succession with its Millennials is a religious belief, exigent to the movement's way of thinking, and peremptory to understanding its ability to change, found in the re-traditioning embedded within the core religious belief known as *glossolalia*. The re-enchantment of AG USA's Millennials, incongruent with their secular and religious cohorts (Bielo, 2011, 1-31) points toward a shared intergenerational religious experience (Poloma, 2005), resulting in a supernaturalistic epistemology with multiple dimensions of meaning (Cagel, 1993), which both catalyzes and provides commonality to negotiate change. The research sought to create an empirically informed interpretation of the AG USA Millennial psychography. It is evident the source of the Millennial re-enchantment, the movement's formative years,¹¹⁰ though the origins of the streams flowing into Pentecostalism and AG USA are polycentric (Anderson, 2013; Rodgers, 2014), serves as a sort of perceptible and reasonable measurement of and against the authenticity they value and necessitate from a religious community. While their re-enchantment can serve as a type of AG

¹¹⁰ Paul Conkin (2007) said "almost all Christian movements have advertised their return to an early or pure New Testament Church" (p. 1)

USA cultural critique, it also reveals something quite remarkable about AG USA's Pentecostal epistemology: religious meaning comes from AG USA's shared supernaturalistic religious experience.

This AG USA spirituality and religious belief system is "transnational" professing that knowledge is "not limited to realms of reason and sensory experience" (Johns, 1999). Although coherence in religious beliefs, symbols, rituals and traditions solidify a religious community's identity, AG USA's distinctiveness began to erode when "right belief replaced right experience" (Blumhofer, 1993, 159). In this chapter, the re-traditioning within AG USA's history and the fundamental shared religious experience of tongues speech, signifies the intersection of the coherence and confusion of AG USA Millennial theology.

AG USA must be resilient and, rather than misreading the aspirations of its Millennials assuming they seek doctrinal change, it should embrace their request for wider adaptation within broader religious and secular cultures of their orthodox beliefs. This is not a new concept in the movement's historical narrative. In this chapter, at the intersection of the AG USA Millennial re-enchantment with authentic Pentecostal spirituality, exhibited in theological re-traditioning, I will:

1. Historically ground the normativity of theological re-traditioning at AG USA's beginning in the areas of theology, structure, and sociology.
2. Contemporarily reflect on emerging Pentecostal scholarship relevant to this discussion.
- 3) Offer a brief personal theological reflection.
4. A conclusion bridging this chapter to Chapter Eight.

AG USA's History of Normative Theological Re-Traditioning

AG USA's roots are laden with holding in theological tension orthodox belief and adaptability to wider culture without acquiescing to or becoming immersed by it. Theologically, I suggest the pattern worth emulating is this: a refusal to use cultural relevance as an excuse to compromise one's religious standards and an equal refusal to use religious devotion as an excuse to withdraw from and become antagonistic toward wider culture. AG USA successfully re-traditioned in its formative years without abandoning its roots.¹¹¹ The galvanization of flexibility within the Pentecostal worldview is its strength as the normative pattern within AG USA is to respond with a Pentecostal adaptation to the contemporary issues of its day.

The apex of centrifugal force for Pentecostalism and centripetal force for AG USA global evangelism as outlined in Chapter Two took place at a time of deep, societal and religious unrest and change. The first ten years after Azusa is the "core of the Pentecostal reality" (Hollenweger, 1986). The primary features of re-traditioning present during the Azusa gathering, in contrast with broader US culture, were:

- 1) Ethnicities, genders, and socio-economic strata shared the common experience eventually known as the baptism in the Holy Spirit with the evidence of *glossolalia*, or speaking in tongues (McGee, 1986; Anderson, 2013; Blumhofer, 1989).

¹¹¹ The Statement of Fundamental Truths provides the "basis of fellowship" for the Assemblies of God USA (the preface to the Statement of Fundamental Truths states that it "is intended simply as a basis of fellowship among us (i.e., that we all speak the same thing, 1 Corinthians 1:10; Acts 2:42))." Gohr says in *The Historical Development of the Statement of Fundamental Truths* that "various scholars have treated the document (SFT) ahistorically-incorrectly asserting that the statement during its first 45 years either remained unchanged or had only minor grammatical changes. Although the core beliefs outlined in the document are essentially the same today as in 1916, the statement has been revised a number of times throughout the years." (Gohr, page 61).

2) Racial barriers began to collapse as ethnicities shared the common cause of global evangelism emanating from the shared experience of the baptism in the Holy Spirit (Rodgers, 2014; McGee, 1986; Perkins & Garlock, 1963).

3) Cross-cultural and civic engagement emerged within AG USA as the movement began to adopt a unique strand of ministry not formally adopted within other religiously liberal or fundamental movements (McGee, 1959; McGee, 2010; Blumhofer, 1989; Poloma, 1989).

Three examples of how the variable of re-traditioning shaped the movement's religious beliefs are theological, structural, and sociological:

1) Theological, as the shared religious experience of tongues was re-traditioned from *xenolalia* to *glossolalia* (Chan, 2000; Faupel, 1996).

2) Structural, for the movement's pacifist pioneers formalized their religious beliefs and traditions, as a catalyst to abstaining from military service as conscientious objectors, to remain adaptable to contemporary issues without losing religious identity (Poloma, 1989; Rodgers, 2016).

3. Sociological, as the movement sought inclusion with the broader evangelical tradition a few decades after Azusa which was contradictory with its founders (Hollenweger, 1992, 7-71; Rodgers, 2014).

Theological Re-Traditioning: Xenolalia and Glossolalia

Introduction

In this section, there are two significant terms needing brief explanation. Theologically, *glossolalia* refers to tongues-speech, or a spontaneous and extemporaneous speaking in a previously unknown language (Macchia, 1992; Dempster, 1998). Though scholars often distinguish between corporate and

personal uses of tongues speech, in this discussion, *glossolalia* is used to describe the ecstatic utterance within the supernaturalistic religious experience, beginning with Spirit baptism and the exercise of the *charismata* (or Pauline spiritual gifts primarily outlined in First Corinthians 12 and 14) respectively. *Xenolalia*, also known as *xenoglossia*, refers to the putative paranormal phenomenon of speaking in an earthly language acquired by unnatural means (McGee 1989; 2010; Wilson 1997; Blumhofer 1989).

The unique strand of AG USA's normative theology is nuanced within its eschatological and pneumatological beliefs (Balmer, 2010; Rodgers, 2016; Hollenweger, 1992; Poloma, 1989). The Sixteen Fundamental Truths are the core theological framework of the movement and four out of sixteen of these are eschatological in nature. Their pneumatology and eschatology historically motivated AG USA for global evangelism in two primary distinctions which are relevant to this discussion:

1. The Second Coming of Christ, AG USA's immanent hope for contemporary society's challenges (Balmer, 2010), which as a result of the Restorationist view and Millennial view, would be hastened by global evangelism.
2. The supernaturalistic motivation and empowerment for this task would emerge from the baptism in the Holy Spirit.

Supernaturalistic Religious Experience and Tongues

Speaking in tongues was not a new phenomenon at Azusa but became increasingly notable during the religious revival (Burgess, 2002; McDonnell & Montague, 1991; McGee, 2010). This phenomenon became the primary symbol of AG USA's religious belief system as a distinctive doctrine. A subtlety exists within this theological construct that I suggest encompasses the radical

re-traditioning of an orthodox belief only a few years after it was established. This seems to demonstrate a negative orientation toward religious liberalism with a progressive, orthodoxic, anthropological linguistic radicalism.¹¹²

During the early years of the movement, tongues speech had a missio-linguistic purpose (Faupel, 1996; Balmer, 2010; McGee, 2010) and was related to AG USA's emphasis on global evangelism and proselytization. Missionaries traveled cross-culturally on mission, spoke in tongues, and believed tongues-speech was *xenolalia*, or the language of the people group they sought proselytes from. This phenomenon was documented in AG USA's history; however, there were tensions between belief and pragmatism, and *xenolalia* was re-traditioned. When this occurred, tongues speech or *glossolalia* was not disregarded as theologically errant; rather, the missio-linguistic purpose was in fact expanded. Re-traditioning occurred in response to theological debates surrounding the experience (Faupel, 1996; Sheppard, 1984),¹¹³ the spiritual requirements for the experience (Blumhofer, 1986; Hollenweger, 1988),¹¹⁴ and to preserve the subjective religious experience in the narrative of the movement (Bielo, 2011; Velleman, 2003; Blumhofer, 1989).

Glossolalia was and is an AG USA orthodox belief and fundamental religious experience and underwent re-traditioning by the movement's pioneers. This epitomizes the radical openness (Smith, 2010) within the Pentecostal ethos and worldview and is in contrast with the danger religious experiences often pose (Berger, 1979) to religious institutions which, through

¹¹² What I mean by this term is likened to the work of Gordon Lynch. In *Sacred in the Modern World*, he recognizes the brilliance of Thomas Tweed's recent influential contribution to the theory of religion, *Crossing and Dwelling*. "Tweed draws an analogy between theory and the evolving perspective of a traveler journeying. The understanding and experience of the landscape changes, not only with the traveler's own progress, but with the ever-evolving environmental conditions that shape what the traveler is able to see" (2012, 47).

¹¹³ Faupel recognizes the Holiness movement will eventually repudiate the Pentecostal claim and the Pentecostals revised their tradition.

¹¹⁴ There was a belief that the experience of Spirit baptism was preceded by entire spiritual sanctification.

routinization and structure, nullify the very experiences that catalyzed them. It may, however, also reveal a “deeper cynicism and a growing unbelief” (O’Dea & Avia, 1983, 63), as the burgeoning Pentecostal movement quickly became overwhelmed with doctrinal disputes (Rodgers, 2016; Bell, 1915; Blumhofer, 1989). While the movement’s social adaptability and evolution of belief within religious tradition is admirable, defining experiences can actually distort them through bureaucratic burdens of compliance (O’Dea & Avia, 1983). How it was re-traditioned provides a potential precedent to reimagine AG USA’s identity, without losing it, and become adaptable to wider secular and religious cultures without negating the identity AG USA Millennials are re-encharmed with.

Rationalism and Evidence

As religious fundamentalism and scientific rationalism clashed in the US, as evidenced by the Scopes Monkey Trial or Modernist/Fundamentalist debate in mainstream denominations (Fitzgerald, 2017; Balmer, 2010), AG USA merged evangelicalism and social reform and imported language from this contemporary issue to steward change and formalize the experience that catalyzed AG USA’s founding. Speaking in tongues was adopted as the initial physical evidence of Spirit baptism. The word *evidence* refers to something measurable and scientific, demonstrating an obvious connection to the rationalism of modernity and AG USA’s theology, though meaning was not “limited by positivistic constraints” (Cargal, 1993, 171). In this instance, contemporary issues and the language surrounding them were not ignored by the movement; rather, they were embraced and used in order for religious belief to undergo a sort of cultural mitosis. Pentecostals believe the Holy Spirit

uses socialization patterns and is “not constrained by them” (Cartledge, 2003, 228) when it comes to social adaptability.

What seems to be a common denominator over the past century in the movement regarding leadership succession is its pneumatology, or branch of Christian theology referring to the *pneuma* or Holy Spirit (Poloma, 1989). This theological tradition provides both the shared religious experience that generates consonance and the theological flexibility to re-tradition. While the unique focus on Holy Spirit empowerment, as a primary internal motivating factor to negotiate religious change and re-tradition, has brought the movement through tumultuous cultural times, the re-traditioning of the religious belief also somewhat changed AG USA’s focus from social amelioration to personal regeneration (Balmer, 2012; McGee, 2010).

Based on the contemporary issues which AG USA Millennials prioritize, the preferred approach of Spirit empowerment for them is not dualistic in nature, but one of impact by immersion within wider culture. The spirituality of the secular cohort of Millennials, though often in contrast with American religion (Keane, 2007; Mercadante, 2014; Wolfe 2003), may be a leading indicator of AG USA’s ability once again to successfully transition leadership and re-tradition orthodox beliefs in an inclusive way both for its Millennials and those beyond, as many become religiously unaffiliated because of an overemphasis on rules and “not enough on spirituality” (Putnam & Campbell, 2010, 131).

Structural Re-Traditioning: A Fellowship of Ministers and Churches

The formative years of AG USA were shaped by apolitical, pacifist beliefs (Blumhofer, 1989; Poloma, 1989; Rodgers, 2016) and expressed “little

interest in contemporary society” (Blumhofer, 1989, 142). This is quite different than the perceived alignment with evangelicalism today (Balmer, 2008, 2010; Bielo, 2011). The pacifism was a result, not of anti-American sentiments but a deep consecration to their religious beliefs. What congealed the various strands of belief in the young AG USA, primarily comprised of converging lower socio-economic classes and exiles from mainline denominations, was a worldview (Cox, 1995; Balmer, 2010; Hutchinson, 2003; McGee, 2010; Rodgers, 2014). AG USA was a community or fellowship of like-minded ministers, not churches, from 1914-1917 who were committed to global evangelism (McGee, 2010; Rodgers, 2014, 2016; Bell, 1914).

Initially, the fellowship of ministers resisted organization but soon began to re-tradition their religious structure (McGee, 2010; Rodgers, 2014; Blumhofer, 1989; Brumback, 1961). There was not an impulse to become a large, global movement.¹¹⁵ As already outlined in Chapter Two, in 1917 AG USA changed their official stance, and added “churches” to describe their fellowship, making it possible for its pacifist members to become conscientious objectors to war. A contemporary issue in their day became an external motivating factor in religious, structural re-traditioning. They wanted to be called a movement, not a denomination, and formed the Statement of Fundamental Truths and organized religious beliefs to retain an evangelical identity and reject Oneness Pentecostalism, a sectarian group in early twentieth century American religion that believed water baptism should occur in the name of Jesus Christ only (McGee, 2010). They believed in other-

¹¹⁵ For example, an early AG USA leader said “I sometimes wonder whether God is much interested in big movements. I know He is intensely interested in individual souls who are wholly consecrated to Him, and wholly devoted to His cause” (Frodsham, 1934, 20).

worldly guidance pneumatologically but still organized themselves to logistically manage the rapidly expanding missions efforts of the ministers.

Religious institutionalization is both necessary and dangerous in religion (O’Dea, 1961; Maslow, 1964). It often replaces charisma in religious organizations (Poloma, 1995), can create inauthenticity in religious organizations like AG USA (Yong, 2012), influences grassroots religious and spiritual culture (Wuthnow, 1996), and is a common variable within the disenchantment with religion (Smith, 2003; Poloma, 2005; Berger, 1986). AG USA changed its religious structure to accommodate their religious experience by officially becoming the General Council of the Assemblies of God. This radical approach by the movement’s leadership is another example of re-traditioning, grounded in the gravitational theological force at the movement’s roots.

Sociological Re-Traditioning: Separatism and Evangelicalism

The distinct identity of AG USA Pentecostals sparked a controversial relationship between the movement and wider culture. Eschatologically, the Dispensationalist Premillennial¹¹⁶ pioneers, though showing evidence of an initial posture toward social reform, were primarily oriented toward personal consecratory religious devotion and global evangelism driven by their eschatological view of history and the end-times (Rodgers, 2010; Blumhofer, 1989; McGee, 2010; Moore, 2004; Newbigin, 1989). Balmer (2010) recognizes the tension this eschatological worldview can create regarding wider cultural engagement because it appears to absolve “believers from responsibility for

¹¹⁶ Dispensationalism, a “new hermeneutic of biblical interpretation” (Balmer, 2010, 34), created by John Nelson Darby, categorizes human history in distinct ages, informing individual religious practices. The age the Church was in at the turn of the twentieth century called for the separation of “true believers from non-believers.” Premillennialism is an eschatological belief the Second Coming of Christ will precede the Millennium.

bringing about the millennial kingdom in this age” (29), potentially breeding a unique blend of separatism, escapism, and religious elitism. AG USA sincerely focused on what the religious movement felt was the most authentic expression of their identity at the expense of placing loyalty to the movement above inter-denominational networking with America’s other evangelical groups.

In the 1940s, the evangelical counter-narrative against modernity motivated AG USA, not without internal controversy, to publicly increase its religious tolerance and engage with wider evangelical and Pentecostal cultures (Blumhofer, 1989; Poloma, 1989; Balmer, 2010; McGee, 2010). AG USA was a founding member of the National Association of Evangelicals (1942), the Pentecostal World Conference (1947), the Pentecostal Fellowship of North America (1948), began cooperating with the Lausanne Committee on evangelism, the World Evangelical Alliance, and the Wesleyan Holiness Consortium (Rodgers, 2014). The sociological re-traditioning and wider acceptance of other evangelicals in the movement has, to some, impacted the identity of AG USA, causing it to look more like the evangelicals and less like its roots (Poloma, 1989; Hollenweger, 1986). This is evidence of the validity of the current AG USA Millennial re-enchantment and potential disenchantment of the movement with its roots in the past. The alignment with the evangelicals also intensified the dialectical liberal/conservative religious views within Pentecostalism (Wuthnow, 1989, 1996; Ammerman, 1990) and created sectarianism like Oneness Pentecostals (Robeck, 1999). The sociological re-traditioning of AG USA’s religious community undoubtedly shaped the movement’s trajectory.

Contemporary Theological Thought on Pentecostal Spirituality and Personal Reflection

The narrative of AG USA's propensity for re-traditioning, which helps to re-generate AG USA Millennial leader re-enchantment with authenticity within theological, structural, and sociological spheres, finds commonality in contemporary Pentecostal scholarship. The purpose of this section is to provide parallelism between AG USA's history and current contemporary Pentecostal thought. The historical narrative of the movement can produce inclusivity for post-moderns and provide a nexus to merge contemporary and historical religious traditions, symbols, and practices (Chan, 2000; Gibbs & Bolger, 2005; Sweet, 2003; McLaren, 2004; Wright, 1999). In this section, within current thought on Pentecostal spirituality relevant to re-traditioning, I will briefly address: 1) Pentecostalism's spirituality and worldview; and, 2) The phenomenon of *glossolalia*.

Pentecostal Spirituality and Worldview

The unique theological construct of AG USA in relation to other Pentecostal movements appears dissonant according to some scholars (Balmer, 2010; Dabney, 2001; Smith, 2010). An example of this would be Pentecostalism's relationship with Dispensationalism, where social reform and separatism collided (Balmer, 2010, 28-42), but AG USA exhibited aspects of both by withdrawing from the evangelical denominations and still engaging with other cultures in missions.¹¹⁷ The theological incongruence does seem, however, to provide the necessary flexibility AG USA needs to negotiate change (Poloma, 1989; Land, 2010). Pentecostalism is seen as:

¹¹⁷ Gerald Sheppard offers insight in, 'Pentecostalism and the Hermeneutics and Dispensationalism: The Anatomy of an Uneasy Relationship', *Pneuma* 6.2 (Fall 1984), pp. 5-34.

1. A spirituality (Land, 2010) because of its theological nuances.
2. An understanding of the world transcending beyond secular/sacred divides (Blumhofer, 1989b; Smith, 2004).
3. A critique of rationalism and supernaturalism with its historical, critical, and experiential roots (Cargal, 1993).
4. “Using socialization processes” without their constraints (Cartledge, 2003, 228) to provide a hermeneutical framework to understand religious experiences (Cartledge, 2006) as in the case of Acts 2 where the same experience is expressed uniquely within social contexts.
5. An anthropological protest against modernity and a sacramental worldview (Poloma, 1989, Chan, 2000).

Smith offers what I believe to be the most complete definition of a Pentecostal worldview¹¹⁸ (2010, 12):

1. A position of radical openness to God.
2. An enchanted theology of creation and culture.
3. A non-dualistic affirmation of embodiment and materiality.
4. Affective, narrative epistemology.
5. An eschatological orientation to mission and justice.

The Pentecostal spirituality of AG USA provides adaptability and a tradition of re-traditioning within its religious framework.

The Phenomenon of Glossolalia

Scholars distinguish between ecstatic tongues speech as evidence, or a symbol of Spirit-baptism, where a person prays in an unknown language and *glossolalia*, a religious practice where other-worldly, divine communication is

¹¹⁸ For further reading, see Smith, James K.A. “What Hath Cambridge to Do with Azusa Street? Radical Orthodoxy and Pentecostal Theology in Conversation,” *Pneuma: Journal of the Society for Pentecostal Studies* 25 (2003): 97-114.

channeled through and potentially interpreted by a member of a religious community. For this reflection, I am addressing the symbolic act of reimagining linguistics and not distinguishing between the two religious practices.

Glossolalia is seen as a configuration of religious belief (orthodoxy), religious practice (orthopraxy), and religious affection (orthopathy) (Land, 2010). The religious experience provides a framework for subjective experience to integrate with coherent religious belief where it signifies a coalescence of unpredictability and stability (Chan, 2000). It provides religious commonality, collectivity, and diversification, for during AG USA's formative years, tongues speech was a sign of godly love when, in early twentieth century American religion, racism and gender inequalities segregated even the church, genders and ethnicities were unified.¹¹⁹ Azusa Street represented a common religious experience and a shared spiritual source of language (Yong, 2012; Sanders, 1995; Rodgers, 2010; Kerr, 1925). *Glossolalia* can be seen as "a radical openness and thus resistant to closed, immanentist systems of the sort that emerge from reductionistic metaphysical naturalism" (Smith, 2010, 88).

Within AG USA, there is religious belief that the Divine exists transcendentally beyond the finitude of language (Heidegger, 1962; Smith, 2010). In essence, *glossolalia* serves as a performative utterance, where speech both captures the essence of, and changes, a social reality. Speaking in tongues can serve as a reminder to capture the meaning of religious

¹¹⁹ "Seymour saw the breaking of the color line as a much surer sign than tongue-speaking of God's blessing and of the Spirit's healing presence." (Sanders, Cheryl J., *Empowerment Ethics for a Liberated People: A Path to African American Social Transformation*. (Minneapolis: Fortress, 1995), p. 73. Cp. Cox, *Fire from Heaven*, p. 63)

experience via theology but also to avoid the trappings of linguistic idolatry. AG USA's spirituality encompasses the instantaneous reinvention of language, extemporaneously, and beyond the schemas and realities imprisoned in language. Within *glossolalia*, then, I see a symbol of religious adaptability, an embedded ontology, and sign of authenticity, towards a willingness to unlearn peripheral religious beliefs but not at the expense of their disconnecting from their source.

In essence, there is a tradition of "re-traditioning" the linguistic aspects of culture, which are epistemologically personal. *Glossolalia* symbolizes a radically progressive religious tradition (Rodgers, 2010, 2014; Brumback, 1961; McGee, 2004). Therefore, the lack of definition surrounding AG USA religious thought and response to culture is exactly what makes it understandable. The predisposition to see other-worldly transcendental influences at work in life provides a framework to respond to reality. Authentic AG USA Pentecostalism, I suggest, is tied much more to a tradition of adaptability, or re-traditioning, than a confession (Wilson, 1997; Rodgers, 2014).

Personal Theological Reflection

First Century Judaism, Re-Traditioning, and Power

The sectarian nature of first century Judaism was an amalgamation of traditions in the externally-focused religion of the Pharisees, the civic and professionalized religion of the Jewish Scribes, the secularization of the Sadducees, the apocalyptic, dualistic notions of the Essenes, and the religious nationalism of the Zealots. Jewish theology was relativistic, pluralistic, and multiculturalist within these five primary strands of belief (Hawthorne et al, 1993; Cahill, 2001; Donfried & Richardson, 1998). The structure of the Jewish

religion would have seemed incoherent, routinized, and obsolete to the Jewish sojourner looking for authenticity (Cahill, 1999; 2001; Flusser & Notley, 1997). Sociologically, Judaism struggled for its identity, and never fully recovered from the coalescence of the Babylonian exile and the Maccabean period (Safrai, Stern, & Safrai, 1988; Donfried & Richardson, 1998), resulting in sectarianism and fundamentalism. Sectarianism created volatility among the Jews and with the Romans. The unique socio-economic political relationship between the Jews and the Romans created an entry point for the Herodians to negotiate power on everyone's behalf. Religion's belief system (theology), structure, and epistemology within the sociological sphere often seemed inauthentic with the roots of Judaism (Cahill, 1999; 2001; Flusser & Notley, 1997; Newbigin, 1989).

Jesus of Nazareth, Re-Traditioning, and Power

This is the religio-political world of Jesus of Nazareth who re-contextualizes the Jewish religion outside of the synagogue and among the daily experiences of the people. His pedagogy is not entirely didactic but encompasses metaphor, narrative, parable, and supernatural phenomenon. He has not invested years teaching His disciples *what* to believe; rather, I suggest Jesus teaches them *how* to believe. Of the approximate 125 unique teaching incidents of Jesus of Nazareth recorded in the Gospels, 13 of them start with content and the rest with questions. Jesus answered questions, yes, but He seemed to question many more of the answers. He re-traditioned orthodox Judaism by succinctly encapsulating 613 *mitzvot*, and the Ceremonial, Moral, and Civil Laws, into two simple religious beliefs: love God and love your neighbor. The followers of Jesus of Nazareth, who was certainly not the only architectural voice shaping the Jewish religion in the first

century, dissipated after his crucifixion with the exception of a small community of disciples.

After the resurrection and before the ascension of Jesus, his last words on the earth recorded in the Lucan narrative in Acts 1, are not apocalyptic or patriotic, as a first century Hebrew would anticipate from the Messiah; rather, he re-contextualizes the concept of power in Acts 1:8 during a time of iron-fisted Roman rule. Jesus does not leave a coherent belief system, religious structure, or another official sect for the Jews to belong in. Before ascending, when His disciples seek the restoration of Israel's sovereignty via a theocratic revolution and uprising, sure to please the Zealots, Jesus makes his followers a promise. They will receive power (1:8). The power Jesus offered was to be used altruistically, not bureaucratically or militaristically, as the source for their mission-impulsive religion was Jesus himself, who inarguably would be described biblically as love in its purest, embodied form (John 1:1, 14; 1 John 4:8). It seems Jesus of Nazareth, who demonstrated the intended use of power within a religious framework, was much more interested in how power could create community, embrace the marginalized, bring hope to those in quiet desperation, demonstrate the unprejudiced love of God, regenerate humanity, and serve the poor. The re-contextualization of power Jesus mentioned is directly tied to a subjective, religious experience described in Acts 2:1-4.

Subjective Experience, Re-Traditioning, and Power in Acts 2

Acts 2:1-4 is the fulfillment of the Acts 1:8 promise. The semiotics of Jewish and Roman tradition in the experience of Acts 2:1-4 and the explanation of these religious symbols in the verses following would be unmistakable for a first century Jew. Early Christian writings like Acts were influenced by historical, cultural, and social meanings (Robbins, 1994;

DeSilva, 2004). Fire, symbolizing holiness, consecration, atonement, power, and the presence of the divine all throughout the Pentateuch, is, in essence, no longer localized in Herod's Temple, but individualized (Cox, 1995; 2013) as people become the Spirit's Temple. Wind (closely linked in Hebrew and Greek with the words "breath" and "spirit", for example, is a symbol of the Spirit's work at creation (Gen. 1:2, 2:7) and a method of the divine emancipation of Hebrew slaves from Egypt (Exodus 14:21-25), and carries a pneumatological nuance, as the Spirit was likened to a wind in John 3. The presence of shaking would remind a Jew of the dedication of Solomon's Temple before the time of Christ. The peculiar occurrence of *glossolalia* caused the onlookers of the Pentecostal phenomenon to accuse them of drunkenness, an allusion to the Roman custom of celebrating festivals with excessive drinking (for Acts 2:1-4 took place during the feast of Pentecost). The subjective experience of the 120 participants of the time of prayer in the upper room was historically grounded in their religious narrative.

Acts 2:6-8 reveals a unique healing/destructive tension where Pentecostals have biblical precedent for subjective religious experience to violate religious traditions while establishing new ones, for, they were both "amazed and astonished." The religious experience of Acts 2:1-4 created obstinacy, intractability, and an epistemological gap, as those nearby began asking what the phenomenon meant (Acts 2:12). Undoubtedly the Medes understood the phenomenon with a polytheistic construct in, stark contrast to, the nationalistic monolatrous perspective the Roman visitors had (see Acts 2:9-11). The text (Acts 2:16-21) records Peter's pneumatological adaptability and wider cultural inclusivity as he offers an explanation of the epistemological gap that the observing ethnicities share, from the

phenomenon recorded Acts 2:1-4 from the Jewish religious text of Joel 2:28-32. Acts 2:16 records the beginning of Peter's comparative analysis when he said, "this is that which was spoken of by the prophet Joel." Peter likens *this*, referring to the religious symbols of wind, shaking, fire and tongues to *that*, which Joel's text records as dreams, visions, and prophecy. To any casual observer, in essence, *this* does not look anything like *that*.

Embedded in Peter's response is an ontology (Smith, 2010), yes, but also a cultural artifact epitomizing religious re-traditioning, whereby the Pentecostal Christ-follower exhibits a willingness to unlearn religious traditional models and reimagine biblical contextualization (Dally, 2007), for the altruistic sake of religious beneficiaries (Poloma & Green, 2010; Seymour, 1906; Lee & Poloma, 2009). It appears this supernaturalistic experience in Acts 2:1-4, extending beyond the finitude of language, can catalyze and encompass a core AG USA Millennial psychographic variable, to:

1. Theologically distinguish between a biblical mandate, community standard, and personal preference (*this is that*).
2. Structurally provide adaptability to provide accessibility to wider cultures of re-traditioned orthodox beliefs (they heard the wonders of God declared in a language they could understand).
- 3) Sociologically engage with wider cultures (a multi-ethnic expression of religion occurred, from the same experience, with a unique cultural expression).

AG USA, Re-Traditioning, and Power

The Acts 2 text keenly reveals how religious re-traditioning is about giving up power as cultural, ethnic, and regional biases were overshadowed by

the inclusivity (Macchia, 2006; Cartledge, 2003)¹²⁰ created within the Pentecostal phenomena. The potential for compassion fatigue (their experience motivated them toward social reform and civic engagement (Acts 2:42-47)), routinization of charisma (Peter abdicated that *this is that*), the tension of supernaturalism and rationalism (*xenolalia*), and religious homogeneity (the Jerusalem based, Jewish Christians now found their newly-found religious system diversified and acceptable of a wider cultural adaptability), seem overshadowed when a tradition of re-traditioning is present. As religion provides a framework for meaning through beliefs, traditions, and symbols, Pentecostalism provides a subjectivity to individualistic interpretations of religious experiences, to organize them with the fundamental ingredient of unlearning (Geertz, 1973).¹²¹ This is not relativism or pluralism, but a supernaturalistic epistemology where Pentecostals believe a prominent role of the Holy Spirit is to guide the individual Christ follower into all truth and can be trusted to do so (John 14, 16).

The cohesive force of Pentecostalism is less formalized in a belief system but instead widely recognizable in an experience (Hollenweger, 1996) which crosses cultural boundaries (Seymour, 1906; Chan, 2000). The Pentecostal doctrine surrounding the experience of Spirit baptism is still being developed (Chan, 1999; Karkkannen, 1998; Macchia, 2006; McDonnell &

¹²⁰ Macchia (pp. 216-217) argues that Babel's one language was a monolithic tyranny (our conceptual ability and culture is connected in some way to language) which God freed humanity from so they could spread out as His image over the earth rather than building up. This leads to the creation of people groups (i.e., cultural diversity) in the Bible. Pentecost does not bring us back to one tyrannical language but to a common comprehension of God in every language which respects diversity and culture. Mark Cartledge offers a more thorough explanation in *Speaking in Tongues* (2012) pp. 34-51.

¹²¹ According to Geertz (1973), "the force of religion in supporting social values rests, then, on the ability of its symbols to formulate a world in which those values, as well as the forces opposing their realization, are fundamental ingredients" (p. 131).

Montague, 1991), offering an “ecumenical challenge to those who are more rational in nature” (Cox, 1995, 33). The commonality of this shared, subjective experience in AG USA, still being nuanced within Pentecostal scholarship, provides room for self-criticism (Hollenweger, 1992) by AG USA members and intergenerational adaptability to negotiate change.

Conclusion

The key dimension of this research study is to understand the role of AG USA Millennial thinking about contemporary issues and how it impacts cultural and structural change within AG USA’s leadership succession. Part of my positionality, discussed at the beginning of the thesis, is a non-dualistic approach to reality. AG USA is a religious organization where its focus on the subjective experience of Acts 1:8 nuances its belief, structure, and relationship wider culture. Like other organizations, AG USA has structured hierarchies (Morgan, 2006; Bolman & Deal, 1991). Though Gibbs (2007) cautions against generalizing data findings beyond study participants, the AG USA Millennial’s religious roots and current psychography, does point toward an inherent value of re-traditioning as a part of their re-enchantment and explanation for the levels of coherence and confusion they demonstrate in the research.

The inclusivity AG USA Millennial leaders seek was present at Azusa and in Acts 2. The religious innovation or re-traditioning of Peter found in Acts 2 and by AG USA pioneers at Azusa, is needed in this current intergenerational transition of leadership if AG USA will address the contemporary issues its Millennials value (Molenaar, 2014; Kerr, 1913; Menzies, 1971). There is a pattern in AG USA, where the movement seems to revisit religious beliefs by creating new language to address contemporary issues (Poloma, 1989; Blumhofer, 1989). This results in new meaning

emerging from symbols and metaphors (Eliasoph & Lichterman, 2003; Alexander & Smith, 2003). This is quite possibly the essence of Acts 2 where a new “language” was created to increase understanding across both cultures and generations. This requires ideological entrepreneurs (Ammerman, 2001) who seem to emerge much more from an ether of spirituality than religion. Pentecostalism is seen as a spirituality (Albrecht, 1999; Land, 1993). Spirituality anchors itself in community, dialogue, and inclusivity (Love & Talbot, 1999; Astin et al, 2010, 2011), all of which, are present in the Acts 2 narrative. This seems attractive to the Millennials, both AG USA and their secular cohort, as they are trying to step in, rather than pull away from, spirituality (Clydesdale, 2007; Smith & Snell, 2009).

Formal and informal networks of power always exist in movements (French & Raven, 1968; Herman, 1984). The re-traditioning of religious belief in Acts 2, after the recontextualization of power in Acts 1:8, created inclusivity between the formal and informal power networks. Similarly, the mythical narrative of Pentecost at Azusa encompassed formal and informal power networks as well, as racial, socio-economic, and religious diversity emerged in early Pentecostalism (Cox, 2013; Blumhofer, 1989). The multitudes came together and heard a common message in a unique and distinct dialect in Acts 2. Azusa Street saw very similar experiences take place when races, genders, various age-levels, rich and poor, came together under the Pentecostal message. The authenticity and identity of AG USA’s roots (historically at Azusa and theologically from Acts 1-2), then, brings into contemporary focus the sort of inclusivity, adaptability, and re-traditioning that AG USA Millennials value.

There was a shared experience in the original context of Acts 2, creating generational symbiosis, as each demographic expressed their experience in a unique way.¹²²

The changing demography of AG USA will inevitably affect its future. The innovation and social energy emerging at significant juxtapositions in AG USA's history sets both a series of precedents, and also provides empirical evidence that the optimism the AG USA Millennials have for their movement's future is informed and quite possibly indicative of their Pentecostal spirituality.¹²³ What is the source of the strategies, related to the re-traditioning in Acts 2 and AG USA's historical narrative, crucial to bridge the epistemological gap and capture the Millennial re-enchantment? These strategies must emerge from, not a transactional method of leadership, but a transformational and adaptive one, for the mystical narrative of Acts 1:8 and 2:1-4 of Spirit baptism is capable of empowering AG USA to ground the same experience in twenty first century American culture without it becoming inauthentic. It is apparent, then, that the unique DNA of the AG USA Millennial leadership cohort allows them to inhabit the liminal space between their secular and religious cohorts and perhaps re-engage with their movement's roots.

¹²² Luke's narrative records that "old men dreamed dreams, young men saw visions, and sons and daughters prophesied."

¹²³ For example, the movement developed a grassroots communication strategy with the Word and Witness and later Pentecostal Evangel, two hallmark publications distributed nationally (Rodgers, 2014; Blumhofer, 1989; Brumback, 1961).

CHAPTER EIGHT: THE ROAD AHEAD

Introduction

The AG USA Millennial leader psychographic variables revealed consonance and dissonance between them and their religious cohort and aspects of both coherence and confusion with regard to their secular cohort. This positions them in a liminal state. This social and “structural invisibility” (Turner, 1969) creates a sort of polarity in AG USA Millennial social interrelatedness (La Shure, 2011) and can either strengthen or weaken their ability to affect change in their movement (Hirsch, 2006). The question of how much innovation and change we can expect from them, and the chances of the movement renewing itself and proactively responding to its Millennial re-enchantment, is interconnected to the AG USA Millennials as the change cohort, and whether they are too uncritically aligned with the hegemony of their movement to positively affect change. The AG USA Millennial optimism, convergence of contemporary issues with those present at AG USA’s roots, unique understanding of power and its role within religious systems found in the doctrine of Spirit baptism, and adaptability within the movement’s theological re-traditioning, provides potentiality for an intergenerational negotiation of change.

In this chapter, I will briefly discuss how the convergence of the literature and my findings offers a strategic leadership interpretation for AG USA. This emerges from the AG USA Millennial leadership psychographic variables and is based on Transformational, Spiritual and Adaptive Leadership Theories. The AG USA Millennial re-enchantment and religious re-traditioning will nuance this, revealing how the disequilibrium of AG USA,

that this research has answered and explored, was created in part by the consonance, dissonance, coherence and confusion of its Millennial leadership cohort. This is indicative not of a radical change within its religious identity but a revisiting of its authentic identity as a Pentecostal movement. Finally, in conclusion, I will briefly discuss how the wider literature on Millennials and my findings intercept around the topic of leadership succession before proposing potential future research agendas and strategic considerations.

Leadership Theories Informing the Strategic Interpretation

Convergence of the Literature and Findings in Leadership

The two triptychs from the literature nuancing this thesis are: 1) Pragmatism, Moralism, and Voluntarism; and, 2) Pluralism, Relativism, and Deconstructionism. These two threads already discussed, woven throughout the literature on the Millennial generational cohort and evidenced in the nine variables emerging from the points of dialectical tension in the findings, impact how they think and believe. Relevant to the research question, AG USA leadership succession should be nuanced by these findings.

Religion is often closed to non-orthodox beliefs. Pragmatism's influence on the Millennial secular cohort increases the value of religious tolerance and relativity subjectifies tolerance individually. Deconstructing religion's language and revisiting the influence of culture on individual religious autonomy, again, draws the individual further into the discussion on religion and its relevance. Moralistically and voluntarily, the individual conscience can inform and motivate toward both a personal and privatized expression of religion and spirituality. The plurality of the AG USA Millennial leader's world creates space for religious diversity, tolerance, and subjectivity in religious discussions.

AG USA's normative religious belief system provides significant room for the two triptychs in the Millennial belief system. The primary impetus behind this is AG USA's belief in the supernaturalistic, transcendent religious experience of Spirit baptism, which allows for a spectrum of individuality to coexist with orthodox religiosity. The forces of the triptychs on agency and autonomy within religion and spirituality are innumerable. What is evident from the findings is that a leadership framework that allows for greater adaptability to change and collectivity for collaboration is a good place to start. For this reason, transformational leadership emerges as a theory worthy of consideration.

Transformational Leadership Theory

Transactional leadership focuses on dyadic exchange between leaders and followers and compliance (Northouse, 2010; Bass, 1998; Galbraith, 1977; Daft, 2001). This style of leadership, within the context of the early twentieth century amidst denominationalism and institutionalism, was strong during AG USA's formative years. The areas of consonance from the research seem to make compliance and transactional leadership relevant. The changing landscape of religion in the United States, the liminality of the AG USA Millennials, and the dissonance between the Millennials and their movement, necessitates progressive change, beyond compliance, to be considered as well. Transformational leadership emphasizes individual and organizational change, beyond compliance, and is intrinsically based (Bass, 1998).

Transformational leaders achieve outcomes by:

1. Earning the trust, loyalty, admiration and respect of followers (Yukl, 2010).
2. Developing followers as leaders (Bass & Avolio, 1990).

3. Creating environments to facilitate organizational goals (Whittington, Goodwin, & Murray, 2004).
4. Focusing on vision (Tichy & Devanna, 1986; Kouzes & Posner, 1993), mission, and the preferred future with collective (Yammarino, 1993) and unilateral results (Bass, 1998).
5. Extending beyond current expectations (Bass & Riggio, 2006).
6. Improving performance (Jung & Sosik, 2002) and interpersonal leadership skills (Dvir, et al., 2002).

Typically, organizations necessitate both compliance and change to thrive making both transactional and transformational leadership closely linked (Yammarino, 1993).

Spiritual Leadership Theory

Transformational Leadership Theory, with its focus on intrinsic motivation, is interrelated with Spiritual Leadership Theory. Spiritual leadership is phenomenological, where the full expression of an individual's interpersonal ethos, emerges from the spiritual ego. It holistically considers the needs of both leaders and followers (Fairholm, 2001). Spiritual leadership:

1. Emerges from the integrative force propelling leaders to engage as a form of human service (Delbecq, 1999, 2005).
2. Integrates the four arenas of spiritual/rational/emotional/physical existence (Moxley, 2000).
3. Symbolizes the embodiment of spiritual values in a person (Reave, 2005).

4. Involves achieving one's higher purpose¹²⁴ (Ungvári-Zrínyi, 2014; Fry 2003; Parameshwar, 2005; Chen & Li, 2013; Fry & Cohen, 2009; Geh, 2014; Fernando & Nilakant, 2008; Petchsawang & Duchon, 2012).

This “higher purpose” is formative in engaging the wider cohort of Millennials according to sociologists. “Most Millennials believe that collectively they are here for an important purpose. They don't know exactly what that purpose is of course” (Strauss & Howe, 1997, 122). Most of the research on spiritual leadership is based on studies done within the U.S. (Benifiel, 2005; Bolman & Deal, 1995; Fry, 2003) and Fry (2003) admits there is a need for non-western perspectives on spiritual leadership to further shape the conversation. Purpose is transcendent, ethereal, and quite possibly, I suggest a simplistic way of describing the insatiable quest for authenticity in religious expression.

The personal spiritual condition of a leader directly affects his or her subordinates (Badrinarayan, 2014; Goleman et al, 2002a; Jablonski, 2005) but one's perceived spiritual connection to work does not necessarily correlate with the wider team climate (Pandey, Chattopadhyay, & Bose, 2015). Values such as integrity, honesty, and humility affect leadership success (Fry, 2005). The successful spiritual leader possesses qualities such as hope, vision, and altruistic love (Fry, 2005; Klaus & Fernando, 2016). Healthy spiritual leadership increases loyalty and trust (Hyson, 2013), heightens organizational commitment (Klaus & Fernando, 2016), responds to environmental pressures (Schneider et al., 1980), listens (Bossidy & Charan, 2002; Blanchard, 2010),

¹²⁴ I like this definition by Ungvári-Zrínyi, I. (2014....“spirituality is a motivation and broader, meaning-seeking perspective, that wherever it may come from, gives people motivations and concerns that is far beyond their nearest material interests” (p. 4). The author quotes Boettke (2010; pp. 31-32) as saying “religion (both in terms of formal doctrine and organizational tradition, and informal belief and spirituality) is perhaps the leading carrier of deep cultural beliefs and serves as the focal point for coordination of mental models of a people” (p. 6).

looks for higher purpose in challenging circumstances (Vandenberghe, 2011; Fry & Matherly, 2006a), and is internally motivated (Alderson, 2011).

Unhealthy spiritual leadership can manipulate the public's perception for self-gain (Crossman, 2010), successfully justify unethical behavior (De Clercq & Dakhli, 2007), and blame others for failures (Poree-Kurer, 2011).

Adaptive Leadership Theory

Adaptive Leadership, a burgeoning theory since 1994, is defined as “the practice of mobilizing people to tackle tough challenges and thrive” (Heifetz, Grashow, & Linsky, 2009, 14). Developmental stages (Bouquillion, Sosik & Lee, 2005) require varying degrees of developmental assistance (Darwin, 2000; Kram & Isabell, 1985; Levinson et al., 1978; Mullen, 2000; O’Mahoney, 2003). This field of research considers the rate of change and adaptability required to effectively respond to change. Ascertaining specific leadership competencies needed, during a pluralistic, relativistic, globalized, rapidly-changing culture, is not easy (Yukl, 2009). Miles (2013) asks whether religion will “prove adaptive or maladaptive” (864). Denominations cite the importance, and challenge, of adaptation within religion (Morris & Lee, 2004). Adaptive leaders support autonomy, creativity, risk-taking, and entrepreneurship to interpret cultural artifacts and translate them into new strategies (Fry, 2003). As I’ve already shown how the religious system of AG USA allows formalized symbols, rituals, and beliefs to adapt as part of its tradition, I will now nuance the relevance of the leadership theories briefly discussed in this chapter and how they can shape AG USA’s strategic response to leadership succession, informed by the psychography of its Millennials, in the areas of:

1. Transformational leadership, authenticity, and the AG USA Millennial re-enchantment.
2. Spiritual leadership and the embedded re-traditioning of AG USA.
3. Adaptive leadership and its relevance to the concepts of adaptability and power.

Strategic Interpretation

Re-Enchantment, Authenticity, and Transformational Leadership

The re-enchantment of AG USA Millennials with their movement's roots provides an optimism and commonality necessary to negotiate change and leadership succession. The authenticity at AG USA's beginning, the source of transcendental power, charisma, and the unique flexibility it provides the movement, and the unique blend of experience and emotion with logic and rationalism existent at Azusa as already discussed, creates an opportunity and responsibility for current AG USA leadership. The opportunity before them is to move from a transactional approach to leadership as monologue, hegemony, compliance, and external motivations are replaced with a more transformational approach to leadership. The nine psychographic variables which shape the belief system of AG USA's Millennials are held by a centripetal force of re-enchantment and, as transformational leadership provides space for these variables such as dialogue, conversation, love, and culture to emerge and flourish, the main question for current leadership is not what the structure should look like but what the authenticity will be.¹²⁵

The change transformational leadership creates, both organizationally

¹²⁵ Dan Schawbel shows that 43% of Millennial consumers value authenticity as more important than content according to his January 20, 2015 post on Forbes. (<http://www.forbes.com/sites/danschawbel/2015/01/20/10-new-findings-about-the-millennial-consumer/#41f4643528a8>)

and individually (Bass, 1998), is embedded and embraced both in AG USA's historical roots and Pentecostal theology. I propose the authenticity that characterizes AG USA Millennial research is that rugged, transformational culture present at Azusa where power, charisma, religious experience, adaptable bureaucracy, religious re-traditioning, inclusivity, and social reform converged. We know from the literature that AG USA's founders were concerned about bureaucracy and rigid structure (Rodgers, 2014). The catalyst for the organizational strategies employed by the founders was an understanding of the role religious belief plays in the context of change. As AG USA's pioneers formed a movement from a common, subjective, religious experience, through transformational leadership methodologies, then the continuance of the movement with the same leadership theory is likely.

Re-Traditioning and Spiritual Leadership

Phenomenology considers that the full expression of an individual emerges from their spiritual ego (Ungvári-Zrínyi, 2014) as the search for meaning extends beyond material interests. Religion is a deep carrier of cultural beliefs (Boettke, 2010) and spiritual leadership symbolizes the embodiment of these cultural beliefs as both leaders and followers are viewed and considered holistically (Fairholm, 2001). For this reason, AG USA's unique theological strand nuances how it carries and changes beliefs. For example, AG-USA non-Millennials identified with conservative evangelicalism more than its Millennials in issues related to environmentalism.

In religion the role environmentalism plays is based often on theology and tradition. Liberal evangelicals typically embrace a moral obligation to combat climate change and conservative evangelicals view social engagement on this issue as inauthentic as the future of the earth is viewed as a matter of

faith and not pragmatism (Pitetti, 2015). AG USA's eschatological worldview allows for both an assurance in the midst of its understanding of the futuristic apocalypse and the current responsibility of Christians to engage culture in the moral issues of its day. The Millennials are re-encharmed with the non-dualistic nature of AG USA's social reform in its early years. As leaders and followers exchange values in spiritual leadership theory, the re-traditioning in AG USA becomes a modicum for change and commitment to its orthodoxy.

Spiritual leadership accounts for the subjective nature of individual consciousness, a hallmark of Pentecostalism, and, in essence, views it as necessary to strengthen organizational commitment (Klaus & Fernando, 2016) and remain optimistic about the future regardless of current challenges (Vandenberghe, 2011; Fry & Matherly, 2006a). This means change can be negotiated from adaptability and not bureaucracy. Unfortunately, organizational memory fades and the subtleties responsible for current realities are overlooked or ignored while leaders attempt to reconstruct them (Smith & Berg, 1987). The wider reality and broader orientations of meaning adequately inform sensemaking (Morgan, Frost, & Pondy, 1983; Rapaille, 2006; Geertz 1973; Spillman 1995). The example of environmentalism and AG USA's response is once again relevant here. A dualistic approach to reality, where the secular and spiritual are bifurcated, quickly emerged in AG USA's beginning and shaped part of the epistemological gap between liberal and conservative ideologies. The primary reason was a response to personal religious devotion and not in protest against modernity (Rodgers, 2014). Re-traditioning occurred as AG USA leaders and followers adapted in response to their religious experience.

AG USA is no longer a group of localized leaders and followers. Globally, the Assemblies of God claims over 360,000 churches in its worldwide fellowship. Within the United States, approximately 13,000 churches comprise the fellowship. As globalization continues to shape how AG USA Millennials think and exposes them to wider cultural realities within their religion, this may cause AG USA relational networks to globally expand and experience ongoing change (Bidart & Degenne, 2005; Sutor & Keeton, 1997). This is not concerning for it can alleviate the tension hegemony creates in AG USA between its generations by exposing them all to globalized, expanded views and ways of thinking about spiritual leadership. There is need for non-western perspectives in the discussion of spiritual leadership (Benifiel, 2005; Bolman & Deal, 1995; Fry, 2003). AG USA's context, one shaped by its global network, must account for the new shift from the global north to the global south (Mullin, 2008; Allen, 2009). The leaders and followers of AG USA are no longer comprised of its American-based religious structure. I suggest current AG USA leadership remains increasingly open to dialogue with non-western Pentecostal leaders and followers, in line with spiritual leadership theory and the psychographic variables of AG USA's Millennial Christian leaders, as a primary source for the re-traditioning necessary for leadership succession.

Adaptability and Power

AG USA is in a developmental trajectory and must remain adaptable to religious structures, symbols, beliefs and traditions considered both empowering and restrictive by its members. For this reason, adaptive leadership theory, the practice of mobilizing leaders and followers to specifically address and emerge from complex challenges, is relevant

(Bouquillion, Sosik & Lee, 2005). Rapidly changing environments respond well to adaptive values (Fry, 2005; Ouchi, 1981).

Culture consists of values and assumptions considered to be right (Schein, 1990) making value congruence (Maghroori & Rolland, 1997) an interactive process between leaders and followers. Leaders can both manipulate culture (Schein, 2010,) define reality (De Pree, 1989), and inappropriately use power to do so (Nullens, 2013). Organizationally, power is strategic to the “design and implementation of paradigmatic frameworks within which the very meaning of such actions as 'making decisions' is defined" (Brown, 1978, 376). AG USA’s ecclesiology and process of electing leadership must account for the complexities of control and externally-driven decision making (Ranson, Hinings, & Greenwood, 1980; Reed, 1991). Over-identifying with external realities while discounting the internal ones requires the adaptive leaders to manage expectations and perceptions of quality when changes are made (Schneider et al, 1980; Gale, 1994). AG USA Millennials seek leaders who not only hold positions of power but to leverage power to change circumstances and close the epistemological gap. The source of power within AG USA, emerging from its doctrine of Spirit baptism, is transcendent. This means there is an inherent capability to adapt and leverage leadership for a greater collectivity while maintaining orthodoxy. The religious network of AG USA and its tradition of re-traditioning postures the movement toward an effective leadership transition if the divergent nature of dialogue between Millennial and non-Millennial leaders can move toward greater understanding of and adaptability toward the complex issues facing the movement and not merely a consensus surrounding them.

Since most judgments occur below conscious awareness (Chaiken & Trope 1999; Smith & DeCoster 2000), some network theorists conclude that “cultural systems of meaning and value cannot motivate action. Instead, they regard both action and culture as the spurious product of prior network structures” (Vaisey & Lizardo, 2010, 6). Prior disposition may be a key variable in choosing a social context (Gould, 2003) or, in this instance, religious community. Vaisey and Lizardo highlight the minimal evidence that networks play a strong proximate role in shaping worldviews and that “internalized cultural dispositions play an important role in shaping the interpersonal environment.” (2010, 1). The source of power for the AG USA leader is, I deduce, that “internalized cultural disposition” that makes adaptability and power complimentary of one another and, in AG USA, the catalyzing factor to galvanize re-enchantment across all generational spectrums and use religious re-traditioning as the medium to do so.

Conclusion

Increased Understanding of Millennials, Christianity, and Leadership Succession

The primary themes from the literature reveal how AG USA emerged in a cultural climate with tensions and dialectics similar to the landscape of faith in America today. At Azusa Street, a radical community of religious followers coalesced into a belief system where adaptability, inclusivity, and religious re-traditioning were paramount. The supernaturalistic religious experience of tongues-speech and the movement’s response to the contemporary issues of its day serve as a focal point for the current AG USA Millennial Christian leaders re-enchantment and search for authenticity. This embryonic movement learned how to thrive in hybridity.

It appears from the findings this same resilience is needed again today as mainline church attendance declines, the “Nones” continue to multiply, and religion continues to polarize US culture. The ability to and willingness to stand open-armed in the liminal space of spirituality and the sacred, while remaining authentic, is found in AG USA’s normative religious belief system. To say religion in American is changing would be, in my understanding, inaccurate. Religion already changed and continues to evolve. The shape of things to come is yet undetermined. What is apparent from the literature and the findings is that the AG USA Millennial cohort I researched is quite interested in co-creating the future of their movement with the non-Millennial leaders within it. The optimism, satisfaction, and commitment of these Millennials to their religious beliefs and practices is strong. They stand out from their secular cohort and look into their religious cohort. It is in this liminal space where their religious beliefs, and how they think, is ideally suited for a transformational leadership succession. This does not mean it will be easy.

Religion is fickle. Often born from non-negotiable values, the necessary organization and structure to curate and preserve the values through symbols, rituals, beliefs and traditions often becomes responsible for the very demise of their authenticity. It is rare to find an adaptability within religion that remains orthodox enough to reflect its roots but pervasive enough to adapt with contemporary issues. This hybrid, liminal space is what makes religion beautiful, complex, and linguistically idolatrous. AG USA Pentecostal spirituality provides the adaptability needed, in its tradition of re-traditioning, to harness the creative power of its Millennials and their re-enchantment with the movement’s roots, to negotiate change within an environ filled with

complex contemporary issues and their relationship to AG USA's belief system. If there ever was a religious movement capable of unearthing the intrinsic potential within its tradition to do so, it is AG USA. This, however, does not mean it will be simple. This research revealed additional gravitational forces pulling at the psychography of AG USA's Millennials and further understanding is needed to empower existing leadership to make informed decisions and view them as an elongated discussion and not a truncated event.

Implications

The hybridity of the AG USA Millennials point conservative Christianity toward an increased understanding of how orthodox beliefs remain constant while taking the shape of things to come. The fluidity this cohort demonstrates, as unearthed in the research, could very well represent a moral decline, a deconversion, or a de-traditioning to socially conservative Christians. Or, in light of true Christian orthodoxy, their hybridity reveals, not a new posture within spirituality and religion, but perhaps a forgotten one. This social imaginary nuances our understanding of authenticity and what remaining true to the roots of a movement can actually mean. Based on the findings, this serves as a sort of invitation to the AG USA Millennial secular cohort to consider looking within religion's form and function for the spark needed to rekindle the ultimate value religious tradition plays individually and communally.

The re-traditioning of the AG USA Millennial cohort provides a road map to AG USA and broader American Christianity of how the substance of belief can remain constant while the shape of it continues to evolve within contemporary society. It is a summons to return to the roots and rediscover

the congealing variables of spirituality that result in a stronger, clearer epistemology. This means “more of the same” will simply not allow socially conservative churches in AG USA and in America to engage with society in a way congruent with Christianity’s roots or in opposition to how Millennials, in general, think and feel about these matters. The AG USA Millennials seem to possess the courage needed to negotiate change within their religious cohort, the loyalty necessary to adequately reflect the roots of the movement’s beginning, and the humility needed to engage wider society for a more meaningful discovery of the value religion and spirituality add to society. The question is whether the AG USA Millennials will be allowed by their markets (religious and secular cohorts) to continue their centripitous and centrifugal journey, not as consumers, but co-creators.

Potential Future Research Projects

As an initial offering of potential research projects, I will offer them in the form of questions:

1. What role does regionality play in conjunction with General Council elections and the impact on the movement’s future?
2. How has Dispensationalism bolstered a dualistic worldview between the secular and the sacred and what impact does this have on social reform and civic engagement?
- 3) How does AG USA define the Kingdom of God and is it more of an ever-present reality or an eschatological hope?
4. How will the increase of female ministers shape emerging theological considerations for contemporary issues?

5. What impact does the 42 percent ethnic demographic of AG USA have on the contemporary issues to be addressed by current AG USA leadership?
6. What role does higher education play in how AG USA views orthodoxy, contemporary issues, and a Pentecostal response?
7. What impact does the New Apostolic Reformation and AG USA's current ecclesiology have on the movement's ability to recruit future leaders?
8. Is publishing a form of mission drift or critical to AG USA's identity and business model?
9. What impact does the Gospel of Prosperity have on AG USA missiology and church planting around the world?
10. What impact does programming and branding play regarding brand loyalty?
11. How can AG USA begin to understand the psychography of Gen Z or the Homelanders who will enter AG universities in the next year or two and begin preparing for leadership?
12. What role does regionality, provinciality, and spatiality play in the perceived importance of contemporary spiritual issues in AG USA?

Further Rationale for Exploring Regionality, Provinciality and Spatiality within AG USA

The literature revealed varying strands of religious and spiritual belief, in broader Evangelicalism regionally, based on emerging relational networks (Blumhofer, 1989; Gabler, 2009). Moral and ethical positionalities can be pluralized in the urban context due to potential exposure to a greater diversity of religious and spiritual traditions, thus having an impact on the relative

importance individuals attach to contemporary issues (Cox, 2013; Miles, 2013). For example, the diversification in morality in urban areas can, through inherited civic traditions, create a blurring effect between communal and interpersonal values (Putnam, 1993; Eriksen, 2007) and dissolve the family as the primary source of belief systems, (Edgell, 2005; Howe & Strauss, 1991). This can affect the relative weight individuals give to contemporary issues.

Regarding H4, though insignificant data prevented a statistical endorsement of this hypothesis, the analysis does provide an indication of where fruitful future research can perhaps begin. Of the 24 items, there were statistically significant differences in responses based upon region with 18 contemporary issues. Regionality in AG USA exists, aligning its Millennial leaders with their secular cohort in this regard (Manning, 2010; Putnam, 1993; Hudnut-Beumler, 2007).

AG USA Millennial leaders and their secular cohort do not seem to exhibit a pure way of thinking about religion and spirituality, both lacking national/corporate identity (Hudnut-Beumler, 2007) and revealing a sort of tribalism (Cox, 1995). Their religious cohort has a demonstrable pattern of adaptability in its history as it appears the pure way of thinking is likened to a “radical openness” (Smith, 2003; Poloma, 1989). It appears AG USA is not much different from religion’s secularization or “path dependent social equilibria” (Putnam, 1993, 180) as religion’s evolution is not only universal but regional. AG USA’s structure provides a unique advantage in implementing a strategic agenda for change regionally.

The survey items with no significant endorsement of the hypothesis, revealing similarity between AG USA Millennial leaders and their religious cohort, are:

1. Pornography.
2. Human trafficking and modern slavery.
3. Sexual orientation.

4. Evolution and its effect on identity.
5. Sexual purity.
6. The crisis of identity.

Notably, 66% of these items arguably are related to sexual morality. Putnam and Campbell call the growth of the Evangelicals a “counter reaction,” mentioning sexual morality as a leading indicator (2010, 81). A socially conforming factor within AG USA, similar to what united the broader Evangelical movement is its religious views of sexuality (Luker, 1984; Balmer, 2006; Gibbs & Bolger 2005; Bielo, 2011). Further exploration, then, is needed and recommended, to explore why some contemporary issues, such as sexual morality, seem transcendent across the breadth of regions and others do not.

Considerations

The spatial and cultural liminality AG USA Millennials exhibit within their secular and religious cohorts not only reinforces their ability to creatively hold the notions of coherence and confusion with regard to their religio-cultural position but also is their normative experience. As a symbol of authenticity, they want to finish the social reform started at the movement’s beginning and, inclusive of the diversity and ritualized in the cultural engagement of Acts 2, hold to the tradition of re-traditioning to reimagine the simplicity Pentecostal spirituality provides in an ever-complexifying world. AG USA’s pneumatology and reliance upon the transcendental source of power identifies the Holy Spirit as the integrative force calling for and propelling change. To resist change, then, is to resist the very source of doctrinal, orthodox, and cultural improvisation AG USA Millennials and non-Millennials alike seek to preserve.

REFERENCES

- Abrutyn, S. (2014). "Religious Autonomy and Religious Entrepreneurship: An Evolutionary-Institutionalist's Take on the Axial Age." *Comparative Sociology*, 13(2), 105-134.
- Accetti, C.I. (2015). *Relativism and Religion: Why Democratic Societies Do Not Need Moral Absolutes*. New York: Columbia University Press.
- Ahlstrom, S. E. (1972). *A Religious History of the American People*. New Haven and London: Yale University Press, 1086.
- "And Great Grace Was Upon Them All." (1916). Editorial, *Weekly Evangel*, November 11, 8.
- Albanese, C. (2001). *American Spiritualities*. Bloomington: Indiana University Press.
- Alderson, K. (2011). The Role of Moral and Spiritual Capital in a Social Entrepreneur's Personal Development: A Brief Review of the Literature. *International Journal of Social Entrepreneurship and Innovation*, 1(1), 21-28.
- Alexander, J.C. (1978). Formal and Substantive Voluntarism in the Work of Talcott Parsons: A Theoretical and Ideological Reinterpretation. *American Sociological Review*, Vol. 43, No. 2, 177-198.
- Alexander, J. C. (2003). *The Meanings of Social Life: A Cultural Sociology*. New York: Oxford University Press.
- Allen, H. C. (2009). "Bringing the Generations Together: Support for Learning Theory." *Lifelong Faith Journal*, Volume 3.1.
- Allen, J. L. (2009a). *The Future Church*. New York: Crown Publishing.
- Allen, R. (1962). *Missionary Methods: St. Paul's or Ours?* Grand Rapids: Eerdmans.
- Allen, R. (1962). *The Spontaneous Expansion of the Church*. Grand Rapids: Eerdmans.
- Alsop, R. (2008). *The Trophy Kids Grow Up: How the Millennial Generation is Shaping up the Workplace*. San Francisco: Jossey-Bass.
- Alston, W. (1988). "Religious Diversity and the Perceptual Knowledge of God," *Faith and Philosophy*, 5: 433-448.
- Alvarez, M. R., & Bedolla, L. G. (2003). The Foundations of Latino Voter Partisanship: Evidence from the 2000 Election. *Journal of Politics*, 65, 31-49.
- Alvesson, M., & Sveningsson, S. (2003). "The Great Disappearing Act: Difficulties in Doing Leadership." *Leadership Quarterly*, 14, 359-381.

Ammerman, N. T. (1987). *Bible Believers: Fundamentalists in the Modern World*. New Brunswick: Rutgers University Press.

Ammerman, N. T. (1990). *Baptist Battles: Social Change and Religious Conflict in the Southern Baptist Convention*. New Brunswick: Rutgers University Press.

Ammerman, N. T. (2001). *Congregation and Community*. New Brunswick: Rutgers University Press.

Ammerman, N. T. (2013) "Spiritual but Not Religious? Beyond Binary Choices in the Study of Religion." *Journal for the Scientific Study of Religion*. 52(2): 258–278.

Ammerman, N. T. (2015). "Affiliation Matters."
<http://studyingcongregations.org/blog/affiliation-matters>

Ammerman, N. T. (2016) "The Reality Behind 'Spiritual but Not Religious.'" July 23, 2014. <http://studyingcongregations.org/blog/ask-the-expert-the-reality-behind-spiritual-but-not-religious>.

Anderson, A. H. & Hollenweger, W.J. (1999). *Pentecostals After a Century*. Sheffield: Sheffield Academic.

Anderson, A. (2013). *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity*. New York : Oxford University Press.

Anderson, D. W. (2009). *From the Great Omission to Vibrant Faith: The Role of the Home in Renewing the Church*. Bloomington: Vibrant Faith Publishing.

Arnett, J. J. (2000). "High Hopes in a Grim World: Emerging Adults' Views of their Futures and Generation X." *Youth & Society*, 31, 267-286.

Arnett, J.J., & Jensen, L.A. (2002). "A Congregation of One: Individualized Religious Beliefs Among Emerging Adults." *Journal of Adolescent Research*, 17 (5): 451-467.

Arnett, J. J. (2004). *Emerging Adulthood: The Winding Road from the Late Teens Through the Twenties*. Oxford: Oxford University Press.

Arnett, J.J. (2007). "Suffering, Selfish Slackers? Myths and Realities about Emerging Adults." *Journal of Youth and Adolescence*, 36, 23-29.

Assemblies of God Foreign Missions. (1999). *Into All the World: The New Missionary Manual*. Springfield: Assemblies of God Foreign Missions, 11.

Astin, A, & Astin, H. (2003). *Spirituality in College Students: Preliminary Findings from a National Study*. Los Angeles: Higher Education Research Institute.

- Astin, A., & Astin, H. (2010). "Exploring and Nurturing the Spiritual Life of College Students." *Journal of College and Character*, 11(3).
- Astin, A., Astin, H., & Lindholm, J. (2010). *Cultivating the Spirit: How College can Enhance Students' Inner Lives*. San Francisco: Jossey-Bass.
- Astin, A., Astin, H., & Lindholm, J. (2011). "Assessing Students' Spiritual and Religious Qualities." *Journal of College Student Development*, 52(1), 39-61.
- Astin, A. W., Parrott, S. A., Korn, W. S., & Sax, L. J. (1997). *The American Freshman: Thirty Year Trends, 1966-1996*. Los Angeles: Higher Education Research Institute.
- Attride-Stirling, J. (2001). "Thematic Networks: An Analytic Tool for Qualitative Research." *Qualitative Research Journal*, Vol. I(3): 385-405.
- Badrinarayan, P. (2014). Leadership Spiritual Behaviors Toward Subordinates: An Empirical Examination of the Effects of a Leader's Individual Spirituality and Organizational Spirituality. *Journal of Business Ethics*, 122(3), 439-452.
- Bailey, D. (2015). *Youth Ministry, Theological Shorthand and Ecclesiology*. IASYM, January.
- Balmer, R. (2006). *Mine Eyes have Seen the Glory*. New York: Oxford University Press.
- Balmer, R. (2008). *God in the White House: A History*. New York: Harper Collins.
- Balmer, R. (2010). *The Making of Evangelicalism: From Revivalism to Politics and Beyond*. Waco: Baylor University.
- Banks, J.A. (1998) *The Lives and Values of Researchers: Implications for Educating Citizens in a Multicultural Society*. *Educational Researcher*, 27, 4-17.
- Barbour, J. D. (1994). *Versions of Deconversion*. Charlottesville: University Press of Virginia.
- Barna. (2010). "Does Having Children Make Parents More Active Churchgoers?" May 24. <https://www.barna.com/research/does-having-children-make-parents-more-active-churchgoers/>
- Barry, C.M. & Nelson, L.J. (2005). The Role of Religion in the Transition to Adulthood. *Journal of Youth and Adolescence*, 34 (3): 245-255.
- Bartleman, F. (1925). *How Pentecost Came to Los Angeles*. Los Angeles: The Author, 54.

- Bass, B. M. (1990). *Bass and Stogdill's Handbook of Leadership: Theory, Research, and Applications*, third edition. New York: Free Press.
- Bass, B. M. (1998). *Transformational Leadership: Industry, Military, and Educational Impact*. Mahwah: Erlbaum
- Bass, B. M. (1999). "Current Developments in Transformational Leadership." *Psychologist-Manager Journal*, 3(1), 5-22.
- Bass, B. M., & Avolio, B. J. (1990). "The Implications of Transactional and Transformational Leadership for Individual, Team, and Organizational Development." In R. W. Woodman & W. A. Pasmore (Eds.), *Research in Organizational Change and Development*, Vol. 4, 231-272. Greenwich: JAI Press.
- Bass, D.B. (2004). *The Practicing Congregation: Imagining a New Old Church*. Alban Institute.
- Bass, B.M., & Riggio, R.E. (2006). *Transformational Leadership*. Mahwah: Erlbaum.
- Bauerlein, M. (2009). *The Dumbest Generation: How the Digital Age Stupefies Young Americans*. New York: Penguin.
- Bauman, Z. (2000). *Liquid Modernity*. Cambridge: Polity Press.
- Beaudoin, T. (2000). *Virtual Faith: The Irreverent Spiritual Quest of Generation X*. San Francisco: Jossey-Bass.
- Beaudoin, T. (2005). 'Believing What They Need To'. *America* 193(7), 19 September 2005:24-25
- Bell, E.N. (1914). "General Council Purposes." *Christian Evangel*, December 19, 1.
- Bell, E.N. (1914). "Co-operation and Love." *Christian Evangel*, July 11, 1.
- Bell, E.N. (1915). "There is Safety in Council." *Weekly Evangel*. September 18, 1.
- Bell, E.N. (1916). "Statement of Acceptation." *Weekly Evangel*. November 25, 8.
- Bellah, R. N. (1967) "Civil Religion in America." *Journal of the American Academy of Arts and Sciences*, from the issue entitled, "Religion in America," Vol. 96, 1, 1-21.
- Bellah, R. N. (1974). "Reflections on Reality in America." *Radical Religion: A Quarterly Journal of Critical Opinion* (1973-81), Volume I, 3 &4, 38-41, 43-45, 47-48.

Bellah, R. (1978). "Religion and the Legitimation of the American Republic," *Society*, 15/4, 16-23.

Bellah, R. N. (1982) "Biblical Religion and Social Science in the Modern World." The paper is reproduced here with permission from CrossCurrents. A descendent of NICMJ, CrossCurrents is a contemporary journal sponsored by the Association of Religion and Intellectual Life located in New York City.
http://www.robertbellah.com/articles_1.htm

Bellah, R. N., Marsden, R., Sullivan, W. M., Swidler, A., & Tipton, S. M. (1985). *Habits of the Heart: Individualism and Commitment in American Life*. New York: Harper & Row.

Bellah, R. N. (1991). "Cultural Barriers to the Understanding of the Church and Its Public Role." *Missiology: An International Review*, Vol. XIX, 4, 462-473.

Bellah, R. N., Marsden, R., Sullivan, W. M., Swidler, A., & Tipton, S. M. (1996). *Habits of the Heart: Individualism and Commitment in American Life*. Berkeley: University of California Press

Bellah, R. N. (1998) "Is There A Common American Culture." *The Journal for the American Academy of Religion*, Volume 66, 3, 613-625.

Bellah, R. (2011). *Religion in Human Evolution: From the Paleolithic to the Axial Age*. Cambridge: Harvard University Press.

Bellah, R. N. & Joas, H. (Eds.). (2012). *The Axial Age and Its Consequences*. Cambridge: Belknap Press.

Bennett, W. J. (1992). *The De-Valuing of America*. New York: Summit Books.

Bennis, W.G. (1959). "Leadership Theory and Administrative Behavior: The Problem of Authority." *Administrative Science Quarterly*, 4, 259-260.

Berger, P.L. & Luekmann, T. (1967). *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. Garden City: Anchor.

Berger, P. L. (1979). *The Heretical Imperative*. New York: Anchor Press.

Berger, P. L. (Ed.). (1999). *The Desecularization of the World: Resurgent Religion and World Politics*. Grand Rapids: Eerdmans.

Berger, P. L. (2016). "The Good of Religious Pluralism." *First Things*.
<https://www.firstthings.com/article/2016/04/the-good-of-religious-pluralism>

Bevins, W. (2009). *Grow: Reproducing through Organic discipleship*. N.P.: Author.

Beyerlein, K., and Hipp, J.R. (2006). "From Pews to Participation: The Effect of Congregation Activity and Context on Bridging Civic Engagement." *Social Problems* 53, 1:97 – 117.

Bielo, J. (2011). *Emerging Evangelicals*. New York: New York University Press.

Bilezikian, G. (2006). *Beyond Sex Roles: What the Bible Says About a Woman's Place in Church and Family*. Grand Rapids: Baker Academic & Brazos Press.

Blanchard, K. (2010). *Leading at a Higher Level – Revised & Expanded*. Upper Saddle River: Prentice Hall.

Bleise, R. H. (2009). *Developing Evangelical Public Leadership for Apostolic Witness: A Missional Alternative to Traditional Pastoral Formation*. In C. Van Gelder (Ed.), *The Missional Church and Leadership Formation: Helping Congregations Develop Leadership Capacity*, 72-97. Grand Rapids: Eerdmans.

Bloom, H. (1992) *The American Religion: The Emergence of the Post-Christian Nation*. New York: Simon & Schuster.

Blumhofer, E. L. (1989). *The Assemblies of God: A Chapter in the Story of American Pentecostalism*. Vol. 2. Springfield: Gospel Publishing House.

Blumhofer, E. L. (1989b). "Pentecost in my Soul: Explorations in the Meaning of Pentecostal Experience in the Early Assemblies of God." Springfield: Gospel Publishing House.

Bogdan, R. C. & Biklen, S. K. (1982). *Qualitative Research for Education: An Introduction to Theory and Methods*. Boston: Allyn & Bacon.

Boisen, A.T. (1995). *Religion in Crisis and Custom: A Sociological and Psychological Study*. New York: Harper.

Bolman, L.G. & Deal, T. E. (1991). *Reframing Organizations: Artistry, Choice, and Leadership*. San Francisco: Jossey-Bass.

Bolman, L.G. and Deal, T. E., (1995), *Leading with Soul: An Uncommon Journey of Spirit*. San Francisco: Jossey-Bass Publishers.

Bondarenko, D. M. (2011). "The Second Axial Age and Metamorphoses of Religious Consciousness in the 'Christian World.'" *Journal of Globalization Studies*, 2(1):113-136.

Boon, J.A. (1982). *Other Tribes, Other Scribes: Symbolic Anthropology in the Comparative Study of Cultures, Histories, Religions and Texts*. Cambridge: Cambridge University Press.

Booth, S. (1997). *On Phenomenography, Learning and Teaching*. *Higher Education Research & Development*, 16(2), 135-158.

- Bossidy, L. & Charan, R. (2002). *Execution: The Discipline of Getting Things Done*. New York: Crown Business.
- Bovasso, G., Jacobs, J., & Rettig, S. (1991). Changes in Moral Values Over Three Decades, 1958-1988. *Youth & Society*, 22, 468-48.
- Brown, R. H. (1978). "Bureaucracy as Praxis: Toward a Political Phenomenology of Formal Organizations." *Administrative Science Quarterly*, 23: 365-382.
- Bruce, S. (2008). *Fundamentalism*, second edition. Cambridge: Polity Press.
- Brumback, C. (1961) *Suddenly from Heaven: A History of the Assemblies of God*. Springfield: Gospel Publishing House.
- Bryant, A., Choi, J. Y., & Yasuno, M. (2003). "Understanding the Religious and Spiritual Dimensions of Students' Lives in the First Year of College." *Journal of College Student Development*, 44(6), 723-745.
- Bryman, A. (2001). *Social Research Methods*. Oxford: Oxford University Press.
- Burgess, S. & Van der Maas, E. (2002). *The New International Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids: Zondervan.
- Campbell, D. (2013). Religious Tolerance in Contemporary America, *DePaul Legal Review*, 62.
- Cannell, F. (2006). *The Anthropology of Christianity*. Durham: Duke University Press.
- Cargal, T. (1993). Beyond the Fundamentalist-Modernist Controversy: Pentecostals and Hermeneutics in a Postmodern Age. *Pneuma*, 15(1), 163-187.
- Carlson, E. (2008). *The Lucky Few: Between the Greatest Generation and the Baby Boom*. Tallahassee: Florida State University.
- Carson, D.A. (2008). *Christ and Culture Revisited*. Grand Rapids: Eerdmans.
- Cartledge, M. (2003). *Practical Theology: Charismatic and Empirical Perspectives*. Waynesboro: Paternoster Press.
- Cartledge, M. (2006). *Encountering the Spirit: The Charismatic Tradition*. Maryknoll: Orbis, 125-131.
- Chan, S. (2000). *Pentecostal Theology and the Christian Spiritual Tradition*. London: Sheffield Academic.
- Chaves, M. (2004). *Congregations in America*. Cambridge: Harvard University Press.

- Chaves, M. (2007).
http://www.soc.duke.edu/natcong/Docs/NCSII_report_final.pdf
- Chaves, M. (2006) "All Creatures Great and Small: Megachurches in Context." *Review of Religious Research*, 47:329-346.
- Chaves, M. (2011). *American Religion: Contemporary Trends*. Princeton: Princeton University Press.
- Chen, C.-Yi & Li, C.-I (2013). "Assessing the Spiritual Leadership Effectiveness: The Contribution of Follower's Self-Concept and Preliminary Tests for Moderation of Culture and Managerial Position." *The Leadership Quarterly*, Vol. 24 No. 1, 240-255.
- Cherry, C., DeBerg, B. A., & Porterfield, A. (2001). *Religion on Campus*. Chapel Hill: University of North Carolina Press.
- Chua, A. & Rubinfeld, J. (2014). *The Triple Package: How Three Unlikely Traits Explain the Rise and Fall of Cultural Groups in America*. New York: Penguin Press.
- Clarke, R. (1996). "Agent-Causation and Event-Causation in the Production of Free Action." *Philosophical Topics*, 24: 19–48.
- Clemmons, I. C. (1996). *Bishop Mason and the Roots of the Church of God in Christ Bakersfield*: Pneuma Life Publishing.
- Clifton, S. (2005). *An Analysis of the Developing Ecclesiology of the Assemblies of God Australia*. Fitzroy: Australian Catholic University.
- Clydesdale, T. T. (2007). *The First Year Out: Understanding American Teens after High School*. Chicago: The University of Chicago Press.
- Cobb, K. (2005). *Blackwell Guide to Theology and Popular Culture*. Malden: Blackwell.
- Cochran, P. D. H. (2005). *Evangelical Feminism: A History of the Movement*. New York: New York University Press.
- Cohen, A. (1955). *Delinquent Boys: The Culture of the Gang*. New York: Free Press.
- Cohen, C.L & Numbers, R.L. (2013). *Gods in America: Religious Pluralism in the United States*. Oxford: Oxford University Press.
- Coleman, S. (2002). *The Globalization of Charismatic Christianity: Spreading the Gospel of Prosperity*. Cambridge: Cambridge University Press.

Cook, G.R. (2004). *An Evaluation of the Indiana Plan: Using Presbyters to Nurture Relationships Among Ministers*. Doctoral Dissertation, Assemblies of God Theological Seminary.

Cooley, R. (2015). Personal interview.

Clydesdale, T. (2007). *The First Year Out: Understanding American Teens After High School*. Chicago: The University of Chicago Press.

Clydesdale, T. (2015). *The Purposeful Graduate: Why Colleges Must Talk to Students About Vocation*. Chicago: The University of Chicago Press.

Corrigan, J. & Neal, L.S. (2010). *Religious Intolerance in America: A Documentary History*. Chapel Hill: University of North Carolina Press.

Cox, H. (1995). *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century*. New York: Addison-Wesley Publishing Company.

Cox, H. (2009). *The Future of Faith*. New York; Harper Collins.

Cox, H. (2013). *The Secular City*. Princeton; Princeton University Press.

Creps, E.G. (2006). *Off-Road Disciplines: Spiritual Adventures of Missional Leaders*. San Francisco: Jossey-Bass.

Creswell, J. W., & Miller, D. (2000). Determining Validity in Qualitative Inquiry. *Theory into Practice*, 39(3), 124-130.

Creswell, J. W. & Plano-Clark, V.L. (2007). *Designing and Conducting Mixed Methods Research*. Thousand Oaks: Sage Publications.

Creswell, J. W. (2013). *Qualitative Inquire and Research Design: Choosing Among Five Approaches*, third edition. Thousand Oaks. CA: Sage.

Creswell, J. W. (2014). *Research Design*. London: Sage.

Crossman, J. (2010). Conceptualizing Spiritual Leadership in Secular Organizational Contexts and its Relation to Transformational, Servant and Environmental Leadership. *Leadership & Organization Development Journal*, 31(7), 596-608.

Cryer, P. (2006). *The Research Student's Guide to Success*, third edition. New York: McGraw Hill.

Cummings, T. G., & Worley, C. G. (2005). *Organization Development and Change*, ninth edition. Mason: Thomson/South-Western.

Dabney, D. L. (2001). "Saul's Armor: The Problem and Promise of Pentecostal Theology Today." *Pneuma: Journal of the Society for Pentecostal Studies*. 23: 115-46, 116-117.

- Daft, R. L. (2001). *The Leadership Experience*. Fort Worth: Harcourt College Publishers.
- Daft, R.L. (2002). *The Leadership Experience*. Mason: Southwestern.
- Dalai Lama XIV. (1999). *Ethics for the New Millennium*. New York: Putnam.
- Dally, T. (2007). *Mentoring Missional Church Planting*. (Doctoral dissertation). Drew University, New Jersey. Retrieved from ProQuest Dissertations and Theses (Publication Number AAT 3261123).
- Darwin, A. (2000). Critical Reflections on Mentoring in Work Settings. *Adult Education Quarterly, Electronic Version*, 50(3), 197-212.
- Dean, K.C. (2001). *Starting Right*. Grand Rapids: Zondervan.
- Dean, K.C. (2010). *Almost Christian: What the Faith of Teenagers is Telling the American Church*. Oxford: Oxford University Press.
- Deci, E. L., & Ryan, R. M. (2000). "The What and Why of Goal Pursuits: Human Needs and Self-Determination of Behavior." *Psychological Inquiry*, 11(4), 227-268.
- Delbecq, A.L. (1999). Christian Spirituality and Contemporary Business Leadership. *Journal of Organizational Change Management*, 12(4), 345-354.
- Delbecq, A.L. (2005), "Spiritually-Informed Management Theory: Overlaying the Experience of Teaching Managers." *Journal of Management Inquiry*, Vol. 14 No 3, pp. 242-6.
- Deng, Z., Lu, Y., Wei, K.K., & Zhang, J. (2010). Understanding Customer Satisfaction and Loyalty: An Empirical Study of Mobile Instant Messages in China. *International Journal of Information Management*, 30(4), 289-300.
- Derber, C. (1996). *The Wilding of America: How Greed and Violence are Eroding Our Nation's Character*. New York: St. Martin's.
- DeSilva, D.A. (2004). *An Introduction to the New Testament: Contexts, Methods & Ministry Formation*. Downers Grove: Inter-Varsity Press.
- Dionne Jr., E.J., Elshtain, J.B. & Drogosz, K.M. (2004). *One Electorate Under God*. Washington D.C.: Brookings Institution Press.
- Dollhopf, E. J., & Scheitle, C. P. (2013). "Decline and Conflict: Causes and Consequences of Leadership Transitions in Religious Congregations." *Journal for the Scientific Study of Religion* 52(4): 675-697.
- Donfried, K.P. & Richardson, P. (eds). (1998). *Judaism and Christianity in First Century Rome*. Grand Rapids: Eerdmans.
- Doran, R. M. (1990). *Theology and the Dialectics of History*. Toronto: University of Toronto Press.

- Douglas, M. (1987). *How Institutions Think*. London: Routledge & Kegan Paul.
- Driskell, R. L., Lyon, L. & Embry, E. (2008). "Civic Engagement and Religious Activities: Examining the Influence of Religious Tradition and Participation." *Sociological Spectrum* 28, no. 5:578 – 601.
- Durkheim, E. (1974). *Sociology and Philosophy*. New York: Free Press.
- Durkheim, E. (1963). *Primitive Classification*. Chicago: University of Chicago Press.
- Dvir, T., Avolio, B.J., & Shamir, B. (2002). The Impact of Transformational Leadership Training on Follower Development and Performance: A Field Experiment. *Academy of Management Journal*, 45(4), 735-744.
- Earley, P.C. & Ang, S. (2003). *Cultural Intelligence: Individual Interactions Across Cultures*. Stanford: Stanford University Press.
- Earley, C. & Masokowski, E. (2004). Cultural Intelligence. *Harvard Business Review*, October 2004. <https://hbr.org/2004/10/cultural-intelligence/>
- Eck, D. L. (1993). *Encountering God: A Spiritual Journey from Bozeman to Banaras*. Boston: Beacon Press.
- Edgell, P. (2005). *Religion and Family in a Changing Society: The Transformation of Linked Institutions*. Princeton: Princeton University Press.
- Eiesland, N. L. (1994). "Contending with a Giant: The Impact of a Mega-Church on Exurban Religious Institutions." In *Contemporary American Religion: An Ethnographic Reader*. Penny Edgell Becker & Nancy L. Eiesland (eds.) AltaMira Press.
- Eisner, E. W. (1991). *The Enlightened Eye: Qualitative Inquiry and the Enhancement of Educational Practice*. New York: Macmillan Publishing Company.
- Eliade, M. (1987). *The Sacred and the Profane: The Nature of Religion*. New York: Houghton Mifflin Harcourt Publishing.
- Elkins, D. N., Hedstrom, L. J., Hughes, L. L., Leaf, J. A., & Saunders, C. (1988). "Toward a Humanistic-Phenomenological Spirituality." *Journal of Humanistic Psychology*, 28(4), 5-18.
- Ellison, N., Steinfield, C., & Lampe, C. (2007). "The Benefits of Facebook 'Friends': Social Capital and College Students' Use of Online Social Network Sites." *Journal of Computer-Mediated Communication* 12, no. 4:1143 – 68
- Elmore, T. (2010). *Generation iY*. Atlanta: Poet Gardener.

Emerson, M. O. & Smith, C. (2000). *Divided by Faith: Evangelical Religion and the Problem of Race in America*. New York: Oxford University Press.

Erickson, R. J. (1991). *When Emotion Is the Product: Self, Society, and (In)Authenticity in a Postmodern World*. Ph.D. Thesis, Washington: Washington State University.

Eriksen, T. H. (2007). *Globalization: The Key Concepts*. New York: Berg Publishers.

Fairholm, G. W. (2001). *Maturing Inner Leadership*. Westport: Quorum.

Fernando, M. & Nilakant, V. (2008), "The Place of Self Actualization in Workplace Spirituality: Evidence from Sri Lanka." *Culture and Religion*, Vol. 9 No. 3, pp. 233-249.

Ferrara, A. (2002). *Reflective Authenticity Rethinking the Project of Modernity*. London: Routledge.

Fetters, M.D., Curry, L.A., & Creswell, J.W. (2013), "Achieving Integration in Mixed Methods Designs-Principles and Practices." *Health Services Research*, 48(Pt 2): 2134-2156.

Finke, R. (1994). "The Quiet Transformation: Changes in Size and Leadership of Southern Baptist Churches." *Review of Religious Research* 36(1): 3-22.

Flory, R. & Miller, D.E. (2008). *Finding Faith: The Spiritual Quest of the Post-Boomer Generation*. New Brunswick: Rutgers University Press.

Flower, J. R. (1915). "Wiser Than Children of Light," *Weekly Evangel*, April 24, 1915, 1.

Flower, J. R. (1949). "History of the Assemblies of God" (typed manuscript for Church Orientation class at Central Bible Institute, 28.

Forbes, B. & Mahan, J.H. (eds). (2000). *Introduction in Religion and Popular Culture in America*. Berkeley: University of California Press, 1-20.

Fowler, J. W. (1981). *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*, first edition. San Francisco: Harper & Row.

Franzese, A. D. (2007). *To Thine Own Self Be True? An Exploration of Authenticity*. Ph.D. Thesis. Durham: Duke University.

Freire, P. (2007). *The Pedagogy of The Oppressed*, thirtieth anniversary edition. New York: Continuum.

French, J. R. P., Jr., & Raven, B. (1968). "The Bases of Social Power." 259-269 in *Group Dynamics*, ed. Dorwin Cartwright and Alvin Zander, third edition. New York: Harper and Row.

Frodsham, S. (1934). *Wholly for God: A Call to Complete Consecration, Illustrated by the Story of Paul Bettex, a Truly Consecrated Soul*. Springfield: Gospel Publishing House.

Frost, M. (2006) *Exiles*. Peabody: Hendrickson.

Fry, L.W. (2003), "Toward a Theory of Spiritual Leadership." *The Leadership Quarterly*, Vol. 14 No 6, pp. 693-727.

Fry, L. W., Vitucci, S., & Cedillo, M. (2003). *Transforming the Army Through Spiritual Leadership*. Unpublished manuscript. Tarleton State University-Central.

Fry, L. (2005). "Introduction to The Leadership Quarterly Special Issue: Toward a Paradigm of Spiritual Leadership." *The Leadership Quarterly*, 16(5), 619-622.

Fry, L.W. & Whittington, J.L. (2005), "In Search of Authenticity: Spiritual Leadership Theory as a Source of Future Theory, Research and Practice on Authentic Leadership," in Gardner, W.L., Avolio, B.J. & Walumbwa, F. (eds), *Authentic Leadership Theory and Practice: Origins, Effects, and Development*. Elsevier Science, Oxford, pp. 183-200.

Fry, L.W & Matherly, L.L. (2006a). "Spiritual Leadership as an Integrating Paradigm for Positive Leadership Development." *Gallup International Leadership Summit*, Washington DC.

Fry, L.W. (2008), "Spiritual Leadership: State-of-the-Art and Future Directions for Theory, Research and Practice," in Biberman, J. & Tishman, L. (eds), *Spirituality I Business: Theory, Practice and Future Directions*, Palgrave, NY, pp. 106-23.

Fry, L. & Cohen, M. (2009), "Spiritual Leadership as a Paradigm for Organizational Transformation and Recovery from Extended Work Hours Cultures." *Journal of Business Ethics*, Vol. 84 No. 2, pp. 265-278.

Fullan, M. (2001). *Leading in A Culture of Change*. San Francisco: Jossey-Bass.

Fuller, R. C. (2001). *Spiritual but Not Religious: Understanding unchurched America*. Oxford: Oxford University Press.

Gabler, N. (2009). "Le Conservatism, Une Nouvelle Religion." *Los Angeles Times*, reprinted in *Courier International*, 17 December, 998-999.

Gablik, S. (1991). *The Re-Enchantment of Art*. New York: Thames and Hudson.

Gaffin, R.B. Jr. (1996). "A Cessationist View," in *Are Miraculous Gifts for Today?* Grudem, W.A. (ed). Grand Rapids: Zondervan, 23-64.

- Garrison, L. A. (2004). "Believing God for Spirit Empowerment." *Enrichment Online Journal*.
http://enrichmentjournal.ag.org/201304/201304_084_sp_empower.cfm
- Galbraith, J. R. (1977). *Organization Design*. Reading: Addison-Wesley.
- Gale, B. T. (1994). *Managing Customer Value*. New York: The Free Press.
- Gauch, H.G. (2009). Science, Worldviews, and Education. *Science & Education* 18:667.
- Geertz, C. (1973). *The Interpretation of Cultures*. New York: Basic Books.
- Geh, E.Z. (2014), "Organizational Spiritual Leadership of Worlds Made and Found: An Experiential Learning Model for Feel." *Leadership and Organization Development Journal*, Vol. 35 No. 2, pp. 137-151.
- George, L. (2009). Dude, Where's My Job? *Macleans*. Retrieved from <http://www2.macleans.ca/2009/01/14/dude-where%80%99s-my-job/>.
- Gerth, H.H., & C.W. Mills (eds.) (1970). *Science as Vocation from Max Weber: Essays in Sociology*. Orig. 1948. London: Routledge & Kegan Paul, 129.
- Gibbs, E. & Bolger, R. (2005). *Emerging Churches*. Grand Rapids: Baker Academic.
- Gilmour, M. (ed.) (2005). *Call Me the Seeker: Listening to Religion in Popular Music*. New York: Continuum.
- Gitomer, J. (1998). *Customer Satisfaction Is Worthless: Customer Loyalty Is Priceless*. Austin: Bard Press.
- Glaser, B. & Strauss, A. (1967). *The Discovery of Grounded Theory: Strategies for Qualitative Research*. Chicago: Aldine.
- Glesne, C. & Peshkin, A. (1992). *Becoming Qualitative Researchers: An Introduction*. White Plains: Longman.
- Glesne, C. (2006). *Becoming Qualitative Researchers: An Introduction*, third edition. Boston: Pearson Education, Inc.
- Gohr, G. W. (2012). The Historical Development of the Statement of Fundamental Truths. *AG Heritage*, 61-66.
- Goleman, D., Boyatzis, R. & McKee, A. (2002). *Primal Leadership*. Boston: Harvard Business School Press.
- Goleman D., Boyatzis R., and McKee, A. (2002a). *The New Leader: Transforming the Art of Leadership into the Science of Results*. New York: Little Brown.

- Gotsis, G. & Grimani, K. (2016). Diversity as an Aspect of Effective Leadership: Integrating and Moving Forward. *Leadership & Organization Development Journal*, 37(2), 241-264.
- Gotz, I. L. (1997). On Spirituality and Teaching. In S. Laird (Ed.), *Philosophy of Education Society Yearbook*. Champaign-Urbana: Philosophy of Education Society.
- Gravett, L. & Throckmorton, R. (2007). *Bridging the Generation Gap: How to Get Radio Babies, Boomers, Gen Xers, and Gen Yers to Work Together and Achieve More*. Franklin Lakes: Career Press.
- Greeley, A. M. (1972). *The Denominational Society*. Glenview: Scott-Forsman.
- Greenberg, E. (2008). *Generation We: How Millennial Youth Are Taking Over America and Changing Our World Forever*. Emeryville: Pachatusan.
- Greene, J.C., Caracelli, V.J., & Graham, W.F. (1989). "Toward a Conceptual Framework for Mixed-Method Evaluation Designs." *Educational Evaluation and Policy Analysis*, 11(3), 255-274.
- Grenz, S. J. & Franke, J.R. (2001). *Beyond Foundationalism: Shaping Theology in a Postmodern Context*. Louisville: Westminster John Knox Press.
- Grossman, M. (2006). An Overview of Knowledge Management Assessment Approaches. *Journal of American Academy of Business*, 8(2), 242-247.
- Groves, K. S. (2007). "Integrating Leadership Development and Succession Planning Best Practices." *Journal of Management Development*. Volume 26, No. 3, pages 239-260.
- Grudem, W. (2006). *Evangelical Feminism: A New Path to Liberalism?* Wheaton: Crossway Books.
- Guder, D. L. (1998). *Missional Church*. Grand Rapids: Eerdmans.
- Guest, G., MacQueen, K.M. & Namey, E.E. (2012). *Applied Thematic Analysis*. Thousand Oaks: Sage.
- Gutierrez, G. (1988). *A Theology of Liberation: History, Politics, and Salvation*. Maryknoll: Orbis Books.
- Hall, J. (2012). Higher-Education Accreditation: Market Regulation or Government Regulation? *Independent Review*, 17(2), 233. Retrieved from http://go.galegroup.com/ps/i.do?id=GALE%7CA303450175&v=2.1&u=biola_main&it=r&p=AONE&sw=w

- Hamilton, M. S. (2000). "More Money, More Ministry: The Financing of American Evangelicalism Since 1945." In L. Eskridge & M. Noll (eds.), *More Money, More Ministry: Money and Evangelicals in Recent North American History*, 104-138. Grand Rapids: Eerdmans.
- Hammersley, M. (2013). *What is Qualitative Research?* London and New York: Bloomsbury.
- Hansen, K.A. & Paul N. (2015). *Information Strategies for Communicators*. Minneapolis: University of Minnesota Libraries Publishing edition.
- Harding, P. & R. Jenkins. (1989). *The Myth of the Hidden Economy: Towards a New Understanding of Informal Economic Activity*. Milton Keynes: Open University Press.
- Harding, S. (2000). *The Book of Jerry Falwell: Fundamentalist Language and Politics*. Princeton: Princeton University Press.
- Harding, S. (2010). "Get Religion." In *the Insecure American: How We got Here and What We Should Do About It*, edited by Hugh Gusterson and Catherine Besteman. Berkeley: University of California Press.
- Harris, H.A. (2004). *Encyclopedia of New Religions*. Partridge, C. (ed), 409 *Fundamentalisms*. Oxford: Lion Books.
- Hatch, N. O. (1989). *The Democratization of American Christianity*. London: Yale University Press.
- Hawthorne, G. F., Martin, R. P. & Reid, D. G. (eds). (1993). *Dictionary of Paul and his Letters*, 214, entry on "discipline... Downers Grove: IVP.
- Hayes, Bob E. (2008). *Measuring Customer Satisfaction and Loyalty*. Milwaukee: Quality Press.
- Heckman, J. J., Duckworth, A. et al. (2006). *The Economics and Psychology of Personality Traits*, *The Journal of Human Resources*.
- Heckman, J. J and Kautz, T. (2012). *Fostering and Measuring Skills: Interventions that Improve Character and Cognition*. NBER Working Paper No. 19656, Revised in December 2013
- Heifetz, R. (1994). *Leadership Without Easy Answers*. Boston: Harvard Business Review Press.
- Heifetz, R., Kania, J., & Kramer., M. (2004). *Leading Boldly*. *Stanford Social Innovation Review*, 21 –31.
- Heifetz, R. A., Grashow, A., & Linsky, M. (2009). *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World*. Boston: Harvard Business Press.

- Heifetz, R. (2009). *The Practice of Adaptive Leadership*. Boston: Harvard Business Review Press.
- Hemphill, J. (1949). "Situational Factors in Leadership." Ohio State University, Bureau of Educational Research Monograph, Vol 32, xii, 136.
- Hendricks, H. & Hendricks, W. (1995). *As Iron Sharpens Iron: Building Character in a Mentoring Relationship*. Chicago: Moody Press.
- Herman, N. J. (1984). "Conflict in the Church: A Social Network Analysis of an Anglican Congregation." *Journal for the Scientific Study of Religion*, 23:60-74.
- Hersey, P. (1984) *The Situational Leader*. CLS 1984, Escondido, CA.
- Hersey P. (2009) *Situational Leaders: Leadership Excellence*, February.
- Hershatler, A. & Epstein, M. (2010). "Millennials and the World of Work: An Organization and Management Perspective." *Journal of Business Psychology*, 25, 13.
- Hertzler, J.O. (1940). Crises and Dictatorships, *American Sociological Review*, vol. 5, 157-169.
- Hess, S. (2014). "Who Will Succeed the Millennials? Let's Call Them the Post Generation." *Adweek.com*..... <http://www.adweek.com/news/advertising-branding/who-will-succeed-millennials-let-s-call-them-post-generation-160545>
- Hindmarsh, D.B. (2018). *The Spirit of Early Evangelicalism: True Religion in a Modern World*. New York: Oxford University Press.
- Hindmarsh, D.B. (2018a). "What Is Evangelicalism?" *Christianity Today International (US)*. March 14, 2018. <https://www.christianitytoday.com/ct/2018/march-web-only/what-is-evangelicalism.html>.
- Hill, P. C., Pargament, K., II, Hood, R. W., McCullough, J. M. E., Swyers, J. P., Larson, D. B., & Zinnbauer, B. J. (2000). "Conceptualizing Religion and Spirituality: Points of Commonality and Points of Departure." *Journal for the Theory of Social Behaviour*, 30(1), 51-77.
- Hirsch, A. (2006). *The Forgotten Ways*. Grand Rapids: Brazos.
- Hirsch, A., & Ferguson, D. (2011). *On the Verge: A Journey into the Apostolic Future of the Church*. Grand Rapids: Zondervan.
- Hirschman, A. O. (1968). "Underdevelopment, Obstacles to the Perception of Change and Leadership." *Daedalus*, vol. 97, summer, 925-937.

Hodges, M. L. (2009). *The Indigenous Church*. Springfield: Gospel Publishing House.

Hollenweger, W. J. (1986). "Pentecostals and the Charismatic Movement," in *The Study of Spirituality*. C. Jones, G. Wainwright and S.J. Edward Yarnold (eds.), 549-54 (551). London: SPCK.

Hollenweger, W. J. (1992). "The Critical Tradition of Pentecostalism." *Journal of Pentecostal Theology* 1, 7-71.

Hollenweger, W. J. (1996). "From Azusa Street to the Toronto Phenomenon," in *Pentecostal movements as an Ecumenical Challenge*, ed. Jurgen Moltmann & Karl Josef Kuschel. Soncilium 3. London: SCM.

"Hot Springs Assembly; God's Glory Present." (1914). *Word and Witness* 10:4, April 20: 1.

House, R. J. & Mitchell, T. (1974). "Path-Goal theory of Leadership." *Journal of Contemporary Business*, 81-97.

House, R. J., & Howell, J. M. (1992). "Personality and Charismatic Leadership." *The Leadership Quarterly*, 3(2), 81-108.

House, R. J. (1996). "Path-Goal Theory of Leadership: Lessons, Legacy, and a Reformulated Theory." *The Leadership Quarterly*, 7(3), 323-352.

House R., Hanges P., Javidan M., Dorfman P. & Vipin P. (2004). *Culture, Leadership and Organizations: The GLOBE Study of 62 Societies*. Thousand Oaks: Sage.

Hout, M. & Fischer, C.S. (2002). "Why More Americans Have No Religious Preference: Politics and Generations." 67, *American Sociological Review*. 165, 168.

Howe, N. (2014). "Introducing the Homeland Generation (part one of two)." *Forbes*, October.

Howe, N. & Strauss, W. (1991). *Generations: The History of America's Future, 1584 to 2069*. New York: William Morrow and Company.

Howe, N. & Strauss, W. (1997). *The Fourth Turning: An American Prophecy*. New York: Broadway Books.

Howe, N. & Strauss, W. (2000). *Millennials Rising: The Next Great Generation*. New York: Vintage Books.

Howe, N. & Strauss, W. (2006). *Millennials and Pop Culture*. New York: Life Course Associates.

- Howe, N. & Strauss, W. (2007). *Millennials Go to College: Strategies for a New Generation on Campus*, second edition. New York: Life Course Associates.
- Huberman, A.M. & Miles, M. (1994). "Data Management and Analysis Methods." *Handbook of Qualitative Research*. Denzin, N. & Lincoln, Y. (eds), 428–44. London: Sage.
- Hudnut-Beumler, J. (2007). *In Pursuit of the Almighty's Dollar: A History of Money and American Protestantism*. Chapel Hill: University of North Carolina Press.
- Hunneman, A., Verhoef, P. & Sloot, L. (2015). "The Impact of Consumer Confidence on Store Satisfaction and Share of Wallet Formation." *Journal of Retailing* 91:3, 516-532.
- Hunsberger, G. R. & Van Gelder, C. (1996). *The Church Between Gospel and Culture*. Grand Rapids: Eerdmans.
- Hunt, L. (1988). 'The Sacred and the French Revolution', in J. C. Alexander (ed), *Durkheimian Sociology: Cultural Studies*, 25-43. Cambridge: Cambridge University Press.
- Hunter, J.D. (1983). *American Evangelicalism: Conservative Religion and the Quandary of Modernity*. New Brunswick: Rutgers University Press.
- Hunter, J.D. (1994). *Before the Shooting Begins: Searching for Democracy in America's Culture War*. New York: Free Press.
- Hunter, J.D. (2010). *To Change the World*. Oxford: Oxford University Press.
- Hutchinson, M. (2003). "The Power to Grasp," Unpublished paper: 269. Sydney: Southern Cross College in Clifton, Shane Jack. 2005. *Doctoral Dissertation: An Analysis of the Developing Ecclesiology of the Assemblies of God in Australia*. Fitzroy, Victoria: Australian Catholic University.
- Hyson, P. (2013). "The Spirited Leader: The Potential of Spiritual Intelligence to Improve Leadership." *The International Journal of Leadership in Public Services*, 9(3/4), 109-115.
- Gibson, J., Greenwood, R., & Murphy, E. (2009). "Generational Differences in the Workplace: Personal Values, Behaviors, and Popular Beliefs." *Journal of Diversity Management*, 4(3), 7.
- Issler, K.D. (2012). *Living into the Life of Jesus: The Formation of Christian Character*. Downers Grove: IVP Books.
- Ivey, A. E. & Bradford, M. (2003). *Intentional Interviewing and Counseling*, sixth edition. Pacific Grove: Brooks and Cole.

- Jablonski, M. (2005). "Hidden Wholeness: Spiritual Leadership." *Journal of College and Character*, 6(8).
- James, R. (2006). "At the Borders of Culture." *Catalyst: Challenge the Process*. Volume 1: 197-203.
- James, W. (1907, 1975). *Pragmatism: A New Name for some Old Ways of Thinking*. Cambridge: Harvard University Press.
- James, W. (1982). *Essays in Religion and Morality*. Cambridge: Harvard University Press.
- Janda, K.F. (1960). "Towards the Explication of the Concept of Leadership in Terms of the Concept of Power." *Human Relations*, 13, 345-363.
- Janis, I. L. (1972). *Groupthink: Psychological Studies of Policy Decisions and Fiascoes*, second edition. New York: Houghton Mifflin.
- Johnson, R. B., & Onwuegbuzie, A. J. (2004). "Mixed Methods Research: A Research Paradigm Whose Time Has Come." *Educational Researcher* 33(7):14-26.
- Johnson, T., Sheets, V., & Kristeller, J. (2008). "Empirical Identification of Dimensions of Religiousness and Spirituality." *Mental Health, Religion & Culture*, 11(8), 745-767.
- Jones, R.P. (2016). *The End of White Christian America*. New York: Simon & Schuster.
- Jones-Correa, M. & Leal, D. (2001). "Political Participation: Does Religion Matter?" *Political Research Quarterly*, 54, 751-770.
- Judge, T. A., Bono, J. E., Ilies, R., & Gerhardt, M. W. (2002). "Personality and Leadership: A qualitative and quantitative review." *Journal of Applied Psychology*, 87(4), 765-780.
- Jung, D.I. & Sosik, J.J. (2002). Transformational Leadership in Work Groups: The Role of Empowerment, Cohesiveness, and Collective-Efficacy on Perceived Group Performance. *Small Group Research*, 33, 313-336.
- Karkkannen, V.M. (1998). *Spiritus Ubi Vult Spirat: Pneumatology in Catholic-Pentecostal Dialogue (1972-1989)*. Helsinki: Luther Agricola Society.
- Katz, D., & Kahn, R.L. (1978). *The Social Psychology of Organizations*, second edition. New York: John Wiley.
- Keane, W. (2007). *Christian Moderns*. Berkeley: University of California Press.
- Kegan, R. (1994). *In Over our Heads: The Mental Demands of Modern Life*. Cambridge: Harvard University Press.

- Kelly, D. C. (2008). "In Preparation for Adulthood: Exploring Civic Participation and Social Trust Among Young Minorities." *Youth & Society*, 40, 526-540.
- Kerr, D.W. (1925). *Waters in the Desert*. Springfield: Gospel Publishing House.
- Kerr, J. W. (1916). "Face to Face," *Weekly Evangel*, April 1, 6.
- Kerr, S. & Jermier, J. M. (1977). "Substitutes for Leadership: Their Meaning and Measurement." *Organizational Behavior and Human Performance*, 22, 375-403.
- Kimball, D. (2003). *The Emerging Church*. Grand Rapids: Zondervan.
- Kinnaman, D. & Lyons, G. (2007). *Unchristian: What a New Generation Really Thinks about Christianity—and Why it Matters*. Grand Rapids: Baker.
- Kinnaman, D. & Hawkins, A. (2011). *You Lost Me: Why Young Christians are Leaving Church—and Rethinking Faith*. Grand Rapids: Baker.
- Kinnaman, D. & Lyons, G. (2016). *Good Faith: Being a Christian When Society Thinks You're Irrelevant and Extreme*. Grand Rapids: Baker.
- Klaus, L. & Fernando, M. (2016). "Enacting Spiritual Leadership in Business Through Ego-Transcendence." *Leadership & Organization Development Journal*, 37(1), 71-92.
- Koltko-Rivera, M.E. (2004). "The Psychology of Worldviews." *Review of General Psychology* 8: 3-58.
- Kotter J. (1996) *Leading Change*. Cambridge: Harvard Business School Press.
- Kouzes, J. M. & Posner, B. Z. (1987). *The Leadership Challenge*. San Francisco: Jossey-Bass.
- Kouzes, J. M. & Posner, B. Z. (1993). *Credibility: How Leaders Gain and Lose it, Why People Demand It*. San Francisco: Jossey-Bass.
- Kram, K.E. (1985). "Improving the Mentoring Process." *Training & Development Journal*, 39 (4), 40-43.
- Kram, K. & Isabell, L. (1985), "Mentoring Alternatives: The Role of Peer Relationships in Career Development." *Academy of Management Journal*, Vol. 28 No. 1, pp. 110-32.
- Lacorne, D. (2011). *Religion in America*. New York: Columbia University Press.
- Lam, P.-Y. (2009). "Bound by Denominational Ties: Dilemmas of Asian Ministry in the Episcopal Church." *Review of Religious Research* 51(2): 134-155.

- Land, S. (2010). *Pentecostal Spirituality: A Passion for the Kingdom*. Cleveland: CPT Press.
- Lash, N. (1996). *The Beginning and the End of Religion*. Cambridge: Cambridge University Press.
- LaShure, C. (2005). What Is Liminality? www.liminality.org. October 18.
- Lawrence, B.F. (1916). *The Apostolic Faith Restored*. St. Louis: Gospel Publishing House.
- Lee, M. and Fielding, N. (1996). "Qualitative Data Analysis: Representations of a Technology: A Comment on Coffey, Holbrook and Atkinson." *Sociological Research Online* 1(4):<<http://www.socresonline.org.uk/socresonline/1/4/1.html>>
- Lee, M. T. & Poloma, M.M. (2009). *A Sociological Study of the Great Commandment in Pentecostalism: The Practice of Godly Love as Benevolent Service*. Lewiston: The Edwin Mellen Press.
- Lee, D.J. (2015). "Why the Young Religious Right Is Leaning Left." *Time Magazine*, Oct. 20. <http://time.com/4078909/evangelical-millennials/>
- Lehman, D (2002). "Religion and Globalization". In Linda Woodhead, Paul Fletcher, Hiroko Kawanami, and David Smith (eds.), *Religion in the Modern World: Traditions and Transformations*. London: Routledge, 299-315. Sourced from "Migration and the Globalization of Religion" by Caroline Plüss (2011), 493-4, 498.
- Lencioni, P. (2002). *The Five Dysfunctions of a Team*. San Francisco: Jossey-Bass.
- Lepper, M. R., Greene, D., & Nisbett, R. E. (1973). "Undermining Children's Intrinsic Interest with Extrinsic Reward: A Test of the Over-justification Hypothesis." *Journal of Personality and Social Psychology*, 28(1), 129-137.
- Letterkenny, I. (2016). "Ecstasy and Exodus." *The Economist*. January 23. (<http://www.economist.com/news/international/21688880-charismatic-christianity-thrives-among-people-move-ecstasy-and-exodus?fsrc=scn/tw/te/pe/ed/ecstasyandexodus>)
- Levinson, D.J., Carrow, C.N., Kelien, E.B., Levinson, M.H. & Mckee, B. (1978). *The Season of a Man's Life*. New York: Ballentine.
- Levitt, S. D. & Dubner, S.J. (2005). *Freakonomics*. New York: William Morrow.
- Lewis, D. (2010). *The Origins of Christian Zionism: Lord Shaftesbury and Evangelical Support for a Jewish Homeland*. New York. Cambridge University Press.

Liebman, R. C., Sutton, J. R. & Wuthnow, R. (1988). "Exploring the Social Sources of Denominationalism: Schisms in American Denominations, 1890-1980." *American Sociological Review*, 53, 343-352.

Lifvendahl, T. (2008). *Managing and Teaching Multiple Generations*. Retrieved from <http://integralleadershipreview.com/12937-47-the-generational-shift-in-the-workplace-are-we-ready/>.

Lim, C., MacGregor, C. A., Putnam, R. D. (2010). "Secular and Liminal: Discovering Heterogeneity Among Religious Nones." *Journal for the Scientific Study of Religion*, 49, 596-618.

Lincoln, Y.S. & Guba, E.G. (1985). *Naturalistic Inquiry*. Beverly Hills: Sage.

Lindbeck, G. (1984). *The Nature of Doctrine: Religion and Theology in a Post-liberal Age*. Philadelphia: The Westminster Press.

Lindsay, D. M. (2007). *Faith in the Halls of Power: How Evangelicals Joined the American Elite*. Oxford: Oxford University Press.

Lipkin, N. A. & Perrymore, A.J. (2009). *Generation*. Franklin Lakes: Career Press.

Londergan, B. (1992). *Insight*. Toronto: University of Toronto Press.

Love, P. G. & Talbot, D. M. (1999). Defining Spiritual Development: A Missing Consideration for Student Affairs. *NASPA Journal*, 375(1), 361-375.

Luker, K. (1984). *Abortion and the Politics of Motherhood*. Berkeley: University of California Press.

Lynch, G. (2007). *The New Spirituality*. London: Tauris.

Lynch, G. (2012). *The Sacred in the Modern World*. Oxford: Oxford Press.

Macchia, F. D. (2006). *Baptized in the Spirit: A Global Pentecostal Theology*. Grand Rapids: Zondervan.

Maghroori, R. & Rolland, E. (1997). "Strategic Leadership: The Art of Balancing Organizational Mission with Policy, Procedures, and External Environment." *Journal of Leadership Studies*, 2, 62-81.

Manglos, N. D. (2013). "Faith Pinnacle Moments: Stress, Miraculous Experiences, and Life Satisfaction in Young Adulthood." *Sociology of Religion*, 74:2 176-198.

- Maniam, S. & Smith, S. (2017). A Wider Partisan and Ideological Gap Between Younger, Older Generations. Pew Research Center. March 20.
<http://www.pewresearch.org/fact-tank/2017/03/20/a-wider-partisan-and-ideological-gap-between-younger-older-generations/>
- Manning, P. (2010). "Putnam and Radical Socio-Economic Theory." *International Journal of Social Economics*. Volume 37, No. 3, 2010. pp. 254-269.
- Marler, P.L. & Hadaway, C.K. (2002). "Being Religious or Being Spiritual in America: Zero-Sum Proposition?" *Journal for the Scientific Study of Religion*, 41, 289-300.
- Marshall, C. & Rossman, G.B. (2011). *Designing Qualitative Research*, fifth edition. Thousand Oaks: Sage.
- Marti, G. (2005). *A Mosaic of Believers*. Bloomington: Indiana University Press.
- Marton, F. (1981). *Phenomenography — Describing Conceptions of the World Around Us*. *Instructional Science*, 10(2), 177-200.
- Maslow, A. H. (1964). *Religions, Values, and Peak-Experiences*. New York: Viking.
- Mathisen, J. A. (1989). "Twenty Years After Bellah: Whatever Happened to American Civil Religion." *Wheaton College. Sociological Analysis*. 1989, 50:2 129-146.
- Maxwell, J. A. (2012). *A Realist Approach for Qualitative Research*. Thousand Oaks: Sage Publications, Inc.
- Maxwell, J. A. (2013). *Qualitative Research Design: An Interactive Approach*, third edition. Los Angeles: Sage.
- Mazur, E. & McCarthy, K. (eds). (2001). *God in the Details: American Religion in Popular Culture*. New York: Routledge.
- McCafferty, B. (1916). "A Revival Needed." *Weekly Evangel*, April 29, 6.
- McCloud, S. (2007). *Divine Hierarchies: Class in American Religion and Religious Studies*. Chapel Hill: University of North Carolina Press.
- McClure, P. K. (2016). "Faith and Facebook in a Pluralistic Age: The Effects of Social Networking Sites on the Religious Beliefs of Emerging Adults." *Sociological Perspectives* 59(4) 818-834.
- McDonnell, K. & Montague, G.T. (1991). *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries*. Collegeville: Liturgical Press.

McGee, G. B. (1986). *This Gospel...Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions to 1959*. Vol. 1. Springfield: Gospel Publishing House.

McGee, G. B. (1989). *This Gospel...Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions since 1959*. Vol. 2. Springfield: Gospel Publishing House.

McGee, G. (2010). *Miracles, Missions and American Pentecostalism*. Vol. 45 American Society of Missiology Series. Maryknoll: Orbis.

McGee, G. (2004). *People of the Spirit*. Springfield: Gospel Publishing House.

McLaren, B. (2004). *A Generous Orthodoxy*. Grand Rapids: Zondervan.

Mead, L. B. (1991). *The Once and Future Church: Reinventing the Congregation for a New Mission Frontier*. Bethesda: Alban Institute.

Menzies, W. (1971). *Anointed to Serve*. Springfield: Gospel Publishing House.

Menzies, W. W. & Horton, S. (1996). *Bible Doctrines*. Springfield: Logion.

Mercadante, L. A. (2014). *Belief Without Borders: Inside the Minds of the Spiritual but not Religious*. Oxford: Oxford University Press.

Merriam, S.B. (1998). *Qualitative Research and Case Study Applications in Education*. San Francisco: Jossey-Bass.

Merriam, S.B., Johnson-Bailey, J., Lee, M., Kee, Y., Ntseane, G., and Muhamad, M. (2001). "Power and Positionality: Negotiating Insider/Outsider Status Within and Across Cultures." *International Journal of Lifelong Education*, 20:5, 405-416.

Merriam, S. B. (2009). *Qualitative Research: A Guide to Design and Implementation*. San Francisco: Jossey-Bass.

Merton, R.K. (1978) *Insiders and Outsiders: A Chapter in the Sociology of Knowledge*. *American Journal of Sociology*, 78, 9-47.

Meyer, W.J. (2014). "Evolving God: Charles Darwin on the Naturalness of Religion." *Journal of the American Academy of Religion*. Volume 82, (4)-Dec 1.

Miles, M. B. & Huberman A. M. (1984). *Qualitative Data Analysis: A Sourcebook of New Methods*. Newbury Park: Sage Publications.

Miles, J. (2013). *Journal of the American Academy of Religion*. Volume 81 (3)-Sep 1, 2013. P 852-864.

- Miller, D.E., (1996). *Reinventando el Protestantismo Norteamericano: El Cristianismo en el Nuevo Milenio*. Berkeley: University of California Press.
- Miller, D.L. (2001). *Disciplining Nations: The Power of Truth to Transform Cultures*. Seattle: YWAM Publishing.
- Miller, B. J., Munday, P. & Hill, J.P. (2013). "Faith in the Age of Facebook: Exploring the Links Between Religion and Social Network Site Membership and Use." *Sociology of Religion*. 74:2 227-253
- Miner, J.B. (1975). "The Uncertain Future of the Leadership Concept: An Overview." In J. G. Hunt & L.L. Larson (eds), *Leadership Frontiers*. Kent: Kent State University Press.
- Mohler, R.A. Jr. (2005). "Moralistic Therapeutic Deism: The New American Religion." *Christian Post*. April 18, 2005.
<https://www.christianpost.com/news/moralistic-therapeutic-deism-the-new-american-religion-6266/>
- Molenaar, W. J. (2014). "The American Mission Field: Intercultural Ministries." *AG Heritage*, 37-45. Springfield: Gospel Publishing House.
- Molenaar, W. J. (2014a). "Christian Unity: A Founding Principle of the Assemblies of God." *AG Heritage*, 57-65. Springfield: Gospel Publishing House.
- Moore, R. (2004). *The Kingdom of Christ*. Wheaton, Good News.
- Morgan, G., Frost, P.J. & Pondy, L.R. (1983). "Organizational Symbolism." In L. R. Pondy, P. J. Frost, G. Morgan, & T. C. Dandridge (eds.), *Organizational Symbolism*: 3-35. Greenwich: JAI Press.
- Morgan, G. (2006). *Images of Organization*. London: Sage.
- Morris, A. D., & Lee, S. (2004). "The National Baptist Convention: Traditions and Contemporary Challenges." In D. Roozen & J. Nieman (Eds.), *Adaptive Change in National Denominational Structures: Practiced Theology*. Grand Rapids: Eerdmans.
- Moxley, R. S. (2000). *Leadership and Spirit*. San Francisco: Jossey-Bass.
- Mueller, W. (2006). *Engaging the Soul of Youth Culture*. Downer Groves: InterVarsity Press.
- Mujtaba, B., Manyak, T., Murphy, E. & Sungkhawan, J. (2010). "Cross-Cultural Value Differences of Working Adult Gen X and Gen Y Respondents in Thailand." *The International Journal of Management and Business*, 1(1), 25.
- Mullen, C.A. (2000). "Constructing Co-Mentoring Partnerships: Walkways We Must Travel." *Theory into Practice*, 39(1), 4-8.

- Mullin, R.B. (2008). *A Short World History of Christianity*. London: Westminster.
- Mumford, M.D. (1986). "Leadership in the Organizational Context: Some Empirical and Theoretical Considerations." *Journal of Applied Psychology*, 16, 508-531.
- Murphy, Nancy. (1996). *Beyond Liberalism and Fundamentalism*. Harrisburg: Trinity Press International.
- Murray, S. (2004). *Post Christendom*. Milton Keynes: Paternoster.
- Narayan, K. (1993). "How Native is a Native Anthropologist?" *American Anthropologist*, 95, 671-686.
- Nash, R. J. (1999). *Faith, Hype, and Clarity: Teaching About Religion in American Schools and Colleges*. New York: Teachers College Press.
- Nash, R. J. (2001). *Religious Pluralism in the Academy: Opening the Dialogue*. New York: P. Lang.
- Nelson, D.J. (1981). *For Such A Time as This: The Story of Bishop William J Seymour and the Azusa Street Revival*. PhD Dissertation: The University of Birmingham.
- Ness, H. H. (1940). *Demonstration of the Holy Spirit as Revealed by the Scriptures and Confirmed in Great Revivals*. Seattle: Hollywood Temple.
- Newbigin, L. (1989). *The Gospel in a Pluralist Society*. Grand Rapids: Eerdmans Publishing Co.
- Ngunjiri, F.W. (2010), "Lessons in Spiritual Leadership from Kenyan Women." *Journal of Educational Administration*, Vol. 48 No. 6, pp. 755-768.
- Niebuhr, H. R. (1929). *The Social Sources of Denominationalism*. New York: World Publishing.
- Northouse P. (2010) *Leadership, Theory and Practice*, fifth edition. Thousand Oaks: Sage.
- Nullens, P. (2013). "Towards a Spirituality of Public Leadership: Engaging Dietrich Bonhoeffer." *International Journal of Public Theology*, 7(1), 91-113.
- O'Dea, T. F. (1961). "Five Dilemmas of the Institutionalization of Religion." *Journal for the Scientific Study of Religion* 1, no. 1 (Oct.): 30-41.
- O'Mahoney, G. (2003). "Through Their Eyes: The Changing Role of the Principle Mentor as Seen by Beginning Principals." *Management in Education*, electronic version, 17(2), 15-19.

- Olson, R.E. (2012). "Neo-Fundamentalism: Excellent but Somewhat Lengthy Essay." January 19, 2012, citing Michael Clawson in " A New Fundamentalist Reaction." <http://www.patheos.com/blogs/rogereolson/2012/01/neo-fundamentalism-excellent-but-somewhat-lengthy-essay/>
- Osburn, C. D. (2007). *Essays on Women in Earliest Christianity*, Vol. 1. Eugene: Wipf & Stock.
- Ouchi, W. G. (1981). *Theory Z: How Americans Can Meet the Japanese Challenge*. New York: Warner.
- Owens, R. G. & Valesky, T. C. (2009). *Organizational Behavior in Education: Leadership and School Reform*, eleventh edition. Boston: Pearson.
- Palaganas, E. C., Sanchez, M. C., Molintas, M. P., & Caricativo, R. D. (2017). Reflexivity in Qualitative Research: A Journey of Learning. *The Qualitative Report*, 22(2), 426-438.
- Pandey, A., Chattopadhyay, D., & Bose, S. (2015). "The Impact of Leaders' Spirituality at Work and Their Reputation on Teams' Spiritual Climate." *International Journal of Indian Culture and Business Management*, 11(4), 473-495.
- Papworth M, Milne D & Boak G. (2009): "An Exploratory Content Analysis of Situational Leadership." *Journal of management development* 28, 7, 593.
- Parameshwar, S. (2005). "Spiritual Leadership Through Ego-Transcendence: Exceptional Responses to Challenging Circumstances." *The Leadership Quarterly*, Vol. 16 No. 5, pp. 689-722.
- Pargament, K.I. (1999). "The Psychology of Religion and Spirituality? Yes and No." *International Journal for the Psychology of Religion*, 9, 3-16.
- Pargament, K.I. & Mahoney, A. (2009). *Spirituality: The Search for the Sacred*. In C.R. Snyder & S.J. Lopez (Eds). *Oxford Handbook of Positive Psychology* (2nd ed), pp. 611-620. New York: Oxford University Press.
- Parks, S. D. (1991). *The Critical Years: Young Adults and the Search for Meaning, Faith, and Commitment*. San Francisco: Harper.
- Parks, S. D. (2000). *Big Questions, Worthy Dreams: Mentoring Young Adults in Their Search for Meaning, Purpose, and Faith*. San Francisco: Jossey- Bass.
- Pempek, T. A., Yevdokiya, A. Yermolayeva, & Calvert, S. (2009). "College Students' Social Networking Experiences on Facebook." *Journal of Applied Developmental Psychology* 30, no. 3:227 – 38.
- Perkin, N. & Garlock, J. (1963). *Our World Witness: A Survey of Assemblies of God Foreign Missions*. Springfield: Gospel Publishing House.

Pearce, L. & Lundquist-Denton, M. (2011). *A Faith of Their Own: Stability and Change in the Religiosity of America's Adolescents*. New York: Oxford University Press.

Petchsawang P. & Duchon, D. (2012) "Workplace spirituality, meditation, and work performance." *Journal of Management, Spirituality, & Religion*, Vol. 9, No. 2, pp. 189-208.

Petts, R. J. (2014). "Parental Religiosity and Youth Religiosity: Variations by Family Structure." *Sociology of Religion*. 0:0, 1-26.

Pew Forum on Religion & Public Life, Pew Research Center. (2012). "Nones" on the Rise: One-in-Five Adults Have No Religious Affiliation 9 (2012). www.pewforum.org/uploadedfiles/Topics/Religious_Affiliation/Unaffiliated/NonesOnTheRise-full.pdf.

Pew Research Center. (2015). "America's Changing Religious Landscape," May 12. <http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/>.

Phillips, D.L. & Clancy, K.J. (1972). "Some Effects of 'Social Desirability' in Survey Studies. *American Journal of Sociology* Vol. 77, No. 5 (Mar.), 921-940.

Phillips, D.C. & Burbules, N.C. (2000). *Postpositivism and Educational Research*. Lanham: Rowman & Littlefield.

Phillips, K. (2006). *American Theocracy*. New York: Penguin.

Pierce, R. W., Groothuis, R.M., & Fee, G.D. (eds.) (2005). *Discovering Biblical Equality: Complementarity Without Hierarchy*. Downers Grove: InterVarsity.

Pinto, L. J., & Crow, K. E. (1982). "The Effects of Size on Other Structural Attributes of Congregations within the Same Denomination." *Journal for the Scientific Study of Religion*, 21(4), 304-316. <http://doi.org/10.2307/1385520>

Pitetti, C. (2015). "Responding to Religious Oppositions to Environmentalism." *Journal of Church and State*. Oxford University Press, Vol. 57, Number 4, Autumn. 684-706

Poloma, M. (1989). *The Assemblies of God at the Crossroads*. Knoxville: The University of Tennessee Press.

Poloma, M. & Hoelter, L.F. (1998). "The 'Toronto Blessing': A Holistic Model of Healing." *Journal for the Scientific Study of Religion*, 37:257 - 72.

Poloma, M. (2005). "Charisma and Structure in the Assemblies of God: Revisiting O'Dea's Five Dilemmas." In "Church, Identity and Change: Theology and Denominational Structures in Unsettled Times." Roozen, David A. and Nieman, James R (eds), Eerdmans, 2005).

- Poloma, M. & Green, J.C. (2010). *The Assemblies of God: Godly Love and the Revitalization of American Pentecostalism*. New York: New York University Press.
- Poree-Kurer, P. (2011). "Educational Leaders: Agents in the Transformation of School Culture." *Principal Connections*, Spring 2011, Volume 14 (Issue 3), pages 24-25.
- Porterfield, A. (2001). *The Transformation of American Religion: The Story of a Late-Twentieth-Century Awakening*. New York: Oxford University Press.
- Powell, K. E., Griffin, B., & Crawford, M. (2011). *Sticky Faith: Practical Ideas to Nurture Long-Term Faith in Teenagers*. Grand Rapids: Zondervan.
- Putnam, R. (1993). *Making Democracy Work*. Princeton: Princeton University Press.
- Putnam, H. (1995). *Pragmatism: An Open Question*. Cambridge: Blackwell Press.
- Putnam, R. & Campbell, D.E. (2010). *American Grace: How Religion Divides and Unites Us*. New York: Simon and Schuster.
- Putnam, R. D. (1995). Bowling Alone: America's declining social capital. *Journal of Democracy*, 6, 65-78.
- Putnam, R. (2000). *Bowling Alone*. New York: Simon & Schuster
- Putnam, R. (2000) Social Capital Community Benchmark Survey
- Quinn. (2001).
- Quinn, R. E. (2004). *Building the Bridge as you Walk on it: A Guide for Leading Change*. San Francisco: Jossey-Bass.
- Rabey, S. (2001). *In Search of Authentic Faith: How Emerging Generations are Transforming the Church*. Colorado Springs: Waterbrook Press.
- Rah, S.C. (2009). *The Next Evangelicalism*. Downer Groves: Intervarsity Press.
- Ramasamy, B. & Yeung, M. (2010) "Customer Satisfaction and the Consumption Function." *Economics Research International* 2010, 1-5. Online publication date: 1-Jan-2010.
- Ranson, S., Hinings, B. & Greenwood, R.T. (1980). "The Structuring of Organizational Structures." *Administrative Science Quarterly*, 25: 1-17.
- Rapaille, C. (2006). *The Culture Code*. New York: Broadway.

- Ready, D. J. (2016). "4 Things Successful Change Leaders Do Well." *Harvard Business Review*. January 28, 2016. (<https://hbr.org/2016/01/4-things-successful-change-leaders-do-well>)
- Reave, L. (2005), "Spiritual Values and Practices Related to Leadership Effectiveness." *The Leadership Quarterly*, Vol. 16 No. 5, pp. 655-87.
- Reed, M. (1991). "Organizations and Rationality: The Odd Couple." *Journal of Management Studies*, 28: 559-567.
- Regele, M. & Schulz, M. (1996). *Death of the Church*. Grand Rapids: Zondervan.
- Regnerus, M. D. & Uecker, J. (2006). "Finding Faith, Losing Faith: The Prevalence and Context of Religious Transformations during Adolescence." *Review of Religious Research* 47:217 – 37.
- Richey, R. (2010). *Denominationalism*. Eugene: Wipf and Stock.
- Riessman, C.K. (2008). *Narrative Methods for the Human Sciences*. Thousand Oaks: Sage.
- Ritzer, G. (1999). *Enchanting a Disenchanted World: Revolutionizing the Means of Consumption*. Thousand Oaks: Pine Forge.
- Robbins, V.R. (1994). *The Tapestry of Early Christian Discourse*. New York: Routledge.
- Rodgers, D. J. (2010). *A Call to Full Consecration: Rediscovering Pentecostalism's Reason for Being*. AG Heritage, 3-5.
- Rodgers, D. J. (2011). "Historical Rationale for Training Ministers Alongside Laypersons in School Owned by the General Council of the Assemblies of God," unpublished paper, FPHC.
- Rodgers, D. J. (2014). "Fully Committed: 100 Years of the Assemblies of God." *34 Assemblies of God Heritage*, 4-15.
- Rodgers, D. J. (2016). Personal Interview on January 19.
- Roof, W.C. & McKinney, W. (1987). *American Mainline Religion: Its Changing Shape and Future*. New Brunswick: Rutgers University Press.
- Roof, W.C. (1993). *A Generation of Seekers: The Spiritual Journeys of the Baby Boom Generation*. New York: Harper Collins.
- Roof, W.C. & Gesch, L. (1995). "Boomers and the Culture of Choice: Changing Patterns of Work, Family and Religion" in *Work, Family, and Religion in Contemporary Society*, eds. N. Ammerman and W.C. Roof. New York: Routledge.

- Ruggles, S. (2016). Patriarchy, Power, and Pay: The Transformation of American Families. US National Library of Medicine National Institute of Health. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5068828/#R29>.
- Runzo, J., (1988). "God, Commitment, and Other Faiths: Pluralism vs. Relativism." *Faith and Philosophy*, 5: 343–364.
- Safrai, S. & Stern, M. (1988). *The Jewish People in the First Century, Volume 1: Historical Geography, Political History, Social, Cultural, and Religious Life and Institutions*. Philosophical Texts and Studies, 22. Netherlands: Brill Academic.
- Sampson, J. P. (2017). *A Guide to Quantitative and Qualitative Dissertation Research*. Florida State University. <http://diginole.lib.fsu.edu/islandora/object/fsu:207241/datastream/PDF/view>
- Sanders, Cheryl J. (1995). *Empowerment Ethics for a Liberated People: A Path to African American Social Transformation*. Minneapolis: Fortress.
- Sanjek, R. (1993). Anthropology's Hidden Colonialism. *Anthropology Today*, 9, 13-18.
- Saussure, F. (1974). *Course in General Linguistics*. London: Fontana.
- Schaeffer, F.A. (1968). *Escape from Reason*. Downers Grove: Intervarsity Press.
- Schawbel, D. (2015). "Ten New Findings about the Millennial Consumer." January 20, 2015. <http://www.forbes.com/sites/danschawbel/2015/01/20/10-new-findings-about-the-millennial-consumer/#41f4643528a8>
- Schein, E. H. (1990). Organizational Culture. *American Psychologist*, 45(2), 109–119.
- Schein, E. H. (1992). *Organizational Culture and Leadership*, second edition. San Francisco: Jossey-Bass.
- Schein, E. H. (2010). *Organizational Culture and Leadership*, fourth edition. San Francisco: Jossey-Bass.
- Schilbrack, K. (2013). "After We Deconstruct 'Religion', Then What: A Case for Critical Realism." *Method and Theory in the Study of Religion* 25: 1, pp. 107-12.
- Schilling, J. (2006). "On the Pragmatics of Qualitative Assessment: Designing the Process for Content Analysis." *European Journal of Psychological Assessment* (22:1), 28-37.

- Schneider, B, Parkington, J.J. & Buxton, V.M. (1980). Employee and Customer Perceptions of Service in Banks. *Administrative Science Quarterly*, Volume 25, pages 252-267.
- Schmidt, L.E. (2000). *Hearing Things: Religion, Illusion, and the American Enlightenment*. Cambridge: Harvard University Press.
- Schroeder, R. (1992). *Max Weber and the Sociology of Culture*. London: Sage.
- Schroeder, R. (1995). "Disenchantment and its Discontents: Weberian Perspectives on Science and Technology." *Sociological Review*, 43: 227-250.
- Sessions-Stepp, L. (2007). *Unhooked*. New York: Riverhead.
- Setran, D. P. (2013). *Spiritual Formation in Emerging Adulthood: A Practical Theology for College and Young Adult Ministry*. Grand Rapids: Baker Academic.
- Seymour, W. J. (1906). "The Same Old Way." *Apostolic Faith* (Sept.), 3.
- Shandy, D. J. (2002). "Christians in America." *Journal of Refugee Studies*.
https://www.researchgate.net/profile/Dianna_Shandy/publication/31230275_Nuer_Christians_in_America/links/563ad49108aeed0531dcbfao/Nuer-Christians-in-America.pdf
- Shaw, H. (2015). *Generational IQ*. Carol Stream: Tyndale.
- Sheppard, G. (1984). "Pentecostalism and the Hermeneutics and Dispensationalism: The Anatomy of an Uneasy Relationship." *Pneuma* 6.2, Fall, 5-34.
- Slife, B.D. & Williams, R.N. (1995). *What's Behind the Research? Discovering Hidden Assumptions in the Behavioral Sciences*. Thousand Oaks: Sage.
- Smith, K. K., & Berg, D. N. (1987). *Paradoxes of Group Life: Understanding Conflict, Paralysis, and Movement in Group Dynamics*. San Francisco: Jossey-Bass.
- Smith W. & Warnock J. (1989). "Situational Theory of Leadership." *American Journal of Hospital Pharmacy*.
- Smith, C. (1998). *American Evangelicalism: Embattled and Thriving*. Chicago: University of Chicago Press.
- Smith, E. S. (1999). The Effects of Investments in the Social Capital of Youth on Political and Civic Behavior in Young Adulthood: A Longitudinal Analysis. *Political Psychology*, 20, 553-58.

Smith, C., M.L. Denton, R. Faris, & M. Geigery. (2002). "Mapping American Adolescent Religious Participation." *Journal for the Scientific Study of Religion*. 38(4):551-560.

Smith, C. (2003). "Mapping American Adolescent Subjective Religiosity and Attitudes of Alienation Toward Religion: A Research Report." *Sociology of Religion* 2003, 64:1 111-133

Smith, J. K. A. (2003). "What Hath Cambridge to Do with Azusa Street? Radical Orthodoxy and Pentecostal Theology in Conversation." *Pneuma: Journal of the Society for Pentecostal Studies*, 25: 97-114

Smith, J. K. A. (2004). *Introducing Radical Orthodoxy: Mapping a Post-secular Theology*. Grand Rapids: Baker Academic.

Smith, C. & Lundquist-Denton, M. (2005). *Soul Searching: The Religious and Spiritual Lives of American Teenagers*. New York: Oxford University Press.

Smith, C. & Snell, P. (2009). *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults*. New York: Oxford University Press.

Smith, J. K. A. (2009). *The Devil Reads Derrida*. Grand Rapids: Eerdmans.

Smith, J. K. A. (2010). *Thinking in Tongues*. Grand Rapids: Eerdmans.

Smith, C., Christoffersen, K. & Davidson, H. (2011). *Lost in Transition: The Dark Side of Emerging Adulthood*. New York: Oxford University Press.

Smith, C. et al. (2013). "Roundtable on the Sociology of Religion: Twenty-Three Theses on the Status of Religion in American Sociology-A Mellon Working Group Reflection." *Journal of the American Academy of Religion*, December, Vol. 81, No. 4, pp. 903-938 doi:10.1093/jaarel/lft052.

Smith, J. K. A. (2013). *Imagining the Kingdom*. Grand Rapids: Baker Academic.

Smith, R. O. (2013). *More Desired Than Our Own Salvation: The Roots of Christian Zionism*. Oxford: Oxford University Press.

Smith, C. (2016). "On 'Moralistic Therapeutic Deism' as US Teenagers' Actual, Tacit, De Facto Religious Faith." (2016) <http://outreachnorthamerica.org/wp-content/uploads/2016/01/Smith-Moralistic.pdf>

Snell, P. (2008). *The View from Pulpits and Pews: Passing the plate*: New York: Oxford University Press.

Snell, P. (2010). "Emerging Adult Civic and Political Disengagement: A Longitudinal Analysis of Lack of Involvement with Politics." *Journal of Adolescent Research*. 25(2) 258-287.

Snell-Herzog, P. (2012). "Accidental Inequality: How Religious Youth Socialization Reproduces Social Inequality." *Sociological Spectrum*, 32: 291–308.

Snider, P. et al (2011). *The Hyphenateds: How Emergence Christianity is Re-Traditioning Mainline Practices*. St Louis: Chalice Press.

Snyder, C. R. (1989). "Reality Negotiation: From Excuses to Hope and Beyond." *Journal of Social and Clinical Psychology*: Vol. 8, No. 2.

Speck, B. W. (2005). What Is Spirituality? *New Directions for Teaching and Learning* (104), 3-13.

Stedman, C. (2012). *Faithist*. Boston: Beacon Press.

Steers, R. M. & Porter, L. W. (eds.). (1983). *Motivation and Work Behavior*, third edition. New York: McGraw-Hill.

Stetzer, E. (2014). Why Do These Pentecostals Keep Growing? November 11, *Christianity Today*.
<http://www.christianitytoday.com/edstetzer/2014/november/why-are-pentecostals-growing.html>

Stogdill, R. M. (1974). *Handbook of Leadership: A Survey of the Literature*. New York: Free Press.

Strauss, A. & Corbin, J. (1990). *Basics of Qualitative Research: Grounded Theory Procedures and Techniques*. Beverly Hills: Sage Publications.

Strauss, W. & Howe, N. (2006). *Millennials and the Pop Culture*. New York: Life Course.

Sundene, J. L. (2012). *Shaping the Journey of Emerging Adults: Life-Giving Rhythms for Spiritual Transformation*. Downers Grove: IVP Books.

Sweet, L. (2003). *The Church in Emerging Culture*. Grand Rapids: Zondervan.

Synan, V. (2001). *The Century of the Holy Spirit: 100 years of Pentecostal and charismatic renewal*. Nashville: Thomas Nelson.

Tacey, D. (2004). *The Spirituality Revolution*. East Sussex: Brunner Routledge.

Tamney, J. (2002). *The Resilience of Conservative Religion: The Case Studies of Popular Conservative Protestant Congregations*. New York: Cambridge University Press.

Tapscott, D. (2009). *Grown up Digital: How the Net Generation is Changing Your World*. New York: McGraw-Hill.

- Taylor, C. (1989). *Sources of the Self: The Making of Modern Identity*. Cambridge: Cambridge University Press.
- Taylor, C. (2007). *A Secular Age*. Cambridge: Harvard University Press.
- Taylor, C. (2012). *Moralism: A Study of a Vice*. McGill: Queen's University Press.
- Taylor, P. & Keeter, S. (eds.) (2009). "The Millennials: A Portrait of Generation Next." Pew Research Center Publications. December 11.
- Taylor, P. & Keeter, S. (eds.). (2010). "Millennials: Confident. Connected. Open to Change." Pew Research Center. September.
- Tennant, C. (2016). *Catch the Wind of the Spirit*. Springfield: Vital Resources.
- Tesch, R. (1990). *Qualitative Research: Analysis Types and Software Tools*. New York: Falmer.
- Thompson, N. (1995). *Theory and Practice in Health and Social Care*. Milton Keynes: Open University Press.
- Tichy, N. & Devanna, M.A. (1986). *The Transformational Leader*. Toronto: Wiley.
- Tinlin, P. B. & Blumhofer, E.L. (1991). "Decade of Decline or Harvest: Dilemmas of the Assemblies of God." *The Christian Century*, 108.21, July 684-87)
- Tipton, S. M. (2007). *Public Pulpits: Methodists and Mainline Churches in the Moral Argument of Public Life*. Chicago: University of Chicago Press.
- Treloar, G.R. (2017). *The Disruption of Evangelicalism*. Downers Grove: IVP Academic.
- Trier, D. J. & Elwell, W.A. (eds). (2017). *Evangelical Dictionary of Theology*, third edition. Grand Rapids: Baker Academic.
- Trilling, L. (1972). *Sincerity and Authenticity*. Cambridge: Harvard University Press.
- Trow, M. (1973). "Problems in the Transition from Elite to Mass Higher Education." Carnegie Commission on Higher Education. EBSCOhost.
- Tucker, D. C. (2000). *Research Techniques for Scholars and Students in Religion and Theology*. Medford: Information Today.
- Turner, R. (1975). "Is There a Quest for Identity?" *The Sociological Quarterly* 16.2: 148–61.

Turner, R. (1976). "The Real Self: From Institution to Impulse." *The American Journal of Sociology* 81.5: 989–1016.

Turner, V. W. (1967). *The Forest of Symbols: Aspects of Ndembu Ritual*. Ithaca. Ithaca: Cornell University Press.

Turner, V.W. (1969). *The Ritual Process: Structure and Anti-Structure*. Chicago: Aldine Publishing.

Twenge, J. M. (2006). *Generation Me: Why Today's Young Americans Are More Confident, Assertive, Entitled—and More Miserable Than Ever Before*. New York: Free Press.

Twenge, J. M. & Campbell, W.K. (2009). *The Narcissism Epidemic: Living in the Age of Entitlement*. New York: Free Press.

Twenge, J. M., Campbell, W. K. & Carter, N. T. (2014). "Declines in Trust in Others and Confidence in Institutions Among American Adults and Late Adolescents, 1972-2012." *Psychological Science*, 25, 1914-1923.

Uecker, J. E., Regnerus, M.D. & Vaaler, M.L. (2007). "Losing My Religion: The Social Sources of Religious Decline in Early Adulthood." *Social Forces* 85:1667 – 92.

Ullrich, H.E. (2011). *The Peripatetic Cultural Psychiatrist: Reflections on a Forty-Five Year Longitudinal Study of a South India Village*. Tulane University Medical Center. Volume: 48, 1-2, pp. 146-159.

Ungvári-Zrínyi, I. (2014). Spirituality as Motivation and Perspective for a Socially Responsible Entrepreneurship. *World Review of Entrepreneurship, Management and Sustainable Development*, 10(1), 4-15.

U.S. Chamber of Commerce Foundation. *Millennial Generation Research Review*. (2012). <https://www.uschamberfoundation.org/reports/millennial-generation-research-review>.

U.S. National Institute for Standards and Technology. (2009). *Baldrige National Quality Program Criteria for Performance Excellence* (Gaithersburg, MD: NIST, US Department of Commerce).

Vaisey, S. & Lizardo, O. (2010). "Can Cultural Worldviews Influence Network Composition?" *Social Forces*, 88(4): 1595-1618.

Vaisey, S. (2010). *From Contradiction to Coherence: Theory-Building in the Sociology of Culture*. Presented at the Annual Meetings of the American Sociological Association. Atlanta, GA, August 2010.

Valas, H. & Slovik, N. (1993). "Variables Affecting Students' Intrinsic Motivation for School Mathematics: Two Empirical Studies based on Deci's and Ryan's Theory of Motivation." *Learning and Instruction*, 3, 281 – 298.

- Van Muijen, J. et al. (1999). "Organizational Culture: The Focus Questionnaire." *European Journal of Work and Organizational Psychology*, 8(4), 17.
- Vandenberghe, C. (2011). "Workplace Spirituality and Organizational Commitment: An Integrative Model." *Journal of Management, Spirituality, and Religion*, Vol. 8 No. 3, pp. 211-232.
- Vyhmeister, N.J. (2014). *Quality Research Papers for Students of Religion and Theology*. Grand Rapids: Zondervan.
- Wacker, G. (2001). *Heaven Below: Early Pentecostals and American Culture*. Cambridge: Harvard University Press.
- Walsh, I, Holton, J.A., Bailyn, L, Fernandez,W., Levina, N., & \Glaser, B. (2015). "What a Grounded Theory Is: A Critically Reflective Conversation Among Scholars." *Organizational Research Methods*, 18(4), 581-599.
- Wardle S. (2011). "Smoothing the Effects of Change in the Workplace." *Manager: British Journal of Administrative Management*. Issue 73, pp 22-23.
- Warner, R. S. (1994). "The Place of the Congregation in the Contemporary American Religious Configuration." In J. Wind & J. Lewis (Eds.), *American Congregations: New Perspectives in the Study of Congregations* (pp. 54-99). Chicago: University of Chicago Press.
- Warner, S. (2014). "By the Numbers: What Can Survey Research Tell Us About Church Attendance?" March 17. <http://studyingcongregations.org/blog/ask-an-expert-what-do-sociologists-know-about-church-attendance>.
- Watkins, M. (2003). *Your First Ninety Days*. Boston: Harvard Business School Press.
- Weber, M. (1958). *From Max Weber: Essays in Sociology*. Translated and edited by Hans Gerth and C. Wright Mills. New York: Oxford University Press.
- Weber, M. (1968). *Economy and society: An outline of interpretative sociology*, Vol. 3. (G. Roth & C. Wittich, eds.). New York: Bedminster Press.
- Weber, M. [1904-1905] (1992). *The Protestant Ethic and the Spirit of Capitalism*, translated by Talcott Parsons. New York: Routledge.
- Welch, J.W. (1916). "Editorial," *Weekly Evangel*, June 24, 3, 7.
- Wertheimer, J. (1993). *A People Divided: Judaism in Contemporary America*. New York: Basic.
- Whittington, J.L., Goodwin, V.L., & Murray, B. (2004). "Transformational Leadership, Goal, Difficulty, and Job Design: Independent and Interactive Efforts on Employee Outcomes." *The Leadership Quarterly*, 15, 593-606.

- Whittington, J.L., Pitts, T.M., Kageler, W.V. & Goodwin, V.L. (2005). "Legacy Leadership: The Leadership Wisdom of the Apostle Paul." *The Leadership Quarterly*, Vol. 16 No. 5, pp. 749-70.
- Wilford, J. G. (2012). *Sacred Subdivisions: The Postsuburban Transformation of American Evangelicalism*. New York: New York University Press.
- Wilson, E. A. (1997). *Strategy of the Spirit: J. Philip Hogan and the Growth of the Assemblies of God Worldwide 1960-1990*. Carlisle: Regnum Books International.
- Wittberg, P. (2006). *From Piety to Professionalism--and Back?* Lanham: Lexington Books.
- Wittgenstein, L. (1958). *Philosophical Investigations*, third edition, trans. G.E.M. Anscombe. New York: Macmillan.
- Wolfe, A. (2003). *The Transformation of American Religion: How We Actually Live Our Faith*. New York: Free Press.
- Wood, G. O. (2007). *Core Values*. Springfield: Gospel Publishing House.
- Worthen, M. (2016). *Apostles of Reason: The Crisis of Authority in American Evangelicalism*. Oxford: Oxford University Press.
- Wright, N.T. (1999). *The Challenge of Jesus*. Downers Grove: InterVarsity.
- Wuthnow, R. (1976). *The Consciousness Reformation*. Berkeley: University of California Press.
- Wuthnow, R. (1988). "Divided we Fall: America's Two Civil Religions." *Christian Century*. 115:395-399.
- Wuthnow, R. (1989). *The Struggle for America's Soul: Evangelicals, Liberals, and Secularism*. Grand Rapids: Eerdmans.
- Wuthnow, R. (1996). *Restructuring of American Religion: Further Evidence* *. *Sociological Inquiry*, 66(3).
- Wuthnow, R. (1998). *After Heaven: Spirituality in America Since the 1950's*. Berkeley: University of California Press.
- Wuthnow, R. (1999). "Mobilizing Civic Engagement: The Changing Impact of Religious Involvement." In *Civic Engagement in American Democracy*, edited by Theda Skocpol, and Morris P. Fiorina, 331 – 63. Washington, DC: Brookings Institution.
- Wuthnow, R. (2007). *After the Baby Boomers: How Twenty- and Thirty-Somethings Are Shaping the Future of American Religion*. Princeton: Princeton University Press.

- Wyld D. (2010). Southeastern Louisiana University in Management. Top Ten Management on Situational Leadership Theory: An Overview of How to Match the Right Leader to The Right Group of Followers.
:http://bizcovering.com/management/top-ten-management-on-situationalleadership-theory-an-overview-of-how-to-match-the-right-leader-to-the-right-groupof-followers/
- Yong, A. (2005). *The Spirit Poured out on All Flesh: Pentecostalism and the Possibility of Global Theology*. Grand Rapids: Baker Academic.
- Yong, A. (2012). "What's Love Got to Do with It? The Sociology of Godly Love and the Renewal of Modern Pentecostalism." *Journal of Pentecostal Theology*, 21(1), 113-134.
- Yong, A. (2014). *Renewing Christian Theology*. Waco: Baylor University Press.
- Yukl, G. (2009). *Leadership in Organizations*, seventh edition. Upper Saddle River: Pearson Prentice Hall.
- Yukl, G. (2010). *Leadership in Organizations*, seventh edition. Upper Saddle River: Prentice Hall.
- Zimmerman, M. & Fergus, S. (2005). Adolescent Resilience: A Framework for Understanding Healthy Development in the Face of Risk. *Annual Review Public Health*. 26():399-419.

Appendix 2.1

AG USA CHURCHES, MEMBERSHIP, ADHERENTS, AND MINISTERS 1960-2017

<u>Year¹</u>	<u>Churches</u>	<u>Membership</u>	<u>Adherents</u>	<u>Ministers</u>
1960	8,233	508,602		
1961	8,273	514,317		
1962	8,302	514,532		
1963	8,409	543,003		
1964	8,452	555,992		
1965	8,443	572,123		
1966	8,506	576,058		16,505 ²
1967	8,510	595,231		16,609
1968	8,570	625,660		17,026
1969	8,619	625,027		17,374
1970	8,734	645,891		17,864
1971	8,799	679,813		18,089
1972	8,871	710,071		18,527
1973	8,920	751,818		21,638 ²
1974	9,019	785,348		22,290
1975	9,140	850,362	1,239,197	23,223
1976	9,208	898,711	1,302,318	23,712
1977	9,291	939,912	1,283,892	24,149
1978	9,410	932,365	1,293,394 ³	24,920
1979	9,562	958,418	1,629,014 ⁴	25,460
1980	9,773	1,064,490	1,732,371	26,428
1981	9,930	1,103,134	1,788,394	27,046
1982	10,173	1,119,686	1,879,182	27,841
1983	10,386	1,153,935	1,992,754	28,878
1984	10,582	1,189,143	2,036,453	29,399
1985	10,761	1,235,403	2,082,878	29,768
1986	10,886	1,258,724	2,135,104	30,204
1987	11,004	1,275,146	2,160,667	30,538
1988	11,123	1,267,696	2,147,041	30,552
1989	11,192	1,266,982	2,137,890	30,471
1990	11,353	1,298,121	2,181,502	30,524
1991	11,536	1,324,800	2,234,708	30,746
1992	11,689	1,337,321	2,257,846	30,893
1993	11,762	1,340,400	2,271,718	31,057
1994	11,764	1,354,337	2,324,615	31,300
1995	11,823	1,377,320	2,387,982	31,752
1996	11,884	1,407,941	2,467,588	32,314
1997	11,920	1,419,717	2,494,574	32,367
1998	11,937	1,453,907	2,525,812	32,337
1999	12,055	1,492,196	2,574,531	32,304
2000	12,084	1,506,834	2,577,560	32,310
2001	12,082	1,532,876	2,627,029	32,374

AG USA CHURCHES, MEMBERSHIP, ADHERENTS, AND MINISTERS 1960-2017

<u>Year¹</u>	<u>Churches</u>	<u>Membership</u>	<u>Adherents</u>	<u>Ministers</u>
2002	12,133	1,585,428	2,687,366	32,556
2003	12,222	1,584,076	2,729,562	32,732
2004	12,277	1,594,062	2,779,095	33,036
2005	12,298	1,612,336	2,830,861	33,553
2006	12,311	1,627,932	2,836,174	33,622
2007	12,362	1,641,341	2,863,265	33,871
2008	12,377	1,662,632	2,899,702	34,178
2009	12,371	1,710,560	2,914,669	34,504
2010	12,457	1,753,881	3,030,944	35,023
2011	12,595	1,755,872	3,041,957	35,483
2012	12,722	1,780,468	3,095,717	35,867
2013	12,792	1,805,381	3,127,857	36,434
2014	12,849	1,812,126	3,146,741	36,884
2015	12,897	1,817,450	3,192,112	37,068
2016	13,023	1,818,941	3,240,258	37,619
2017	13,004	1,853,273	3,214,998	38,002

¹We have estimated the calendar year closest to the reporting period for ease of comparative analysis.

²Ordained and Licensed only are reported through 1972; 1973 and later includes Specialized Licensed and Certified. (Specialized Licensed were transferred to Licensed in calendar year 2009.)

³No adherents data available; Sunday school enrollment used instead.

⁴Beginning in 1979 the source of data collection was changed to the Annual Church Ministries Report.

Appendix 2.2

**AG USA ADHERENTS BY AGE
2001 TO 2017**

	0-5	6-12	13-17	18-24	25-34	35-49	50-64	65+	Total USA Adherents
2001	174,388	306,267	277,697	228,973	400,015	600,546	386,074	253,069	2,627,029
2002	181,071	312,262	290,411	242,919	405,904	610,940	393,468	250,391	2,687,366
2003	184,544	314,485	294,648	245,912	417,599	615,716	404,965	251,693	2,729,562
2004	194,792	331,939	308,196	243,769	420,490	609,489	414,199	256,221	2,779,095
2005	200,894	338,858	311,168	249,036	422,912	617,401	427,566	263,026	2,830,861
2006	204,004	339,994	309,630	251,069	420,993	611,697	434,169	264,618	2,836,174
2007	203,493	344,498	314,943	253,842	420,570	616,207	440,493	269,219	2,863,265
2008	207,159	353,322	312,777	255,773	426,919	620,680	450,410	272,662	2,899,702
2009	212,778	357,527	317,004	251,795	425,836	616,766	455,485	277,478	2,914,669
2010	225,384	374,745	321,262	260,127	443,776	644,663	469,560	291,427	3,030,944
2011	224,948	383,434	323,138	266,406	443,124	631,297	473,811	295,799	3,041,957
2012	233,230	394,789	323,728	272,046	447,790	638,892	486,750	298,492	3,095,717
2013	231,051	400,231	323,370	277,475	454,925	639,461	494,719	306,625	3,127,857
2014	232,321	406,248	318,877	275,871	454,773	643,101	499,848	315,702	3,146,741
2015	236,639	415,413	325,648	283,000	456,752	647,915	506,837	319,908	3,192,112
2016	240,544	431,511	330,638	284,370	458,234	651,125	515,164	328,672	3,240,258
2017	239,583	423,667	319,335	277,246	457,331	646,741	515,873	335,222	3,214,998

Percentage of AG USA Adherents by Age*

	0-5	6-12	13-17	18-24	25-34	35-49	50-64	65+
2001	6.6	11.7	10.6	8.7	15.2	22.9	14.7	9.6
2002	6.7	11.6	10.8	9.0	15.1	22.7	14.6	9.3
2003	6.8	11.5	10.8	9.0	15.3	22.6	14.8	9.2
2004	7.0	11.9	11.1	8.8	15.1	21.9	14.9	9.2
2005	7.1	12.0	11.0	8.8	14.9	21.8	15.1	9.3
2006	7.2	12.0	10.9	8.9	14.8	21.6	15.3	9.3
2007	7.1	12.0	11.0	8.9	14.7	21.5	15.4	9.4
2008	7.1	12.2	10.8	8.8	14.7	21.4	15.5	9.4
2009	7.3	12.3	10.9	8.6	14.6	21.2	15.6	9.5
2010	7.4	12.4	10.6	8.6	14.6	21.3	15.5	9.6
2011	7.4	12.6	10.6	8.8	14.6	20.8	15.6	9.7
2012	7.5	12.8	10.5	8.8	14.5	20.6	15.7	9.6
2013	7.4	12.8	10.3	8.9	14.5	20.4	15.8	9.8
2014	7.4	12.9	10.1	8.8	14.5	20.4	15.9	10.0
2015	7.4	13.0	10.2	8.9	14.3	20.3	15.9	10.0
2016	7.4	13.3	10.2	8.8	14.1	20.1	15.9	10.1
2017	7.5	13.2	9.9	8.6	14.2	20.1	16.0	10.4

*Sum of percentages may not total 100% due to rounding.

Appendix 3.1

Potential Sampling of Questions.....

Region of country (taken from regions we use for the EP):

Gender:

Age:

Are you currently full time, part time, bi-vocational, retired, or volunteer in ministry?

Describe the community you are in: (0-2,499/2,500-9,999/etc.)

Level of education completed: HS graduate/Bachelor's degree/Master's degree/doctoral degree?

Are you currently enrolled in college courses to further your education?

Level of ministerial credential with the Assemblies of God: (certified/licensed/ordained)

Have you visited outside the U.S. in the past year?

How many books have you read in the previous year? (0/1-4/5-9/10+)

Ethnicity:

How satisfied are you with the Assemblies of God as a fellowship? (very satisfied, satisfied, dissatisfied, very dissatisfied, don't know, refused)

How satisfied are you with the Assemblies of God and its impact on American society? (very satisfied, satisfied, dissatisfied, very dissatisfied, don't know, refused)

How satisfied are you in ministry? (very satisfied, satisfied, dissatisfied, very dissatisfied, don't know, refused)

How satisfied are you with the direction the Assemblies of God is headed in the USA? (very satisfied, satisfied, dissatisfied, very dissatisfied, don't know, refused)

Spirit empowerment

On a scale of 1-5 with 1 being the least important and 5 being the most important, how would you rate the following:

1. Speaking in tongues and interpretation in a Sunday am service.
2. Prayer for the sick to be healed in a Sunday am service.
3. An adequate presentation of the Gospel in a Sunday am service.
4. A public invitation for salvation with response following in a Sunday am service.
5. Receiving tithes and offerings in a Sunday am service.

6. Using relevant stories and illustrations during the sermon in a Sunday am service.

On a scale of 1-5 with 1 being the least relevant and 5 being the most relevant, how would you compare the purpose of the baptism in the Holy Spirit with the following:

1. Empowerment to share the Gospel with others.
2. Empowerment to embrace God's sovereignty during difficult times.
3. Empowerment to love those we disagree with.
4. Empowerment to preach good sermons.
5. Empowerment to adapt to cultural trends.
6. Empowerment to pray God's preferred future into existence.
7. Empowerment to perform signs and wonders.
8. Empowerment to grow the local church.
9. Empowerment to reach a culture unlike our own.
10. Empowerment to see the fruit of the Spirit grow in one's personal life.
11. Empowerment to have healthy families and marriages.
12. Empowerment to succeed in business.
13. Empowerment to be creative.
14. Empowerment to develop solutions to social issues.
15. Empowerment to establish the Kingdom of God on the earth.

On a scale of 1-5 with 1 being the least prepared and 5 being the most prepared, how prepared do you personally feel in addressing the following issues from a biblical perspective with members of your family/church/community:

1. The sanctity of marriage between a male and female.
2. The redistribution of wealth and eliminating poverty.
3. The stewardship of the environment and combatting global warming.
4. Pornography.
5. Human trafficking and modern slavery.
6. Immigration.
7. Sharing the Gospel with non-Christians at home.
8. Racism and ethnocide
9. Sexism
10. Liberal politics
11. Corporate greed
12. Transgenderism and homosexuality
13. Higher criticism and the integrity of God's Word
14. Evolution and its effect on identity
15. Calvinism
16. Sexual purity
17. The crisis of identity
18. Divorce
19. Reforming public education
20. Global hunger
21. Placing orphans in families

22. Hypocrisy in the church
23. Spiritual awakening
24. Loving people unconditionally
25. Sharing the Gospel with non-Christians in other countries

On a scale of 1-5 with 1 being you agree the least and 5 being you agree the most, please rate the following:

1. AG churches risk their Pentecostal identity and heritage by becoming involved with other evangelical movements.
2. I can point to a time when I experienced God and it changed the way I lived my life.
3. I can point to a time when I read a book about God and it changed the way I lived my life.
4. I can point to a person or relationship who God used to change the way I lived my life.
5. A person who is Spirit baptized must speak in tongues.
6. A person who is Spirit baptized must live a life marked by love.

On a scale of 1-5 with 1 being you agree the least and 5 being you agree the most, please rate the following: People who speak in tongues but do not personally share the Gospel are:

1. Experiencing an inferior form of Spirit baptism.
2. Failing to exercise the power they received.
3. Harming the integrity of doctrine.
4. Not in tune with God's heart for the lost.
5. In need of a refilling.

Have you personally witnessed a physical healing in the past six months?

Have you personally witnessed a deliverance from demonization in the past six months?

Have you personally witnessed a marriage on the verge of disaster healed in the past six months?

Have you had a non-Christian into your home in the past month for dinner, coffee, etc?

Were you more passionate for God in the past than you are now?

What occurs more often: you hear stories of the miraculous or you experience the miraculous?

Should the gifts and presence of the Spirit be downplayed in order to effectively reach culture?

Have you done something to serve in your community that wasn't tied to the church or ministry in the past six months?

Contemporary and Spiritual Issues

On a scale of 1-5 with 1 being the least impact and 5 being the most impact, how would you rate the following contemporary issues in terms of their impact on the spirituality of the next generation:

1. The sanctity of marriage between a male and female.
2. The redistribution of wealth and eliminating poverty.
3. The stewardship of the environment and combatting global warming.
4. Pornography.
5. Human trafficking and modern slavery.
6. Immigration.
7. Sharing the Gospel with non-Christians at home.
8. Racism and ethnocide
9. Sexism
10. Liberal politics
11. Corporate greed
12. Transgenderism and homosexuality
13. Higher criticism and the integrity of God's Word
14. Evolution and its effect on identity
15. Calvinism
16. Sexual purity
17. The crisis of identity
18. Divorce
19. Reforming public education
20. Global hunger
21. Placing orphans in families
22. Hypocrisy in the church
23. Spiritual awakening
24. Loving people unconditionally
25. Sharing the Gospel with non-Christians in other countries

On a scale of 1-5, with 1 being the least agreement and 5 being the most agreement, how much do you agree with the following statements:

- Listening to secular music is ok.
- Watching a movie with nudity is ok.
- Watching a movie with a violent crime is ok.
- Drinking alcohol socially is ok.
- Eating food high in saturated fat and cholesterol is ok.
- There are grey areas in Scripture left up to the interpretation of the individual.
- The Assemblies of God prioritizes holiness.
- The Assemblies of God prioritizes making wise decisions.
- I don't think it is a violation of God's Word to drink alcohol but I still choose to abstain.
- I will shut the TV off when my children come into the room if I feel the program is

inappropriate.

Christians have a responsibility to live their faith publicly.

Christians have a responsibility to avoid offending their neighbors with their religious beliefs.

Christians should stand out in society as the most loving people.

Christians should be the hardest working employees.

Christians can go to a bar and not drink alcohol without harming their witness.

Getting a tattoo is a violation of Scripture and harms one's witness.

On a scale of 1-5, with 1 being you strongly disagree and 5 being you strongly agree, please rate the following questions based on your perception and understanding:

1. The decline in church attendance in America is a result of spiritual rebellion.
2. The decline in church attendance in America is a result of churches that do not welcome outsiders well.
3. Millennials are not interested in the spiritual life nearly as much as their parents or grandparents were.
4. Organized religion makes it difficult for "outsiders" to connect and become a part of the community.
5. There is strong evidence that the emerging generation wants to find a place to belong in spiritual community.
6. There is strong evidence that the emerging generation is not interested in belonging to a spiritual community.
7. A decrease in church attendance is not necessarily attributable to a decrease in spiritual hunger.

Civic and Cultural Engagement

On a scale of 1-5 with 1 being the least important and 5 being very important, how important is it for Christians to run for public office?

Have you ever ran for public office?

Are Christians primarily identified as Democrat, Republican, or Independent voters in the US?

On a scale of 1-5 with 1 being the least important and 5 being very important, how important is it for Christians to volunteer at community events?

Do you currently volunteer at community events?

Do you agree with the following statement: church calendars are so busy that they make it difficult for Christians to actively engage in their community?

Please read the following statements and state whether you strongly agree, agree somewhat, disagree somewhat, or disagree strongly (don't know, refused):

1. If there was a natural disaster, I would work with members from the LGBTQ community to meet the needs of my neighborhood.
2. If there was a natural disaster, I would work with members from the Muslim faith to meet the needs of my neighborhood.
3. If there was a natural disaster, I would work with members from the Mormon faith to meet the needs of my neighborhood.
4. If there was a natural disaster, I would work with members of society who are atheists to meet the needs of my neighborhood.
5. If there was a natural disaster, I would work with members of society from other evangelical denominations to meet the needs of my neighborhood.
6. To provide homes for orphans, I would work with members from the LGBTQ community.
7. To provide homes for orphans, I would work with members from the Muslim faith.
8. To provide homes for orphans, I would work with members from the Mormon faith.
9. To provide homes for orphans, I would work with members from the atheist community.
10. To provide homes for orphans, I would work with members from other evangelical denominations.

The Future of the Fellowship

On a scale of 1-5 with 1 being the least important and 5 being the most important, for the Assemblies of God to proactively shape its future and have a positive impact on society, the following should occur:

1. Doctrine should not change.
2. Doctrine should be revisited and possibly changed.
3. District offices should become more relevant.
4. The national office should become more relevant.
5. More people should be baptized in the Holy Spirit in our churches.
6. More preaching should be expository.
7. Prayer should increase in our personal lives.
8. The Bible should have an increased role in how we lead our churches and families.
9. The strategy for how we train and equip future ministers should improve.
10. The strategy for how current ministers remain equipped for their context should improve.
11. The Assemblies of God should intentionally recruit and train younger ministers.
12. Assemblies of God pastors should develop themselves as leaders by reading books, reading blogs, reading articles, attending conferences, and listening to podcasts.
13. Church planting should be a priority of the Assemblies of God.
14. Intentionally mentoring children and youth should be a part of every church.
15. Intentionally equipping parents should be a part of every church.
16. Strengthening marriages should be a part of every church.

17. Financially supporting Assemblies of God missions should be a part of every church.
18. The Assemblies of God should pray for spiritual renewal.
19. Diversity in gender, ethnicity, and age should be reflected in leadership positions from the local to the national level.
20. Supporting Assemblies of God universities and colleges

On a scale of 1-5, with 1 being you strongly disagree and 5 being you strongly agree, please rate the following:

1. All Christians are missionaries.
2. A missionary is a person called and set apart by church leadership for long-term cross-cultural ministry.
3. Going overseas is no longer necessary since the nations are now coming to us.
4. The goal of missions is to bring about Social Justice in the world.
5. The goal of missions is to plant the church among unreached peoples.
6. A long term missions assignment could be described as one lasting _____.
More than 1 year/ More than 2 years/ More than 5 years/ More than 10 years/ A lifetime.
7. Supporting missionaries monthly is more important than supporting causes or projects.
8. When I hear a missionary speak publically I get inspired to do missions work myself.
9. As an Assemblies of God church, AGWM is our primary partner in participating in missions outside the United States.
10. I regularly pray for missions and people around the world.
11. I know what the abbreviations STL, BGMC and LFTL stand for. (Could be three questions.)

On a scale of 1-5 with 1 being the least important and 5 being the most important, please rate the following: What the Assemblies of God needs to emphasize more as a fellowship is:

1. emphasis on Spirit baptism
2. emphasis on divine healing
3. emphasis on healthy families
4. emphasis on holiness
5. emphasis on the soon return of the Lord
6. emphasis on biblical literacy, Scripture engagement, and Gospel fluency
7. emphasis on social justice and compassion
8. emphasis on world missions
9. emphasis on reaching the next generation
10. emphasis on church planting
11. emphasis on Spirit-empowered higher learning and education
12. emphasis on ethnic diversity and racial reconciliation

13. emphasis on orphan care
14. emphasis on feeding the poor
15. emphasis on discipleship
16. emphasis on Pentecostal resources for the local church
17. emphasis on leadership development for ministers
18. emphasis on home missions
19. emphasis on unity
20. emphasis on spiritual revival

Denominational Loyalty

On a scale of 1-5, with 1 being the least and 5 being the most, indicate your level of agreement with each of the following items:

1. Doctrine and theology can come from an experience.
2. Doctrine and theology can come from the narrative of scripture.
3. The theory of evolution has an impact on how people view God.
4. There is value in belonging to a fellowship like the Assemblies of God.
5. My voice contributes to the overall direction of the Assemblies of God.
6. I have a sense of purpose in being a minister with the Assemblies of God.
7. Assemblies of God churches should use resources created by the Assemblies of God.
8. Assemblies of God ministers use should resources created by the Assemblies of God.
9. Assemblies of God churches should give money and other forms of support to Assemblies of God ministries.
10. I feel like someone is mentoring me who is in a position of authority in our fellowship.
11. I feel like I am on the outside, looking in, and finding no place to belong in the Assemblies of God fellowship.
12. If I disagree or do not fully agree with a doctrinal belief in our movement, I have a safe place to share concern without fear of retribution.

On a scale of 1-5 with 1 being the least descriptive and 5 being the most descriptive of the Assemblies of God, please rate the following:

1. Spiritually vibrant
2. Structurally challenged to reach modern culture
3. Theologically sound
4. Embracing of younger leaders
5. Rich heritage
6. Legalistic
7. Irrelevant to modern times
8. Ethnically diverse
9. Culture of honor
10. Clearly focused on what matters

Is the AG in need of another revival of Pentecostal spirituality?

Can and should the Kingdom of God be built in every fabric of society before Jesus returns?

On a scale of 1-5, with 1 being a matter of conscience and 5 being a Scriptural command for holiness, how would you rate the following lifestyle choices or decisions:

1. Getting a tattoo
2. Being overweight/obese
3. Recycling your trash
4. Watching a movie or TV where swearing is used
5. Watching a movie or TV where a violent crime occurs
6. Watching a movie or TV where sexual immorality is portrayed
7. Socially drinking alcoholic beverages
8. Working too much and ignore your relationship with your family

On a scale of 1-5 with 1 being complete disagreement and 5 being total agreement, do you agree with the following:

1. It is better to leave a child in an orphanage rather have him/her adopted by a same gender couple
2. If a transgender person has a life-changing encounter with Jesus, he/she should invest thousands of dollars in undoing the gender reversal rather than invest the same money in missions/offering?
3. When a person has a life-changing encounter with Jesus, he/she should invest the money to cover up tattoos that are deemed “inappropriate.”
4. I feel like people build relationships with me because they sincerely care not because they want to build their network
5. The former days of the Assemblies of God were better than the present days

Appendix 3.2

Potential Sampling of Questions.....

Commented [JF1]:

Region of country (taken from regions we use for the EP):

Commented [JF2]: I like demographic items at the end of a survey.

Gender:

Age:

Are you currently full time, part time, bi-vocational, retired, or volunteer in ministry?

Describe the community you are in: (0-2,499/2,500-9,999/etc.)

Commented [JF3]: Is this the community in which they serve?

Level of education completed: HS graduate/Bachelor's degree/Master's degree/doctoral degree?

Are you currently enrolled in college courses?

Deleted: to further your education

Level of ministerial credential with the Assemblies of God: (certified/licensed/ordained)

Have you travelled outside the U.S. in the past year?

Deleted: visited

How many books have you read in the past year? (0/1-4/5-9/10+)

Deleted: previous

Ethnicity:

How satisfied are you with the Assemblies of God as a fellowship? (very satisfied, satisfied, dissatisfied, very dissatisfied, don't know, refused)

Commented [JF4]: Is this overall satisfaction? If so, you might move this to after your other satisfaction items. Otherwise, with what quality might they be satisfied?

How satisfied are you with the Assemblies of God's impact on American society? (very satisfied, satisfied, dissatisfied, very dissatisfied, don't know, refused)

Commented [JF5]: Not sure this response will go well. You can add it after the fact.

How satisfied are you in your ministry with your church? (very satisfied, satisfied, dissatisfied, very dissatisfied, don't know, refused)

Deleted: and its

Commented [JF6]: It seems like this item needs a qualifier.

How satisfied are you with the direction the Assemblies of God is headed in the USA? (very satisfied, satisfied, dissatisfied, very dissatisfied, don't know, refused)

Spirit empowerment

On a scale of 1-5 with 1 being the least important and 5 being the most important, how would you rate the following:

Commented [JF7]: You might have them rank-order these service activities from most important to least important.

1. Speaking in tongues and interpretation in a Sunday am service.
2. Prayer for the sick to be healed in a Sunday am service.
3. An adequate presentation of the Gospel in a Sunday am service.
4. A public invitation for salvation with response following in a Sunday am service.
5. Receiving tithes and offerings in a Sunday am service.

6. Using relevant stories and illustrations during the sermon in a Sunday am service.

On a scale of 1-5 with 1 being the least relevant and 5 being the most relevant, how relevant is the purpose of the baptism in the Holy Spirit with the following activities:

1. Empowerment to share the Gospel with others.
2. Empowerment to embrace God's sovereignty during difficult times.
3. Empowerment to love those with whom we disagree.
4. Empowerment to preach anointed sermons.
5. Empowerment to have wisdom to adapt to cultural trends.
6. Empowerment to pray God's preferred future into existence.
7. Empowerment to perform signs and wonders.
8. Empowerment to grow the local church.
9. Empowerment to reach a culture unlike our own.
10. Empowerment to see the fruit of the Spirit grow in one's personal life.
11. Empowerment to have healthy families and marriages.
12. Empowerment to succeed in business.
13. Empowerment to be creative.
14. Empowerment to develop solutions to social issues.
15. Empowerment to establish the Kingdom of God on Earth.

On a scale of 1-5 with 1 being the least prepared and 5 being the most prepared, how prepared are you in biblically addressing the following issues with members of your family/church/community:

1. The sanctity of marriage between a male and female.
2. The redistribution of wealth and eliminating poverty.
3. The stewardship of the environment and combatting global warming.
4. Pornography.
5. Human trafficking and modern slavery.
6. Immigration.
7. Personally sharing the Gospel with non-Christians.
8. Racism and ethnocide.
9. Sexism
10. Liberal politics
11. Corporate greed
12. Transgenderism and homosexuality
13. Higher criticism and the integrity of God's Word
14. Evolution and its effect on identity
15. Calvinism
16. Sexual purity
17. The crisis of identity
18. Divorce
19. Reforming public education
20. Global hunger
21. Placing orphans in families

Deleted: would you compare

Deleted: with

Commented [JF8]: ??

Deleted: good

Deleted: the

Deleted: e

Deleted: do

Deleted: personally feel

Deleted: from a biblical perspective

Deleted: S

Deleted: at home

Commented [JF9]: Ethnocentrism?? Or genocide??

Commented [JF10]: Sexual orientation??

Commented [JF11]: These might be beyond the thinking for many, unless that's what you really want to know.

Commented [JF12]: This might need clarification

Commented [JF13]: Adoption??

22. Hypocrisy in the church
23. Spiritual awakening
24. Loving people unconditionally
25. Sharing the Gospel with non-Christians in other countries

On a scale of 1-5 with 1 being you agree the least and 5 being you agree the most, please rate the following:

1. AG churches risk their Pentecostal identity and heritage by becoming involved with other evangelical movements.
2. I can point to a time when I experienced God and it changed the way I lived my life.
3. I can point to a time when I read a book about God and it changed the way I lived my life.
4. I can point to a person or relationship who God used to change the way I lived my life.
5. A person who is Spirit baptized must speak in tongues.
6. A person who is Spirit baptized must live a life marked by love.

On a scale of 1-5 with 1 being you agree the least and 5 being you agree the most, please rate the following: People who speak in tongues but do not personally share the Gospel are:

1. Experiencing an inferior form of Spirit baptism.
2. Failing to exercise the power they received.
3. Harming the integrity of doctrine.
4. Not in tune with God's heart for the lost.
5. In need of a refilling.

Have you personally witnessed a physical healing in the past six months?

Have you personally witnessed a deliverance from demonization in the past six months?

Have you personally witnessed a marriage on the verge of disaster healed in the past six months?

Have you had a non-Christian into your home in the past month for dinner, coffee, etc?

Were you more passionate for God in the past than you are now?

What occurs more often: you hear stories of the miraculous or you experience the miraculous?

Should the gifts and presence of the Spirit be downplayed in order to effectively reach [our contemporary culture](#)?

Have you [served people](#) in your community [in ways not](#) tied to the church or ministry in the past six months?

Commented [JF14]:

Deleted: done something to

Deleted: that

Deleted: wasn't

Contemporary and Spiritual Issues

On a scale of 1-5 with 1 being the least impact and 5 being the most impact, how would you rate the following contemporary issues in terms of their impact on the spirituality of the next generation:

1. The sanctity of marriage between a male and female.
2. The redistribution of wealth and eliminating poverty.
3. The stewardship of the environment and combatting global warming.
4. Pornography.
5. Human trafficking and modern slavery.
6. Immigration.
7. Sharing the Gospel with non-Christians at home.
8. Racism and ethnocide
9. Sexism
10. Liberal politics
11. Corporate greed
12. [Sexual orientation](#)
13. Higher criticism and the integrity of God's Word
14. Evolution and its effect on identity
15. Calvinism
16. Sexual purity
17. The crisis of identity
18. Divorce
19. [Reforming public education](#)
20. Global hunger
21. [Adoption](#)
22. Hypocrisy in the church
23. Spiritual awakening
24. Loving people unconditionally
25. Sharing the Gospel with non-Christians in other countries

Deleted: Transgenderism and homosexuality

Commented [JF15]: ????

Deleted: Placing orphans in families

On a scale of 1-5, with 1 being the least agreement and 5 being the most agreement, how much do you agree with the following statements [regarding lifestyle?](#)

Deleted: :

- Listening to secular music is ok.
- Watching a movie with nudity is ok.
- Watching a movie with a violent crime is ok.
- Drinking alcohol socially is ok.
- Eating food high in saturated fat and cholesterol is ok.
- There are grey areas in Scripture left up to the interpretation of the individual.
- The Assemblies of God prioritizes holiness.
- The Assemblies of God prioritizes making wise decisions.
- I don't think it is a violation of God's Word to drink alcohol but I still choose to abstain.
- I will shut the TV off when my children come into the room if I feel the program is

inappropriate.

Christians have a responsibility to live their faith publicly.

Christians have a responsibility to avoid offending their neighbors with their religious beliefs.

Christians should stand out in society as the most loving people.

Christians should be the hardest working employees.

Christians can go to a bar and not drink alcohol without harming their witness.

Getting a tattoo is a violation of Scripture and harms one's witness.

On a scale of 1-5, with 1 being you strongly disagree and 5 being you strongly agree, please rate the following questions based on your perception and understanding:

1. The decline in church attendance in America is a result of spiritual rebellion.
2. The decline in church attendance in America is a result of churches that do not welcome outsiders well.
3. Millennials are not interested in the spiritual life nearly as much as their parents or grandparents were.
4. Organized religion makes it difficult for "outsiders" to connect and become a part of the community.
5. There is strong evidence that the emerging generation wants to find a place to belong in spiritual community.
6. There is strong evidence that the emerging generation is not interested in belonging to a spiritual community.
7. A decrease in church attendance is not necessarily attributable to a decrease in spiritual hunger.

Civic and Cultural Engagement

On a scale of 1-5 with 1 being the least important and 5 being very important, how important is it for Christians to run for public office?

Have you ever run for public office?

Deleted: a

What is the primary political orientation of Christians in the US? Democrat, Republican, Libertarian, or Independent?

Deleted: Are Christians primarily identified as

Deleted: voters in the US

On a scale of 1-5 with 1 being the least important and 5 being very important, how important is it for Christians to volunteer at community events?

Do you currently volunteer at community events?

Do you agree with the following statement: church calendars are so busy that they make it difficult for Christians to actively engage in their community?

Please read the following statements and state whether you strongly agree, agree somewhat, disagree somewhat, or disagree strongly (don't know, refused):

1. If there was a natural disaster, I would work with members from the LGBTQ community to meet the needs of my neighborhood.
2. If there was a natural disaster, I would work with members from the Muslim faith to meet the needs of my neighborhood.
3. If there was a natural disaster, I would work with members from the Mormon faith to meet the needs of my neighborhood.
4. If there was a natural disaster, I would work with members of society who are atheists to meet the needs of my neighborhood.
5. If there was a natural disaster, I would work with members of society from other evangelical denominations to meet the needs of my neighborhood.
6. To provide homes for orphans, I would work with members from the LGBTQ community.
7. To provide homes for orphans, I would work with members from the Muslim faith.
8. To provide homes for orphans, I would work with members from the Mormon faith.
9. To provide homes for orphans, I would work with members from the atheist community.
10. To provide homes for orphans, I would work with members from other evangelical denominations.

The Future of the Fellowship

On a scale of 1-5 with 1 being the least important and 5 being the most important, for the Assemblies of God to proactively shape its future and have a positive impact on society, the following should occur:

1. Doctrine should not change.
2. Doctrine should be revisited and possibly changed.
3. District offices should become more relevant.
4. The national office should become more relevant.
5. More people should be baptized in the Holy Spirit in our churches.
6. More preaching should be expository.
7. Prayer should increase in our personal lives.
8. The Bible should have an increased role in how we lead our churches and families.
9. The strategy for how we train and equip future ministers should improve.
10. The strategy for how current ministers remain equipped for their context should improve.
11. The Assemblies of God should intentionally recruit and train younger ministers.
12. Assemblies of God pastors should develop themselves as leaders by reading books, reading blogs, reading articles, attending conferences, and listening to podcasts.
13. Church planting should be a priority of the Assemblies of God.
14. Intentionally mentoring children and youth should be a part of every church.
15. Intentionally equipping parents should be a part of every church.
16. Strengthening marriages should be a part of every church.

Commented [JF16]: You might be more specific with this word.

Commented [JF17]: Same here.

17. Financially supporting Assemblies of God missions should be a part of every church.
18. The Assemblies of God should pray for spiritual renewal.
19. Diversity in gender, ethnicity, and age should be reflected in leadership positions from the local to the national level.
20. Supporting Assemblies of God universities and colleges [is important to sustaining a vibrant Church.](#)

On a scale of 1-5, with 1 being you strongly disagree and 5 being you strongly agree, please rate the following:

1. All Christians are missionaries.
2. A missionary is a person called and set apart by church leadership for long-term cross-cultural ministry.
3. Going overseas is no longer necessary since the nations are now coming to us.
4. The goal of missions is to bring about Social Justice in the world.
5. The goal of missions is to plant the church among unreached peoples.
6. A long term missions assignment could be described as one lasting ____.
More than 1 year/ More than 2 years/ More than 5 years/ More than 10 years/ A lifetime.
7. Supporting missionaries monthly is more important than supporting causes or projects.
8. When I hear a missionary speak publically I get inspired to do missions work myself.
9. As an Assemblies of God church, AGWM is our primary partner in participating in missions outside the United States.
10. I regularly pray for missions and people around the world.
11. I know what the abbreviations STL, BGMC and LFTL stand for. (Could be three questions.)

On a scale of 1-5 with 1 being the least important and 5 being the most important, please rate the following [experiences for their level of importance in our churches:](#)

1. [Spirit baptism](#)
2. [divine healing](#)
3. [healthy families](#)
4. [holiness](#)
5. [the soon return of the Lord](#)
6. [biblical literacy, Scripture engagement, and Gospel fluency](#)
7. [social justice and compassion](#)
8. [world missions](#)
9. [reaching the next generation](#)
10. [church planting](#)
11. [Spirit-empowered higher education and training](#)
12. [ethnic diversity and racial reconciliation](#)

Deleted: What the Assemblies of God needs to emphasize more as a fellowship is:

Deleted: emphasis on

Deleted: emphasis on

Deleted: emphasis on

Deleted: emphasis on

Deleted: emphasis on

Deleted: emphasis on

Deleted: emphasis on

Deleted: emphasis on

Deleted: emphasis on

Deleted: emphasis on

Deleted: emphasis on

Deleted: learning

Deleted: education

Deleted: emphasis on

13. orphan care
14. feeding the poor
15. discipleship
16. Pentecostal resources for the local church
17. leadership development for ministers
18. home missions
19. unity
20. emphasis on spiritual revival

Deleted: emphasis on

Deleted: emphasis on

Deleted: emphasis on

Deleted: emphasis on

Deleted: emphasis on

Deleted: emphasis on

Commented [JF18]: This might need more descriptors

Deleted: emphasis on

Denominational Loyalty

On a scale of 1-5, with 1 being the least and 5 being the most, indicate your level of agreement with each of the following **statements**:

Deleted: items

1. Doctrine and theology can come from an experience.
2. Doctrine and theology can come from the narrative of scripture.
3. The **theory of evolution** has an impact on how people view God.
4. There is value in belonging to a fellowship like the Assemblies of God.
5. My voice contributes to the overall direction of the Assemblies of God.
6. I have a sense of purpose in being a minister with the Assemblies of God.
7. Assemblies of God churches should use resources created by the Assemblies of God.
8. Assemblies of God ministers **should use** resources created by the Assemblies of God.
9. Assemblies of God churches should give money and other forms of support to Assemblies of God ministries.
10. **Someone in a position of authority in our fellowship** is mentoring me.
11. I feel like I am on the outside, looking in, and find **no place in** the Assemblies of God fellowship.
12. If I disagree or do not fully agree with a doctrinal belief **of** our movement, I have a safe place to share concern without fear of retribution.

Commented [JF19]: Why not an item on their agreement with this concept?

Deleted: use

Deleted: I feel like

Deleted: s

Deleted: who is in a position of authority in our fellowship

Deleted: ing

Deleted: to belong

Deleted: in

Deleted: of the Assemblies of God

On a scale of 1-5 with 1 being the least descriptive and 5 being the most descriptive, please rate the following **descriptors of the Assemblies of God**:

1. Spiritually vibrant
2. Structurally challenged to reach modern culture
3. Theologically sound
4. Embracing of younger leaders
5. **Possesses a rich** heritage
6. Legalistic
7. Irrelevant to modern times
8. Ethnically diverse
9. Culture of honor
10. Clearly focused on what matters

Deleted: R

Is the AG in need of another revival of Pentecostal spirituality?

Can and should the Kingdom of God be built in every fabric of society before Jesus returns?

Commented [JF20]: I think these are vague.

On a scale of 1-5, with 1 being a matter of conscience and 5 being a Scriptural command for holiness, how would you rate the following lifestyle choices or decisions:

1. Getting a tattoo
2. Being overweight/obese
3. Recycling your trash
4. Watching a movie or TV where swearing is used
5. Watching a movie or TV where a violent crime occurs
6. Watching a movie or TV where sexual immorality is portrayed
7. Socially drinking alcoholic beverages
8. Working too much and ignore your relationship with your family

On a scale of 1-5 with 1 being complete disagreement and 5 being total agreement, [what is your level of agreement with the following statements](#):

Deleted: do

Deleted: you agree with the following

1. It is better to leave a child in an orphanage rather have him/her adopted by a same gender couple
2. If a transgender person has a life-changing encounter with Jesus, he/she should invest thousands of dollars in undoing the gender reversal rather than invest the same money in missions/offering?
3. When a person has a life-changing encounter with Jesus, he/she should invest the money to cover up tattoos that are deemed "inappropriate."
4. I feel like people build relationships with me because they sincerely care not because they want to build their network
5. The former days of the Assemblies of God were better than the present days

Appendix 3.3

Assemblies of God USA Research Project

How satisfied are you with the Assemblies of God as a fellowship? (very satisfied, satisfied, dissatisfied, very dissatisfied, don't know)

How satisfied are you with the Assemblies of God's impact on American society? (very satisfied, satisfied, dissatisfied, very dissatisfied, don't know, refused)

Regarding your understanding of Christ's mission to build His Church and the abundant life He promised in Scripture, how satisfied are you in your ministry with your church? (very satisfied, satisfied, dissatisfied, very dissatisfied, don't know, refused)

How satisfied are you with the direction the Assemblies of God is headed in the USA? (very satisfied, satisfied, dissatisfied, very dissatisfied, don't know, refused)

Personal Engagement with the AG Movement

On a scale of 1-10, with 1 being the least and 10 being the most, indicate your level of agreement with each of the following statements:

1. Doctrine and theology can come from an experience.
2. Doctrine and theology can come from the narrative of scripture.
3. The theory of evolution has an impact on how people view God.
4. There is value in belonging to a fellowship like the Assemblies of God.
5. My voice contributes to the overall direction of the Assemblies of God.
6. I have a sense of purpose in being a minister with the Assemblies of God.
7. Assemblies of God churches should use resources created by the Assemblies of God.
8. Assemblies of God ministers should use resources created by the Assemblies of God.
9. Assemblies of God churches should give money and other forms of support to Assemblies of God ministries.
10. I feel like I am on the outside, looking in, and find no place in the Assemblies of God fellowship.
11. If I disagree or do not fully agree with a doctrinal belief of our movement, I have a safe place to share concern without fear of retribution.

On a scale of 1-10 with 1 being the least descriptive and 10 being the most descriptive, please rate the following descriptors of the Assemblies of God:

1. Spiritually vibrant
2. Structurally challenged to reach modern culture
3. Theologically sound
4. Embracing of younger leaders
5. Possesses a rich heritage
6. Legalistic
7. Irrelevant to modern times

- 8. [Ethnically diverse](#)
- 9. [Culture of honor](#)
- 10. [Clearly focused on what matters](#)

Spirit empowerment

On a scale of 1-10 with 1 being the least relevant and 10 being the most relevant, how [relevant is](#) the purpose of the baptism in the Holy Spirit with the following [activities](#):

1. Empowerment to share the Gospel with others.
2. Empowerment to embrace God's sovereignty during difficult times.
3. Empowerment to love those [with whom](#) we disagree.
4. Empowerment to preach sermons [a non-Christian can understand](#).
5. Empowerment to [have wisdom to](#) adapt to cultural trends.
6. Empowerment to pray God's preferred future into existence.
7. Empowerment to perform signs and wonders.
8. Empowerment to grow the local church.
9. Empowerment to reach a culture unlike our own.
10. Empowerment to see the fruit of the Spirit grow in one's personal life.
11. Empowerment to have healthy families and marriages.
12. Empowerment to succeed in business.
13. Empowerment to be creative.
14. Empowerment to develop solutions to social issues.
15. Empowerment to establish the Kingdom of God on [E](#)arth.

On a scale of 1-10 with 1 being you agree the least and 10 being you agree the most, please rate the following:

1. [AG churches risk their Pentecostal identity and heritage by becoming involved with other evangelical movements for community outreach and engagement.](#)
2. [I can point to a time when I experienced God and it changed the way I lived my life.](#)
3. [I can point to a time when I read a book about God and it changed the way I lived my life.](#)
4. [I can point to a person or relationship who God used to change the way I lived my life.](#)
5. A person who is Spirit baptized must speak in tongues.
6. A person who is Spirit baptized must live a life marked by love.

Formatted: Font color: Red

On a scale of 1-10 with 1 being you agree the least and 10 being you agree the most, please rate the following: People who speak in tongues but do not personally share the Gospel are:

1. [Experiencing an inferior form of Spirit baptism.](#)
2. [Experiencing a counterfeit form of Spirit baptism.](#)
3. Failing to exercise the power they received.

4. Harming the integrity of doctrine.
5. Not in tune with God's heart for the lost.
6. In need of a refilling.

Should the gifts and presence of the Spirit be downplayed in order to effectively reach [our contemporary](#) culture?

Have you served [people](#) in your community [in ways not](#) tied to the church or [vocational](#) ministry in the past six months?

Contemporary and Spiritual Issues

On a scale of 1-10 with 1 being the least impact and 10 being the most impact, how would you rate the following contemporary issues in terms of their impact on the spirituality of the next generation:

1. The sanctity of marriage between a male and female.
2. [Eliminating poverty.](#)
3. [Universalism](#)
4. [The stewardship of the environment.](#)
5. [Combatting global warming.](#)
6. [Pornography.](#)
7. [Social inequality](#)
8. [The divinity of Christ](#)
9. [Human trafficking and modern slavery.](#)
10. [Immigration.](#)
11. [Sharing the Gospel with non-Christians at home.](#)
12. [Racism](#)
13. [Genocide](#)
14. [Creationism](#)
15. [Sexism](#)
16. [Liberal politics](#)
17. [Tongues as the initial physical evidence of Spirit baptism](#)
18. [Corporate greed](#)
19. [Sexual orientation](#)
20. [Higher criticism and the integrity of God's Word](#)
21. [Evolution and its effect on identity](#)
22. [Calvinism](#)
23. [Sexual purity](#)
24. [The crisis of identity](#)
25. [Divorce](#)
26. [Abortion](#)
27. [Global hunger](#)
28. [Orphan care](#)
29. [Hypocrisy in the church](#)
30. [Spiritual awakening](#)

31. Loving people unconditionally
32. Sharing the Gospel with non-Christians in other countries

On a scale of 1-10, with 1 being the least agreement and 10 being the most agreement, how much do you agree with the following statements [regarding lifestyle?](#)

Listening to [mainstream](#) music is ok.

Watching a movie with nudity is ok.

Watching a movie with a violent crime is ok.

Drinking alcohol socially is ok.

[Drinking alcohol to get drunk is ok.](#)

Eating food high in saturated fat and cholesterol is ok.

[Using sleep aids is ok.](#)

There are grey areas in Scripture left up to the interpretation of the individual.

I don't think it is a violation of God's Word to drink alcohol but I still choose to abstain.

Christians have a responsibility to live their faith publicly.

Christians have a responsibility to avoid offending their neighbors with their religious beliefs.

Christians should stand out in society as the most loving people.

Christians should be the hardest working employees.

Christians can go to a bar and not drink alcohol without harming their witness.

Getting a tattoo is a violation of Scripture and harms one's witness.

[Christians should avoid using social media and the Internet to criticize other people.](#)

On a scale of 1-10, with 1 being you strongly disagree and 10 being you strongly agree, please rate the following questions based on your perception and understanding:

1. The decline in church attendance in America is a result of spiritual rebellion.
2. The decline in church attendance in America is a result of churches that do not welcome outsiders well.
3. Millennials are not interested in the spiritual life nearly as much as their parents or grandparents were.
4. Organized religion makes it difficult for "outsiders" to connect and become a part of the community.
5. There is strong evidence that the emerging generation wants to find a place to belong in spiritual community.
6. There is strong evidence that the emerging generation is not interested in belonging to a spiritual community.
7. A decrease in church attendance is not necessarily attributable to a decrease in spiritual hunger.

Civic and Cultural Engagement

On a scale of 1-10 with 1 being the least important and 10 being very important, how important is it for Christians to run for public office?

Have you ever run for public office?

What is the primary political orientation of Christians in the US? Democrat, Republican, Libertarian, or Independent?

On a scale of 1-5 with 1 being the least important and 5 being very important, how important is it for Christians to volunteer at community events?

Do you currently volunteer at community events?

Do you agree with the following statement: church calendars are so busy that they make it difficult for Christians to actively engage in their community?

Please read the following statements and state whether you strongly agree, agree somewhat, disagree somewhat, or disagree strongly (don't know, refused):

1. If there was a natural disaster, I would work with members from the LGBTQ community to meet the needs of my neighborhood.
2. If there was a natural disaster, I would work with members from the Muslim faith to meet the needs of my neighborhood.
3. If there was a natural disaster, I would work with members from the Mormon faith to meet the needs of my neighborhood.
4. If there was a natural disaster, I would work with members of society who are atheists to meet the needs of my neighborhood.
5. If there was a natural disaster, I would work with members of society from other evangelical denominations to meet the needs of my neighborhood.
6. To provide homes for orphans, I would work with members from the LGBTQ community.
7. To provide homes for orphans, I would work with members from the Muslim faith.
8. To provide homes for orphans, I would work with members from the Mormon faith.
9. To provide homes for orphans, I would work with members from the atheist community.
10. To provide homes for orphans, I would work with members from other evangelical denominations.

Formatted: Font color: Red

The Future of the Fellowship

On a scale of 1-10 with 1 being the least important and 10 being the most important, for the Assemblies of God to proactively shape its future and have a positive impact on society, the following should occur:

1. The 16 Fundamental Truths should not change.
2. Doctrine should be revisited and possibly changed.
3. District offices should become more in tune with the needs of ministers.
4. The national office should become more in tune with the needs of ministers.
5. More people should be baptized in the Holy Spirit in our churches.

6. More preaching should be expository.
7. [The Bible should primarily be interpreted as literal.](#)
8. Prayer should increase in our personal lives.
9. The Bible should have an increased role in how we lead our churches and families.
10. The strategy for how we train and equip future ministers should improve.
11. The strategy for how current ministers remain equipped for their context should improve.
12. The Assemblies of God should intentionally recruit and train younger ministers.
13. Assemblies of God pastors should develop themselves as leaders by reading books, reading blogs, reading articles, attending conferences, and listening to podcasts.
14. Church planting should be a priority of the Assemblies of God.
15. Intentionally mentoring children and youth should be a part of every church.
16. Intentionally equipping parents should be a part of every church.
17. Strengthening marriages should be a part of every church.
18. Financially supporting Assemblies of God missions should be a part of every church.
19. The Assemblies of God should pray for spiritual renewal.
20. Diversity in gender, ethnicity, and age should be reflected in leadership positions from the local to the national level.
21. Supporting Assemblies of God universities and colleges [is important to sustaining a vibrant Church.](#)
22. [The Assemblies of God should seek to partner with other like-minded organizations.](#)

On a scale of 1-10, with 1 being you strongly disagree and 10 being you strongly agree, please rate the following:

1. All Christians are missionaries.
2. A missionary is a person called and set apart by church leadership for long-term cross-cultural ministry.
3. Going overseas is no longer necessary since the nations are now coming to us.
4. The goal of missions is to bring about Social Justice in the world.
5. The goal of missions is to plant the church among unreached peoples.
6. A long term missions assignment could be described as one lasting _____.
More than 1 year/ More than 2 years/ More than 5 years/ More than 10 years/ A lifetime.
7. Supporting missionaries monthly is more important than supporting causes or projects.
8. When I hear a missionary speak publically I get inspired to do missions work myself.
9. As an Assemblies of God church, AGWM is our primary partner in participating in missions outside the United States.
10. I regularly pray for missions and people around the world.

11. I know what [all of the acronyms](#) STL, BGMC and LFTL stand for. (Could be three questions.)

On a scale of 1-20 with 1 being the least important and 20 being the most important, please [rank](#) the following [for their level of importance in AG churches](#):

1. Spirit baptism
2. [Divine healing](#)
3. [Healthy families](#)
4. [Holiness](#)
5. [Expecting](#) the soon return of the Lord
6. [Biblical literacy, Scripture engagement, and Gospel fluency](#)
7. [Social justice and compassion](#)
8. [World missions](#)
9. [Reaching the next generation](#)
10. [Church planting](#)
11. Spirit-empowered higher [education](#) and [training](#)
12. [Ethnic diversity and racial reconciliation](#)
13. [Orphan care](#)
14. [Feeding the poor](#)
15. [Discipleship](#)
16. Pentecostal resources for the local church
17. [Leadership development for ministers](#)
18. Home missions [emphases such as Teen Challenge, Chi Alpha, Youth Alive, etc.](#)
19. [Healthy marriages](#)
20. [Emphasis on spiritual revival](#)

On a scale of 1-10, with 1 being a matter of conscience and 10 being a Scriptural command for holiness, how would you rate the following lifestyle choices or decisions:

1. Getting a tattoo
2. Being overweight/obese
3. Recycling your trash
4. [Watching a movie or TV where swearing is used](#)
5. [Watching a movie or TV where the Lord's Name is taken in vain.](#)
6. Watching a movie or TV where a violent crime occurs
7. [Watching a movie or TV where sexual immorality is portrayed](#)
8. [Watching a movie or TV where sex between two married people is portrayed.](#)
9. [Socially drinking alcoholic beverages](#)
10. [Socially consuming legal drugs like marijuana.](#)
11. Working too much and [ignoring the relationship with one's family](#)

On a scale of 1-10 with 1 being complete disagreement and 10 being total agreement, [what is your level of agreement with the following statements](#):

1. It is better to leave a child in an orphanage rather have him/her adopted by a same gender couple

2. If a transgender person has a life-changing encounter with Jesus, he/she should invest thousands of dollars in undoing the gender reversal rather than invest the same money in missions/offering?
3. When a person has a life-changing encounter with Jesus, he/she should invest the money to cover up tattoos that are deemed “inappropriate.”
4. I feel like [other ministers](#) build relationships with me because they sincerely care [more than](#) because they want to build their network
5. [The former days of the Assemblies of God were better than the present days](#)

Region of country (taken from regions we use for the EP):

Gender:

Age:

Are you currently full time, part time, bi-vocational, retired, or volunteer in ministry?

Describe the community you are in: (0-2,499/2,500-9,999/etc.)

Level of education completed: [Did not graduate high school/GED/HS graduate/Bachelor’s degree/Master’s degree/doctoral degree?](#)

Are you currently enrolled in courses [at a college or university?](#)

[Are you currently enrolled in courses at a District School of Ministry?](#)

Level of ministerial credential with the Assemblies of God: (certified/licensed/ordained)

Have you travelled outside the U.S. in the past year?

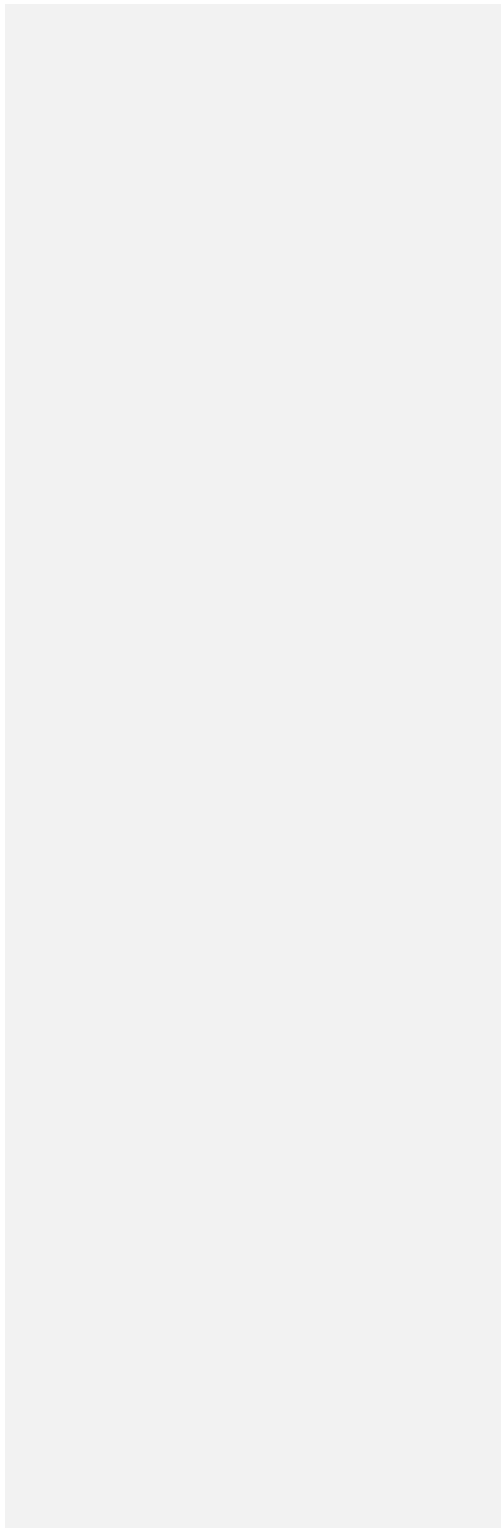
How many books have you read in the past year? (0/1-4/5-9/10+)

[Were you a participant of Fine Arts or Teen Talent?](#)

Ethnicity:

[Please indicate the best description of your vocational ministry position:](#)

- [Lead Pastor](#)
- [Associate/Assistant Pastor](#)
- [Executive Pastor](#)
- [Youth Pastor](#)
- [Children’s Pastor](#)
- [Worship Pastor](#)



Appendix 3.4

As a credentialed Assemblies of God minister, you are being invited to take part in a research study serving as a pilot test. Your participation will enable us to move forward with an extensive survey of Assemblies of God USA credentialed ministers. It is important for you to understand why the research is being done and what it will involve.

What is the purpose of the study?

The Assemblies of God has a rich heritage from which existing leadership desires to build from. As we look to the future, a proactive response of challenges and opportunities is desired.

The aim of this study is to identify key issues to address and strategic steps to take as reaching the next generation is important to us all. As a credentialed minister, your perspective is valuable as we are a voluntary cooperative fellowship.

Why have I been chosen?

You have been chosen because you are a credentialed minister with the Assemblies of God USA.

On behalf of the Assemblies of God and the Executive Leadership Team, thank you for your willingness to provide anonymous information to strengthen our fellowship.

Please click on this link to begin the survey:
https://evangeluniversity.co1.qualtrics.com/jfe/form/SV_5nB6Afkp1rm5or3

If you have any questions, feel free to email me at hadamson@ag.org.

Sincerely,

Heath Adamson

Senior Director Assemblies of God Youth Ministry and Global Chairman of the World Assemblies of God Fellowship Next-Gen Commission

Appendix 3.5

Dear Fellow Credentialed Ministers,

This previous Friday many of you received an email from the National Office with the subject line: “State of the Fellowship Research.” Within that email was a link to a questionnaire. You were invited to complete it, with the notice that it might take up to an hour to complete.

In September, 2015, the Executive Leadership Team approved our Senior Director of Assemblies of God Youth Ministry, Heath Adamson, proceeding with a study of attitudes among Assemblies of God ministers pertaining to discipleship and cultural issues. His research is part of his doctoral program at Chester University in England. The intent of the Executive Leadership Team in approving the doctoral project was to gain an accurate assessment of what will be needed in the future to better provide our Fellowship with the resources which support, reinforce and promote our doctrine and mission. Those of you who know Heath Adamson already know that he is a passionate believer in our doctrine and exemplifies a Spirit-filled life and ministry. To maintain the academic integrity of the research, the questions on the questionnaire sent to you were not vetted with me or the Executive Leadership Team. Perhaps they should have been, as confusion would have been avoided about the purpose of what was sent to you.

I can understand why some have communicated to me that they felt the questionnaire might reflect an agenda from the National Office to change our doctrine or our position on the moral and cultural issues of the day. Nothing could be further from the truth. In fact, as an example, last week I challenged a state college which had kicked out our Chi Alpha chapter solely because of our Assemblies of God position paper on human sexuality. In a four page letter to the president of that school, I apprised him that their action was in violation of the First Amendment and statutory provisions – signaling, that if they didn’t change their position, we would take them to court.

I can unequivocally assure you that under my leadership and that of the Executive Leadership Team, there is no agenda at all to change our doctrine, our understanding of Scripture, and the application of Scripture to the moral and cultural issues of the day. That will simply not happen on our watch.

In the preface to the questionnaire you saw a statement that “there are no right or wrong answers.” This is standard boiler-plate academic language that a doctoral candidate at a secular university would employ to ensure that

the research work is accepted at the university. That statement, of course, contrasts with our pastoral role in that we do believe and teach that there are right and wrong answers regarding doctrinal and moral issues.

Ultimately, I have every confidence in our ministers that when the results are tabulated we will have a report that clearly demonstrates our ministers uphold our doctrine and Biblical teaching on the moral and cultural issues we are facing.

I want you to know again how important it is that we all “contend for the faith that was once for all entrusted to the saints” (Jude 3).

Thank you for letting me share my heart with you. I apologize that this questionnaire created concern among some over the direction of the National Office. Such was never anyone’s intent.

The Lord richly bless you!

George O. Wood
General Superintendent

Appendix 3.6

Mean scores for the Contemporary Issues Items by Pre and Post 1 May.

Group Statistics					
	ResponseGroup	N	Mean	Std. Deviation	Std. Error Mean
ContempIssue_SpirRelig	Pre 1 May	1907	40.6162	11.01466	.25223
	1 May - 10	1382	40.7858	10.54594	.28368
	May				
ContempIssue_Social_Justice	Pre 1 May	1920	68.7240	18.33775	.41850
	1 May - 10	1390	68.1647	18.31701	.49130
	May				
ContempIssue_Environment	Pre 1 May	2078	9.1270	4.78505	.10497
	1 May - 10	1522	9.2786	4.69951	.12046
	May				
ContempIssue_Family_Sexuality	Pre 1 May	2068	43.2292	7.21986	.15876
	1 May - 10	1481	43.4504	6.80702	.17688
	May				
AGEngagement	Pre 1 May	2152	50.0641	14.80277	.31910
	1 May - 10	1952	50.9600	14.96024	.33861
	May				

Appendix 3.7

Responses from Before May 1 Compared to May 1 and After by Age.

Age * ResponseGroup Crosstabulation

		ResponseGroup		Total	
		Pre 1 May	1 May - 10 May		
Age	18 - 24	Count	27	31	58
		% within Age	46.6%	53.4%	100.0%
	25 - 34	Count	256	169	425
		% within Age	60.2%	39.8%	100.0%
	35 - 44	Count	391	232	623
		% within Age	62.8%	37.2%	100.0%
	45 - 54	Count	417	322	739
		% within Age	56.4%	43.6%	100.0%
	55 - 64	Count	540	349	889
		% within Age	60.7%	39.3%	100.0%
	65 - 74	Count	331	212	543
		% within Age	61.0%	39.0%	100.0%
	75 - 84	Count	133	45	178
		% within Age	74.7%	25.3%	100.0%
	85 or older	Count	30	8	38
		% within Age	78.9%	21.1%	100.0%
Total		Count	2125	1368	3493
		% within Age	60.8%	39.2%	100.0%

Appendix 3.8

Responses from before May 1 compared to May 1 and after by Region.

Region2 * Response Group Cross-tabulation

		Response Group			
		Pre 1	1 May - 10	Total	
		May	May		
Region2	Great Lakes	Count	248	200	448
		% within Region2	55.4%	44.6%	100.0%
	Gulf Area	Count	113	53	166
		% within Region2	68.1%	31.9%	100.0%
Language Districts	Count	44	32	76	
		% within Region2	57.9%	42.1%	100.0%
North Central	Count	216	162	378	
		% within Region2	57.1%	42.9%	100.0%
Northeast	Count	252	188	440	
		% within Region2	57.3%	42.7%	100.0%
Northwest	Count	230	141	371	
		% within Region2	62.0%	38.0%	100.0%
South Central	Count	362	214	576	
		% within Region2	62.8%	37.2%	100.0%
Southeast	Count	316	174	490	
		% within Region2	64.5%	35.5%	100.0%
Southwest	Count	263	155	418	
		% within Region2	62.9%	37.1%	100.0%
Total	Count	2044	1319	3363	
		% within Region2	60.8%	39.2%	100.0%

Appendix 3.9

Districts	Ord'd	Lic'd	Cert'd	2017 Total Ministers	2016 Total Ministers	2015 Total Ministers	Change 2016-2017	Change 2015-2016
Alabama	474	183	141	798	797	784	1	13
Alaska	134	71	42	247	242	239	5	3
Appalachian	131	45	40	216	215	224	1	-9
Arizona	447	303	131	881	847	838	34	9
Arkansas	673	331	187	1,191	1,167	1,153	24	14
Brazilian	10	0	0	10	13	13	-3	0
Central District/Distrito Central	69	89	36	194	192	192	2	0
Florida Multicultural	265	121	137	523	510	483	13	27
Georgia	385	170	113	668	630	624	38	6
German	37	25	22	84	81	74	3	7
Hawaii	74	53	39	166	166	173	0	-7
Illinois	494	324	150	968	970	945	-2	25
Indiana	390	185	179	754	748	748	6	0
Iowa	211	149	113	473	463	461	10	2
Kansas	274	134	96	504	495	498	9	-3
Kentucky	207	88	78	373	383	380	-10	3
Korean	221	84	0	305	311	298	-6	13
Louisiana	314	176	107	597	575	595	22	-20
Michigan	404	281	224	909	919	901	-10	18
Midwest Latin American	43	32	39	114	102	106	12	-4
Minnesota	532	477	120	1,129	1,110	1,074	19	36
Mississippi	201	84	79	364	366	362	-2	4
Montana	159	121	46	326	334	308	-8	26
National Slavic	72	66	8	146	104	90	42	14
Nebraska	139	70	67	276	287	294	-11	-7
New Jersey	374	178	76	628	613	601	15	12
New Mexico	123	69	57	249	234	236	15	-2
New York	443	267	123	833	842	841	-9	1
North Carolina	403	188	103	694	722	717	-28	5
North Dakota	119	116	40	275	254	255	21	-1
North Texas	1,026	491	263	1,780	1,797	1,776	-17	21
Northern California-Nevada	895	486	137	1,518	1,467	1,459	51	8
Northern Missouri	156	79	45	280	270	263	10	7
Northern New England	153	77	10	240	255	249	-15	6
Northern Pacific Latin American	124	74	88	286	286	275	0	11
Northwest	883	422	110	1,415	1,391	1,379	24	12
Northwest Hispanic	31	22	18	71	65	65	6	0
Ohio	481	249	138	868	834	813	34	21
Oklahoma	829	550	210	1,589	1,596	1,632	-7	-36
Oregon	372	165	70	607	603	602	4	1
Peninsular Florida	1,005	353	124	1,482	1,500	1,440	-18	60

Districts	Ord'd	Lic'd	Cert'd	2017 Total Ministers	2016 Total Ministers	2015 Total Ministers	Change 2016-2017	Change 2015-2016
Pennsylvania-Delaware	640	386	166	1,192	1,191	1,173	1	18
Potomac	593	315	193	1,101	1,092	1,103	9	-11
Puerto Rico	180	62	100	342	338	324	4	14
Rocky Mountain	320	177	72	569	568	551	1	17
Samoa	44	37	13	94	64	58	30	6
Second Korean	45	10	0	55	55	52	0	3
South Carolina	173	73	37	283	276	275	7	1
South Central Hispanic	77	57	83	217	224	216	-7	8
South Dakota	116	64	19	199	201	187	-2	14
South Texas	581	229	198	1,008	999	996	9	3
Southern California	795	363	182	1,340	1,315	1,276	25	39
Southern Idaho	105	54	31	190	195	188	-5	7
Southern Latin	51	13	18	82	84	78	-2	6
Southern Missouri	895	569	120	1,584	1,556	1,543	28	13
Southern New England	309	187	44	540	560	550	-20	10
Southern Pacific	143	108	69	320	317	306	3	11
Southwest	47	30	18	95	94	71	1	23
Spanish Eastern	446	237	268	951	944	930	7	14
Tennessee	380	221	91	692	696	676	-4	20
Texas Gulf Hispanic	86	60	120	266	256	247	10	9
Texas Louisiana Hispanic	74	66	103	243	231	238	12	-7
West Florida	241	87	82	410	401	395	9	6
West Texas	157	55	50	262	273	278	-11	-5
West Texas and Plains	42	37	75	154	150	145	4	5
Wisconsin-Northern Michigan	345	231	107	683	675	648	8	27
Wyoming	71	20	8	99	108	104	-9	4
Regions								
Great Lakes	2,107	1,172	809	4,088	4,069	4,011	19	58
Gulf	2,463	1,381	584	4,428	4,360	4,329	68	31
Language-East Spanish	985	465	562	2,012	1,978	1,921	34	57
Language-Other	429	222	43	694	628	585	66	43
Language-West Spanish	693	543	610	1,846	1,815	1,755	31	60
North Central	1,618	1,186	511	3,315	3,260	3,182	55	78
Northeast	2,512	1,410	612	4,534	4,553	4,517	-19	36
Northwest	1,724	853	307	2,884	2,873	2,820	11	53
South Central	2,990	1,528	874	5,392	5,394	5,416	-2	-22
Southeast	2,681	1,054	600	4,335	4,326	4,235	9	91
Southwest	2,531	1,382	561	4,474	4,363	4,297	111	66
National Totals	20,733	11,196	6,073	38,002	37,619	37,068	383	551
Language Totals	2,107	1,230	1,215	4,552	4,421	4,261	131	160

Appendix 3.10

AG USA ADHERENTS BY RACE 2001 TO 2016

	<u>Asian/Pacific Islander</u>	<u>Black</u>	<u>Hispanic¹</u>	<u>Native American</u>	<u>White²</u>	<u>Other/ Mixed</u>	<u>Total</u>
2001	90,037	164,071	428,747	34,263	1,853,623	56,288	2,627,029
2002	94,415	190,540	446,248	32,304	1,847,636	76,223	2,687,366
2003	99,735	183,062	473,787	35,917	1,871,826	65,235	2,729,562
2004	109,813	199,713	499,085	38,164	1,847,484	84,836	2,779,095
2005	110,109	218,950	522,054	40,495	1,853,556	85,697	2,830,861
2006	115,288	226,388	540,431	40,290	1,824,966	88,811	2,836,174
2007	119,431	249,905	550,801	43,686	1,804,519	94,923	2,863,265
2008	119,377	260,472	566,088	46,699	1,805,886	101,180	2,899,702
2009	118,741	260,980	586,944	49,925	1,798,375	99,704	2,914,669
2010	124,224	277,324	619,113	47,298	1,851,968	111,017	3,030,944
2011	127,666	293,855	653,125	47,200	1,812,928	107,183	3,041,957
2012	134,600	303,533	670,977	43,376	1,833,753	109,478	3,095,717
2013	138,170	300,763	679,508	46,650	1,836,923	125,843	3,127,857
2014	147,092	312,433	706,570	48,845	1,813,138	118,663	3,146,741
2015	153,391	308,520	733,809	47,212	1,824,514	124,666	3,192,112
2016	155,393	325,764	718,785	42,282	1,869,643	128,391	3,240,258

Percentage of AG USA Adherents by Race³

	<u>Asian/Pacific Islander</u>	<u>Black</u>	<u>Hispanic¹</u>	<u>Native American</u>	<u>White²</u>	<u>Other/ Mixed</u>
2001	3.4%	6.2%	16.3%	1.3%	70.6%	2.1%
2002	3.5%	7.1%	16.6%	1.2%	68.8%	2.8%
2003	3.7%	6.7%	17.4%	1.3%	68.6%	2.4%
2004	4.0%	7.2%	18.0%	1.4%	66.5%	3.1%
2005	3.9%	7.7%	18.4%	1.4%	65.5%	3.0%
2006	4.1%	8.0%	19.1%	1.4%	64.3%	3.1%
2007	4.2%	8.7%	19.2%	1.5%	63.0%	3.3%
2008	4.1%	9.0%	19.5%	1.6%	62.3%	3.5%
2009	4.1%	9.0%	20.1%	1.7%	61.7%	3.4%
2010	4.1%	9.1%	20.4%	1.6%	61.1%	3.7%
2011	4.2%	9.7%	21.5%	1.6%	59.6%	3.5%
2012	4.3%	9.8%	21.7%	1.4%	59.2%	3.5%
2013	4.4%	9.6%	21.7%	1.5%	58.7%	4.0%
2014	4.7%	9.9%	22.5%	1.6%	57.6%	3.8%
2015	4.8%	9.7%	23.0%	1.5%	57.2%	3.9%
2016	4.8%	10.1%	22.2%	1.3%	57.7%	4.0%

¹Hispanics may be of any race.

²The White race includes multiple ethnic groups in addition to Anglos.

³Sum of percentages may not total 100% due to rounding.

Note: the sum of non-White adherents understates ethnic minority/immigrant adherents due to the ethnic minorities/immigrants included in the White race totals.

Appendix 3.11



Consent form

Title of Project:

Succession in Ministry in the Assemblies of God (US): *What psychographic variables shape the belief system of A/G Millennial Christian Leaders and what is its impact on leadership?*

Name of Researcher:

Rev. Heath Adamson

Please initial box

1. I confirm that I have read and understood the participant information sheet, dated, for the above study and have had the opportunity to ask questions.

2. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason and without my care or legal rights being affected.

3. I agree to take part in the above study.

Name of Participant

Date

Signature

Name of Person taking consent
(if different from researcher)

Date

Signature

Researcher

Date

Signature

(1 for participant; 1 for researcher)

Appendix 3.12

Succession in Ministry in the Assemblies of God (US): *What psychographic variables shape the belief system of A/G Millennial Christian Leaders and what is its impact on leadership?*

As a credentialed Assemblies of God minister, you are being invited to take part in a research study. Before you decide, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Ask us if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part.

Thank you for reading this.

What is the purpose of the study?

The Assemblies of God has a rich heritage from which existing leadership desires to build from. As we look to the future, a proactive response of challenges and opportunities is desired.

The aim of this study is to identify key issues to address and strategic steps to take as reaching the next generation is important to us all. As a credentialed minister, your perspective is valuable as we are a voluntary cooperative fellowship.

Why have I been chosen?

You have been chosen because you are a credentialed minister with the Assemblies of God USA.

Do I have to take part?

It is up to you to decide whether or not to take part. If you decide to take part you will be given this information sheet to keep and be asked to sign a consent form. If you decide to take part you are still free to withdraw at any time and without giving a reason. A decision to withdraw at any time, or a decision not to take part, will not affect the standard of care you receive in any way.

What will happen to me if I take part?

If you decide to take part, you will be given this information sheet to keep and asked to sign the consent form. This will give your consent for an email with the survey to be sent to you. No one will be identifiable in the final report and all responses are anonymous.

What are the possible disadvantages and risks of taking part?

There are no disadvantages or risks foreseen in taking part in the study.

What are the possible benefits of taking part?

The Assemblies of God is a grassroots movement with a keen focus on conversation. Your perspective is valuable and you are lending your voice to the greater conversation taking place in the national movement.

What if something goes wrong?

If you wish to complain or have any concerns about any aspect of the way you have been approached or treated during the course of this study, please contact:



Professor Robert E. Warner,
Executive Dean of Humanities,
University of Chester
Parkgate Road
Chester
CH1 4BJ
r.warner@chester.ac.uk
Tel. 01244 511980

Will my taking part in the study be kept confidential?

All information which is collected about you during the course of the research will be kept strictly confidential.

What will happen to the results of the research study?

The results will be written up into a report for the Executive Leadership Team, Executive Presbytery, and General Presbytery. In addition, some of the results may be featured in Assemblies of God publications and communiqué, in a doctoral thesis, and in some subsequent publications such as books and journal articles.

Who is organising and funding the research?

The Assemblies of God USA is funding the research and Rev. Heath Adamson, Senior Director of Youth Ministries/Global Chairman World Assemblies of God Fellowship Next-Gen Commission is preparing the report.

Who may I contact for further information?

If you would like more information about the research before you decide whether or not you would be willing to take part, please contact: Rev. Heath Adamson at hadamson@ag.org

Thank you for your interest in this research.

Appendix 3.13

Demographics of Qualitative Respondents

DEMOGRAPHICS OF RESPONDENTS

The following section describes the participants in the survey. The descriptor frequencies are based upon the number of people who provided information.

Table 1

Distribution of Respondents by Gender

Gender	Frequency	Valid Percent
Men	55	70.0
Women	24	30.0
Total	79	100.0

Table 2

Distribution of Respondents by Race/Ethnicity

Race/Ethnicity	Frequency	Percent
White, non-Hispanic	41	55.4
Black or African American	1	1.4
American Indian or Alaska Native	0	0.0
Asian	2	2.7
Native Hawaiian or Pacific Islander	0	0
Other	3	2.7
Hispanic	18	24.3
Total	74	100.0

Table 4
Distribution of Respondents by Age

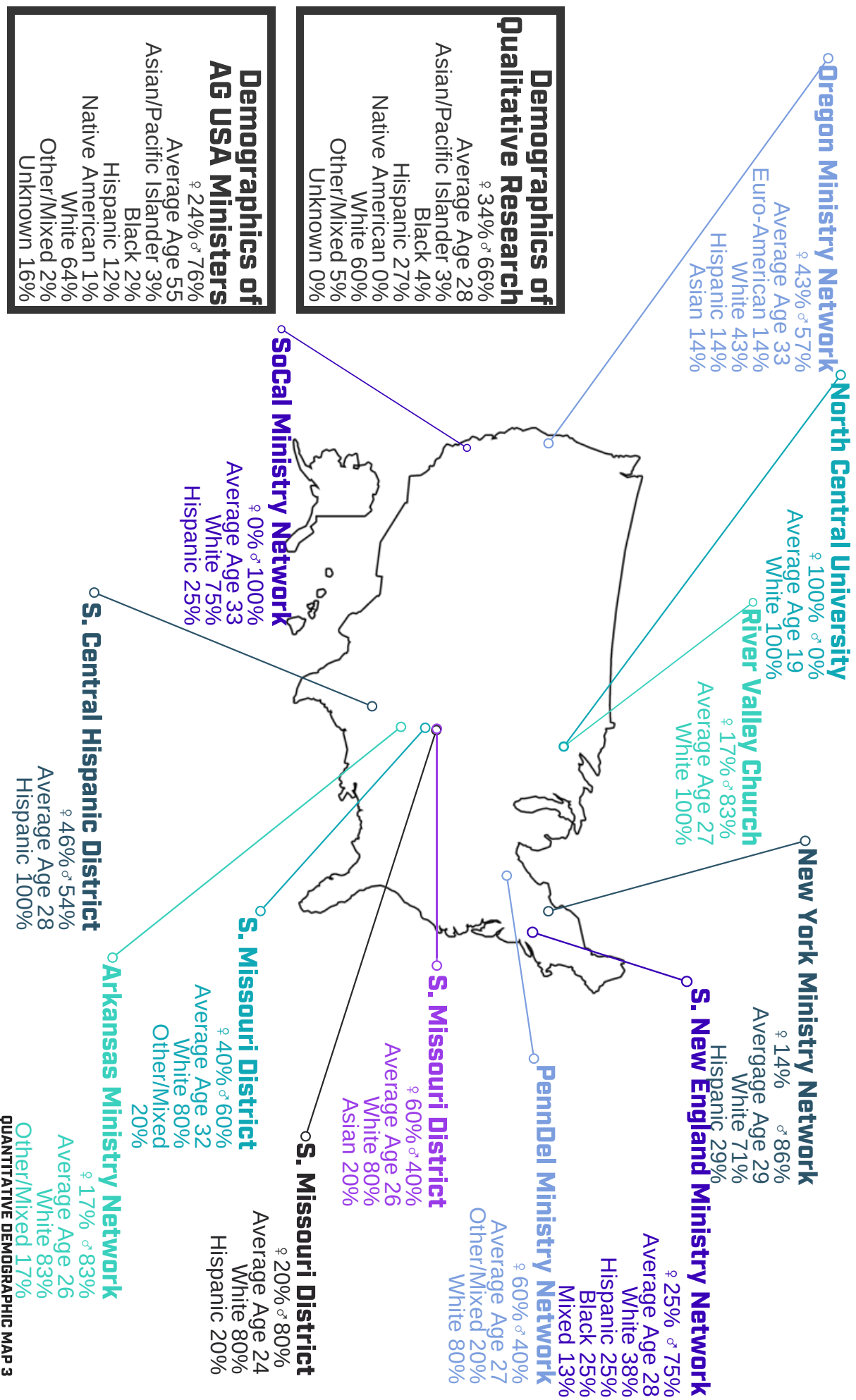
Age Group	Frequency	Percent
18 - 24	12	16.2
25 - 34	33	44.6
35 - 44	7	9.5
45 - 54	1	1.4
55 - 64	0	0
65 - 74	0	0
75 - 84	0	0
85 or older	0	0
No response	21	28.4
Total	74	100.0

Table 6
Distribution of Respondents by Region of Residence

Region	Frequency	Percent
Great Lakes Area	0	0
Gulf Area	21	28.4
Language Area East Spanish	13	17.6
Language Area West Spanish	0	0
Language Area-Other	0	0
Northcentral Area	14	12.2
Northeast Area	20	27.0
Northwest Area	7	9.5
Southcentral Area	0	0
Southeast Area	0	0
Southwest Area	4	5.4
I don't know	0	0
Total	74	100.0

Appendix 3.14

QUALITATIVE RESEARCH DEMOGRAPHICS



Appendix 3.15

04.04.1 [redacted] aif

Heath Adamson: [00:00:01] It's recording. My name is Heath Adamson.

Heath Adamson: [00:00:04] It's April 3rd 2017. I'm in Minneapolis Minnesota.

Heath Adamson: [00:00:07] There are seven leaders in the room who understand why they're participating in the survey and they understand the results will be anonymous. So, guys, thanks for your time.

Heath Adamson: [00:00:19] And the first question I just want to ask would be this. When you look at the Assemblies of God USA and the landscape of faith what contemporary issues concern you most and why?

Speaker 1: [00:00:33] I can start.

Heath Adamson: [00:00:35] And if you could speak up that way it picks you up.

Speaker 1: [00:00:37] Yes.

Speaker 1: [00:00:39] I'd say for me personally I think that we have, I don't know if aversion is the word, but I'm going to use it. We have an aversion to social justice issues because of our history as a denomination or fellowship. And so I think that when it comes to social justice there is an ignorance out in the Assemblies of God as a whole on what do we say what is our stance.

①

Speaker 1: [00:01:15] How [redacted] pastor There are some churches that have figured it out that are more urban but a lot of our [redacted] small rural churches and they don't navigate those situations well and they're tied to that.

②

Speaker 1: [00:01:30] I would also say just the pressure to be conservative Republican political views. I guess that's almost like if you're not 100 percent conservative and 100 percent Republican you're written off as a leader or a church member or go down the line. And so those really concern me more than the gender identity because we're having those conversations more than the sexual identity conversations. But I haven't even heard anything about social justice because no one's brought it up because it's ignored and swept under the rug when it's a big issue and we need to know how to handle it better. In my opinion.

③

Speaker 2: [00:02:17] One thing that concerns me about our movement is wrapped up into this experience I had in our last district section meeting with pastors from around our section. We were talking about the qualifications and then the job description of our new district superintendent. And if the person can be full time or bi-vocational.

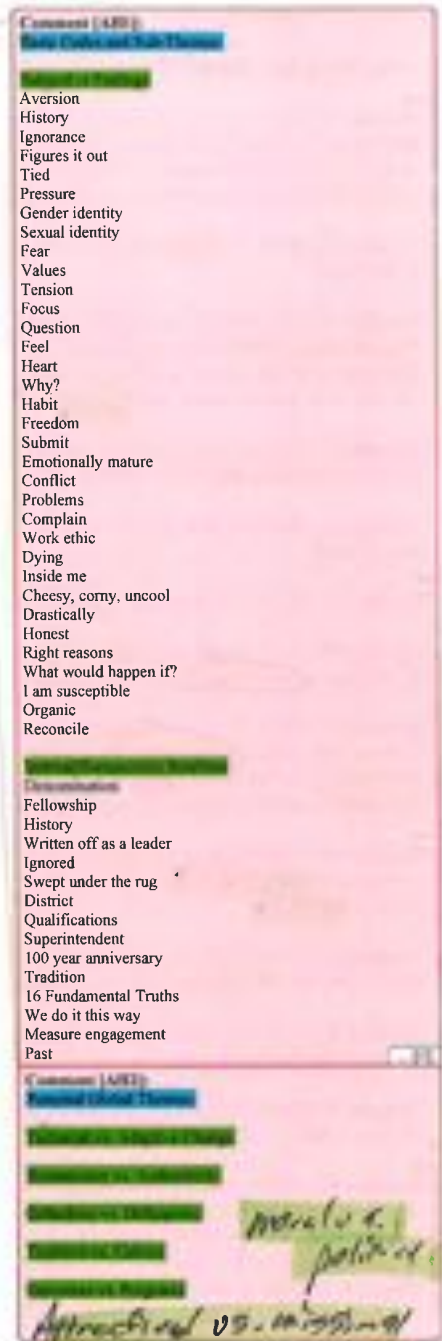
Speaker 2: [00:02:53] Or what the role can look like going into the future.

Speaker 2: [00:02:58] And the overwhelming consensus in the room was that "well we've done it this way for so long....."

④

Speaker 2: [00:03:05] It needs to be that way with these guys just celebrating its 100 year anniversary.

Speaker 2: [00:03:12] My biggest concern is that the Assemblies of God likes and looks to its tradition as much as it does its biblical foundation. We see the Catholic Church having a lot of their



- ① Historical trajectory creates aversion to social justice issues.
- ② Urban vs. rural as contrast in approach to social justice issues.
- ③ External factors like needed alliances with political party affiliation in relation to social justice
- ④ Structure & position traditional in tradition as opposed to innovative & intuitive praxis.

Love vs. tolerance (LGBTQIA)
 technology vs. convergence
 monologue vs. dialogue (passive vs. active)
 biblical mandate vs. personal preference vs. community standards.
 content vs. publish?
 The "table"
 Alcohol
 tangues
 Language (16 FT)

doctrinal core beliefs being taken from its tradition as much as it is taken from its biblical base. And the Assemblies of God has always hung its hat on the 16 fundamental truths. And then however you want to do church, do church.

Speaker 2: [00:03:56] But what we see is around the country and I'm a third generation or something like that. Pastors around the country from the 90s until now you see Assemblies of God church one way and it's done one way and you see the church's breaking its mold but it's like we do it this way because that's what we've done traditionally.

Speaker 2: [00:04:21] Tradition does not trump biblical foundation in terms of practices and how to do church.

Speaker 3: [00:04:36] On top of how we go to church I think we also have traditions on how we measure engagement and things like that. And I just see a that with an older generation and a generation coming up and how they've measured it even then how you would measure it. So you see like we're being shoved within youth on Wednesday..... things like that.

Speaker 3: [00:05:03] And there was almost a fear there of creating this shift of well how are we going to measure engagement with this shift.

Speaker 3: [00:05:10] We don't have as many people in seats so you don't see as many hands raised for salvation.

Speaker 3: [00:05:15] Things like that how do we measure that?

Speaker 3: [00:05:17] So being disciplined and solutions taking place, etc. and where do our values lie in what we measure? Do they line up to their values?

Speaker 3: [00:05:27] That offshoots sense. And so I think that traditionally there's a way of doing in terms of how we measure engagement. That's not necessarily bad. But I think it can turn like the focus can be had if that makes sense and so I just think like a lot of tradition and then you see a generation coming up that's why maybe do things differently and there's kind of this tension there.

Speaker 3: [00:05:50] But a question of how you measure and how you take things is not just well we've always done it this way but actually looking out OK we've gone that way. Why are we doing it that way?

Speaker 3: [00:06:00] Even with this new shift we're shifting because of the generations coming up and who we are ministering to and how to change the church to reach them.

Speaker 3: [00:06:10] And I'd also make it change the way we measure that engagement and things like that. The culture that we're going to be ministering to if that makes sense.

Speaker 4: [00:06:34] I'd say out of all the contemporary issues I know I'm not as concerned about the issues more so what's the heart behind everything that I feel.

Speaker 4: [00:06:47] What I see with this next generation even my generation being a millennial is people who are more concerned with the why than they are with these specific issues. We can focus on why, why should we be doing this? Why does it say this? Why should we be living this person? What should we do now? And so I think the concern I see is that so many times we do things out of habit or we can, as a church, we can do certain things out of habit of what we've done in the past rather than seeing scripture seeing these social issues and then taking scripture and

What role does language play culturally as values remain but our understanding evolves?

Matrix praxis

authoritative or collaborative

23

24

25

26

27

23) Doctrine, belief, orthodoxy vs. orthopraxy?

24) orthodoxy vs orthopraxy

25) Measuring engagement

26) The tension between authoritative, collaborative leadership

27) The "why" i.e. Simon Sinek..... what is the "why" of AG USA? Do generations have the same "why"?

explaining why and like taking in the students or the people of our congregation through that journey in that process.

Speaker 4: [00:07:34] And so I think that's what we have all been talking about is that we need to shift from just a consumer of like ideas.

Speaker 4: [00:07:44] We're going to publish ideas.

Speaker 4: [00:07:44] And here's the answer

Speaker 4: [00:07:47] And you just consume it and take it all in.

Speaker 4: [00:07:49] The concern I see is that we've been doing that for so long but now everybody or the next generation to come and the generation now like the current millennials are they don't want to consume. They want to ask why and what can I do about it. And I don't think we're given a platform for the next generation and even these millennials to do something and to know why we're doing this. What does God's Word say about that.

Speaker 4: [00:08:17] So my concern is as a whole not explaining these issues and what does God's Word say with it and what are we going to do about it.

Speaker 4: [00:08:28] And so you know.

Speaker 5: [00:08:37] There's going to obviously be expansion on some of the things that have been said but thinking specifically to the members of how we do church and the method of how we do church the organization.

Speaker 5: [00:08:50] We see a lot of this in the Assemblies of God.

Speaker 5: [00:08:52] Now is that the best way to do church or something? Oh, you know, best is relative, but is it being modeled by successful churches within the Assemblies of God? And I think the thing that is interesting about it and you know, maybe not alarming, is not the word but is that it would be something that could be more powerful is the issue of how the method the organization's leaders said from the top. We talk about how there's churches in the AG and they're successful and oftentimes they're the ones that are large churches and so people talk about the majority of our churches being rural or being mid-size churches around the country and the trouble is that they may feel stuck in a certain place for so many years just simply because what we have happening is groups of churches that are maybe following specific church cultures more than the leadership of this fellowship. And so it's difficult territory because those leaders at the top aren't always involved in the local church which I guess brings up the question somebody talked about superintendents and being bi-vocational those types of things. But I think if we're truly going to see a lot of those small midsize churches just all over the country really move forward and do church not just in our minds in a better way but more effectively then it's going to have to be something that is truly modeled from the top of this fellowship not just looking at specific cultures of churches around the country.

Speaker 5: [00:10:41] What concerns me is that we have I think a greater tie and devotion to position papers from the past that we aren't willing to accept fresh biblical perspective from younger leaders coming down.

Speaker 5: [00:11:06] The concern I have is a lack of younger leadership at the table that helps steer the ship of the United States.

Apologetics
The greatest apologetic
is "love"

love vs. tolerance
apathy, empathy

28) Publishing vs. consuming

29) Scripture & platform are internal motivating factors

30) Orthopraxy vs. orthodoxy

31) Contextualized orthopraxy - local, district, national

32) Are position papers perceived as hurdles or bars?

33) The table is collaborative & determinative / directive

Speaker 5: [00:11:20] Yeah I would say the biggest concern I have is the lack of competency in some of the people that are stewarding and leading the next generation and being leaders in their own right.

Ceiling — internal?
Laziness — external?

Speaker 5: [00:11:35] We see that lack of competency being projected onto their context or themselves and they are not developing themselves.

5 Speaker 5: [00:11:42] There is a lot of people that have I feel a low personal ceiling that they themselves project onto their context so I can't do X Y and Z because my pastor, because my district, because my church, you know because this town I live in is not that kind. Thereby making the call of God amenable to people and to their own insecurities or their own shortcomings. The reality is they are not incompetent they just have an insecurity in their competencies and so in what ways can we remedy that usually from a national level. We just resource the snot out of them. And we can't resource people who aren't very competent. We have to get through a process. I think success is defined by our process and all we do in the AG is ACMR the world out of what we don't know and we can't do that.

Mentoring?
Praxis?
Resource?

Speaker 5: [00:12:27] We have to get to a place where we say "your success is found in process" which is essence, [for] millennials and generation Z, that's more of the love language of them because Generation X and boomers you could say you're not getting your quota or what you're supposed to every week every week or every month or every year. So, step it up and that would motivate us in this next generation because it will just go on somewhere else or they can't because in reality they're pioneering and we're raising them to be afraid of what they are would do. You know more than me but we have been in this for a couple of generations and so my heart to really see that ~~to be~~ to be ~~turn off~~ and given the freedom to not determine success or failure outcomes but their willingness to submit to the process. So what is process driven resourcing like as opposed to outcome driven resourcing?.

Personality (Internal)

7 Speaker 5: [00:13:20] And that's just the beginning of how we just slap a program on someone's call and say we can't do that.

Speaker 2: [00:13:26] Can we interrupt can we just we can talk right?

Heath Adamson: [00:13:29] you can do whatever

Process (External)

8 Speaker 2: [00:13:32] Would you say the bar is too low for people to become an Assemblies of God minister?

Speaker 5: [00:13:38] I don't know if the bar is too low. I think expectation can be. Yeah.

9 Speaker 5: [00:13:42] And the reason is because I think sometimes we have an expectation but you have people say "well my context doesn't allow us to do that" so we lower the expectations so you get comfortable. So, pay your dues [and] call them up and have the training of having a better balance right rather than saying we'll lower this for your low balance. The reality could be emotional maturity which is the key. There is zero, there is zero training.

10 Speaker 5: [00:14:04] Becoming more emotionally mature. And because of that we have a lot of people that are highly skilled people and skilled as a youth pastor but they're super low intelligence when it comes to emotions.

Speaker 5: [00:14:15] And that's what rules themselves. And what would happen if we could help

- 5 Leadership development crisis and the urgency of ongoing learning.
- 6 Psychosocial mores in generations & their relationship to "success."
- 7 Conformity to program
- 8 Ascending leadership = servitude
- 9 Emotional intelligence can break the glass ceiling
- 10 E-I - "Skill development are a two-sided coin. How do you cultivate E-I in a Pentecostal, John 16 context?"

11 them to see conflict and see problems from outside of themselves. And every time there's access to that issue you know how much more they grow.

12 Speaker 5: [00:14:28] I mean I love how accessible it is to become a pastor in the AG. What blows my mind is how much people complain about it.

13 Speaker 5: [00:14:37] It's like come on that the majority of ministers has to have a Masters to even be heard. You know if you can give announcements here I will give you a church credential and say you're called now here you go.

Speaker 5: [00:14:48] And so I think sometimes they lower expectation.

Speaker 5: [00:14:53] Yeah I mean I think you need to have a higher expectation that is the thing, right.

Speaker 1: [00:14:58] You know like they teach people how to give birth and how to raise kids.

→ Metaphor & analogy

Speaker 5: [00:15:06] Thank you.

Speaker 1: [00:15:07] Let's find out. My life is my world. Yeah.

Speaker 6: [00:15:12] And there is a concern that goes along with that especially the next generation because context will mean virtually nothing because of the iPhone. You can live anywhere and be on the same page as everyone else. And if it does not change how we approach those things then those things will be stopped.

Speaker 1: [00:15:39] Which leads to that point.

Speaker 1: [00:15:41] One of my big concerns in the church world right now is that we all look to the other, we are too similar to the other because of what we see is successful like what works in San Diego.

Tribealism, networking, or lack of identity?

[00:15:52] Sure.

Speaker 1: [00:15:52] Is it what's going to work in Iowa.

Speaker 1: [00:15:54] Yes but we see success in San Diego. And so we think oh that looks like they're going to do this here instead of looking to the areas of the country that God has called us to and asking ourselves what is success in this specific context.

14

Speaker 5: [00:16:11] I mean right now that's why I have to craft content not rob it.

15

Speaker 5: [00:16:15] And then when I'm more concerned about how our In ~~more~~ more looks than the condition of the hearts of the people that are coming to our ministry.

Attractional vs. missional

Heath Adamson: [00:16:27] And so when you look at the AG USA and the landscape of faith in the United States of America what contemporary issues excite you or what energizes you or what gives you a sense of optimism as you look to the future?

16

Speaker 1: [00:16:46] I think some guys go through like almost a renaissance in this passionate call for missions and global missions and reaching people. We have increased and yet more will be reached in decades. I've been a part of the Assemblies of God. I don't think I've ever seen as much

How is evangelism & missions different?

11 Mentoring & lack of knowledge

12 Lowering the standard vs. raising the standard for credentials

13 Globalism, accessibility, and information may make accessibility to local credentials a liability.

14 Success contextually defined by locale?

15 Attractional, Missional, & Reputation

16 Global renaissance of core mission

(17) fervor, anointing or calling for missions in both giving and going.

Compassion & Action

Speaker 1: [00:17:14] And

Speaker 1: [00:17:14] I see right now and I see that only being fanned and encouraged here in their own country which is great because that's the heart of this movement.

Speaker 6: [00:17:33] I feel like there's a pruning that's happening everywhere and I'm really excited about that. And like conversations like this are just evidence of that.

(18) Speaker 6: [00:17:46] And so I'm really excited about the future.

Speaker 6: [00:17:49] For in pruning what we're talking about is where there is going to be dismissal of tradition hopefully or potentially in order to reach the next generation. Not a dismissal of biblical ~~truth~~ or morality but a dismissal of how we portray the truth doctrines and like you've talked about in youth ministry. Having the focus of evangelism and discipleship be an outcome. We can't try to flip that on the head but just that kind of pruning of mentality of success of this.

(19) Speaker 1: [00:18:31] I would also say not just the Assemblies of God, but probably cultural Christianity as a whole the United States that there's a pruning of the church where it's no longer culturally advantageous to be a Christian where if you're to be a Christian it's going to cost you culturally now more than ever before.

D. Benkeoff

Speaker 1: [00:18:50] So there is a lot of people in the Church who are nominal Christians. It's like either you're in it or out more than ever.

What outcomes

(20) Speaker 1: [00:18:58] And it's only going to amplify and increase. So that's also encouraging.

are used & how do we measure this?

Speaker 5: [00:19:03] And I think I'm going to go off with that too.

Speaker 5: [00:19:06] I couldn't agree with Brock more on that.

Is this local, regional, tribal, social, etc?

(21) Speaker 5: [00:19:11] What I see, I think the thing that excites me, is that we are having conversations about things that have not been talked about for so long. Like "how do you really measure the success of a ministry or a church?" "How do you measure the success of a successful youth night" and for so long it's been you know this metric or this thing but now we're talking about it. We're getting back to ~~why~~ are we doing this. What does it look like for somebody to really be called to Christ? What does discipleship really look like? I think the pruning I've seen is that we're stepping back and we're asking ourselves "is this really the best ~~way~~ that we're supposed to do this?" Are we doing this just because it's been we've done this out of culture and out of tradition or do we need to now take a move to a new direction. What Biblical truth but seen in how culture is changing. And I think it's ~~about there's~~ behind the ship that is happening right now. I've seen the church is like catching the ~~wind~~ need to ~~go~~ to the next level of ~~pruning~~.

[00:20:25] And the.

Just pose w/ Acts 1:8, Exodus 31/35, John 16.

(22) Speaker 6: [00:20:29] We want to say some stuff that's not necessarily related to that. So a variety of things because I do think there's a lot of exciting things happening for sure. And so to reiterate missions, church planning along with that it's just been incredible. Church planting for the sake of community and starting with community they've been doing amazing job. I think even as we talked about younger leaders being given certain spots at the table it is exciting though to see so many young leaders and young pastors in our movement. And so that's just that's just something cool even

(17) Empowerment for action and compassion. COMPASS [ion]

(18) Revisiting & re-focusing on the mission. Pruning is not the same as shrinking.

(19) Cultural Christianity vs. The message of Christ

(20) Optimism about the narrow way becoming illuminated.

(21) Discipleship models emerging or static?

(22) The table is regularly re-fueled. Who gets a seat? how? 463.

compared to other Christian traditions and denominations. We really have you know the potential and set up to continue to do great things along with that community. I think we have a ways to go but as a fellowship and even our districts that are other Christian things like that. It's setting the tone for a powerful change to increase the power of the movement as we continue to grow and see changes in communities in the U.S. as they get more diverse. And as we're you know planting more churches and sending people around the world it's just opening up that door for many other people.

34

Language districts

Trans geographic districts

Relational (unofficial) church network

Speaker 7: [00:21:49] Something very specific that excites me about the Assemblies of God and I think it's something that is creeping into all areas of ministry is live/dead. And it is people that are running into what a lot of other churches are running away from and I think is setting an example for character not only mission but devotion to Christ. And it's something that not just missionaries but anybody who's a Christian no matter your age needs. And so that is something that really excites me. And we see it in our local churches that. There it is growing in the well roundedness of development. So develop it in very practical things. Development it in preaching and leading different things. Realize for me growing up only knowing the Assemblies of God and thinking that the Assemblies of God in order to have to do what you're called to do just got to have prayer, worship service, and speaking in tongues. And also don't touch on the alcohol ever. And but I think there is maybe a growing way around this. The reality is there's a lot more that goes into building the church than just those few things. And so it's exciting to be a part of the Assemblies of God and it's got to be developed in those areas under that cover and it's a beautiful thing. So.

Speaker 3: [00:23:49] I think it's exciting seeing the idea that you're just a consumer within the church starting to be pushed out now to produce what they're experiencing within church in a way not just consumed by self and because of that you're seeing this rise of seeing lots of students that want to jump into things and produce and grow after what God has for them, wanting to do more with their own hands outside the walls of the church. You can do ministry as a producer as craftsmen. And people are taking their faith and producing it outside the walls of the church and that's really exciting to see. We're just pastoring students as this generation coming up so they're going to take what they're receiving and they want to own it and make their own for them and that's exciting because you're seeing greater passion come into the church to take it into the world and do missions. All this stuff I think a lot of it boils down to the shift in the generations and how these generations think and work.

35

Ex-31/35

The "craftsman"

Speaker 5: [00:25:15] The thing that pumps me is that the meritocracy isn't there like the ladder is flat. I love how for a lot of people climbing the ladder is not a motivation for any lennial right now. You have an opportunity right now to stay low to climb and to create your own letter follow a letter know you better. and you'll copy me. I love that. I think that's exciting. I'm also pumped about how we are merging our world with theirs thanks to Apple. But one of the first global generations to come up in modern history that we see through social media or whatever borders are falling down and everybody is freaking out. Values are being formed by what people see online via social media. But the exciting part is it makes it more easier to cross into commonality with that. So I'm pumped about it. You know you hear about what people are saying about Generation Z and it is going to have the work ethic of the greatest generation and the cynicism of X. I think it's awesome. I think they have all the right questions and they're going to work hard to show what we need to do next I think there is going to be a dying of old traditionalism but there is going to be a new tradition that is coming up. And I'm just about done we get a chance to build the bridge between what was and what is the meritocracy this week is exciting. You know there's a great deal of people building no matter having many viable options where somebody can go have 4 high quality internships and walk out the Masters in a year because somebody gives it to them. That's what people are seeing in the church world.

36

Is our structure perceived as nimble or hierarchical in its quantitative research? How do stakeholders perceive the architects of our religious "board?"

[00:26:43] You know. Yeah. And on that point I'm really encouraged by a lot of churches the

34) Diversifying & comparative traditions

35) Consumption vs. production

36) The need of structure vs. flattening the organization to provide the "table"

Assemblies of God really placing value in leadership programs and internship programs raising up pastors in the churches as we see our government just start chipping away at religious rights. I think we're going to see a lot of that "North-Central, Vanguard or Southwestern" lose their federal funding based off of the stance stances that they have. And in the next 50 years probably go by the wayside and the church is going to be responsible for the raising of its leaders. I think it's true. I'm really encouraged by seeing a lot of churches that are on the cutting edge of raising up its next generation of leaders within the church owning that training. Well we're going to see a lot of Pauls raising Timothy's and a lot less doctors and masters raising up straight-fact pastors. Theoretical Pastors.

GC
LFIC
BGM e
YA
FA
TBQ
Arm
GP
EP
Etc...

37

38

Speaker 4: [00:27:47] That's something else that for me coming from somebody who hasn't grown in the AG and in a month coming into being a Youth Pastor found out what Speed the Light was.

Speaker 5: [00:27:59] His background is business

[00:28:03] No but my. When I got saved my sophomore year of high school and I was being disciplined through the church. There was still this greater hunger, a need for more. And I think what's been so cool being a part of the Assemblies of God was also seeing the students being raised up in this youth ministry across the nation is the same thing I felt and I want to see that the Word of God come alive in my life. I don't want to just sit in this chair and have a service and light and a great speaker and be inspired. I want to see me. I want to walk through the streets and actually have the power of Christ living inside of them that they heal someone. And I think what I've seen with this next generation that's exciting. And I believe that the Assemblies is playing a part in this and that students the next generation doesn't care as much about how well something is produced they want the real thing. They want to know why. Why is this Jesus so important? I should give my life to him because I can give my life to so many other things right now. And the awesome part about it just being part of the leadership in the Assemblies is a part of this church and just this fellowship is that what I've seen is that there's not a fear of the unknown. It's almost like let's go in and break it. Let's run into this and see really what Christ can do through us and the power of Christ in us. And I think that's the thing that everyone's looking for now that is the hunger for more. I think the Assemblies is leading in the way that you see it coming from a background that's not Assemblies of God that is. Yes.

39

Speaker 6: [00:29:50] Well one of the things, this is just for me, on the next generation, and this is in every denomination though, our doctrines, don't just read them. And I don't care how cheesy or corny or uncool anybody might think it is at a certain context the fact that there is value for it is a very very exciting thing. Yes I mean that should not be taken from us.

[00:30:17] Even if a ministry is named Crosspower called oh oh oh golly they're.

Heath Adamson: [00:30:28] I'm not supposed to interject my.

[00:30:32] Pizza party time.

Heath Adamson: [00:30:33] So if you can have anything else to add. So if you could wave your magic wand and change anything about a AGUSA what would you do? Well let me retract that if you could wave your magic wand and make anything happen in AG USA. What would that be and why?

[00:30:52] Dinner with Dr. Wood one on one if you can quote me. I was kidding.

41

[00:31:10] Honestly I think the thing if I could wave a magic wand all conversations and things up for votes at different general councils, I'd love for something just to switch to something to change

Does this psychographic affect/affect attendance at GC?

37 Mentoring vs. Coaching

38 Providing a seat at the table increases the homogeneity of our language & thought

39 Authenticity vs. Bureaucracy

40 Authenticity in outpouring

41 Church business vs. Leadership development

Fear
Shutting down
Platform F (conversion)

42

drastically just to see what will happen. Different things other pastors have brought forward. And I think if we were honest there are two resolutions that haven't been passed and some of them for right reasons. But there are some that I'd love to see. Can we just see what would happen if there wasn't fear of making decisions that make people unhappy?

[00:31:56] Well he does matter.

[00:32:06] Lenny was like this just like what would happen if we just said hey let's just try it yeah let's try it. I don't care what anybody thinks but let's just try this. Do it.

[00:32:20] Take the magic wand.

[00:32:31] You look disappointed.

[00:32:32] I would love to see every pastor and also magic wand my own heart to make sure that I stay checked in on this because I'm susceptible as well. So I'd love to see every pastor always have a heart for the kingdom of God for building the Kingdom of God rather than building their own kingdom and care more about people finding a good church for them rather than trying to make their church a million different things from different people so they can have bigger numbers and feel better about themselves when they go to bed at night. So yeah I'd love to see

43

authenticity vs. bureaucracy

Speaker 5: [00:33:38] If I could, I would just wave a magic wand to make under40 page go away. Yeah I never thought that demographic would be heard. So I just got them off anyway. If I could wave my magic wand what it would be that we have processes in discipleship rather than evangelism on a weekly basis. And the outcome is just switched around. I would probably say the outcome it is evangelism. There are no processes in evangelism and you know and then a process is discipleship we were saying we quantify engagement rather than people in the seats and then we create processes based on those metrics as opposed to anything else. I'd love to see greater community not just over social media gatherings around the country after a youth pastors drive-in by the AG. So, the AG creates roundtables and summits that had to happen and if you can maybe you can make it similar to a young pastors thing that was done in the past or next gen summits or whatever and your leaders in that area lead it rather than the District or district officials national ones you have this church influence schools and local Church members to create community where information can be shared. I think a discouragement of sharing to my generation even Gen X you had people afraid to say what they need help with because they didn't want to be exposed the day everybody is clicking share. And they could click-share their life and click-share in their ministries and it is absolutely OK. So how can we make everything more shareable rather than make everything program to get an outcome yes you know and sharing that we see the next step.

44

Does this imply minimizing effort of focusing it?

[00:35:22] I am Tinkerbell. I would love to see like the body of Christ become it was when you read the book of Acts or something like that. Meeting daily in each other's homes breaking bread. I loved what you said of like getting in each other's homes. I would wave the wand to see the church move more outwardly focused, that we're meeting here we're meeting here we're meeting here event, event, event, to "Hey we're going to have these gatherings but let's empower you. You're opening up your home and you're opening up your home and be focusing on our neighbors. And I think that that might even just be culturally here in the United States because you go everywhere else and it's like people welcome you to their homes and you're breaking bread with each other and the discipleship just naturally happening throughout the week. So I would love to just wave that wand to see it go from compartmentalizing discipleship. And when we're doing it to like getting in each other's homes doing life with each other reaching our neighbors and our communities in.

45

Do we create environments or have events?

42 bureaucracy vs. authenticity

43 How one's embracing the kingdom affects internal motivating factors, key success factors

44 Community vs. Diversity

45 Community as a locale & mindset vs. events

This generation has
some energy to say. It
could be collaboration is
much more attractive
than consensus.

Heath Adamson: [00:36:43] Any other magic wands?

[00:36:50] I have like four.

Heath Adamson: [00:36:50] You can have more than one little guy.

[00:36:53] You know what I wish I wish pastors wouldn't be consumed at looking at each other to just looking at the LORD is what Jesus told Peter. John 21 doesn't matter what I say to you and just follow me. I wish we could have Mark Deen be the DVD of every state. On that note I wish you would. I wish you didn't have to wish that you did not have to do a session at the National DVD Council. Why spend the light is important. For every single DVD. The fact that that's a session moves my mind. I wish that the heart of missions and spend the light and generosity would be in the heart of every single person. I wish the Assemblies of God could reconcile and will continue to reconcile and heal the racial divide that was in the beginning. I wish the Church of God in Christ and the Assemblies of God could just be one entity and I wish the Assemblies of God could lead racial healing in this country and part of that is I wish that there weren't ethnic districts within their district. I wish we were all just one district and our churches would look more like the kingdom of God rather than separated suburbs and so on.

[00:38:21] Thanks for sharing.

Heath Adamson: [00:38:31] It's fantastic. Any other wand? This will conclude

THE BODY of
CHRIST!!

(46) Return to the mission

(47) Unity in diversity vs. unity in spite of
diversity,

Basic Codes:

- (1) Subjective Feelings
- (2) Internal/Bureaucratic Realities
- (3) External Factors
- (4) Stewardship of Change
- (5) Orthodoxy & Orthopraxy

Basic Codes and Sub-Themes**Subjective Feelings**

Aversion
History
Ignorance
Figures it out
Tied
Pressure
Gender identity
Sexual identity
Fear
Values
Tension
Focus
Question
Feel
Heart
Why?
Habit
Freedom
Submit
Emotionally mature
Conflict
Problems
Complain
Work ethic
Dying
Inside me
Cheesy, corny, uncool
Drastically
Honest
Right reasons
What would happen if?
I am susceptible
Organic
Reconcile

Internal/Bureaucratic Realities

Denomination
Fellowship
History
Written off as a leader
Ignored

Swept under the rug
District
Qualifications
Superintendent
100 year anniversary
Tradition
16 Fundamental Truths
We do it this way
Measure engagement
Past
Process
So long
Methods
Superintendents
Territory
Top
Leaders
Position papers
Doctrines
Younger leaders

Lack of younger leadership
Steer the ship
Lack of competency
Not developing themselves
Low personal ceiling
Project
National
ACMR
Program
Bar too low
Pay your dues
Expectation
Allow
Low intelligence
Outside the walls
Climbing the ladder
Meritocracy
Motivation
Unknown
Dr. Wood
Resolutions
General Council
Bigger numbers
Quantify engagement
Under40 page
Mark Dean

DYD

Assemblies of God

Church of God in Christ

Denominations

Ethnic districts

Special Factors

Social Justice

Urban

Small rural

Conservative Republican

90's

Third generation

Older generation

Contemporary issues

Specific issues

Millennial

Large churches

Mid sized churches

Small churches

Generation Z

Generation X

Greatest generation

Iphone

Apple

Social media

San Diego

Global

Iowa

Specific context

Instagram

Global missions

Cultural Christianity

Diversity

Live Dead

Business man or business woman

Modern history

Online

Northcentral

Vanguard

Southeastern

Streets

Young pastors conference

Pastoral drive in

Clicking share

Homes

Racial divide

Stewardship of Change

Pastor

Navigate

Conversations

Handle it better

Future

Consensus

Breaking its mold

Create

Shift

Manage

Change the church

Explaining

Journey

Consume

Publish

Answer

Platform

Do something

Modeled

Pioneering

Accessible

Renaissance

Pruning

Dismissal of tradition

Amplify

New direction

Next level

Training

Paul and Timothy

Leading the way

Switch

Try it

Orthodoxy and Orthopraxy

Biblical Foundation

Discipleship

Church

Salvations

Scripture

God's Word

Context

Relative

Doctrines

Appendix 4.1

04.04.17 River Valley Basic Topics, Codes, and Thematic Categories

Basic Topics and Codes:

Subjective Feelings

Aversion
History
Ignorance
Figures it out
Tied
Pressure
Gender identity
Sexual identity
Fear
Values
Tension
Focus
Question
Feel
Heart
Why?
Habit
Freedom
Submit
Emotionally mature
Conflict
Problems
Complain
Work ethic
Dying
Inside me
Cheesy, corny, uncool
Drastically
Honest
Right reasons
What would happen if?
I am susceptible
Organic
Reconcile

Internal/Bureaucratic Realities

Denomination
Fellowship
History
Written off as a leader
Ignored

Swept under the rug
District
Qualifications
Superintendent
100 year anniversary
Tradition
16 Fundamental Truths
We do it this way
Measure engagement
Past
Process
So long
Methods
Superintendents
Territory
Top
Leaders
Position papers
Doctrines
Younger leaders
Lack of younger leadership
Steer the ship
Lack of competency
Not developing themselves
Low personal ceiling
Project
National
ACMR
Program
Bar too low
Pay your dues
Expectation
Allow
Low intelligence
Outside the walls
Climbing the ladder
Meritocracy
Motivation
Unknown
Dr. Wood
Resolutions
General Council
Bigger numbers
Quantify engagement
Under40 page
Mark Dean

DYD

Assemblies of God

Church of God in Christ

Denominations

Ethnic districts

External Factors

Social Justice

Urban

Small rural

Conservative Republican

90's

Third generation

Older generation

Contemporary issues

Specific issues

Millennial

Large churches

Mid sized churches

Small churches

Generation Z

Generation X

Greatest generation

Iphone

Apple

Social media

San Diego

Global

Iowa

Specific context

Instagram

Global missions

Cultural Christianity

Diversity

Live Dead

Business man or business woman

Modern history

Online

Northcentral

Vanguard

Southeastern

Streets

Young pastors conference

Pastoral drive in

Clicking share

Homes

Racial divide

Stewardship of Change

Pastor

Navigate

Conversations

Handle it better

Future

Consensus

Breaking its mold

Create

Shift

Manage

Change the church

Explaining

Journey

Consume

Publish

Answer

Platform

Do something

Modeled

Pioneering

Accessible

Renaissance

Pruning

Dismissal of tradition

Amplify

New direction

Next level

Training

Paul and Timothy

Leading the way

Switch

Try it

Orthodoxy and Orthopraxy

Biblical Foundation

Discipleship

Church

Salvations

Scripture

God's Word

Context

Relative

Doctrines

Fresh biblical perspective
Evangelism
Reaching people
Call of God
Anointing
Fervor
Going
Giving
Generosity
Wind
Church planting
Prayer
Worship
Speaking in tongues
Theoretical pastors
Greater hunger
More
Raised up
Kingdom of God
Breaking bread
Book of Acts

Potential Thematic Categories:

Technical vs. Adaptive Change

Bureaucracy vs. Authenticity

Orthodoxy vs. Orthopraxy

Tradition vs. Culture

Outcomes vs. Programs

Appendix 4.2

04.04.1 [redacted] aif

Heath Adamson: [00:00:01] It's recording. My name is Heath Adamson.

Heath Adamson: [00:00:04] It's April 3rd 2017. I'm in Minneapolis Minnesota.

Heath Adamson: [00:00:07] There are seven leaders in the room who understand why they're participating in the survey and they understand the results will be anonymous. So, guys, thanks for your time.

Heath Adamson: [00:00:19] And the first question I just want to ask would be this. When you look at the Assemblies of God USA and the landscape of faith what contemporary issues concern you most and why?

Speaker 1: [00:00:33] I can start.

Heath Adamson: [00:00:35] And if you could speak up that way it picks you up.

Speaker 1: [00:00:37] Yes.

Speaker 1: [00:00:39] I'd say for me personally I think that we have, I don't know if aversion is the word, but I'm going to use it. We have an aversion to social justice issues because of our history as a denomination or fellowship. And so I think that when it comes to social justice there is an ignorance out in the Assemblies of God as a whole on what do we say what is our stance.

①

Speaker 1: [00:01:15] How [redacted] pastor There are some churches that have figured it out that are more urban but a lot of our [redacted] small rural churches and they don't navigate those situations well and they're tied to that.

②

Speaker 1: [00:01:30] I would also say just the pressure to be conservative Republican political views. I guess that's almost like if you're not 100 percent conservative and 100 percent Republican you're written off as a leader or a church member or go down the line. And so those really concern me more than the gender identity because we're having those conversations more than the sexual identity conversations. But I haven't even heard anything about social justice because no one's brought it up because it's ignored and swept under the rug when it's a big issue and we need to know how to handle it better. In my opinion.

③

Speaker 2: [00:02:17] One thing that concerns me about our movement is wrapped up into this experience I had in our last district section meeting with pastors from around our section. We were talking about the qualifications and then the job description of our new district superintendent. And if the person can be full time or bi-vocational.

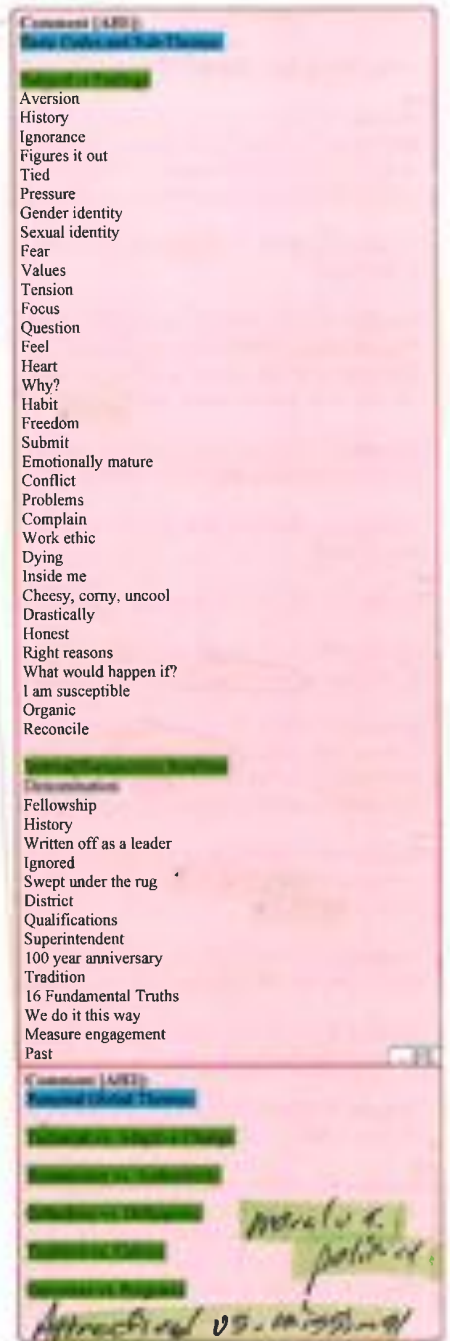
Speaker 2: [00:02:53] Or what the role can look like going into the future.

Speaker 2: [00:02:58] And the overwhelming consensus in the room was that "well we've done it this way for so long....."

④

Speaker 2: [00:03:05] It needs to be that way with these guys just celebrating its 100 year anniversary.

Speaker 2: [00:03:12] My biggest concern is that the Assemblies of God likes and looks to its tradition as much as it does its biblical foundation. We see the Catholic Church having a lot of their



① Historical trajectory creates aversion to social justice issues.

② Urban vs. rural as contrast in approach to social justice issues.

③ External factors like needed alliances with political party affiliation in relation to social justice

④ Structure & position traditional in tradition as opposed to innovative & intuitive praxis.

Love vs. tolerance (LGBTQIA)

technology vs. convergence

monologue vs. dialogue (passive vs. active)

Biblical mandate vs. personal preference vs. community standards.

control vs. publish?

The "table"

Alcohol
tongues

Language (16 FT)

doctrinal core beliefs being taken from its tradition as much as it is taken from its biblical base. And the Assemblies of God has always hung its hat on the 16 fundamental truths. And then however you want to do church, do church.

Speaker 2: [00:03:56] But what we see is around the country and I'm a third generation or something like that. Pastors around the country from the 90s until now you see Assemblies of God church one way and it's done one way and you see the church's breaking its mold but it's like we do it this way because that's what we've done traditionally.

Speaker 2: [00:04:21] Tradition does not trump biblical foundation in terms of practices and how to do church.

Speaker 3: [00:04:36] On top of how we go to church I think we also have traditions on how we measure engagement and things like that. And I just see a that with an older generation and a generation coming up and how they've measured it even then how you would measure it. So you see like we're being shoved within youth on Wednesday..... things like that.

Speaker 3: [00:05:03] And there was almost a fear there of creating this shift of well how are we going to measure engagement with this shift.

Speaker 3: [00:05:10] We don't have as many people in seats so you don't see as many hands raised for salvation.

Speaker 3: [00:05:15] Things like that how do we measure that?

Speaker 3: [00:05:17] So being disciplined and solutions taking place, etc. and where do our values lie in what we measure? Do they line up to their values?

Speaker 3: [00:05:27] That offshoots sense. And so I think that traditionally there's a way of doing in terms of how we measure engagement. That's not necessarily bad. But I think it can turn like the focus can be had if that makes sense and so I just think like a lot of tradition and then you see a generation coming up that's why maybe do things differently and there's kind of this tension there.

Speaker 3: [00:05:50] But a question of how you measure and how you take things is not just well we've always done it this way but actually looking out OK we've gone that way. Why are we doing it that way?

Speaker 3: [00:06:00] Even with this new shift we're shifting because of the generations coming up and who we are ministering to and how to change the church to reach them.

Speaker 3: [00:06:10] And I'd also make it change the way we measure that engagement and things like that. The culture that we're going to be ministering to if that makes sense.

Speaker 4: [00:06:34] I'd say out of all the contemporary issues I know I'm not as concerned about the issues more so what's the heart behind everything that I feel.

Speaker 4: [00:06:47] What I see with this next generation even my generation being a millennial is people who are more concerned with the why than they are with these specific issues. We can focus on why, why should we be doing this? Why does it say this? Why should we be living this person? What should we do now? And so I think the concern I see is that so many times we do things out of habit or we can, as a church, we can do certain things out of habit of what we've done in the past rather than seeing scripture seeing these social issues and then taking scripture and

What role does language play culturally as values remain but our understanding evolves?

Matrix praxis

authoritative or collaborative

23

24

25

26

27

23) Doctrine, belief, orthodoxy vs. orthopraxy?

24) orthodoxy vs orthopraxy

25) Measuring engagement

26) The tension between authoritative, collaborative leadership

27) The "why" i.e. Simon Sinek..... what is the "why" of AG USA? Do generations have the same "why"?

explaining why and like taking in the students or the people of our congregation through that journey in that process.

Speaker 4: [00:07:34] And so I think that's what we have all been talking about is that we need to shift from just a consumer of like ideas.

Speaker 4: [00:07:44] We're going to publish ideas.

Speaker 4: [00:07:44] And here's the answer

Speaker 4: [00:07:47] And you just consume it and take it all in.

Speaker 4: [00:07:49] The concern I see is that we've been doing that for so long but now everybody or the next generation to come and the generation now like the current millennials are they don't want to consume. They want to ask why and what can I do about it. And I don't think we're given a platform for the next generation and even these millennials to do something and to know why we're doing this. What does God's Word say about that.

Speaker 4: [00:08:17] So my concern is as a whole not explaining these issues and what does God's Word say with it and what are we going to do about it.

Speaker 4: [00:08:28] And so you know.

Speaker 5: [00:08:37] There's going to obviously be expansion on some of the things that have been said but thinking specifically to the members of how we do church and the method of how we do church the organization.

Speaker 5: [00:08:50] We see a lot of this in the Assemblies of God.

Speaker 5: [00:08:52] Now is that the best way to do church or something? Oh, you know, best is relative, but is it being modeled by successful churches within the Assemblies of God? And I think the thing that is interesting about it and you know, maybe not alarming, is not the word but is that it would be something that could be more powerful is the issue of the standardized method the organization's leaders said from the top. We talk about how there's churches in the AG and they're successful and oftentimes they're the ones that are large churches and so people talk about the majority of our churches being rural or being mid-size churches around the country and the trouble is that they may feel stuck in a certain place for so many years just simply because what we have happening is groups of churches that are maybe following specific church cultures more than the leadership of this fellowship. And so it's difficult territory because those leaders at the top aren't always involved in the local church which I guess brings up the question somebody talked about superintendents and being bi-vocational those types of things. But I think if we're truly going to see a lot of those small midsize churches just all over the country really move forward and do church not just in our minds in a better way but more effectively then it's going to have to be something that is truly modeled from the top of this fellowship not just looking at specific cultures of churches around the country.

Speaker 5: [00:10:41] What concerns me is that we have I think a greater tie and devotion to position papers from the past that we aren't willing to accept fresh biblical perspective from younger leaders coming down.

Speaker 5: [00:11:06] The concern I have is a lack of younger leadership at the table that helps steer the ship of the United States.

Apologetics
The greatest apologetic
is "love"

love vs. tolerance
apathy, empathy

28) Publishing vs. consuming

29) Scripture & platform are internal motivating factors

30) Orthopraxy vs. orthodoxy

31) Contextualized orthopraxy - local, district, national

32) Are position papers perceived as hurdles or bars?

33) The table is collaborative & determinative / directive

Speaker 5: [00:11:20] Yeah I would say the biggest concern I have is the lack of competency in some of the people that are stewarding and leading the next generation and being leaders in their own right.

Speaker 5: [00:11:35] We see that lack of competency being projected onto their context or themselves and they are not developing themselves.

5 Speaker 5: [00:11:42] There is a lot of people that have I feel a low personal ceiling that they themselves project onto their context so I can't do X Y and Z because my pastor, because my district, because my church, you know because this town I live in is not that kind. Thereby making the call of God amenable to people and to their own insecurities or their own shortcomings. The reality is they are not incompetent they just have an insecurity in their competencies and so in what ways can we remedy that usually from a national level. We just resource the snot out of them. And we can't resource people who aren't very competent. We have to get through a process. I think success is defined by our process and all we do in the AG is ACMR the world out of what we don't know and we can't do that.

Speaker 5: [00:12:27] We have to get to a place where we say "your success is found in process"

which is essence, [for] millennials and generation Z, that's more of the love language of them because Generation X and boomers you could say you're not getting your quota or what you're supposed to every week every week or every month or every year. So, step it up and that would motivate us in this next generation because it will just go on somewhere else or they can't because in reality they're pioneering and we're raising them to be afraid of what they are would do. You know more than me but we have been in this for a couple of generations and so my heart to really see that ~~to be~~ to be ~~turn off~~ and given the freedom to not determine success or failure outcomes but their willingness to submit to the process. So what is process driven resourcing like as opposed to outcome driven resourcing?.

6 Speaker 5: [00:13:20] And that's just the beginning of how we just slap a program on someone's call and say we can't do that.

Speaker 2: [00:13:26] Can we interrupt can we just we can talk right?

Heath Adamson: [00:13:29] you can do whatever

7 Speaker 2: [00:13:32] Would you say the bar is too low for people to become an Assemblies of God minister?

8 Speaker 5: [00:13:38] I don't know if the bar is too low. I think expectation can be. Yeah.

9 Speaker 5: [00:13:42] And the reason is because I think sometimes we have an expectation but you have people say "well my context doesn't allow us to do that" so we lower the expectations so you get comfortable. So, pay your dues [and] call them up and have the training of having a better balance right rather than saying we'll lower this for your low balance. The reality could be emotional maturity which is the key. There is zero, there is zero training.

10 Speaker 5: [00:14:04] Becoming more emotionally mature. And because of that we have a lot of people that are highly skilled people and skilled as a youth pastor but they're super low intelligence when it comes to emotions.

Speaker 5: [00:14:15] And that's what rules themselves. And what would happen if we could help

Ceiling — internal?
Laziness — external?

Mentoring?

Praxis?

Resource?

Personality (Internal)

Process (External)

5 Leadership development crisis and the urgency of ongoing learning.

6 Psychosocial mores in generations & their relationship to "success."

7 Conformity to program

8 Ascending leadership = servitude

9 Emotional intelligence can break the glass ceiling

10 E-I - "Skill development are a two-sided coin. How do you cultivate E-I in a Pentecostal, John 16 context?"

11 them to see conflict and see problems from outside of themselves. And every time there's access to that issue you know how much more they grow.

12 Speaker 5: [00:14:28] I mean I love how accessible it is to become a pastor in the AG. What blows my mind is how much people complain about it.

13 Speaker 5: [00:14:37] It's like come on that the majority of ministers has to have a Masters to even be heard. You know if you can give announcements here I will give you a church credential and say you're called now here you go.

Speaker 5: [00:14:48] And so I think sometimes they lower expectation.

Speaker 5: [00:14:53] Yeah I mean I think you need to have a higher expectation that is the thing, right.

Speaker 1: [00:14:58] You know like they teach people how to give birth and how to raise kids.

→ Metaphor & analogy

Speaker 5: [00:15:06] Thank you.

Speaker 1: [00:15:07] Let's find out. My life is my world. Yeah.

Speaker 6: [00:15:12] And there is a concern that goes along with that especially the next generation because context will mean virtually nothing because of the iPhone. You can live anywhere and be on the same page as everyone else. And if it does not change how we approach those things then those things will be stopped.

Speaker 1: [00:15:39] Which leads to that point.

Speaker 1: [00:15:41] One of my big concerns in the church world right now is that we all look to the other, we are too similar to the other because of what we see is successful like what works in San Diego.

Tribealism, networking, or lack of identity?

[00:15:52] Sure.

Speaker 1: [00:15:52] Is it what's going to work in Iowa.

Speaker 1: [00:15:54] Yes but we see success in San Diego. And so we think oh that looks like they're going to do this here instead of looking to the areas of the country that God has called us to and asking ourselves what is success in this specific context.

14

Speaker 5: [00:16:11] I mean right now that's why I have to craft content not rob it.

15

Speaker 5: [00:16:15] And then when I'm more concerned about how our In ~~more~~ more looks than the condition of the hearts of the people that are coming to our ministry.

Attractional vs. missional

Heath Adamson: [00:16:27] And so when you look at the AG USA and the landscape of faith in the United States of America what contemporary issues excite you or what energizes you or what gives you a sense of optimism as you look to the future?

16

Speaker 1: [00:16:46] I think some guys go through like almost a renaissance in this passionate call for missions and global missions and reaching people. We have increased and yet more will be reached in decades. I've been a part of the Assemblies of God. I don't think I've ever seen as much

How is evangelism & missions different?

11 Mentoring & lack of knowledge

12 Lowering the standard vs. raising the standard for credentials

13 Globalism, accessibility, and information may make accessibility to local credentials a liability.

14 Success contextually defined by locale?

15 Attractional, Missional, & Reputation

16 Global renaissance of core mission

(17) fervor, anointing or calling for missions in both giving and going.

Compassion & Action

Speaker 1: [00:17:14] And

Speaker 1: [00:17:14] I see right now and I see that only being fanned and encouraged here in their own country which is great because that's the heart of this movement.

Speaker 6: [00:17:33] I feel like there's a pruning that's happening everywhere and I'm really excited about that. And like conversations like this are just evidence of that.

(18) Speaker 6: [00:17:46] And so I'm really excited about the future.

Speaker 6: [00:17:49] For in pruning what we're talking about is where there is going to be dismissal of tradition hopefully or potentially in order to reach the next generation. Not a dismissal of biblical truth or morality but a dismissal of how we portray the truth doctrines and like you've talked about in youth ministry. Having the focus of evangelism and discipleship be an outcome. We can't try to flip that on the head but just that kind of pruning of mentality of success of this.

(19) Speaker 1: [00:18:31] I would also say not just the Assemblies of God, but probably cultural Christianity as a whole the United States that there's a pruning of the church where it's no longer culturally advantageous to be a Christian where if you're to be a Christian it's going to cost you culturally now more than ever before.

D. Benkeoff

Speaker 1: [00:18:50] So there is a lot of people in the Church who are nominal Christians. It's like either you're in it or out more than ever.

What outcomes

(20) Speaker 1: [00:18:58] And it's only going to amplify and increase. So that's also encouraging.

are used & how do we measure this?

Speaker 5: [00:19:03] And I think I'm going to go off with that too.

Speaker 5: [00:19:06] I couldn't agree with Brock more on that.

Is this local, regional, tribal, social, etc?

(21) Speaker 5: [00:19:11] What I see, I think the thing that excites me, is that we are having conversations about things that have not been talked about for so long. Like "how do you really measure the success of a ministry or a church?" "How do you measure the success of a successful youth night" and for so long it's been you know this metric or this thing but now we're talking about it. We're getting back to ~~why~~ are we doing this. What does it look like for somebody to really be called to Christ? What does discipleship really look like? I think the pruning I've seen is that we're stepping back and we're asking ourselves "is this really the best ~~way~~ that we're supposed to do this?" Are we doing this just because it's been we've done this out of culture and out of tradition or do we need to now take a move to a new direction. What Biblical truth but seen in how culture is changing. And I think it's ~~about there's~~ behind the ship that is happening right now. I've seen the church is like catching the ~~wind~~ need to ~~go~~ to the next level of ~~pruning~~.

[00:20:25] And the.

Just pose w/ Acts 1:8, Exodus 31/35, John 16.

(22) Speaker 6: [00:20:29] We want to say some stuff that's not necessarily related to that. So a variety of things because I do think there's a lot of exciting things happening for sure. And so to reiterate missions, church planning along with that it's just been incredible. Church planting for the sake of community and starting with community they've been doing amazing job. I think even as we talked about younger leaders being given certain spots at the table it is exciting though to see so many young leaders and young pastors in our movement. And so that's just that's just something cool even

(17) Empowerment for action and compassion. COMPASS [ion]

(18) Revisiting & re-focusing on the mission. Pruning is not the same as shrinking.

(19) Cultural Christianity vs. The message of Christ

(20) Optimism about the narrow way becoming illuminated.

(21) Discipleship models emerging or static?

(22) The table is regularly re-fueled. Who gets a seat? how?

compared to other Christian traditions and denominations. We really have you know the potential and set up to continue to do great things along with that ~~community~~. I think we have a ways to go but as a fellowship and even our districts that are ~~other Christian things~~ like that. It's setting the tone for a powerful change to increase the power of the movement as we continue to grow and see changes in communities in the U.S. as they get more diverse. And as we're you know planting more churches and sending people around the world it's just opening up that door for many other people.

34

Language districts

Trans geographic districts

Relational (unofficial) church network

Speaker 7: [00:21:49] Something very specific that excites me about the Assemblies of God and I think it's something that is creeping into all areas of ministry is live/dead. And it is people that are running into what a lot of other churches are running away from and I think is setting an example for character not only mission but devotion to Christ. And it's something that not just missionaries but anybody who's a Christian no matter your age needs. And so that is something that really excites me. And we see it in our local churches that. There it is growing in the well roundedness of development. So develop it in very practical things. Development it in preaching and leading different things. Realize for me growing up only knowing the Assemblies of God and thinking that the Assemblies of God in order to have to do what you're called to do just got to have prayer, worship service, and speaking in tongues. And also don't touch on the alcohol ever. And but I think there is maybe a growing way around this. The reality is there's a lot more that goes into building the church than just those few things. And so it's exciting to be a part of the Assemblies of God and it's got to be developed in those areas under that cover and it's a beautiful thing. So.

Speaker 3: [00:23:49] I think it's exciting seeing the idea that you're just a consumer within the church starting to be pushed out now to produce what they're experiencing within church in a way not just consumed by self and ~~because of that~~ you're seeing this rise of seeing lots of students that want to jump into things ~~and produce and grow~~ after what God has for them, wanting to do more ~~with their~~ ~~mission~~ ~~at~~ ~~the church~~ outside the walls of the church. You can do ministry as a ~~consumer~~ ~~of~~ ~~the church~~ as ~~producer~~ ~~of~~ ~~the church~~. And people are taking their faith and producing it ~~within the walls~~ of the church and that's really exciting to see. We're just pastoring students as this generation coming up so they're going to take what they're receiving and they want to own it and make their own for them and that's exciting because you're seeing greater passion come into the church to take it into the world and do missions. All this stuff I think a lot of it boils down to the shift in the generations and how these generations think and work.

35

Ex-31/35

The "craftsman"

Speaker 5: [00:25:15] The thing that pumps me is that the meritocracy isn't there like the ladder is flat. I love how for a lot of people climbing the ladder is not a motivation for any ~~lennial~~ right now. You have an opportunity right now to stay low to climb and to ~~create your own~~ letter follow a letter know you better. and you'll copy me. I love that. I think that's exciting. I'm also pumped about how we are merging our world with theirs thanks to Apple. But one of the first global generations to come up in modern history that we see through social media or whatever borders are falling down and everybody is freaking out. Values are being formed by what people see online via social media. But the exciting part is it makes it more easier to cross into commonality with that. So I'm pumped about it. You know you hear about what people are saying about Generation Z and it is going to have the work ethic of the greatest generation and the cynicism of X. I think it's awesome. I think they have all the right questions and they're going to work hard to show what we need to do next I think there is going to be a dying of old traditionalism but there is going to be a new tradition that is coming up. And I'm just about done we get a chance to build the bridge between what was and what is the meritocracy this week is exciting. You know there's a great deal of people building no matter having many viable options where somebody can go have 4 high quality internships and walk out the Masters in a year because somebody gives it to them. That's what people are seeing in the church world.

36

Is our structure perceived as nimble or hierarchical in its quantitative research? How do stakeholders perceive the architects of our religious "board?"

[00:26:43] You know. Yeah. And on that point I'm really encouraged by a lot of churches the

34) Diversifying & comparative traditions

35) Consumption vs. production

36) The need of structure vs. flattening the organization to provide the "table"

Assemblies of God really placing value in leadership programs and internship programs raising up pastors in the churches as we see our government just start chipping away at religious rights. I think we're going to see a lot of that "North Central, Vanguard or Southern" lose their federal funding based off of the stance stances that they have. And in the next 50 years probably go by the wayside and the church is going to be responsible for the raising of its leaders. I think it's true. I'm really encouraged by seeing a lot of churches that are on the cutting edge of raising up its next generation of leaders within the church owning that training. Well we're going to see a lot of Pauls raising Timothy's and a lot less doctors and masters raising up straight-fact pastors. Theoretical Pastors.

GC
LFIC
BGM e
YA
FA
TBQ
Arm
GP
EP
Etc...

37

38

Speaker 4: [00:27:47] That's something else that for me coming from somebody who hasn't grown in the AG and in a month coming into being a Youth Pastor found out what Speed the Light was.

Speaker 5: [00:27:59] His background is business

[00:28:03] No but my. When I got saved my sophomore year of high school and I was being disciplined through the church. There was still this greater hunger, a need for more. And I think what's been so cool being a part of the Assemblies of God was also seeing the students being raised up in this youth ministry across the nation is the same thing I felt and I want to see that the Word of God come alive in my life. I don't want to just sit in this chair and have a service and light and a great speaker and be inspired. I want to see me. I want to walk through the streets and actually have the

39

power of Christ living inside of them that they heal someone. And I think what I've seen with this next generation that's exciting. And I believe that the Assemblies is playing a part in this and that students the next generation doesn't care as much about how well something is produced they want the real thing. They want to know why. Why is this Jesus so important? I should give my life to him because I can give my life to so many other things right now. And the awesome part about it just being part of the leadership in the Assemblies is a part of this church and just this fellowship is that what I've seen is that there's not a fear of the unknown. It's almost like let's go in and break it. Let's run into this and see really what Christ can do through us and the power of Christ in us. And I think that's the thing that everyone's looking for now that is the hunger for more. I think the Assemblies is leading in the way that you see it coming from a background that's not Assemblies of God that is.

Yes.

40

Speaker 6: [00:29:50] Well one of the things, this is just for me, on the next generation, and this is in every denomination though, our doctrines, don't just read them. And I don't care how cheesy or corny or uncool anybody might think it is at a certain context the fact that there is value for it is a very very exciting thing. Yes I mean that should not be taken from us.

[00:30:17] Even if a ministry is named Crosspower called oh oh oh golly they're.

Heath Adamson: [00:30:28] I'm not supposed to interject my.

[00:30:32] Pizza party time.

Heath Adamson: [00:30:33] So if you can have anything else to add. So if you could wave your magic wand and change anything about a AGUSA what would you do? Well let me retract that if you could wave your magic wand and make anything happen in AG USA. What would that be and why?

[00:30:52] Dinner with Dr. Wood one on one if you can quote me. I was kidding.

41

[00:31:10] Honestly I think the thing if I could wave a magic wand all conversations and things up for votes at different general councils, I'd love for something just to switch to something to change

Does this psychographic affect/affect attendance at GC?

37 Mentoring vs. Coaching

38 Providing a seat at the table increases the homogeneity of our language & thought

39 Authenticity vs. Bureaucracy

40 Authenticity in outpouring

41 Church business vs. Leadership development

Fear
Shutting down
Platform F (conversion)

42

drastically just to see what will happen. Different things other pastors have brought forward. And I think if we were honest there are two resolutions that haven't been passed and some of them for right reasons. But there are some that I'd love to see. Can we just see what would happen if there wasn't fear of making decisions that make people unhappy?

[00:31:56] Well he does matter.

[00:32:06] Lenny was like this just like what would happen if we just said hey let's just try it yeah let's try it. I don't care what anybody thinks but let's just try this. Do it.

[00:32:20] Take the magic wand.

[00:32:31] You look disappointed.

[00:32:32] I would love to see every pastor and also magic wand my own heart to make sure that I stay checked in on this because I'm susceptible as well. So I'd love to see every pastor always have a heart for the kingdom of God for building the Kingdom of God rather than building their own kingdom and care more about people finding a good church for them rather than trying to make their church a million different things from different people so they can have bigger numbers and feel better about themselves when they go to bed at night. So yeah I'd love to see

43

authenticity vs. bureaucracy

Speaker 5: [00:33:38] If I could, I would just wave a magic wand to make under40 page go away. Yeah I never thought that demographic would be heard. So I just got them off anyway. If I could wave my magic wand what it would be that we have processes in discipleship rather than evangelism on a weekly basis. And the outcome is just switched around. I would probably say the outcome it is evangelism. There are no processes in evangelism and you know and then a process is discipleship we were saying we quantify engagement rather than people in the seats and then we create processes based on those metrics as opposed to anything else. I'd love to see greater community not just over social media gatherings around the country after a youth pastors drive-in by the AG. So, the AG creates roundtables and summits that had to happen and if you can maybe you can make it similar to a young pastors thing that was done in the past or next gen summits or whatever and your leaders in that area lead it rather than the District or district officials national ones you have this church influence schools and local Church members to create community where information can be shared. I think a discouragement of sharing to my generation even Gen X you had people afraid to say what they need help with because they didn't want to be exposed the day everybody is clicking share. And they could click-share their life and click-share in their ministries and it is absolutely OK. So how can we make everything more shareable rather than make everything program to get an outcome yes you know and sharing that we see the next step.

44

Does this imply minimizing effort of focusing it?

[00:35:22] I am Tinkerbell. I would love to see like the body of Christ become it was when you read the book of Acts or something like that. Meeting daily in each other's homes breaking bread. I loved what you said of like getting in each other's homes. I would wave the wand to see the church move more outwardly focused, that we're meeting here we're meeting here we're meeting here event, event, event, to "Hey we're going to have these gatherings but let's empower you. You're opening up your home and you're opening up your home and be focusing on our neighbors. And I think that that might even just be culturally here in the United States because you go everywhere else and it's like people welcome you to their homes and you're breaking bread with each other and the discipleship just naturally happening throughout the week. So I would love to just wave that wand to see it go from compartmentalizing discipleship. And when we're doing it to like getting in each other's homes doing life with each other reaching our neighbors and our communities in.

45

Do we create environments or have events?

42 bureaucracy vs. authenticity

43 How one's embracing the kingdom affects internal motivating factors, key success factors

44 Community vs. Diversity

45 Community as a locale & mindset vs. events

This generation has
some energy to say. It
could be collaboration is
much more attractive
than consensus.

Heath Adamson: [00:36:43] Any other magic wands?

[00:36:50] I have like four.

Heath Adamson: [00:36:50] You can have more than one little guy.

[00:36:53] You know what I wish I wish pastors wouldn't be consumed at looking at each other to just looking at the LORD is what Jesus told Peter. John 21 doesn't matter what I say to you and just follow me. I wish we could have Mark Dean be the DVD of every state. On that note I wish you would. I wish you didn't have to wish that you did not have to do a session at the National DVD Council. Why spend the light is important. For every single DVD. The fact that that's a session moves my mind. I wish that the heart of missions and spend the light and generosity would be in the heart of every single person. I wish the Assemblies of God could reconcile and will continue to reconcile and heal the racial divide that was in the beginning. I wish the Church of God in Christ and the Assemblies of God could just be one entity and I wish the Assemblies of God could lead racial healing in this country and part of that is I wish that there weren't ethnic districts within their district. I wish we were all just one district and our churches would look more like the kingdom of God rather than separated suburbs and so on.

[00:38:21] Thanks for sharing.

Heath Adamson: [00:38:31] It's fantastic. Any other wand? This will conclude

THE BODY OF
CHRIST!!

(46) Return to the mission

(47) Unity in diversity vs. unity in spite of
diversity,

Basic Codes:

- (1) Subjective Feelings
- (2) Internal/Bureaucratic Realities
- (3) External Factors
- (4) Stewardship of Change
- (5) Orthodoxy vs. orthopraxy

Basic Codes and Sub-Themes**Subjective Feelings**

Aversion
History
Ignorance
Figures it out
Tied
Pressure
Gender identity
Sexual identity
Fear
Values
Tension
Focus
Question
Feel
Heart
Why?
Habit
Freedom
Submit
Emotionally mature
Conflict
Problems
Complain
Work ethic
Dying
Inside me
Cheesy, corny, uncool
Drastically
Honest
Right reasons
What would happen if?
I am susceptible
Organic
Reconcile

Internal/Bureaucratic Realities

Denomination
Fellowship
History
Written off as a leader
Ignored

Swept under the rug
District
Qualifications
Superintendent
100 year anniversary
Tradition
16 Fundamental Truths
We do it this way
Measure engagement
Past
Process
So long
Methods
Superintendents
Territory
Top
Leaders
Position papers
Doctrines
Younger leaders

Lack of younger leadership
Steer the ship
Lack of competency
Not developing themselves
Low personal ceiling
Project
National
ACMR
Program
Bar too low
Pay your dues
Expectation
Allow
Low intelligence
Outside the walls
Climbing the ladder
Meritocracy
Motivation
Unknown
Dr. Wood
Resolutions
General Council
Bigger numbers
Quantify engagement
Under40 page
Mark Dean

DYD

Assemblies of God

Church of God in Christ

Denominations

Ethnic districts

Special Factors

Social Justice

Urban

Small rural

Conservative Republican

90's

Third generation

Older generation

Contemporary issues

Specific issues

Millennial

Large churches

Mid sized churches

Small churches

Generation Z

Generation X

Greatest generation

Iphone

Apple

Social media

San Diego

Global

Iowa

Specific context

Instagram

Global missions

Cultural Christianity

Diversity

Live Dead

Business man or business woman

Modern history

Online

Northcentral

Vanguard

Southeastern

Streets

Young pastors conference

Pastoral drive in

Clicking share

Homes

Racial divide

Stewardship of Change

Pastor

Navigate

Conversations

Handle it better

Future

Consensus

Breaking its mold

Create

Shift

Manage

Change the church

Explaining

Journey

Consume

Publish

Answer

Platform

Do something

Modeled

Pioneering

Accessible

Renaissance

Pruning

Dismissal of tradition

Amplify

New direction

Next level

Training

Paul and Timothy

Leading the way

Switch

Try it

Orthodoxy and Orthodoxy

Biblical Foundation

Discipleship

Church

Salvations

Scripture

God's Word

Context

Relative

Doctrines

Appendix 5.1

Assemblies of God USA - 2017

Start of Block: Default Question Block

Thank you for agreeing to participate in this study to learn the attitudes and beliefs of leaders in the Assemblies of God regarding the fellowship, society, and God working in our world. As a leader, your input is important to us.

This survey will take about an hour and is an important step in crafting a survey instrument that will be distributed to a larger audience. There are no right or wrong answers, as we want your thoughts and attitudes related to the issues of the day. Your responses will be anonymous. Should you have questions, feel free to contact me via email: hadamson@ag.org

Heath Adamson
Assemblies of God Senior Director of Youth Ministries and
Global Chairman for the World Assemblies of God Fellowship Next Generation Commission

The survey will begin on the next page.

Page Break

How satisfied are you with the Assemblies of God as a fellowship?

- Very dissatisfied
- Dissatisfied
- Satisfied
- Very satisfied
- No answer

How satisfied are you with the Assemblies of God's impact on American society?

- Very dissatisfied
- Dissatisfied
- Satisfied
- Very satisfied
- No answer

Regarding your understanding of Christ's mission to build His Church and the abundant life He promised in Scripture, how satisfied are you in your ministry with your church?

- Very dissatisfied
- Dissatisfied
- Satisfied
- Very satisfied
- No answer



How satisfied are you with the direction the Assemblies of God is headed in the USA?









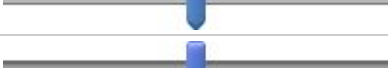

- Very dissatisfied
- Dissatisfied
- Satisfied
- Very satisfied
- No answer

Personal Engagement with the Assemblies of God

On a scale of 1-10 with 1 being the **least** and 10 being the **most**, indicate your **level of agreement** with each of the following statements by dragging the slider to the appropriate value.

1. Doctrine and theology can come from an experience.	
2. Doctrine and theology can come from the narrative of scripture.	
3. The theory of evolution has an impact on how people view God.	
4. There is value in belonging to a fellowship like the Assemblies of God.	
5. My voice contributes to the overall direction of the Assemblies of God.	
6. I have a sense of purpose in being a minister with the Assemblies of God.	
7. Assemblies of God churches should use resources created by the Assemblies of God.	
8. Assemblies of God ministers should use resources created by the Assemblies of God.	
9. Assemblies of God churches should give money and other forms of support to Assemblies of God ministries.	
10. I feel like I am on the outside, looking in, and find no place in the Assemblies of God fellowship.	
11. If I disagree or do not fully agree with a doctrinal belief of our movement, I have a safe place to share concern without fear of retribution.	

On a scale of 1-10 with 1 being the **least descriptive** and 10 being the **most descriptive**, please rate the following descriptors of the Assemblies of God:



1. Spiritually vibrant	
2. Structurally challenged to reach modern culture	
3. Theologically sound	
4. Embracing of younger leaders	
5. Possesses a rich heritage	
6. Legalistic	
7. Irrelevant to modern times	
8. Ethnically diverse	
9. Culture of honor	
10. Clearly focused on what matters	

Spirit Empowerment






On a scale of 1-10 with 1 being the **least relevant** and 10 being the **most relevant**, how relevant is the **purpose of the baptism in the Holy Spirit** with the following activities:

1. Empowerment to share the Gospel with others.	
2. Empowerment to embrace God's sovereignty during difficult times.	
3. Empowerment to love those with whom we disagree.	
4. Empowerment to preach sermons a non-Christian can understand.	
5. Empowerment to have wisdom to adapt to cultural trends.	
6. Empowerment to pray God's preferred future into existence.	
7. Empowerment to perform signs and wonders.	
8. Empowerment to grow the local church.	
9. Empowerment to reach a culture unlike our own.	
10. Empowerment to see the fruit of the Spirit grow in one's personal life.	
11. Empowerment to have healthy families and marriages.	
12. Empowerment to succeed in business.	
13. Empowerment to be creative.	
14. Empowerment to develop solutions to social issues.	
15. Empowerment to establish the Kingdom of God on Earth.	

On a scale of 1-10 with 1 being you **agree the least** and 10 being you **agree the most**, please rate the following:

5. A person who is Spirit baptized must initially speak in tongues.	
6. A person who is Spirit baptized must live a life marked by love.	

On a scale of 1-10 with 1 being you agree the **least** and 10 being you agree the **most**, please rate the following: **People who speak in tongues but do not personally share the Gospel are:**

1. Experiencing an inferior form of Spirit baptism.	
3. Failing to exercise the power they received.	
4. Harming the integrity of doctrine.	
5. Not in tune with God's heart for the lost.	
6. In need of a refilling.	

Should the gifts and presence of the Spirit be downplayed in order to effectively reach our contemporary culture?

- Definitely yes
- Probably yes
- Probably not
- Definitely not

Have you served people in your community in ways not tied to the church or vocational ministry in the past six months?

- Yes
- No

Contemporary and Spiritual Issues

On a scale of 1-10 with 1 being the least impact and 10 being the most impact, how would you rate the following contemporary issues in terms of their **impact on the spirituality of the next generation**:








1. The sanctity of marriage between a male and female.	
2. Eliminating poverty.	
4. The stewardship of the environment.	
5. Combatting global warming.	
6. Pornography.	
7. Social inequality	
9. Human trafficking and modern slavery.	
10. Immigration.	
12. Racism	
13. Genocide	
14. Creationism	
15. Sexism	
16. Liberal politics	
18. Corporate greed	
19. Sexual orientation	
21. Evolution and its effect on identity	
22. Calvinism	
23. Sexual purity	
24. The crisis of identity	
25. Divorce	
26. Abortion	
27. Global hunger	

28. Orphan care	
29. Hypocrisy in the church	

On a scale of 1-10, with 1 being the least agreement and 10 being the most agreement, how much do you agree with the following statements regarding lifestyle?

Listening to mainstream music is ok.	
Watching a movie with nudity is ok.	
Watching a movie with a violent crime is ok.	
Drinking alcohol socially is ok.	
Drinking alcohol to get drunk is ok.	
Eating food high in saturated fat and cholesterol is ok.	
Using sleep aids is ok.	
There are grey areas in Scripture left up to the interpretation of the individual.	
I don't think it is a violation of God's Word to drink alcohol but I still choose to abstain.	
Christians have a responsibility to live their faith publicly.	
Christians have a responsibility to avoid offending their neighbors with their religious beliefs.	
Christians should stand out in society as the most loving people.	
Christians should be the hardest working employees.	
Christians can go to a bar and not drink alcohol without harming their witness.	
Getting a tattoo is a violation of Scripture and harms one's witness.	
Christians should use social media to communicate lifestyle preferences.	

On a scale of 1-10, with 1 being you strongly disagree and 10 being you strongly agree, please rate the following questions based on your perception and understanding:

1. The decline in church attendance in America is a result of spiritual rebellion.	
2. The decline in church attendance in America is a result of churches that do not welcome outsiders well.	
3. Millennials are not interested in the spiritual life nearly as much as their parents or grandparents were.	
4. Organized religion makes it difficult for "outsiders" to connect and become a part of the community.	
5. There is strong evidence that the emerging generation wants to find a place to belong in spiritual community.	
6. There is strong evidence that the emerging generation is not interested in belonging to a spiritual community.	
7. A decrease in church attendance is primarily caused by a decrease in spiritual hunger.	

Civic and Cultural Engagement

Have you ever run for public office?

- Yes
- No

What is the primary political orientation of Christians in the US?

- Democrat
- Republican
- Libertarian
- Independent

How important is it for Christians to volunteer at community events?

- Not at all important
- Slightly important
- Moderately important
- Very important
- Extremely important

Do you currently volunteer at community events?

- Yes
- No




At what level do you agree with the following statement: **Church calendars are so busy that they make it difficult for Christians to actively engage in their community?**

- Strongly disagree
- Somewhat disagree
- Neither agree nor disagree
- Somewhat agree
- Strongly agree










The Future of the Fellowship

On a scale of 1-10 with 1 being the least important and 10 being the most important, for the Assemblies of God to proactively shape its future and have a positive impact on society, the following should occur:

1. The 16 Fundamental Truths should not change.	
2. Doctrine should be revisited and possibly changed.	
3. District offices should become more in tune with the needs of ministers.	
4. The national office should become more in tune with the needs of ministers.	
5. More people should be baptized in the Holy Spirit in our churches.	
6. More preaching should be expository.	
8. Prayer should increase in our personal lives.	
9. The Bible should have an increased role in how we lead our churches and families.	
11. The strategy for how current ministers remain equipped for their context should improve.	
12. The Assemblies of God should intentionally recruit and train younger ministers.	
13. Assemblies of God pastors should develop themselves as leaders by reading books, reading blogs, reading articles, attending conferences, and listening to podcasts.	
14. Church planting should be a priority of the Assemblies of God.	
15. Intentionally mentoring children and youth should be a part of every church.	
16. Intentionally equipping parents should be a part of every church.	
17. Strengthening marriages should be a part of every church.	
18. Financially supporting Assemblies of God missions should be a part of every church.	
19. The Assemblies of God should pray for spiritual renewal.	

20. Diversity in gender, ethnicity, and age should be reflected in leadership positions from the local to the national level.	
21. Supporting Assemblies of God universities and colleges is important to sustaining a vibrant Church.	
22. The Assemblies of God should seek to partner with other like-minded organizations.	












Please rate the following on a scale of 1-10, with 1 being strongly disagree and 10 being strongly agree.

1. All Christians are missionaries.	
2. A missionary is a person called and set apart by church leadership for long-term cross-cultural ministry.	
3. Going overseas is no longer necessary since the nations are now coming to us.	
4. The goal of missions is to bring about Social Justice in the world.	
5. The goal of missions is to plant the church among unreached peoples.	
6. Supporting missionaries monthly is more important than supporting causes or projects.	
7. When I hear a missionary speak publicly I get inspired to do missions work myself.	
8. As an Assemblies of God church, AGWM is our primary partner in participating in missions outside the United States.	
9. I regularly pray for missions and people around the world.	




On a scale of 1-10 with 1 being the least important and 10 being the most important, please rate the following for their level of importance in AG churches:

1. Spirit baptism	
2. Divine healing	
3. Healthy families	
4. Holiness	
5. Expecting the soon return of the Lord	
6. Biblical literacy, Scripture engagement, and Gospel fluency	
7. Social justice and compassion	
8. World missions	
9. Reaching the next generation	
10. Church planting	
11. Spirit-empowered higher education and training	
12. Ethnic diversity and racial reconciliation	
13. Orphan care	
14. Feeding the poor	
15. Discipleship	
16. Pentecostal resources for the local church	
17. Leadership development for ministers	
18. Home missions emphases such as Teen Challenge, Chi Alpha, Youth Alive, etc.	
19. Healthy marriages	
20. Emphasis on spiritual revival	

On a scale of 1-10, with 1 being a **matter of conscience** and 10 being a **Scriptural command for holiness**, rate the following lifestyle choices or decisions.

1. Getting a tattoo	
2. Being overweight/obese	
3. Recycling your trash	
4. Watching a movie or TV where swearing is used	
5. Watching a movie or TV where the Lord's Name is taken in vain.	
6. Watching a movie or TV where a violent crime occurs	
7. Watching a movie or TV where sexual immorality is portrayed	
8. Watching a movie or TV where sex between two married people is portrayed.	
9. Socially drinking alcoholic beverages	
10. Socially consuming legal drugs like marijuana.	
11. Working too much and ignoring the relationship with one's family	

On a scale of 1-10 with 1 being **complete disagreement** and 10 being **total agreement**, what is your level of agreement with the following statements?

1. It is better to leave a child in an orphanage rather have him/her adopted by a same gender couple	
2. If a transgender person has a life-changing encounter with Jesus, he/she should invest thousands of dollars in undoing the gender reversal rather than invest the same money in missions/offering?	
3. When a person has a life-changing encounter with Jesus, he/she should invest the money to cover up tattoos that are deemed "inappropriate."	

Demographics

Please tell us about yourself.

In which region of the country do you reside?

- Great Lakes Area
- Gulf Area
- Language Area East Spanish
- Language Area West Spanish
- Language Area-Other
- Northcentral Area
- Northeast Area
- Northwest Area
- Southcentral Area
- Southeast Area
- Southwest Area
- I don't know

What is your gender?

- Male
- Female

What is your age?

- 18 - 24
- 25 - 34
- 35 - 44
- 45 - 54
- 55 - 64
- 65 - 74
- 75 - 84
- 85 or older

What is your race/ethnicity?

- Black or African American
- Hispanic
- White, non-hispanic
- American Indian or Alaska Native
- Asian
- Native Hawaiian or Pacific Islander
- Other

In your church ministry, what is your status?

- Full-time
- Part-time
- Bivocational
- Retired
- Volunteer

Please indicate the best description of your vocational ministry position:

- Lead Pastor
- Associate/Assistant Pastor
- Executive Pastor
- Youth Pastor
- Children's Pastor
- Worship Pastor
- Other

What is your level of ministerial credential with the Assemblies of God:
(certified/licensed/ordained)

- Certified Minister
- Licensed Minister
- Ordained Minister
- None of the Above

What is your level of education?

- Less than high school
- High school graduate
- Some college
- 2 year degree
- 4 year degree
- Professional degree
- Doctorate

Are you currently enrolled in courses at a college or university?

- Yes
- No

Are you currently enrolled in courses at a District School of Ministry?

- Yes
- No

Indicate your community size.

- 0-2,499
- 2,500 - 9,999
- 10,000 -24,999
- 25,000-49,999
- 50,000-99,999
- 100,000-299,999
- 300,000 +

Have you travelled outside the U.S. in the past year?

- Yes
- No

How many books have you read in the past year?

- None
- 1 - 4 books
- 5 - 9 books
- 10 + books

Were you a participant in Fine Arts or Teen Talent?

- Yes
- No

Appendix 5.2

AG USA MINISTERS REPORT, 2016
Credentials, Marital, and Ministry Status
By Gender

<u>Credentials Status</u>	Total			
	Female	Male	#	% ¹
Certified	2,162	3,893	6,055	16.1
Licensed	3,962	7,187	11,149	29.6
Ordained	3,018	17,397	20,415	54.3
Total	9,142	28,477	37,619	
Net change from 2015	445	106	551	
Percent of total ministers	24.3	75.7		

<u>Marital Status²</u>	Total			
	Female	Male	#	% ¹
Divorced	365	280	645	1.7
Married	6,568	26,542	33,110	88.0
Single	1,333	966	2,299	6.1
Widowed	876	689	1,565	4.2
Total	9,142	28,477	37,619	

<u>Ministry Status³</u>	Total			
	Female	Male	#	% ¹
Chaplains	116	647	763	2.0
Church Staff Members	2,666	4,934	7,600	20.2
Disabled	32	126	158	0.4
District Executive Presbyter	14	202	216	0.6
District Officials	4	203	207	0.6
Evangelists	155	701	856	2.3
World Missionaries ⁴	683	1,047	1,730	4.6
U.S. Missionaries ⁴	169	459	628	1.7
Pastors (lead) ⁵	569	10,519	11,088	29.5
Sectional Presbyters	32	690	722	1.9
Seniors (65 and older)	2,554	8,278	10,832	28.8
Senior active	899	3,455	4,354	11.6
Senior semi-retired	187	512	699	1.9
Senior retired	1,468	4,311	5,779	15.4
Teachers (AG colleges)	29	168	197	0.5

¹Percentages may not total 100.0 due to rounding.

²There were 3,988 couples in which both were credentialed AG ministers.

³Individuals may be listed in more than one ministry category.

⁴Note that these are *credentialed* missionaries only, not *total* missionaries, which includes uncredentialed spouses.

⁵This number is inflated slightly due to misreporting. Also includes AG ministers who pastor non-AG churches. There are an additional 1,315 non-Council pastors who are lead pastors of AG churches.

Appendix 5.3

AG USA MINISTERS BY RACE 2001 TO 2016

	<u>Asian/Pacific Islander</u>	<u>Black</u>	<u>Hispanic¹</u>	<u>Native American</u>	<u>White²</u>	<u>Other/Mixed</u>	<u>Unknown</u>	<u>Total</u>
2001	392	294	1,925	320	17,832	222	11,389	32,374
2002	478	291	2,261	510	20,107	418	8,491	32,556
2003	713	432	3,306	646	23,531	789	3,315	32,732
2004	704	454	3,389	622	23,458	754	3,655	33,036
2005	697	439	3,329	604	23,141	730	4,613	33,553
2006	717	451	3,412	578	23,385	708	4,371	33,622
2007	747	466	3,483	565	23,368	683	4,559	33,871
2008	807	503	3,769	562	23,456	667	4,414	34,178
2009	815	509	3,711	542	23,158	694	5,075	34,504
2010	816	514	3,770	545	22,876	727	5,775	35,023
2011	847	551	3,799	562	22,942	779	6,003	35,483
2012	842	556	3,847	562	22,638	827	6,595	35,867
2013	877	562	3,929	566	22,510	857	7,133	36,434
2014	932	642	4,131	556	22,819	848	6,956	36,884
2015	1,010	722	4,414	552	23,556	865	5,949	37,068
2016	1,107	814	4,934	552	24,210	883	5,119	37,619

Percentage of AG USA Ministers by Race³

	<u>Asian/Pacific Islander</u>	<u>Black</u>	<u>Hispanic¹</u>	<u>Native American</u>	<u>White²</u>	<u>Other/Mixed</u>	<u>Unknown</u>
2001	1.2%	0.9%	5.9%	1.0%	55.1%	0.7%	35.2%
2002	1.5%	0.9%	6.9%	1.6%	61.8%	1.3%	26.1%
2003	2.2%	1.3%	10.1%	2.0%	71.9%	2.4%	10.1%
2004	2.1%	1.4%	10.3%	1.9%	71.0%	2.3%	11.1%
2005	2.1%	1.3%	9.9%	1.8%	69.0%	2.2%	13.7%
2006	2.1%	1.3%	10.1%	1.7%	69.6%	2.1%	13.0%
2007	2.2%	1.4%	10.3%	1.7%	69.0%	2.0%	13.5%
2008	2.4%	1.5%	11.0%	1.6%	68.6%	2.0%	12.9%
2009	2.4%	1.5%	10.8%	1.6%	67.1%	2.0%	14.7%
2010	2.3%	1.5%	10.8%	1.6%	65.3%	2.1%	16.5%
2011	2.4%	1.6%	10.7%	1.6%	64.7%	2.2%	16.9%
2012	2.3%	1.6%	10.7%	1.6%	63.1%	2.3%	18.4%
2013	2.4%	1.5%	10.8%	1.6%	61.8%	2.4%	19.6%
2014	2.5%	1.7%	11.2%	1.5%	61.9%	2.3%	18.9%
2015	2.7%	1.9%	11.9%	1.5%	63.5%	2.3%	16.0%
2016	2.9%	2.2%	13.1%	1.5%	64.4%	2.3%	13.6%

¹Hispanics may be of any race.

²The White race includes multiple ethnic groups in addition to Anglos.

³Sum of percentages may not total 100% due to rounding.

Note: the sum of non-White ministers understates ethnic minority/immigrant ministers due to the ethnic minorities/immigrants included in the White race totals.

Appendix 5.4

Age	Ordained	Licensed	Certified Ministers	Total
18			2	2
19		1	12	13
20		8	19	27
21		37	26	63
22		84	55	139
23		135	66	203
24		170	85	262
25	2	221	89	332
26	7	219	115	368
27	22	223	109	389
28	34	233	100	401
29	57	222	129	429
30	68	208	138	450
31	78	215	133	463
32	104	218	117	478
33	115	199	128	484
34	143	242	144	544
35	157	246	138	573
36	158	232	147	621
37	189	214	110	556
38	242	223	135	598
39	232	223	129	572
40	240	202	131	569
41	220	207	133	607
42	267	201	121	621
43	299	189	142	625
44	294	219	140	676
45	317	204	127	647
46	316	216	119	671
47	336	202	133	669
48	334	192	128	667
49	347	191	136	650
50	323	166	132	636
51	338	209	119	717
52	389	232	137	788
53	419	216	115	804
54	473	206	120	859
55	533	222	131	844
56	491	223	132	876
57	521	235	128	943
58	580	208	111	850
58	531			

Age	Ordained	Licensed	Certified Ministers	Total
59	573	218	118	909
60	558	203	115	876
61	529	210	96	835
62	556	198	81	835
63	560	179	108	847
64	518	204	77	799
65	476	167	80	723
66	514	153	67	734
67	502	143	75	720
68	480	131	87	698
69	487	141	56	684
70	424	118	53	595
71	356	91	41	488
72	334	91	54	479
73	358	112	56	526
74	321	86	26	433
75	317	100	38	455
76	263	96	30	389
77	279	69	28	376
78	229	61	23	313
79	277	59	25	361
80	232	66	22	320
81	213	48	19	280
82	211	56	16	283
83	189	52	13	254
84	176	56	15	247
85	176	47	8	231
86	182	45	11	238
87	131	27	9	167
88	104	45	10	159
89	128	40	11	179
90	88	32	4	124
91	70	22	7	99
92	49	15	7	71
93	44	12	3	59
94	32	14	1	47
95	27	6	2	35
96	9	6		15
97	10	6	2	18
98	10	4		14
99	5	4	9	9

AG CREDENTIALLED MINISTERS BY AGE REPORT 2016
National Totals

Sol766
Jan 1, 2017 4:30:50 PM

Age	Ordained	Licensed	Certified Ministers	Total
100	1			1
102	1	2		3
103	3			3
104		1		1
105	1			1
Totals	20,415	11,149	6,055	37,619
Ministers Average Age			55	
Ordained Ministers Average Age			55	
Licensed Ministers Average Age			60	
Certified Ministers Average Age			49	
Ordained Ministers Median Age			47	
Licensed Ministers Median Age			60	
Certified Ministers Median Age			48	
			46	

AG CREDENTIALLED MINISTERS BY AGE GROUP 2016
National Totals

Sol766
Jan 1, 2017 4:30:50 PM

Age	Ordained	Licensed	Certified Ministers	Total	Percent Of Total
65 And Older	7,709	2,224	899	10,832	28.8
60 Through 64	2,721	994	477	4,192	11.1
55 Through 59	2,696	1,106	620	4,422	11.8
50 Through 54	2,152	1,029	623	3,804	10.1
45 Through 49	1,656	1,005	643	3,304	8.8
40 Through 44	1,413	1,018	667	3,098	8.2
35 Through 39	1,123	1,138	659	2,920	7.8
30 Through 34	677	1,082	660	2,419	6.4
25 Through 29	259	1,118	542	1,919	5.1
20 Through 24	9	434	251	694	1.8
19 And Under		1	14	15	.0
Birthdates Unavail.					
Totals	20,415	11,149	6,055	37,619	

Note: Percentage may not total 100.0 due to rounding.

District	Ordained	Licensed	Certified Ministers	Total	Average Age (Years) Total
01 Alabama	59	57	44	56	56
51 Alaska	56	50	36	55	52
02 Appalachian	63	54	53	59	57
03 Arizona	62	51	47	57	57
04 Arkansas	60	49	43	54	55
59 Brazilian	55	0	37	53	55
71 Central District/Distrito Centr	55	57	45	55	56
56 Florida Multicultural	60	54	46	55	56
06 Georgia	60	45	44	54	54
60 German	57	41	42	45	48
53 Hawaii	62	58	47	59	57
07 Illinois	58	47	44	53	52
08 Indiana	57	45	45	52	52
39 Iowa	58	46	44	53	52
09 Kansas	58	46	41	53	53
10 Kentucky	59	52	46	54	54
57 Korean	66	59	0	63	63
11 Louisiana	61	53	37	56	54
12 Michigan	58	46	45	53	52
73 Midwest Latin American	60	58	53	58	60
13 Minnesota	58	40	42	51	50
14 Mississippi	62	58	43	57	56
15 Montana	59	43	47	52	53
62 National Slavic	54	41	28	49	49
16 Nebraska	57	42	46	52	52
18 New Jersey	58	48	47	54	53
19 New Mexico	63	52	36	56	55
20 New York	59	47	55	55	55
21 North Carolina	59	52	48	56	55
22 North Dakota	59	37	38	48	49
38 North Texas	62	43	43	55	55
23 Northern California-Nevada	62	50	45	58	57
45 Northern Missouri	59	55	50	57	57
17 Northern New England	62	46	45	58	55
68 Northern Pacific Latin American	60	61	53	57	59
24 Northwest	60	46	41	55	55
75 Northwest Hispanic	58	50	51	53	54
25 Ohio	56	45	43	52	52
26 Oklahoma	61	50	39	55	55
27 Oregon	64	48	52	58	58
32 Peninsular Florida	61	45	43	57	56
05 Pennsylvania-Delaware	59	42	47	53	52

District	Ordained	Licensed	Certified Ministers	Total	Average Age (Years) Total
28 Potomac	59	49	51	55	55
55 Puerto Rico	63	56	51	59	59
29 Rocky Mountain	59	45	41	54	53
52 Samoan	61	51	52	59	57
61 Second Korean	59	55	0	58	59
30 South Carolina	61	49	48	56	56
54 South Central Hispanic	62	54	54	56	57
31 South Dakota	58	43	47	53	52
33 South Texas	61	45	35	55	54
34 Southern California	61	55	52	59	59
35 Southern Idaho	62	55	52	57	58
74 Southern Latin	55	55	47	53	54
36 Southern Missouri	60	46	46	55	55
44 Southern New England	57	46	53	53	53
70 Southern Pacific	62	55	55	58	59
67 Southwest	65	54	54	59	60
69 Spanish Eastern	64	59	52	59	59
37 Tennessee	61	48	39	55	54
64 Texas Gulf Hispanic	60	49	49	53	55
66 Texas Louisiana Hispanic	63	61	52	58	57
40 West Florida	62	52	41	56	56
41 West Texas	62	44	46	55	57
65 West Texas and Plains	59	58	57	58	57
42 Wisconsin-Northern Michigan	57	40	48	51	50
43 Wyoming	59	44	50	57	55
Region					
Great Lakes	58	47	45	53	53
Gulf	60	48	43	55	55
Language-East Spanish	62	57	51	58	58
Language-Other	61	53	43	58	57
Language-West Spanish	61	56	52	56	57
North Central	57	42	45	52	51
Northeast	59	46	51	54	54
Northwest	60	47	47	56	55
South Central	61	47	40	55	54
Southeast	60	49	45	56	56
Southwest	61	51	47	57	57
National Totals	60	48	46	55	55
Language Districts	61	56	51	57	58

-----		Median Age (Years)		-----		Average Age (Years)	
Ordained	Licensed	Certified	Ministers	Total	Total	Total	Total
-----		-----		-----		-----	
54-66	37-61	28-57	45-63	48-63			

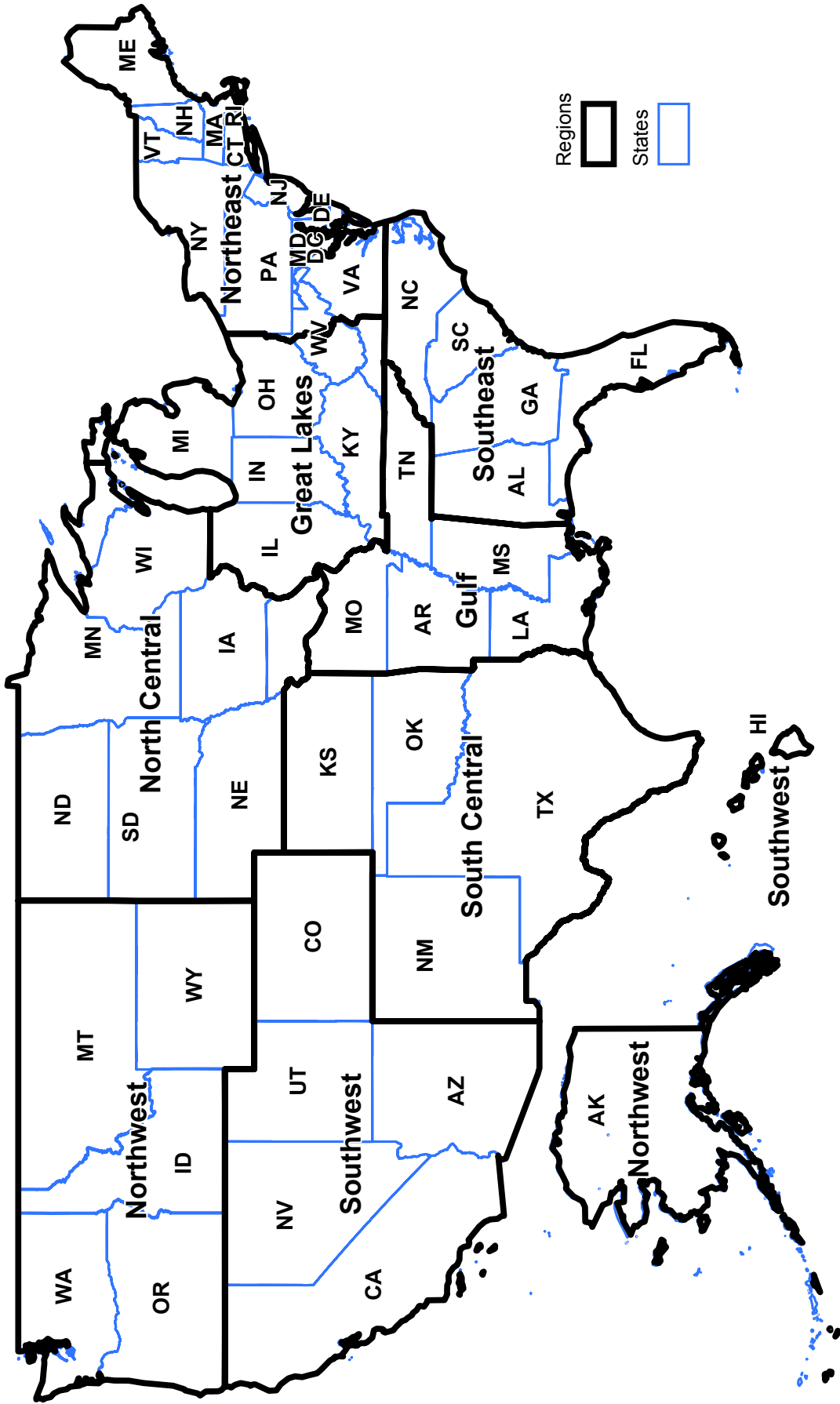
District Ranges

Youngest Minister(s): 18

Oldest Minister(s): 105

Appendix 5.5

Assemblies of God Geographic Regions by State*



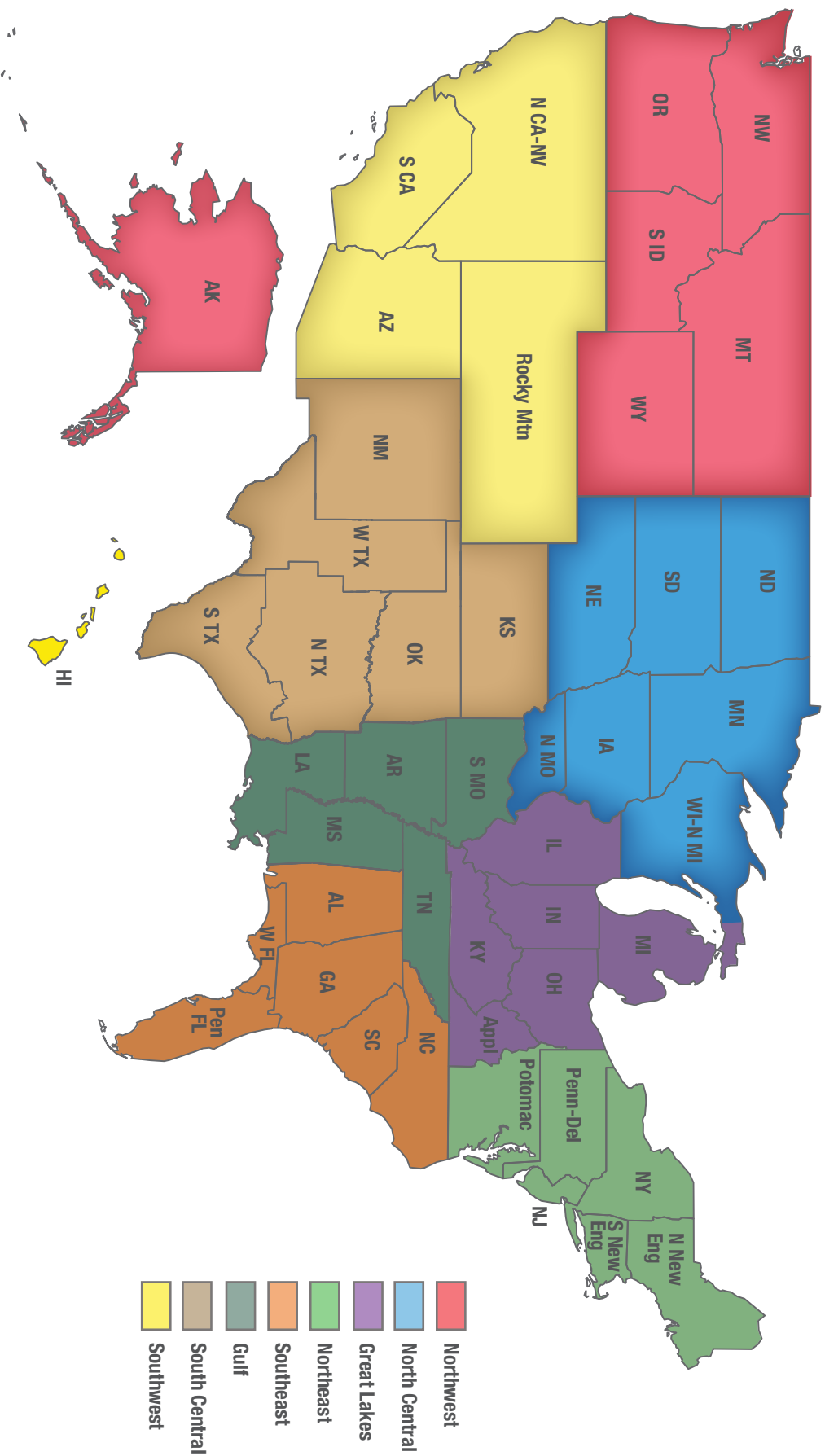
Map produced by General Secretary's Office, Statistics
October 26, 2016

*Regions are officially defined by district boundaries.
This map shows approximations only.

Appendix 5.6

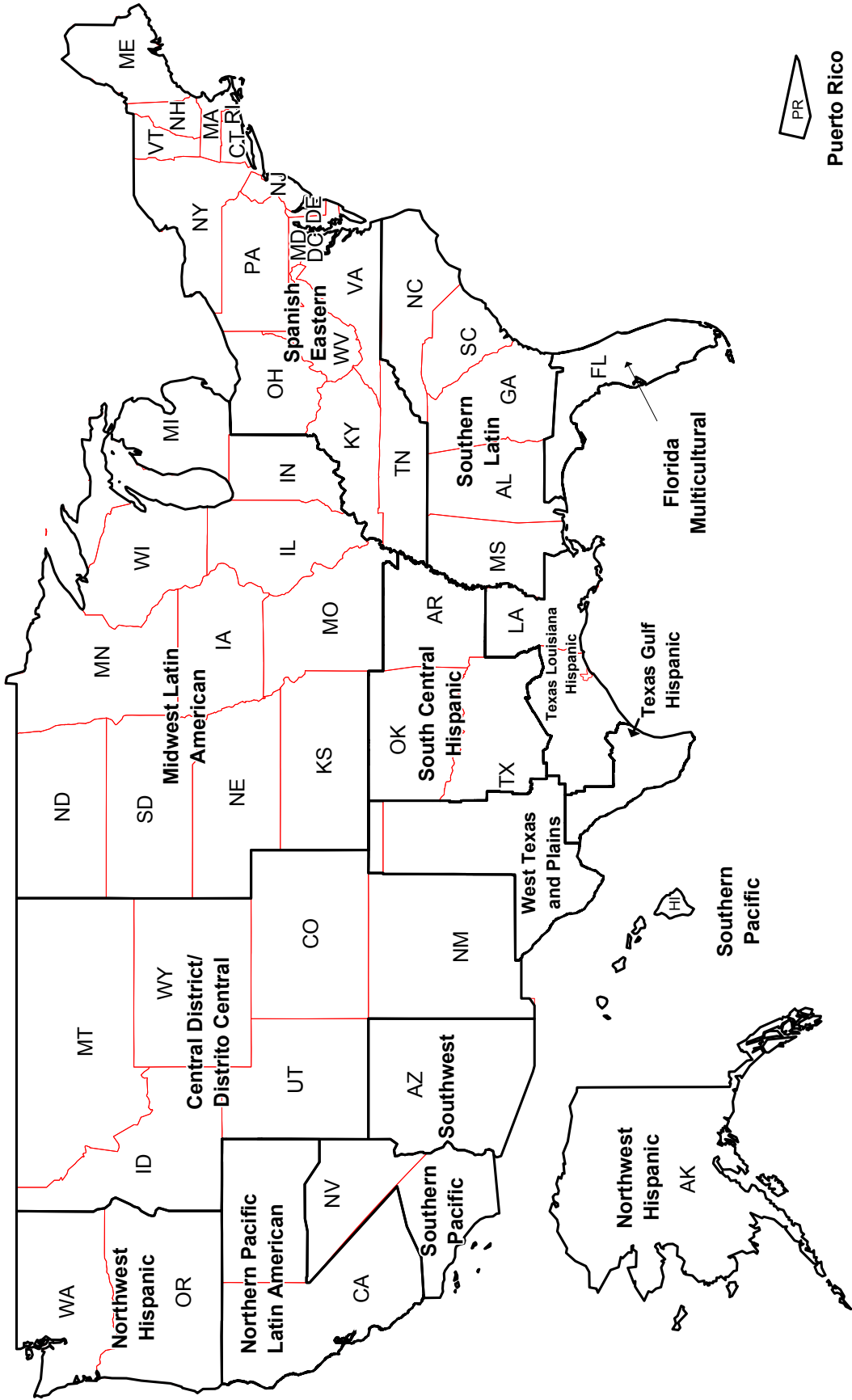
Assemblies of God Geographic Districts & Regions

Map produced by General Secretary's Office--Statistics August 28, 2013



Appendix 5.7

Assemblies of God Language Districts

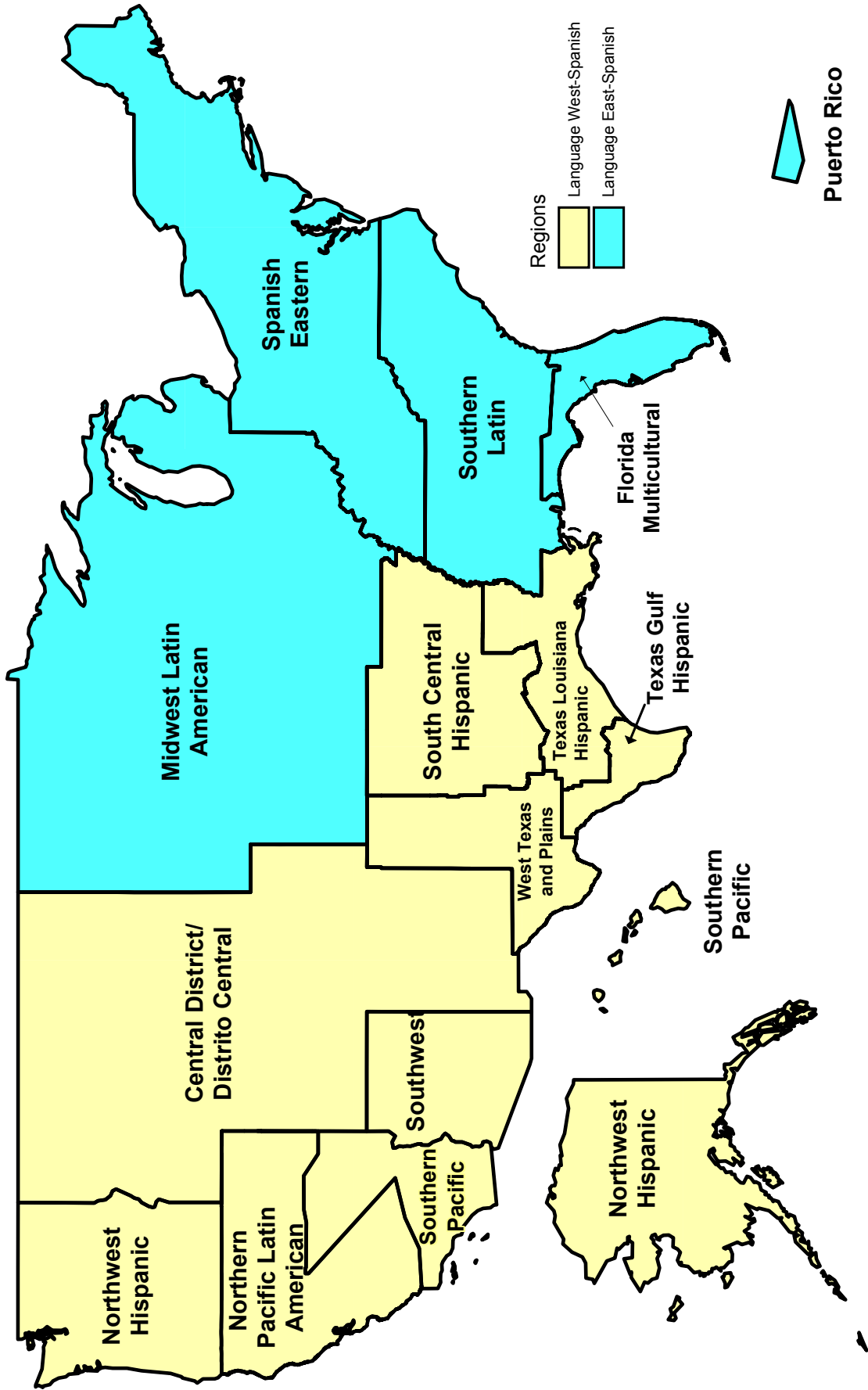


PR
Puerto Rico

Map produced by General Secretary's Office--Statistics
AG Language Districts by State

Appendix 5.8

Assemblies of God Spanish Language Regions by Districts



These districts comprise the Spanish Language Regions.
 Map produced by General Secretary's Office-Statistics.
 AG Spanish Language Districts-Regions Map--Current--Unprotected November 2, 2017

Appendix 5.9

Distribution of Respondents by Region on Demographic Variables

Region2 * Age

Region	Age										Total
	18 - 24	25 - 34	35 - 44	45 - 54	55 - 64	65 - 74	75 - 84	85 or older			
Great Lakes	5 1.1%	52 11.7%	95 21.3%	95 21.3%	120 26.9%	60 13.5%	16 3.6%	3 0.7%	446	100.0%	
Gulf Area	5 3.0%	12 7.2%	32 19.3%	29 17.5%	41 24.7%	27 16.3%	17 10.2%	3 1.8%	166	100.0%	
Language Districts	1 1.3%	5 6.6%	16 21.1%	24 31.6%	15 19.7%	8 10.5%	6 7.9%	1 1.3%	76	100.0%	
North Central	9 2.4%	53 14.1%	85 22.6%	65 17.3%	106 28.2%	48 12.8%	10 2.7%	0 0.0%	376	100.0%	
Northeast	6 1.4%	69 15.7%	79 18.0%	88 20.0%	111 25.3%	73 16.6%	8 1.8%	5 1.1%	439	100.0%	
Northwest	7 1.9%	43 11.6%	57 15.4%	84 22.7%	86 23.2%	67 18.1%	21 5.7%	5 1.4%	370	100.0%	
South Central	10 1.7%	76 13.2%	100 17.4%	124 21.6%	140 24.3%	90 15.7%	28 4.9%	7 1.2%	575	100.0%	
Southeast	8 1.6%	54 11.0%	80 16.4%	108 22.1%	133 27.2%	81 16.6%	20 4.1%	5 1.0%	489	100.0%	
Southwest	3 0.7%	38 9.2%	52 12.5%	80 19.3%	116 28.0%	74 17.8%	43 10.4%	9 2.2%	415	100.0%	
Total - Count	54	402	596	697	868	528	169	38	3352		
Total - Percent	1.6%	12.0%	17.8%	20.8%	25.9%	15.8%	5.0%	1.1%	100.0%		

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	120.417 ^a	56	.000
Likelihood Ratio	121.027	56	.000
Linear-by-Linear Association	15.368	1	.000
N of Valid Cases	3352		

a. 9 cells (12.5%) have expected count less than 5. The minimum expected count is .86.

Region * Race or Ethnicity

Region	Ethnicity										Total
	White, non-hispanic	Black or African American	American Indian or Alaska Native	Asian	Native Hawaiian or Pacific Islander	Other	Hispanic				
Great Lakes	414 93.2%	5 1.1%	3 0.7%	2 0.5%	1 0.2%	10 2.3%	9 2.0%	444 100.0%			
Gulf Area	138 83.6%	4 2.4%	3 1.8%	1 0.6%	0 0.0%	3 1.8%	16 9.7%	165 100.0%			
Language Districts	13 17.1%	0 0.0%	1 1.3%	0 0.0%	1 1.3%	0 0.0%	61 80.3%	76 100.0%			
North Central	357 94.7%	3 0.8%	2 0.5%	4 1.1%	0 0.0%	6 1.6%	5 1.3%	377 100.0%			
Northeast	361 83.4%	11 2.5%	3 0.7%	11 2.5%	0 0.0%	10 2.3%	37 8.5%	433 100.0%			
Northwest	334 90.5%	2 0.5%	3 0.8%	8 2.2%	3 0.8%	10 2.7%	9 2.4%	369 100.0%			
South Central	526 91.5%	7 1.2%	15 2.6%	0 0.0%	1 0.2%	9 1.6%	17 3.0%	575 100.0%			
Southeast	415 85.0%	17 3.5%	5 1.0%	2 0.4%	0 0.0%	15 3.1%	34 7.0%	488 100.0%			
Southwest	349 83.9%	10 2.4%	8 1.9%	12 2.9%	1 0.2%	10 2.4%	26 6.3%	416 100.0%			
Total	2907 87.0%	59 1.8%	43 1.3%	40 1.2%	7 0.2%	73 2.2%	214 6.4%	3343 100.0%			

Chi-Square Tests

	Value	df	Asymp. Sig. (2- sided)
Pearson Chi-Square	838.704 ^a	48	.000
Likelihood Ratio	429.561	48	.000
Linear-by-Linear Association	.808	1	.369
N of Valid Cases	3343		

a. 23 cells (36.5%) have expected count less than 5. The minimum expected count is .16.

Region * Ministry Status

Region	Ministry Status						Total
	Full-time	Part-time	Bivocational	Retired	Volunteer		
Great Lakes	250 56.1%	40 9.0%	69 15.5%	34 7.6%	53 11.9%	446 100.0%	
Gulf Area	91 55.5%	13 7.9%	23 14.0%	17 10.4%	20 12.2%	164 100.0%	
Language Districts	44 57.9%	6 7.9%	14 18.4%	6 7.9%	6 7.9%	76 100.0%	
North Central	205 54.7%	38 10.1%	63 16.8%	23 6.1%	46 12.3%	375 100.0%	
Northeast	265 60.5%	40 9.1%	51 11.6%	34 7.8%	48 11.0%	438 100.0%	
Northwest	195 52.8%	30 8.1%	66 17.9%	44 11.9%	34 9.2%	369 100.0%	
South Central	345 60.0%	32 5.6%	85 14.8%	52 9.0%	61 10.6%	575 100.0%	
Southeast	257 52.7%	33 6.8%	82 16.8%	48 9.8%	68 13.9%	488 100.0%	
Southwest	238 57.6%	27 6.5%	44 10.7%	51 12.3%	53 12.8%	413 100.0%	
Total	1890 56.5%	259 7.7%	497 14.9%	309 9.2%	389 11.6%	3344 100.0%	

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	48.375 ^a	32	.032
Likelihood Ratio	49.136	32	.027
Linear-by-Linear Association	1.231	1	.267
N of Valid Cases	3344		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 5.89.

Region * Ministry position:

Region	Ministry position:										Total
	Lead Pastor	Associate/Pastor	Assistant Pastor	Executive Pastor	Youth Pastor	Children's Pastor	Worship Pastor	Other			
Great Lakes	180 40.6%	45 10.2%	18 4.3%	9 2.0%	22 5.0%	25 5.6%	10 2.3%	152 34.3%	443 100.0%		
Gulf Area	62 37.8%	18 11.0%	3 1.8%	6 3.7%	2 1.2%	3 1.8%	3 1.8%	70 42.7%	164 100.0%		
Language Districts	42 55.3%	6 7.9%	3 3.9%	4 5.3%	0 0.0%	1 1.3%	1 1.3%	20 26.3%	76 100.0%		
North Central	152 40.9%	58 15.6%	10 2.7%	19 5.1%	13 3.5%	7 1.9%	113 30.4%	372 100.0%			
Northeast	175 40.1%	69 15.8%	11 2.5%	19 4.4%	16 3.7%	11 2.5%	135 31.0%	436 100.0%			
Northwest	145 39.6%	50 13.7%	8 2.2%	17 4.6%	11 3.0%	7 1.9%	128 35.0%	366 100.0%			
South Central	239 41.9%	72 12.6%	15 2.6%	23 4.0%	13 2.3%	6 1.1%	203 35.6%	571 100.0%			
Southeast	197 40.5%	57 11.7%	9 1.8%	25 5.1%	15 3.1%	9 1.8%	175 35.9%	487 100.0%			
Southwest	176 42.8%	49 11.9%	14 3.4%	9 2.2%	4 1.0%	4 1.0%	155 37.7%	411 100.0%			
Total	1368 41.1%	424 12.7%	82 2.5%	144 4.3%	99 3.0%	58 1.7%	1151 34.6%	3326 100.0%			

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	63.043 ^a	48	.071
Likelihood Ratio	66.324	48	.041
Linear-by-Linear Association	.011	1	.917
N of Valid Cases	3326		

a. 7 cells (11.1%) have expected count less than 5. The minimum expected count is 1.33.

Region * Ministry credential

Region	Ministry credential				Total
	Certified Minister	Licensed Minister	Ordained Minister	None of the Above	
Great Lakes	63 14.1%	95 21.2%	290 64.7%	0 0.0%	448 100.0%
Gulf Area	24 14.5%	28 17.0%	112 67.9%	1 0.6%	165 100.0%
Language Districts	11 14.5%	18 23.7%	47 61.8%	0 0.0%	76 100.0%
North Central	41 10.9%	115 30.5%	221 58.6%	0 0.0%	377 100.0%
Northeast	40 9.1%	131 29.9%	267 61.0%	0 0.0%	438 100.0%
Northwest	36 9.8%	93 25.2%	240 65.0%	0 0.0%	369 100.0%
South Central	67 11.7%	140 24.3%	367 63.8%	1 0.2%	575 100.0%
Southeast	62 12.7%	100 20.4%	327 66.9%	0 0.0%	489 100.0%
Southwest	36 8.7%	89 21.4%	291 70.0%	0 0.0%	416 100.0%
Total	380 11.3%	809 24.1%	2162 64.5%	2 0.1%	3353 100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	49.791 ^a	24	.002
Likelihood Ratio	45.250	24	.005
Linear-by-Linear Association	4.440	1	.035
N of Valid Cases	3353		

a. 9 cells (25.0%) have expected count less than 5. The minimum expected count is .05.

Region * Education

Region	Education								Total
	Less than high school	High school graduate	Some college	2 year degree	4 year degree	Professional degree	Doctorate		
Great Lakes	0 0.0%	22 4.9%	85 19.0%	36 8.0%	185 41.3%	94 21.0%	26 5.8%	448 100.0%	
Gulf Area	1 0.6%	11 6.7%	35 21.2%	14 8.5%	61 37.0%	27 16.4%	16 9.7%	165 100.0%	
Language Districts	0 0.0%	2 2.6%	13 17.1%	8 10.5%	29 38.2%	16 21.1%	8 10.5%	76 100.0%	
North Central	3 0.8%	11 2.9%	67 17.8%	26 6.9%	161 42.8%	79 21.0%	29 7.7%	376 100.0%	
Northeast	1 0.2%	9 2.1%	66 15.1%	25 5.7%	172 39.4%	123 28.1%	41 9.4%	437 100.0%	
Northwest	1 0.3%	11 3.0%	70 18.9%	33 8.9%	121 32.7%	102 27.6%	32 8.6%	370 100.0%	
South Central	1 0.2%	38 6.6%	121 21.1%	26 4.5%	207 36.1%	130 22.6%	51 8.9%	574 100.0%	
Southeast	0 0.0%	21 4.3%	105 21.5%	38 7.8%	149 30.5%	135 27.6%	41 8.4%	489 100.0%	
Southwest	5 1.2%	12 2.9%	85 20.5%	28 6.7%	137 33.0%	104 25.1%	44 10.6%	415 100.0%	
Total	12 0.4%	137 4.1%	647 19.3%	234 7.0%	1222 36.5%	810 24.2%	288 8.6%	3350 100.0%	

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	93.210 ^a	48	.000
Likelihood Ratio	94.190	48	.000
Linear-by-Linear Association	1.209	1	.272
N of Valid Cases	3350		

a. 10 cells (15.9%) have expected count less than 5. The minimum expected count is .27.

Appendix 5.10

Table 12

Means and Standard Deviations for Spirit Empowerment Purpose Relevance Items

Item	N	Mean	Std. Deviation
1. Empowerment to share the Gospel with others.	3870	9.25	1.55
2. Empowerment to perform signs and wonders.	3847	8.98	1.93
3. Empowerment to see the fruit of the Spirit grow in one's personal life.	3844	8.97	1.87
4. Empowerment to embrace God's sovereignty during difficult times.	3864	8.93	1.83
5. Empowerment to reach a culture unlike our own.	3839	8.83	1.97
6. Empowerment to establish the Kingdom of God on Earth.	3778	8.79	2.21
7. Empowerment to love those with whom we disagree.	3860	8.75	1.99
8. Empowerment to preach sermons a non-Christian can understand.	3848	8.74	2.02
9. Empowerment to grow the local church.	3842	8.73	2.01
10. Empowerment to have healthy families and marriages.	3845	8.66	2.06
11. Empowerment to pray God's preferred future into existence.	3804	8.61	2.24
12. Empowerment to have wisdom to adapt to cultural trends.	3821	8.38	2.25
13. Empowerment to be creative.	3815	8.25	2.39
14. Empowerment to develop solutions to social issues.	3795	8.19	2.42
15. Empowerment to succeed in business.	3798	7.59	2.78

Reliability**Scale: Spirit Empowerment**

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.950	.953	13

Inter-item Correlation Matrix

	1. Empowerment to share the Gospel with others.	2. Empowerment to embrace God's sovereignty during difficult times.	3. Empowerment to love those with whom we disagree.	4. Empowerment to preach sermons a non-Christian can understand.	5. Empowerment to have wisdom to adapt to cultural trends.	6. Empowerment to pray God's preferred future into existence.	7. Empowerment to perform signs and wonders.	8. Empowerment to grow the local church.	9. Empowerment to reach a culture unlike our own.	10. Empowerment to see the fruit of the Spirit grow in one's personal life.
1. Empowerment to share the Gospel with others.	1.000	.647	.649	.632	.532	.460	.553	.598	.633	.598
2. Empowerment to embrace God's sovereignty during difficult times.	.647	1.000	.778	.660	.616	.548	.501	.608	.568	.683
3. Empowerment to love those with whom we disagree.	.649	.778	1.000	.703	.677	.541	.528	.634	.640	.708
4. Empowerment to preach sermons a non-Christian can understand.	.632	.660	.703	1.000	.688	.551	.508	.668	.684	.612

5. Empowerment to have wisdom to adapt to cultural trends.	.532	.616	.677	.688	1.000	.594	.506	.612	.641	.592
6. Empowerment to pray God's preferred future into existence.	.460	.548	.541	.551	.594	1.000	.579	.554	.526	.532
7. Empowerment to perform signs and wonders.	.553	.501	.528	.508	.506	.579	1.000	.637	.624	.557
8. Empowerment to grow the local church.	.598	.608	.634	.668	.612	.554	.637	1.000	.768	.671
9. Empowerment to reach a culture unlike our own.	.633	.568	.640	.684	.641	.526	.624	.768	1.000	.628
10. Empowerment to see the fruit of the Spirit grow in one's personal life.	.598	.683	.708	.612	.592	.532	.557	.671	.628	1.000
11. Empowerment to have healthy families and marriages.	.567	.707	.735	.676	.634	.568	.536	.709	.639	.802

12. Empowerment to succeed in business.	.424	.560	.581	.565	.580	.563	.459	.589	.523	.577
13. Empowerment to be creative.	.481	.588	.635	.621	.650	.569	.520	.639	.602	.632

	11. Empowerment to have healthy families and marriages.	12. Empowerment to succeed in business.	13. Empowerment to be creative.
1. Empowerment to share the Gospel with others.	.567	.424	.481
2. Empowerment to embrace God's sovereignty during difficult times.	.707	.560	.588
3. Empowerment to love those with whom we disagree.	.735	.581	.635
4. Empowerment to preach sermons a non-Christian can understand.	.676	.565	.621
5. Empowerment to have wisdom to adapt to cultural trends.	.634	.580	.650
6. Empowerment to pray God's preferred future into existence.	.568	.563	.569
7. Empowerment to perform signs and wonders.	.536	.459	.520
8. Empowerment to grow the local church.	.709	.589	.639
9. Empowerment to reach a culture unlike our own.	.639	.523	.602
10. Empowerment to see the fruit of the Spirit grow in one's personal life.	.802	.577	.632
11. Empowerment to have healthy families and marriages.	1.000	.699	.715
12. Empowerment to succeed in business.	.699	1.000	.773
13. Empowerment to be creative.	.715	.773	1.000

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	8.686	7.613	9.267	1.654	1.217	.170	13

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
1. Empowerment to share the Gospel with others.	103.6499	407.431	.691	.949
2. Empowerment to embrace God's sovereignty during difficult times.	103.9618	394.161	.772	.946
3. Empowerment to love those with whom we disagree.	104.1335	386.265	.811	.945
4. Empowerment to preach sermons a non-Christian can understand.	104.1595	386.164	.786	.945
5. Empowerment to have wisdom to adapt to cultural trends.	104.5079	380.709	.763	.946
6. Empowerment to pray God's preferred future into existence.	104.3105	386.559	.683	.949
7. Empowerment to perform signs and wonders.	103.9230	397.422	.668	.949
8. Empowerment to grow the local church.	104.1668	385.378	.800	.945
9. Empowerment to reach a culture unlike our own.	104.0808	388.179	.773	.946
10. Empowerment to see the fruit of the Spirit grow in one's personal life.	103.9320	390.842	.789	.946
11. Empowerment to have healthy families and marriages.	104.2318	380.924	.839	.944
12. Empowerment to succeed in business.	105.3042	367.940	.722	.949
13. Empowerment to be creative.	104.6453	374.499	.784	.946

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
112.9173	451.909	21.25816	13

COMPUTE SpiritEmpowerment=sum(Q12_1 to Q12_15).

Oneway ANOVA for Spirit-Empowerment

Descriptives

Age Group	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean	
					Lower Bound	Upper Bound
18 - 24	58	131.9483	18.46136	2.42410	127.0941	136.8024
25 - 34	422	124.1517	28.51504	1.38809	121.4232	126.8801
35 - 44	622	125.6399	27.35781	1.09695	123.4857	127.7940
45 - 54	737	129.0963	25.48748	.93884	127.2532	130.9395
55 - 64	889	129.2857	25.53741	.85650	127.6047	130.9667
65 - 74	543	131.2247	25.38503	1.08938	129.0848	133.3646
75 - 84	177	129.4350	23.91385	1.79747	125.8876	132.9824
85 or older	38	127.9211	28.03799	4.54836	118.7052	137.1369
Total	3486	128.3127	26.14060	.44274	127.4446	129.1807

Descriptives

SpiritEmpowerment

	Minimum	Maximum
18 - 24	68.00	150.00
25 - 34	15.00	150.00
35 - 44	3.00	150.00
45 - 54	15.00	150.00
55 - 64	1.00	150.00
65 - 74	15.00	150.00
75 - 84	45.00	150.00
85 or older	56.00	150.00
Total	1.00	150.00

ANOVA

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	18644.266	7	2663.467	3.921	.000
Within Groups	2362764.914	3478	679.346		
Total	2381409.180	3485			

Post Hoc Tests

Homogeneous Subsets

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
25 - 34	422	124.1517
35 - 44	622	125.6399
85 or older	38	127.9211
45 - 54	737	129.0963
55 - 64	889	129.2857
75 - 84	177	129.4350
65 - 74	543	131.2247
18 - 24	58	131.9483
Sig.		.514

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 139.112.

b. The group sizes are unequal. The harmonic mean of the group sizes is used.

Type I error levels are not guaranteed.

Oneway ANOVA for Individual Items on Spiritual Empowerment

Descriptives

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum	
					Lower Bound	Upper Bound			
					1. Empowerment to share the Gospel with others.	18 - 24			58
	25 - 34	422	8.9336	1.88892	.09195	8.7529	9.1144	1.00	10.00
	35 - 44	621	9.1836	1.53301	.06152	9.0628	9.3044	1.00	10.00
	45 - 54	736	9.3424	1.41312	.05209	9.2401	9.4447	1.00	10.00
	55 - 64	886	9.3228	1.46742	.04930	9.2260	9.4196	1.00	10.00
	65 - 74	542	9.3801	1.44761	.06218	9.2579	9.5022	1.00	10.00

	75 - 84	176	9.4148	1.31523	.09914	9.2191	9.6104	2.00	10.00
	85 or older	38	9.2895	1.37365	.22284	8.8380	9.7410	5.00	10.00
	Total	3479	9.2673	1.51638	.02571	9.2169	9.3177	1.00	10.00
2. Empowerment to embrace God's sovereignty during difficult times.	18 - 24	58	9.0345	1.52137	.19977	8.6345	9.4345	4.00	10.00
	25 - 34	421	8.4038	2.20894	.10766	8.1922	8.6154	1.00	10.00
	35 - 44	620	8.6903	1.91691	.07698	8.5391	8.8415	1.00	10.00
	45 - 54	734	8.9210	1.85321	.06840	8.7867	9.0553	1.00	10.00
	55 - 64	887	9.0733	1.69325	.05685	8.9617	9.1849	1.00	10.00
	65 - 74	540	9.1963	1.67110	.07191	9.0550	9.3376	1.00	10.00
	75 - 84	176	9.3580	1.31029	.09877	9.1630	9.5529	4.00	10.00
	85 or older	38	9.2895	1.54058	.24992	8.7831	9.7959	3.00	10.00
	Total	3474	8.9269	1.83178	.03108	8.8660	8.9878	1.00	10.00
3. Empowerment to love those with whom we disagree.	18 - 24	58	8.9138	1.39277	.18288	8.5476	9.2800	5.00	10.00
	25 - 34	421	8.3420	2.25976	.11013	8.1256	8.5585	1.00	10.00
	35 - 44	618	8.4887	2.21254	.08900	8.3139	8.6635	1.00	10.00
	45 - 54	735	8.7156	2.12279	.07830	8.5619	8.8694	1.00	10.00
	55 - 64	884	8.9016	1.77896	.05983	8.7842	9.0190	1.00	10.00
	65 - 74	540	9.0259	1.82725	.07863	8.8715	9.1804	1.00	10.00
	75 - 84	177	9.0339	1.62683	.12228	8.7926	9.2752	2.00	10.00
	85 or older	38	9.0000	1.69259	.27457	8.4437	9.5563	3.00	10.00
	Total	3471	8.7482	2.00446	.03402	8.6815	8.8149	1.00	10.00
4. Empowerment to preach sermons a non-Christian can understand.	18 - 24	58	8.9138	1.69917	.22311	8.4670	9.3606	3.00	10.00
	25 - 34	421	8.2613	2.37008	.11551	8.0342	8.4883	1.00	10.00
	35 - 44	615	8.4797	2.19916	.08868	8.3055	8.6538	1.00	10.00
	45 - 54	733	8.7476	2.06662	.07633	8.5978	8.8975	1.00	10.00
	55 - 64	883	8.8143	1.96152	.06601	8.6847	8.9438	1.00	10.00
	65 - 74	540	9.1333	1.64942	.07098	8.9939	9.2728	1.00	10.00
	75 - 84	177	9.0621	1.68940	.12698	8.8115	9.3128	1.00	10.00
	85 or older	37	8.8108	1.79254	.29469	8.2131	9.4085	3.00	10.00
	Total	3464	8.7376	2.03524	.03458	8.6698	8.8054	1.00	10.00
5. Empowerment to have wisdom to adapt to cultural trends.	18 - 24	58	8.1897	2.11475	.27768	7.6336	8.7457	3.00	10.00
	25 - 34	419	7.9976	2.34317	.11447	7.7726	8.2226	1.00	10.00
	35 - 44	612	8.1650	2.37221	.09589	7.9767	8.3533	1.00	10.00
	45 - 54	732	8.3948	2.29461	.08481	8.2283	8.5613	1.00	10.00

	55 - 64	874	8.5835	2.11751	.07163	8.4429	8.7241	1.00	10.00
	65 - 74	534	8.6479	2.19235	.09487	8.4616	8.8343	1.00	10.00
	75 - 84	172	8.4767	2.10667	.16063	8.1597	8.7938	1.00	10.00
	85 or older	38	8.5000	2.27501	.36906	7.7522	9.2478	2.00	10.00
	Total	3439	8.3946	2.25172	.03840	8.3193	8.4699	1.00	10.00
6. Empowerment to pray God's preferred future into existence.	18 - 24	58	8.7414	2.01364	.26440	8.2119	9.2708	1.00	10.00
	25 - 34	418	8.2823	2.43411	.11906	8.0483	8.5163	1.00	10.00
	35 - 44	610	8.5377	2.17450	.08804	8.3648	8.7106	1.00	10.00
	45 - 54	729	8.6200	2.31863	.08588	8.4514	8.7886	1.00	10.00
	55 - 64	872	8.7167	2.16194	.07321	8.5730	8.8604	1.00	10.00
	65 - 74	530	8.7434	2.28048	.09906	8.5488	8.9380	1.00	10.00
	75 - 84	173	8.6301	2.23649	.17004	8.2944	8.9657	1.00	10.00
	85 or older	37	8.8649	1.87323	.30796	8.2403	9.4894	3.00	10.00
	Total	3427	8.6131	2.25200	.03847	8.5376	8.6885	1.00	10.00
7. Empowerment to perform signs and wonders.	18 - 24	58	9.1379	1.62705	.21364	8.7101	9.5657	3.00	10.00
	25 - 34	421	8.8361	2.01523	.09822	8.6430	9.0292	1.00	10.00
	35 - 44	616	8.9789	1.80907	.07289	8.8358	9.1220	1.00	10.00
	45 - 54	735	9.1102	1.85587	.06845	8.9758	9.2446	1.00	10.00
	55 - 64	879	9.0193	1.85912	.06271	8.8963	9.1424	1.00	10.00
	65 - 74	539	8.9814	2.04131	.08793	8.8087	9.1542	1.00	10.00
	75 - 84	176	8.8523	2.09783	.15813	8.5402	9.1644	1.00	10.00
	85 or older	37	8.2162	2.57267	.42294	7.3584	9.0740	3.00	10.00
	Total	3461	8.9882	1.91816	.03260	8.9242	9.0521	1.00	10.00
8. Empowerment to grow the local church.	18 - 24	58	9.2241	1.46351	.19217	8.8393	9.6089	4.00	10.00
	25 - 34	422	8.4242	2.19969	.10708	8.2137	8.6346	1.00	10.00
	35 - 44	612	8.5997	2.04808	.08279	8.4371	8.7623	1.00	10.00
	45 - 54	732	8.8415	1.91460	.07077	8.7026	8.9805	1.00	10.00
	55 - 64	881	8.7809	1.94899	.06566	8.6521	8.9098	1.00	10.00
	65 - 74	540	8.8222	2.04356	.08794	8.6495	8.9950	1.00	10.00
	75 - 84	175	8.7943	1.91575	.14482	8.5085	9.0801	2.00	10.00
	85 or older	38	8.5526	2.47907	.40216	7.7378	9.3675	1.00	10.00
	Total	3458	8.7302	2.00832	.03415	8.6632	8.7972	1.00	10.00
9. Empowerment to reach a culture	18 - 24	58	9.0690	1.64223	.21564	8.6372	9.5008	4.00	10.00
	25 - 34	422	8.6114	2.15231	.10477	8.4054	8.8173	1.00	10.00

unlike our own.	35 - 44	615	8.7317	1.98148	.07990	8.5748	8.8886	1.00	10.00
	45 - 54	734	8.9496	1.87507	.06921	8.8137	9.0855	1.00	10.00
	55 - 64	881	8.8604	1.91104	.06438	8.7340	8.9868	1.00	10.00
	65 - 74	536	8.9496	1.94005	.08380	8.7850	9.1142	1.00	10.00
	75 - 84	174	8.7931	2.07734	.15748	8.4823	9.1039	1.00	10.00
	85 or older	38	8.6842	2.11948	.34382	7.9876	9.3809	3.00	10.00
	Total	3458	8.8381	1.96007	.03333	8.7727	8.9034	1.00	10.00
	10. Empowerment to see the fruit of the Spirit grow in one's personal life.	18 - 24	58	9.1552	1.48444	.19492	8.7649	9.5455	4.00
25 - 34		421	8.6841	2.10949	.10281	8.4820	8.8862	1.00	10.00
35 - 44		616	8.8799	1.82178	.07340	8.7357	9.0240	2.00	10.00
45 - 54		733	8.9195	1.94468	.07183	8.7785	9.0605	1.00	10.00
55 - 64		880	9.0193	1.83217	.06176	8.8981	9.1405	1.00	10.00
65 - 74		539	9.1577	1.81669	.07825	9.0040	9.3114	1.00	10.00
75 - 84		176	9.1875	1.66100	.12520	8.9404	9.4346	2.00	10.00
85 or older		37	8.9189	1.87644	.30848	8.2933	9.5446	4.00	10.00
Total		3460	8.9639	1.87900	.03194	8.9012	9.0265	1.00	10.00
11. Empowerment to have healthy families and marriages.	18 - 24	58	9.0000	1.58944	.20870	8.5821	9.4179	4.00	10.00
	25 - 34	418	8.3876	2.22651	.10890	8.1735	8.6016	1.00	10.00
	35 - 44	617	8.4052	2.22176	.08944	8.2295	8.5808	1.00	10.00
	45 - 54	733	8.6357	2.13728	.07894	8.4808	8.7907	1.00	10.00
	55 - 64	882	8.7551	1.92690	.06488	8.6278	8.8824	1.00	10.00
	65 - 74	540	8.9259	1.90840	.08212	8.7646	9.0872	1.00	10.00
	75 - 84	175	8.8971	1.86644	.14109	8.6187	9.1756	2.00	10.00
	85 or older	38	8.7632	2.05905	.33402	8.0864	9.4400	2.00	10.00
	Total	3461	8.6611	2.06313	.03507	8.5923	8.7298	1.00	10.00
12. Empowerment to succeed in business.	18 - 24	58	7.5690	2.34791	.30830	6.9516	8.1863	1.00	10.00
	25 - 34	417	7.0815	3.00529	.14717	6.7922	7.3708	1.00	10.00
	35 - 44	605	7.3752	2.85344	.11601	7.1474	7.6030	1.00	10.00
	45 - 54	727	7.5653	2.82420	.10474	7.3597	7.7710	1.00	10.00
	55 - 64	874	7.6899	2.72340	.09212	7.5091	7.8707	1.00	10.00
	65 - 74	530	7.9585	2.61560	.11361	7.7353	8.1817	1.00	10.00
	75 - 84	172	7.7558	2.60874	.19891	7.3632	8.1485	1.00	10.00
	85 or older	36	8.0278	2.72015	.45336	7.1074	8.9481	1.00	10.00
	Total	3419	7.5800	2.78574	.04764	7.4866	7.6734	1.00	10.00

13. Empowerment to be creative.	18 - 24	58	8.1034	1.99728	.26226	7.5783	8.6286	2.00	10.00
	25 - 34	419	7.6802	2.72203	.13298	7.4188	7.9416	1.00	10.00
	35 - 44	611	8.0393	2.51717	.10183	7.8393	8.2393	1.00	10.00
	45 - 54	730	8.2781	2.39070	.08848	8.1044	8.4518	1.00	10.00
	55 - 64	875	8.3829	2.24545	.07591	8.2339	8.5318	1.00	10.00
	65 - 74	536	8.5765	2.16206	.09339	8.3930	8.7599	1.00	10.00
	75 - 84	172	8.3081	2.38743	.18204	7.9488	8.6675	1.00	10.00
	85 or older	37	8.4865	2.39932	.39445	7.6865	9.2865	2.00	10.00
	Total	3438	8.2368	2.39321	.04082	8.1567	8.3168	1.00	10.00
14. Empowerment to develop solutions to social issues.	18 - 24	58	8.1897	2.02144	.26543	7.6581	8.7212	3.00	10.00
	25 - 34	420	7.8476	2.60358	.12704	7.5979	8.0973	1.00	10.00
	35 - 44	608	7.9918	2.53897	.10297	7.7896	8.1940	1.00	10.00
	45 - 54	728	8.2019	2.47611	.09177	8.0218	8.3821	1.00	10.00
	55 - 64	869	8.2969	2.30992	.07836	8.1431	8.4507	1.00	10.00
	65 - 74	531	8.4934	2.24480	.09742	8.3020	8.6848	1.00	10.00
	75 - 84	169	8.1775	2.33079	.17929	7.8236	8.5315	1.00	10.00
	85 or older	37	8.0270	2.84299	.46738	7.0791	8.9749	1.00	10.00
	Total	3420	8.1871	2.42357	.04144	8.1059	8.2684	1.00	10.00
15. Empowerment to establish the Kingdom of God on Earth.	18 - 24	58	9.4310	1.25813	.16520	9.1002	9.7618	4.00	10.00
	25 - 34	420	8.9119	1.93433	.09439	8.7264	9.0974	1.00	10.00
	35 - 44	611	8.7365	2.24287	.09074	8.5583	8.9147	1.00	10.00
	45 - 54	723	8.7884	2.23502	.08312	8.6252	8.9516	1.00	10.00
	55 - 64	859	8.7043	2.29444	.07829	8.5507	8.8580	1.00	10.00
	65 - 74	527	8.8501	2.30933	.10060	8.6525	9.0477	1.00	10.00
	75 - 84	171	8.8070	2.23427	.17086	8.4697	9.1443	1.00	10.00
	85 or older	37	8.4865	2.34072	.38481	7.7061	9.2669	1.00	10.00
	Total	3406	8.7913	2.21758	.03800	8.7168	8.8658	1.00	10.00

		Sum of Squares	df	Mean Square	F	Sig.
1. Empowerment to share the Gospel with others.	Between Groups	68.954	7	9.851	4.313	.000
	Within Groups	7928.440	3471	2.284		
	Total	7997.394	3478			
2. Empowerment to embrace God's sovereignty during difficult times.	Between Groups	246.491	7	35.213	10.699	.000
	Within Groups	11406.938	3466	3.291		
	Total	11653.429	3473			
3. Empowerment to love those with whom we disagree.	Between Groups	192.749	7	27.536	6.935	.000
	Within Groups	13749.177	3463	3.970		
	Total	13941.926	3470			
4. Empowerment to preach sermons a non-Christian can understand.	Between Groups	246.902	7	35.272	8.647	.000
	Within Groups	14097.564	3456	4.079		
	Total	14344.466	3463			
5. Empowerment to have wisdom to adapt to cultural trends.	Between Groups	167.774	7	23.968	4.763	.000
	Within Groups	17263.766	3431	5.032		
	Total	17431.539	3438			
6. Empowerment to pray God's preferred future into existence.	Between Groups	70.959	7	10.137	2.003	.051
	Within Groups	17303.976	3419	5.061		
	Total	17374.934	3426			
7. Empowerment to perform signs and wonders.	Between Groups	48.212	7	6.887	1.875	.069
	Within Groups	12682.302	3453	3.673		
	Total	12730.514	3460			
8. Empowerment to grow the local church.	Between Groups	81.929	7	11.704	2.913	.005
	Within Groups	13861.339	3450	4.018		
	Total	13943.268	3457			
9. Empowerment to reach a culture unlike our own.	Between Groups	49.226	7	7.032	1.834	.077
	Within Groups	13232.086	3450	3.835		
	Total	13281.312	3457			
10. Empowerment to see the fruit of the Spirit grow in one's personal life.	Between Groups	72.699	7	10.386	2.953	.004
	Within Groups	12139.785	3452	3.517		
	Total	12212.484	3459			
11. Empowerment to have healthy families and marriages.	Between Groups	134.629	7	19.233	4.551	.000
	Within Groups	14592.818	3453	4.226		
	Total	14727.448	3460			
12. Empowerment to succeed in business.	Between Groups	228.170	7	32.596	4.228	.000
	Within Groups	26296.701	3411	7.709		

	Total	26524.872	3418			
13. Empowerment to be creative.	Between Groups	239.623	7	34.232	6.038	.000
	Within Groups	19445.650	3430	5.669		
	Total	19685.273	3437			
14. Empowerment to develop solutions to social issues.	Between Groups	133.020	7	19.003	3.250	.002
	Within Groups	19949.214	3412	5.847		
	Total	20082.234	3419			
15. Empowerment to establish the Kingdom of God on Earth.	Between Groups	43.490	7	6.213	1.264	.264
	Within Groups	16701.090	3398	4.915		
	Total	16744.579	3405			

Post Hoc Tests

Homogeneous Subsets

1. Empowerment to share the Gospel with others.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
25 - 34	422	8.9336
35 - 44	621	9.1836
18 - 24	58	9.2759
85 or older	38	9.2895
55 - 64	886	9.3228
45 - 54	736	9.3424
65 - 74	542	9.3801
75 - 84	176	9.4148
Sig.		.425

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 139.006.

b. The group sizes are unequal. The harmonic mean of the group sizes is used.

Type I error levels are not guaranteed.

2. Empowerment to embrace God's sovereignty during difficult times.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05	
		1	2
25 - 34	421	8.4038	
35 - 44	620	8.6903	8.6903
45 - 54	734	8.9210	8.9210
18 - 24	58	9.0345	9.0345
55 - 64	887	9.0733	9.0733
65 - 74	540	9.1963	9.1963
85 or older	38		9.2895
75 - 84	176		9.3580
Sig.		.066	.225

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 138.964.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

3. Empowerment to love those with whom we disagree.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
25 - 34	421	8.3420
35 - 44	618	8.4887
45 - 54	735	8.7156
55 - 64	884	8.9016
18 - 24	58	8.9138
85 or older	38	9.0000
65 - 74	540	9.0259
75 - 84	177	9.0339
Sig.		.301

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 139.024.

b. The group sizes are unequal. The harmonic mean of the group sizes is used.

Type I error levels are not guaranteed.

4. Empowerment to preach sermons a non-Christian can understand.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
25 - 34	421	8.2613
35 - 44	615	8.4797
45 - 54	733	8.7476
85 or older	37	8.8108
55 - 64	883	8.8143
18 - 24	58	8.9138
75 - 84	177	9.0621
65 - 74	540	9.1333
Sig.		.078

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 137.297.

b. The group sizes are unequal. The harmonic mean of the group sizes is used.

Type I error levels are not guaranteed.

5. Empowerment to have wisdom to adapt to cultural trends.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
25 - 34	419	7.9976
35 - 44	612	8.1650
18 - 24	58	8.1897
45 - 54	732	8.3948
75 - 84	172	8.4767
85 or older	38	8.5000
55 - 64	874	8.5835
65 - 74	534	8.6479
Sig.		.561

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 138.469.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

6. Empowerment to pray God's preferred future into existence.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
25 - 34	418	8.2823
35 - 44	610	8.5377
45 - 54	729	8.6200
75 - 84	173	8.6301
55 - 64	872	8.7167
18 - 24	58	8.7414
65 - 74	530	8.7434
85 or older	37	8.8649
Sig.		.710

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 136.785.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

7. Empowerment to perform signs and wonders.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05	
		1	2
85 or older	37	8.2162	
25 - 34	421	8.8361	8.8361
75 - 84	176	8.8523	8.8523
35 - 44	616	8.9789	8.9789
65 - 74	539	8.9814	8.9814
55 - 64	879	9.0193	9.0193
45 - 54	735		9.1102
18 - 24	58		9.1379
Sig.		.099	.974

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 137.216.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

8. Empowerment to grow the local church.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
25 - 34	422	8.4242
85 or older	38	8.5526
35 - 44	612	8.5997
55 - 64	881	8.7809
75 - 84	175	8.7943
65 - 74	540	8.8222
45 - 54	732	8.8415
18 - 24	58	9.2241
Sig.		.137

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 138.821.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

9. Empowerment to reach a culture unlike our own.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
25 - 34	422	8.6114
85 or older	38	8.6842
35 - 44	615	8.7317
75 - 84	174	8.7931
55 - 64	881	8.8604
45 - 54	734	8.9496
65 - 74	536	8.9496
18 - 24	58	9.0690
Sig.		.804

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 138.737.

b. The group sizes are unequal. The harmonic mean of the group sizes is used.

Type I error levels are not guaranteed.

10. Empowerment to see the fruit of the Spirit grow in one's personal life.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
25 - 34	421	8.6841
35 - 44	616	8.8799
85 or older	37	8.9189
45 - 54	733	8.9195
55 - 64	880	9.0193
18 - 24	58	9.1552
65 - 74	539	9.1577
75 - 84	176	9.1875
Sig.		.667

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 137.210.

b. The group sizes are unequal. The harmonic mean of the group sizes is used.

Type I error levels are not guaranteed.

11. Empowerment to have healthy families and marriages.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05

		1
25 - 34	418	8.3876
35 - 44	617	8.4052
45 - 54	733	8.6357
55 - 64	882	8.7551
85 or older	38	8.7632
75 - 84	175	8.8971
65 - 74	540	8.9259
18 - 24	58	9.0000
Sig.		.521

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 138.806.

b. The group sizes are unequal. The harmonic mean of the group sizes is used.

Type I error levels are not guaranteed.

12. Empowerment to succeed in business.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
25 - 34	417	7.0815
35 - 44	605	7.3752
45 - 54	727	7.5653
18 - 24	58	7.5690
55 - 64	874	7.6899
75 - 84	172	7.7558
65 - 74	530	7.9585
85 or older	36	8.0278
Sig.		.348

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 134.929.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

13. Empowerment to be creative.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
25 - 34	419	7.6802
35 - 44	611	8.0393
18 - 24	58	8.1034
45 - 54	730	8.2781
75 - 84	172	8.3081
55 - 64	875	8.3829
85 or older	37	8.4865
65 - 74	536	8.5765
Sig.		.207

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 136.789.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

14. Empowerment to develop solutions to social issues.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
25 - 34	420	7.8476
35 - 44	608	7.9918
85 or older	37	8.0270
75 - 84	169	8.1775
18 - 24	58	8.1897
45 - 54	728	8.2019

55 - 64	869	8.2969
65 - 74	531	8.4934
Sig.		.676

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 136.475.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

15. Empowerment to establish the Kingdom of God on Earth.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
85 or older	37	8.4865
55 - 64	859	8.7043
35 - 44	611	8.7365
45 - 54	723	8.7884
75 - 84	171	8.8070
65 - 74	527	8.8501
25 - 34	420	8.9119
18 - 24	58	9.4310
Sig.		.089

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 136.568.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Appendix 5.11

The items addressing contemporary and social issues were developed under four themes: Sexuality & Family, Social Justice, the Environment, and Spirituality & Religion. To reduce the data complexity, scale scores were created for each of these four themes by summing scores for each item in a theme. These scale scores were then analyzed by theme rather than by item. A correlation matrix was developed to identify the relationship between each of the scales and presented in table 27. Correlations range from $r = .624$, a moderate correlation, for the relationship between the Social Justice and Spirituality & Religion themes to $r = .044$, a weak correlation, for the relationship between the Family & Sexuality and Environment themes. This suggests there are no strong relationships between the theme and that they are likely measuring thinking about the importance of unique themes. Of particular interest is that those believing attitudes regarding the environment are highly correlated with those believing social justice issues are important.

Table 27
Correlations Between Contemporary Social Issue Themes

Themes	Family & Sexuality	Environment	Social Justice	Spirituality & Religion
Family & Sexuality	1	.044**	.389**	.565**
Environment	.044**	1	.604**	.353**
Social Justice	.389**	.604**	1	.624**
Spirituality & Religion	.565**	.353**	.624**	1

Items in the Sexuality & Family Issues theme were: 1) The sanctity of marriage between a male and female; 2) Pornography; 3) Sexual purity; 4) Sexual orientation; 5) Abortion; and, 6) Divorce. A reliability analysis was conducted for internal consistency revealed a Cronbach's alpha of $\alpha = .830$. This suggests there is good internal consistency in responses for each of the items and that to combine them is reasonable. Correlations for each of the items with the others were moderate and ranged from $r = .373$ to $r = .529$ (See table 28). The item with the strongest correlation to the scale score was sexual purity. Each of the items in this theme were ranked as more important than the items of other themes.

Table 28
Correlations between the Family & Sexuality Theme Items

	Pornography	Sexual orientation	Sexual purity	Divorce	The sanctity of marriage between a male and female.
Pornography.	1.000	.456	.529	.440	.443

Sexual orientation	.456	1.000	.428	.392	.418
Sexual purity	.529	.428	1.000	.512	.529
Divorce	.440	.392	.512	1.000	.372
The sanctity of marriage between a male and female.	.443	.418	.529	.372	1.000

Items in the Environment theme were: 1) Stewardship of the environment; and, 2) Combatting global warming. A third reliability analysis was conducted for internal consistency and provided a Cronbach's alpha of $\alpha = .784$. While a smaller value than the two previous themes, it is acceptable as scales consisting of only two items often have smaller levels of reliability. This suggests there is adequate internal consistency in responses for each of these two items and to combine them and create a scale score is reasonable. The correlation between these two items was moderate with $r = .645$.

Items in the Social Justice theme were:

1. Human trafficking and modern slavery
2. Racism
3. Genocide
4. Orphan care
5. Sexism
6. Global hunger
7. Social inequality
8. Immigration
9. Eliminating poverty
10. Corporate greed

A reliability analysis was conducted for internal consistency revealed a Cronbach's alpha of $\alpha = .865$. This suggests there is good internal consistency in responses for each of this set of items as well and to combine them is reasonable. Correlations for each of the items with the others were moderate and ranged from $r = .323$ to $r = .608$. The single item with the strongest correlation to the scale score was racism with a total scale correlation of $r = .711$. See table 29 for the correlations of each of the items in this theme with the others. Higher correlated items have correlation coefficients highlighted suggesting there is a stronger relationship between the responses on these items.

Table 29

Correlations between Social Justice Theme Items

	Eliminating poverty.	Social inequality	Human trafficking and modern slavery	Immigration	Racism	Genocide
Eliminating poverty	1.000	.532	.376	.480	.394	.321
Social inequality	.532	1.000	.429	.545	.577	.383
Human trafficking and modern slavery	.376	.429	1.000	.359	.510	.604
Immigration	.480	.545	.359	1.000	.505	.359
Racism	.394	.577	.510	.505	1.000	.558
Genocide	.321	.383	.604	.359	.558	1.000
Sexism	.387	.546	.443	.496	.585	.500
Corporate greed	.431	.481	.324	.483	.419	.358
Global hunger	.582	.512	.509	.469	.495	.521
Orphan care	.422	.390	.533	.359	.453	.551

	Sexism	Corporate greed	Global hunger	Orphan care
Eliminating poverty.	.387	.431	.582	.422
Social inequality	.546	.481	.512	.390
Human trafficking and modern slavery	.443	.324	.509	.533
Immigration.	.496	.483	.469	.359
Racism	.585	.419	.495	.453
Genocide	.500	.358	.521	.551
Sexism	1.000	.535	.470	.420
Corporate greed	.535	1.000	.459	.367
Global hunger	.470	.459	1.000	.737
Orphan care	.420	.367	.737	1.000

Items in the Spirituality & Religion theme were:

1. Hypocrisy in the church
2. Creationism
3. The crisis of identity
4. Evolution and its effect on identity
5. Liberal politics
6. Calvinism

A reliability analysis was conducted for internal consistency on this theme and produced a Cronbach's alpha of $\alpha = .759$. This suggests there is adequate internal consistency in responses for each of this set of items as well and to

combine them is reasonable. There were no items to remove from the scale to produce an improved reliability coefficient. Correlations for each of the items with the others were small to moderate and ranged from $r = .257$ to $r = .481$. The single item with the strongest relationship to the overall scale score was Racism. Table 30 contains the correlation matrix of each item with the others.

Table 30
Correlation Matrix of Spirituality & Religion Theme Items

	16. Liberal politics	18. Corporate greed	22. Calvinism	21. Evolution and its effect on identity	29. Hypocrisy in the church	24. The crisis of identity
16. Liberal politics	1	0.481	0.382	0.429	0.277	0.326
18. Corporate greed	0.481	1	0.336	0.33	0.325	0.334
22. Calvinism	0.382	0.336	1	0.441	0.257	0.259
21. Evolution and its effect on identity	0.429	0.33	0.441	1	0.27	0.353
29. Hypocrisy in the church	0.277	0.325	0.257	0.27	1	0.338
24. The crisis of identity	0.326	0.334	0.259	0.353	0.338	1

Using the four scale scores, analyses were conducted to identify significant differences in responses based on age, region, education, and gender. The first set of scale score comparisons addressed the Family & Sexuality theme. When looking at differences in responses by age groups, there is a statistically significant difference with $F(7, 3373) = 3.977, p < .001$. Table 31 contains the means and standard deviations for these age groups. An analysis of variance summary table is provided in table 32. Upon further analysis using a Tukey post hoc test, the significant difference is between ministers 25-34 and those 85 or older. Table 33 contains the mean scores for the age groups ordered from those ages believing items are least to most important. While there are significant differences on the basis of age, there is no practical difference between the age groups as mean scores are all within 3 points of each other and $\eta^2 = .008$.

Table 31
Means and Standard Deviations for the Family & Sexuality Theme Age Groups

Age	N	Mean	Std. Deviation	Std. Error
18 - 24	58	44.90	5.42	0.71
25 - 34	417	42.36	7.08	0.35
35 - 44	607	42.75	7.05	0.29
45 - 54	712	43.10	6.69	0.25
55 - 64	853	43.51	7.07	0.24
65 - 74	527	44.22	7.36	0.32
75 - 84	171	43.69	7.11	0.54

85 or older	36	45.25	8.86	1.48
Total	3381	43.31	7.06	0.12

Table 32
Analysis of Variance Summary Table for Family & Sexuality Theme by Age Group

Source	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1378.063	7	196.866	3.977	0.000
Within Groups	166973.3	3373	49.503		
Total	168351.3	3380			

Table 33
Post hoc Analyses and Homogeneous Subsets

Age	N	Subset for alpha = 0.05	
		1	2
25 - 34	417	42.3621	
35 - 44	607	42.7463	42.7463
45 - 54	712	43.0983	43.0983
55 - 64	853	43.5100	43.5100
75 - 84	171	43.6901	43.6901
65 - 74	527	44.2220	44.2220
18 - 24	58	44.8966	44.8966
85 or older	36		45.2500
Sig.		.062	.069

When looking at differences by age group mean scores, they ranged from $M = 9.06$ for ages 55-64 to $M = 11.47$ for ages 85 or older. These differences are significant with $F(7, 3168) = 5.664, p < .001$. This analysis is presented in table 41. The effect size is small with $\eta^2 = .012$. A post hoc analysis suggests those with ages between 45 & 74 years rated it as less impactful than those 85 or older. Table 42 presents these findings with mean scores in order by age group.

Table 41
Analysis of Variance Summary Table for the Environment Theme by Age Group

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	859.702	7	122.815	5.664	.000
Within Groups	68690.207	3168	21.683		
Total	69549.909	3175			

Table 42
Post Hoc Tests Identifying Homogeneous Subsets the Environment Scale by Age Groups

Age Group	N	Subset for alpha = 0.05
-----------	---	-------------------------

		1	2
55 - 64	799	9.0638	
45 - 54	662	9.1722	
65 - 74	485	9.1753	
18 - 24	58	9.7241	9.7241
35 - 44	577	9.8128	9.8128
75 - 84	165	9.8788	9.8788
25 - 34	396	10.4672	10.4672
85 or older	34		11.4706
Sig.		.554	.246

Table 44

Analysis of Variance Summary Table for the Environment Theme by Age Group

Source	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1682.550	8	210.319	9.883	.000
Within Groups	64908.162	3050	21.281		
Total	66590.711	3058			

The Social Justice theme contained a summary of scores for ten items. Again, analyses were conducted comparing responses by age, region, education, and gender and there were statistically significant differences between these groups. The first comparisons were by age group. There was a statistically significant difference by age group with $F(7, 3143) = 4.73, p < .001$. While significant, this was also a small effect size with $\eta^2 = .01$. This summary is provided in table 51. Means and standard deviations for the age groups are provided in table 50. Further analyses through post hoc tests suggests ages 35-64 rated this as significantly lower than the oldest age group as presented in table 52.

Table 50

Means and Standard Deviations for the Social Justice Theme by Age Group

Age Group	N	Mean	Std. Deviation	Std. Error
18 - 24	54	72.9074	16.44576	2.23798
25 - 34	391	70.4194	16.14051	.81626
35 - 44	575	68.4017	17.84702	.74427
45 - 54	665	66.5444	17.91004	.69452
55 - 64	802	67.0062	19.44412	.68660
65 - 74	486	69.8025	18.53573	.84080
75 - 84	148	70.5473	18.20680	1.49659
85 or older	30	78.1333	23.46345	4.28382
Total	3151	68.3916	18.31764	.32632

Table 51

Analysis of Variance Summary Table for the Social Justice Subscale by Age Groups

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	11019.708	7	1574.244	4.731	.000
Within Groups	1045919.030	3143	332.777		
Total	1056938.739	3150			

Table 52

Post Hoc Analysis Homogeneous Subsets for Contemporary Issues on Social Justice by Age Group

Age	N	Subset for alpha = 0.05	
		1	2
45 - 54	665	66.5444	
55 - 64	802	67.0062	
35 - 44	575	68.4017	
65 - 74	486	69.8025	69.8025
25 - 34	391	70.4194	70.4194
75 - 84	148	70.5473	70.5473

18 - 24	54	72.9074	72.9074
85 or older	30		78.1333
Sig.		.410	.091

The final theme addressing contemporary issues and their spiritual impact on the next generation addresses the Spirituality & Religion Theme. This theme consisted of the combined scores of responses to 6 items with a maximum possible score of 60 and a minimum possible score of 6. Table 58 contains the means and standard deviation for the scores on this theme by age. The differences are statistically significant with $F(7.3126) = 2.351$, $p = .021$. This is a very small effect with $\eta^2 = .005$. The summary table for this analysis is contained in table 59. Table 60 suggests the significant differences are between the youngest and oldest age groups with all of the others similar to both groups.

Table 58

Means and Standard Deviations for the Spirituality & Religion Theme by Age

Age Group	N	Mean	Std. Deviation	Std. Error
18 - 24	56	43.0	9.44	1.26
25 - 34	389	39.5	9.52	0.48
35 - 44	577	40.3	10.11	0.42
45 - 54	653	40.4	10.55	0.41
55 - 64	791	40.5	11.01	0.39
65 - 74	481	41.8	11.83	0.54
75 - 84	156	41.1	12.34	0.99
85 or older	31	44.0	13.87	2.49
Total	3134	40.6	10.80	0.19

Table 59

Analysis of Variance Summary Table for the Spirituality & Religion Theme by Age

Source	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1915.501	7	273.643	2.351	.021
Within Groups	363839.715	3126	116.391		
Total	365755.216	3133			

Table 60

Post Hoc Analyses of Mean Differences on the Spirituality & Religion Theme by Age

Age	N	Subset for alpha = 0.05	
		1	2
25 - 34	389	39.5116	
35 - 44	577	40.2756	40.2756
45 - 54	653	40.4028	40.4028
55 - 64	791	40.5297	40.5297
75 - 84	156	41.0705	41.0705
65 - 74	481	41.7547	41.7547
18 - 24	56	43.0357	43.0357
85 or older	31		44.0000
Sig.		.176	.125

Oneway

Descriptives

		N	Mean	Std. Deviation	Std. Error
Impact 1. The sanctity of marriage between a male and female.	18 - 24	58	9.2586	1.33193	.17489
	25 - 34	422	8.6635	1.91768	.09335
	35 - 44	620	8.8823	1.70261	.06838
	45 - 54	735	9.0544	1.66950	.06158
	55 - 64	884	9.2749	1.46233	.04918
	65 - 74	541	9.4362	1.36562	.05871
	75 - 84	177	9.4181	1.41635	.10646
	85 or older	38	9.6842	1.33771	.21701
	Total	3475	9.1206	1.61264	.02736
Impact on the spirituality of the next generation: - 2. Eliminating poverty.	18 - 24	57	6.7895	2.24990	.29801
	25 - 34	417	6.5228	2.33392	.11429
	35 - 44	611	6.1408	2.54336	.10289
	45 - 54	722	5.6814	2.59967	.09675
	55 - 64	864	5.7488	2.48157	.08442
	65 - 74	532	5.8759	2.58192	.11194
	75 - 84	175	5.9200	2.39117	.18076
	85 or older	37	6.8919	2.53622	.41695
	Total	3415	5.9575	2.52526	.04321
Impact on the spirituality of the next generation: - 4. The stewardship of the environment.	18 - 24	58	5.6724	2.59816	.34116
	25 - 34	413	6.0048	2.43557	.11985
	35 - 44	603	5.7264	2.54653	.10370
	45 - 54	719	5.3644	2.54391	.09487
	55 - 64	865	5.3919	2.58292	.08782
	65 - 74	526	5.5494	2.66198	.11607
	75 - 84	171	5.9357	2.54176	.19437
	85 or older	37	6.6216	2.80229	.46069
	Total	3392	5.5902	2.57351	.04419
Impact on the spirituality of the next generation: - 5. Combatting global warming.	18 - 24	58	4.0517	2.62526	.34471
	25 - 34	399	4.4486	2.59914	.13012
	35 - 44	579	4.0345	2.50788	.10422
	45 - 54	664	3.7199	2.63344	.10220
	55 - 64	801	3.6192	2.57315	.09092
	65 - 74	488	3.5574	2.60090	.11774
	75 - 84	168	3.8690	2.51834	.19429
	85 or older	34	4.5000	2.87360	.49282
	Total	3191	3.8402	2.59687	.04597

Impact on the spirituality of the next generation: - 6. Pornography.	18 - 24	58	9.0517	1.41944	.18638
	25 - 34	424	9.0283	1.52494	.07406
	35 - 44	619	8.9806	1.54426	.06207
	45 - 54	732	8.9030	1.62997	.06025
	55 - 64	882	8.9524	1.74478	.05875
	65 - 74	539	9.0204	1.70979	.07365
	75 - 84	176	8.9545	1.89078	.14252
	85 or older	36	9.0000	2.15141	.35857
	Total	3466	8.9691	1.66135	.02822
Impact on the spirituality of the next generation: - 7. Social inequality	18 - 24	56	7.9821	1.89248	.25289
	25 - 34	416	7.4423	2.33806	.11463
	35 - 44	604	6.8411	2.51719	.10242
	45 - 54	714	6.3894	2.64277	.09890
	55 - 64	865	6.2150	2.70887	.09210
	65 - 74	524	6.4485	2.66900	.11660
	75 - 84	173	6.4566	2.80668	.21339
	85 or older	36	7.1111	2.82618	.47103
	Total	3388	6.6012	2.63901	.04534
Impact on the spirituality of the next generation: - 9. Human trafficking and modern slavery	18 - 24	58	8.5000	2.04553	.26859
	25 - 34	423	8.2057	1.95027	.09483
	35 - 44	619	8.1826	2.03861	.08194
	45 - 54	726	7.9711	2.18281	.08101
	55 - 64	878	8.1241	2.22340	.07504
	65 - 74	539	8.3432	2.30141	.09913
	75 - 84	175	8.4514	2.33826	.17676
	85 or older	36	9.0556	2.11044	.35174
	Total	3454	8.1792	2.16962	.03692
Impact on the spirituality of the next generation: - 10. Immigration.	18 - 24	57	6.8772	2.53596	.33590
	25 - 34	416	6.4976	2.41082	.11820
	35 - 44	604	6.2219	2.57951	.10496
	45 - 54	705	5.8440	2.74608	.10342
	55 - 64	859	5.8929	2.76806	.09445
	65 - 74	523	6.0440	2.81893	.12326
	75 - 84	166	6.4699	2.56946	.19943
	85 or older	36	6.5000	2.98089	.49682
	Total	3366	6.0915	2.69488	.04645
Impact on the spirituality of the next generation: - 12.	18 - 24	58	8.0862	1.93113	.25357
	25 - 34	418	7.9115	2.18986	.10711

Racism	35 - 44	610	7.7082	2.30016	.09313
	45 - 54	720	7.5611	2.41441	.08998
	55 - 64	875	7.5669	2.50236	.08460
	65 - 74	533	7.7692	2.45892	.10651
	75 - 84	171	7.4035	2.57266	.19674
	85 or older	36	8.0556	2.43715	.40619
	Total	3421	7.6703	2.40151	.04106
Impact on the spirituality of the next generation: - 13.	18 - 24	57	7.3860	2.48391	.32900
	25 - 34	416	7.1130	2.46111	.12067
Genocide	35 - 44	600	6.9683	2.71593	.11088
	45 - 54	709	7.1241	2.65563	.09973
	55 - 64	858	7.3159	2.69868	.09213
	65 - 74	529	7.8355	2.68578	.11677
	75 - 84	166	7.8012	2.91957	.22660
	85 or older	35	8.3143	2.88782	.48813
	Total	3370	7.3056	2.68806	.04630
Impact on the spirituality of the next generation: - 14.	18 - 24	58	6.6207	2.56034	.33619
	25 - 34	415	6.0723	2.65933	.13054
Creationism	35 - 44	604	6.5281	2.87164	.11685
	45 - 54	711	7.1857	2.68000	.10051
	55 - 64	868	7.5449	2.70359	.09177
	65 - 74	532	7.9229	2.67155	.11583
	75 - 84	171	7.8421	2.71893	.20792
	85 or older	36	7.9722	3.14857	.52476
	Total	3395	7.1717	2.78871	.04786
Impact on the spirituality of the next generation: - 15.	18 - 24	57	6.8421	2.46250	.32617
	25 - 34	414	6.8575	2.55525	.12558
Sexism	35 - 44	601	6.5807	2.57887	.10519
	45 - 54	706	6.5836	2.64537	.09956
	55 - 64	860	6.5779	2.79026	.09515
	65 - 74	518	6.9575	2.77634	.12199
	75 - 84	168	7.2440	2.85895	.22057
	85 or older	36	7.8056	2.88661	.48110
	Total	3360	6.7235	2.69840	.04655
Impact on the spirituality of the next generation: - 16.	18 - 24	57	7.0351	2.54926	.33766
	25 - 34	416	6.1250	2.85872	.14016
Liberal politics	35 - 44	602	6.5216	2.77384	.11305
	45 - 54	710	6.6197	2.88553	.10829

	55 - 64	853	6.8687	2.96087	.10138
	65 - 74	524	7.1851	2.94664	.12872
	75 - 84	170	7.1000	2.96857	.22768
	85 or older	35	7.3429	2.93000	.49526
	Total	3367	6.7309	2.90615	.05008
Impact on the spirituality of the next generation: - 18. Corporate greed	18 - 24	57	6.1404	2.51736	.33343
	25 - 34	405	5.6938	2.61944	.13016
	35 - 44	598	5.7926	2.69322	.11013
	45 - 54	696	5.5876	2.82707	.10716
	55 - 64	839	5.9285	2.83300	.09781
	65 - 74	524	6.3760	2.84425	.12425
	75 - 84	171	6.3567	2.93983	.22481
	85 or older	34	7.5882	2.92448	.50154
	Total	3324	5.9173	2.80075	.04858
Impact on the spirituality of the next generation: - 19. Sexual orientation	18 - 24	58	9.0172	1.53887	.20206
	25 - 34	421	8.4608	1.98122	.09656
	35 - 44	612	8.5621	1.94214	.07851
	45 - 54	724	8.4102	2.21936	.08248
	55 - 64	871	8.4707	2.27606	.07712
	65 - 74	532	8.4774	2.33080	.10105
	75 - 84	173	8.0520	2.65511	.20186
	85 or older	36	8.6667	2.32993	.38832
	Total	3427	8.4643	2.19459	.03749
Impact on the spirituality of the next generation: - 21. Evolution and its effect on identity	18 - 24	58	6.7414	2.63951	.34659
	25 - 34	413	6.0339	2.63910	.12986
	35 - 44	603	6.6584	2.78571	.11344
	45 - 54	712	7.0913	2.63458	.09874
	55 - 64	858	7.0280	2.84433	.09710
	65 - 74	528	7.3523	2.82792	.12307
	75 - 84	169	7.3609	2.80410	.21570
	85 or older	34	7.6471	3.11285	.53385
	Total	3375	6.9224	2.78714	.04798
Impact on the spirituality of the next generation: - 22. Calvinism	18 - 24	57	5.5965	2.88382	.38197
	25 - 34	404	4.4505	2.52924	.12583
	35 - 44	592	4.9105	2.66400	.10949
	45 - 54	693	5.2150	2.74045	.10410
	55 - 64	831	5.3213	2.81802	.09776
	65 - 74	506	5.5237	2.74681	.12211

	75 - 84	169	5.7041	2.86108	.22008
	85 or older	33	6.3333	3.11916	.54298
	Total	3285	5.1836	2.75680	.04810
Impact on the spirituality of the next generation: - 23. Sexual purity	18 - 24	58	9.1379	1.45636	.19123
	25 - 34	421	8.3373	1.95795	.09542
	35 - 44	612	8.4722	1.99776	.08075
	45 - 54	730	8.6836	1.79769	.06654
	55 - 64	873	8.7869	1.85556	.06280
	65 - 74	536	8.9160	1.94082	.08383
	75 - 84	176	8.9602	1.99817	.15062
	85 or older	38	9.2895	1.87311	.30386
	Total	3444	8.6945	1.90743	.03250
Impact on the spirituality of the next generation: - 24. The crisis of identity	18 - 24	58	9.0000	1.40175	.18406
	25 - 34	420	8.5524	1.96742	.09600
	35 - 44	611	8.1702	2.23618	.09047
	45 - 54	715	7.9245	2.32449	.08693
	55 - 64	852	7.4930	2.57689	.08828
	65 - 74	513	7.4094	2.70129	.11926
	75 - 84	168	6.9881	2.73585	.21108
	85 or older	34	7.2941	2.96984	.50932
	Total	3371	7.8253	2.45204	.04223
Impact on the spirituality of the next generation: - 25. Divorce	18 - 24	58	8.4310	1.59068	.20887
	25 - 34	420	7.8500	2.09986	.10246
	35 - 44	614	7.8371	2.22536	.08981
	45 - 54	730	7.9342	2.04505	.07569
	55 - 64	874	8.0320	2.14991	.07272
	65 - 74	538	8.3197	2.15291	.09282
	75 - 84	175	8.1657	2.04011	.15422
	85 or older	36	8.6111	2.15510	.35918
	Total	3445	8.0189	2.12827	.03626
Impact on the spirituality of the next generation: - 26. Abortion	18 - 24	58	8.4828	2.05402	.26971
	25 - 34	420	7.9262	2.21339	.10800
	35 - 44	613	7.9282	2.26902	.09164
	45 - 54	733	8.1583	2.08876	.07715
	55 - 64	875	8.4891	2.05158	.06936
	65 - 74	538	8.8829	1.86591	.08044
	75 - 84	174	8.7931	2.08289	.15790
	85 or older	36	9.0556	2.08319	.34720

	Total	3447	8.3330	2.12232	.03615
Impact on the spirituality of the next generation: - 27.	18 - 24	58	6.9310	2.34605	.30805
	25 - 34	417	6.6139	2.27171	.11125
Global hunger	35 - 44	608	6.6793	2.42803	.09847
	45 - 54	714	6.5266	2.41837	.09051
	55 - 64	858	6.5956	2.53163	.08643
	65 - 74	521	6.7332	2.57051	.11262
	75 - 84	170	6.9471	2.42829	.18624
	85 or older	35	7.8286	2.53778	.42896
	Total	3381	6.6557	2.45909	.04229
	Impact on the spirituality of the next generation: - 28.	18 - 24	57	7.3158	2.42132
25 - 34		418	7.0287	2.30922	.11295
Orphan care	35 - 44	611	7.1015	2.41705	.09778
	45 - 54	715	6.9650	2.37934	.08898
	55 - 64	860	6.9221	2.52111	.08597
	65 - 74	524	7.2653	2.47594	.10816
	75 - 84	172	7.2674	2.47998	.18910
	85 or older	34	8.4118	2.46328	.42245
	Total	3391	7.0687	2.44074	.04191
	Impact on the spirituality of the next generation: - 29.	18 - 24	58	8.5000	2.07110
25 - 34		422	8.4502	2.10443	.10244
Hypocrisy in the church	35 - 44	610	8.0967	2.21626	.08973
	45 - 54	723	8.0249	2.41003	.08963
	55 - 64	865	7.9503	2.38651	.08114
	65 - 74	529	7.9168	2.57109	.11179
	75 - 84	170	7.8471	2.54198	.19496
	85 or older	35	8.5714	2.64893	.44775
	Total	3412	8.0595	2.36949	.04056

		Sum of Squares	df	Mean Square	F	Sig.
Impact - 1. The sanctity of marriage between a male and female.	Between Groups	230.387	7	32.912	12.961	.000
	Within Groups	8804.092	3467	2.539		
	Total	9034.479	3474			
Impact - 2. Eliminating poverty.	Between Groups	321.951	7	45.993	7.306	.000
	Within Groups	21448.892	3407	6.296		

	Total	21770.843	3414			
Impact 4. The stewardship of the environment.	Between Groups	213.896	7	30.557	4.649	.000
	Within Groups	22244.499	3384	6.573		
	Total	22458.395	3391			
Impact - 5. Combatting global warming.	Between Groups	274.865	7	39.266	5.885	.000
	Within Groups	21237.625	3183	6.672		
	Total	21512.490	3190			
Impact 6. Pornography.	Between Groups	6.899	7	.986	.357	.927
	Within Groups	9556.798	3458	2.764		
	Total	9563.697	3465			
Impact 7. Social inequality	Between Groups	622.083	7	88.869	13.079	.000
	Within Groups	22966.192	3380	6.795		
	Total	23588.275	3387			
Impact 9. Human trafficking and modern slavery	Between Groups	95.500	7	13.643	2.909	.005
	Within Groups	16158.567	3446	4.689		
	Total	16254.067	3453			
Impact 10. Immigration.	Between Groups	222.086	7	31.727	4.400	.000
	Within Groups	24215.731	3358	7.211		
	Total	24437.817	3365			
Impact 12. Racism	Between Groups	75.902	7	10.843	1.884	.068
	Within Groups	19648.165	3413	5.757		
	Total	19724.067	3420			
Impact 13. Genocide	Between Groups	332.439	7	47.491	6.650	.000
	Within Groups	24010.753	3362	7.142		
	Total	24343.193	3369			
Impact 14. Creationism	Between Groups	1290.587	7	184.370	24.875	.000
	Within Groups	25104.299	3387	7.412		
	Total	26394.885	3394			
Impact 15. Sexism	Between Groups	168.588	7	24.084	3.324	.002
	Within Groups	24289.555	3352	7.246		
	Total	24458.143	3359			
Impact 16. Liberal politics	Between Groups	353.715	7	50.531	6.046	.000
	Within Groups	28074.497	3359	8.358		
	Total	28428.211	3366			
Impact 18. Corporate greed	Between Groups	346.274	7	49.468	6.378	.000
	Within Groups	25719.974	3316	7.756		
	Total	26066.249	3323			
Impact 19. Sexual	Between Groups	56.716	7	8.102	1.685	.108

orientation	Within Groups	16443.656	3419	4.809		
	Total	16500.371	3426			
Impact 21. Evolution and its effect on identity	Between Groups	547.771	7	78.253	10.267	.000
	Within Groups	25661.890	3367	7.622		
	Total	26209.661	3374			
Impact 22. Calvinism	Between Groups	435.395	7	62.199	8.312	.000
	Within Groups	24522.917	3277	7.483		
	Total	24958.312	3284			
Impact 23. Sexual purity	Between Groups	155.095	7	22.156	6.154	.000
	Within Groups	12371.562	3436	3.601		
	Total	12526.657	3443			
Impact 24. The crisis of identity	Between Groups	691.992	7	98.856	16.988	.000
	Within Groups	19570.095	3363	5.819		
	Total	20262.087	3370			
Impact 25. Divorce	Between Groups	112.578	7	16.083	3.569	.001
	Within Groups	15487.195	3437	4.506		
	Total	15599.774	3444			
Impact 26. Abortion	Between Groups	433.277	7	61.897	14.108	.000
	Within Groups	15088.389	3439	4.387		
	Total	15521.666	3446			
Impact 27. Global hunger	Between Groups	86.171	7	12.310	2.040	.047
	Within Groups	20353.090	3373	6.034		
	Total	20439.262	3380			
Impact 28. Orphan care	Between Groups	119.343	7	17.049	2.873	.005
	Within Groups	20075.647	3383	5.934		
	Total	20194.990	3390			
Impact 29. Hypocrisy in the church	Between Groups	115.324	7	16.475	2.946	.004
	Within Groups	19035.598	3404	5.592		
	Total	19150.922	3411			

Post Hoc Tests Homogeneous Subsets

Impact on the spirituality of the next generation: - 1.

The sanctity of marriage between a male and female.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
-----	---	-------------------------

		1	2	3
25 - 34	422	8.6635		
35 - 44	620	8.8823	8.8823	
45 - 54	735	9.0544	9.0544	9.0544
18 - 24	58	9.2586	9.2586	9.2586
55 - 64	884	9.2749	9.2749	9.2749
75 - 84	177		9.4181	9.4181
65 - 74	541		9.4362	9.4362
85 or older	38			9.6842
Sig.		.176	.299	.145

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 139.059.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: -

2. Eliminating poverty.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05	
		1	2
45 - 54	722	5.6814	
55 - 64	864	5.7488	
65 - 74	532	5.8759	5.8759
75 - 84	175	5.9200	5.9200
35 - 44	611	6.1408	6.1408
25 - 34	417	6.5228	6.5228
18 - 24	57	6.7895	6.7895
85 or older	37		6.8919
Sig.		.066	.132

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 136.189.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: -

4. The stewardship of the environment.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05	
		1	2
45 - 54	719	5.3644	
55 - 64	865	5.3919	
65 - 74	526	5.5494	5.5494
18 - 24	58	5.6724	5.6724
35 - 44	603	5.7264	5.7264
75 - 84	171	5.9357	5.9357
25 - 34	413	6.0048	6.0048
85 or older	37		6.6216
Sig.		.750	.103

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 136.416.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 5. Combatting global warming.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
65 - 74	488	3.5574
55 - 64	801	3.6192
45 - 54	664	3.7199
75 - 84	168	3.8690
35 - 44	579	4.0345
18 - 24	58	4.0517
25 - 34	399	4.4486

85 or older	34	4.5000
Sig.		.280

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 129.780.

b. The group sizes are unequal. The harmonic mean of the group sizes is used.

Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 6. Pornography.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
45 - 54	732	8.9030
55 - 64	882	8.9524
75 - 84	176	8.9545
35 - 44	619	8.9806
85 or older	36	9.0000
65 - 74	539	9.0204
25 - 34	424	9.0283
18 - 24	58	9.0517
Sig.		.999

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 135.524.

b. The group sizes are unequal. The harmonic mean of the group sizes is used.

Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 7.

Social inequality

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05		
		1	2	3
55 - 64	865	6.2150		
45 - 54	714	6.3894	6.3894	
65 - 74	524	6.4485	6.4485	
75 - 84	173	6.4566	6.4566	
35 - 44	604	6.8411	6.8411	6.8411
85 or older	36	7.1111	7.1111	7.1111
25 - 34	416		7.4423	7.4423
18 - 24	56			7.9821
Sig.		.343	.144	.078

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 133.467.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: -

9. Human trafficking and modern slavery

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05	
		1	2
45 - 54	726	7.9711	
55 - 64	878	8.1241	8.1241
35 - 44	619	8.1826	8.1826
25 - 34	423	8.2057	8.2057
65 - 74	539	8.3432	8.3432
75 - 84	175	8.4514	8.4514
18 - 24	58	8.5000	8.5000
85 or older	36		9.0556
Sig.		.775	.085

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 135.399.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 10. Immigration.

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
45 - 54	705	5.8440
55 - 64	859	5.8929
65 - 74	523	6.0440
35 - 44	604	6.2219
75 - 84	166	6.4699
25 - 34	416	6.4976
85 or older	36	6.5000
18 - 24	57	6.8772
Sig.		.196

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 133.556.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 12. Racism

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
75 - 84	171	7.4035
45 - 54	720	7.5611

55 - 64	875	7.5669
35 - 44	610	7.7082
65 - 74	533	7.7692
25 - 34	418	7.9115
85 or older	36	8.0556
18 - 24	58	8.0862
Sig.		.604

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 134.892.

b. The group sizes are unequal. The harmonic mean of the group sizes is used.

Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: -

13. Genocide

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05	
		1	2
35 - 44	600	6.9683	
25 - 34	416	7.1130	7.1130
45 - 54	709	7.1241	7.1241
55 - 64	858	7.3159	7.3159
18 - 24	57	7.3860	7.3860
75 - 84	166	7.8012	7.8012
65 - 74	529	7.8355	7.8355
85 or older	35		8.3143
Sig.		.435	.065

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 131.847.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 14. Creationism

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05			
		1	2	3	4
25 - 34	415	6.0723			
35 - 44	604	6.5281	6.5281		
18 - 24	58	6.6207	6.6207	6.6207	
45 - 54	711	7.1857	7.1857	7.1857	7.1857
55 - 64	868		7.5449	7.5449	7.5449
75 - 84	171			7.8421	7.8421
65 - 74	532				7.9229
85 or older	36				7.9722
Sig.		.128	.226	.060	.584

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 134.747.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 15. Sexism

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
55 - 64	860	6.5779
35 - 44	601	6.5807
45 - 54	706	6.5836
18 - 24	57	6.8421
25 - 34	414	6.8575
65 - 74	518	6.9575
75 - 84	168	7.2440
85 or older	36	7.8056
Sig.		.053

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 133.638.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 16. Liberal politics

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05	
		1	
25 - 34	416	6.1250	
35 - 44	602	6.5216	
45 - 54	710	6.6197	
55 - 64	853	6.8687	
18 - 24	57	7.0351	
75 - 84	170	7.1000	
65 - 74	524	7.1851	
85 or older	35	7.3429	
Sig.			.110

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 132.118.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 18. Corporate greed

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05	
		1	2
45 - 54	696	5.5876	

25 - 34	405	5.6938	
35 - 44	598	5.7926	
55 - 64	839	5.9285	
18 - 24	57	6.1404	
75 - 84	171	6.3567	6.3567
65 - 74	524	6.3760	6.3760
85 or older	34		7.5882
Sig.		.634	.080

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 130.119.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

**Impact on the spirituality of the next
generation: - 19. Sexual
orientation**

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
75 - 84	173	8.0520
45 - 54	724	8.4102
25 - 34	421	8.4608
55 - 64	871	8.4707
65 - 74	532	8.4774
35 - 44	612	8.5621
85 or older	36	8.6667
18 - 24	58	9.0172
Sig.		.070

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 135.094.

- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: -

21. Evolution and its effect on identity

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05	
		1	2
25 - 34	413	6.0339	
35 - 44	603	6.6584	6.6584
18 - 24	58	6.7414	6.7414
55 - 64	858	7.0280	7.0280
45 - 54	712	7.0913	7.0913
65 - 74	528		7.3523
75 - 84	169		7.3609
85 or older	34		7.6471
Sig.		.213	.299

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 130.903.
 b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: -

22. Calvinism

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05	
		1	2
25 - 34	404	4.4505	
35 - 44	592	4.9105	
45 - 54	693	5.2150	5.2150
55 - 64	831	5.3213	5.3213
65 - 74	506	5.5237	5.5237

18 - 24	57	5.5965	5.5965
75 - 84	169	5.7041	5.7041
85 or older	33		6.3333
Sig.		.063	.153

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 127.895.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: -

23. Sexual purity

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05	
		1	2
25 - 34	421	8.3373	
35 - 44	612	8.4722	8.4722
45 - 54	730	8.6836	8.6836
55 - 64	873	8.7869	8.7869
65 - 74	536	8.9160	8.9160
75 - 84	176	8.9602	8.9602
18 - 24	58	9.1379	9.1379
85 or older	38		9.2895
Sig.		.090	.076

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 138.818.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 24. The crisis of identity

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05			
		1	2	3	4
75 - 84	168	6.9881			
85 or older	34	7.2941	7.2941		
65 - 74	513	7.4094	7.4094		
55 - 64	852	7.4930	7.4930	7.4930	
45 - 54	715	7.9245	7.9245	7.9245	7.9245
35 - 44	611		8.1702	8.1702	8.1702
25 - 34	420			8.5524	8.5524
18 - 24	58				9.0000
Sig.		.197	.281	.082	.072

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 130.837.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

**Impact on the spirituality of the next
generation: - 25. Divorce**

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
35 - 44	614	7.8371
25 - 34	420	7.8500
45 - 54	730	7.9342
55 - 64	874	8.0320
75 - 84	175	8.1657
65 - 74	538	8.3197
18 - 24	58	8.4310
85 or older	36	8.6111
Sig.		.253

Means for groups in homogeneous subsets
are displayed.

a. Uses Harmonic Mean Sample Size =
135.328.

- b. The group sizes are unequal. The harmonic mean of the group sizes is used.
- Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 26.

Abortion

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05		
		1	2	3
25 - 34	420	7.9262		
35 - 44	613	7.9282	7.9282	
45 - 54	733	8.1583	8.1583	8.1583
18 - 24	58	8.4828	8.4828	8.4828
55 - 64	875	8.4891	8.4891	8.4891
75 - 84	174	8.7931	8.7931	8.7931
65 - 74	538		8.8829	8.8829
85 or older	36			9.0556
Sig.		.115	.051	.088

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 135.262.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: -

27. Global hunger

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05	
		1	2
45 - 54	714	6.5266	
55 - 64	858	6.5956	
25 - 34	417	6.6139	
35 - 44	608	6.6793	
65 - 74	521	6.7332	6.7332
18 - 24	58	6.9310	6.9310
75 - 84	170	6.9471	6.9471

85 or older	35		7.8286
Sig.		.963	.068

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 132.839.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: -

28. Orphan care

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05	
		1	2
55 - 64	860	6.9221	
45 - 54	715	6.9650	
25 - 34	418	7.0287	
35 - 44	611	7.1015	
65 - 74	524	7.2653	
75 - 84	172	7.2674	
18 - 24	57	7.3158	7.3158
85 or older	34		8.4118
Sig.		.974	.067

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 130.573.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 29. Hypocrisy in the church

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05
		1
75 - 84	170	7.8471
65 - 74	529	7.9168
55 - 64	865	7.9503
45 - 54	723	8.0249
35 - 44	610	8.0967
25 - 34	422	8.4502
18 - 24	58	8.5000
85 or older	35	8.5714
Sig.		.512

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 133.037.

b. The group sizes are unequal. The harmonic mean of the group sizes is used.

Type I error levels are not guaranteed.

Appendix 5.12

Future Direction for the Fellowship.

Table 21

Means and Standard Deviations for the Importance of Items Addressing Future Direction for the Fellowship and its Churches

Item	N	Mean	Std. Deviation
1. The Bible should have an increased role in how we lead our churches and families.	3480	9.53	1.01
2. Prayer should increase in our personal lives.	3474	9.52	0.98
3. The Assemblies of God should pray for spiritual renewal.	3453	9.5	1.16
4. Intentionally mentoring children and youth should be a part of every church.	3471	9.46	1.04
5. Strengthening marriages should be a part of every church.	3476	9.44	1.03
6. Intentionally equipping parents should be a part of every church.	3463	9.30	1.18
7. Financially supporting Assemblies of God missions should be a part of every church.	3439	9.09	1.66
8. More people should be baptized in the Holy Spirit in our churches.	3417	8.94	1.74
9. The 16 Fundamental Truths should not change.	3437	8.45	2.61
10. The strategy for how current ministers remain equipped for their context should improve.	3352	8.26	1.83
11. Church planting should be a priority of the Assemblies of God.	3392	8.11	2.02
12. Assemblies of God pastors should develop themselves as leaders by reading books, reading blogs, reading articles, attending conferences, and listening to podcasts.	3399	8.08	2.22
13. The Assemblies of God should intentionally recruit and train younger ministers.	3383	8.04	2.3
14. District offices should become more in tune with the needs of ministers.	3386	7.90	2.18
15. The Assemblies of God should seek to partner with other like-minded organizations.	3356	7.89	2.12
16. The national office should become more in tune with the needs of ministers.	3361	7.87	2.19
17. Diversity in gender, ethnicity, and age should be reflected in leadership positions from the local to the national level.	3346	7.87	2.5
18. More preaching should be expository.	3210	7.08	2.4

Item	N	Mean	Std. Deviation
19. Supporting Assemblies of God universities and colleges is important to sustaining a vibrant Church.	3338	6.73	2.67
20. Doctrine should be revisited and possibly changed.	3401	3.51	3.08

Perceived Importance of Key Issues with Potential Impact on the Future of the Assemblies of God

As a result of listening sessions with Assemblies of God leaders from across the United States, strategic issues recurred. These were presented to the respondents as issues that if addressed in a proactive way may shape the future of the Assemblies of God corporately and have a positive impact on society. Respondents rated these on a 10-point scale with higher scores indicating greater importance. Overall mean scores ranged from a high rating for the statement, “The Bible should have an increased role in how we lead our churches and families” with $M = 9.53$. The lowest rated item was, “Doctrine should be revised and possibly changed” with $M = 3.51$. Comparisons were made between responses for region, education, and age. This analysis compares mean scores by age using Analysis of Variance.

Of the 20 items, there were statistically significant differences in responses based upon age with 15 strategic issues. In general, the pastors in the 25 – 34 year age group were at one end of the distribution and pastors in the older age groups at another. The following presents each of the 20 items with an Analysis of Variance Summary Table and a post-hoc analysis ordering the age group mean responses from low to high and indications of groups with significant differences.

The items with statistically significant mean differences by age group are presented in Table 1 with results of the analysis of variance and eta-squared which indicates the proportion of explained variance.

Table 1

Statistically Significant Impact Items with Comparisons by Age Groups

Item	F	Sig.	Eta-Squared
1. The 16 Fundamental Truths should not change.	31.96	0	0.062
2. Doctrine should be revisited and possibly changed.	7.544	0	0.015
3. District offices should become more in tune with the needs of ministers.	3.665	0.001	0.008

4. The national office should become more in tune with the needs of ministers.	4.642	0	0.010
5. More people should be baptized in the Holy Spirit in our churches.	20.838	0	0.041
6. More preaching should be expository.	13.79	0	0.029
8. The Bible should have an increased role in how we lead our churches and families.	8.834	0	0.018
9. The strategy for how current ministers remain equipped for their context should improve.	1.671	0.111	0.004
10. The Assemblies of God should intentionally recruit and train younger ministers.	6.346	0	0.013
11. Assemblies of God pastors should develop themselves as leaders through reading books, reading blogs, reading articles, attending conferences and listening to podcasts.	10.937	0	0.022
12. Church planting should be a priority of the Assemblies of God.	5.987	0	0.012
15. Strengthening marriages should be a part of every church.	2.124	0.038	0.004
16. Financially supporting Assemblies of God missions should be a priority of every church.	13.318	0	0.027
17. The Assemblies of God should pray for spiritual renewal.	17.97	0	0.036
18. Diversity in gender, ethnicity, and age should be reflected in leadership positions from the local to the national level.	5.682	0	0.012
19. Supporting Assemblies of God universities and colleges is important to sustaining a vibrant Church.	26.79	0	0.054

Items where there were no statistically significant differences are listed in table 2.

Table 2

Impact Items with No Statistically Significant Mean Differences by Age Groups

Item	Overall Mean	Low Mean	High Mean
7. Prayer should increase in our personal lives.	9.52	9.42	9.71
9. The strategy for how current ministers remain equipped for their context should improve.	8.27	8.13	8.56
13. Intentionally mentoring children and youth should be a part of every church.	9.46	9.41	9.72

14. Intentionally equipping parents should be a part of every church.	9.30	9.23	9.48
20. The Assemblies of God should seek to partner with other like-minded organizations.	7.90	7.84	8.31

This next set of tables presents the mean scores for the age groups of statistically significant items in order from low to high. Mean scores in different columns suggest the age group means are significantly different. Where mean scores are listed in the same column, they are considered to be similar to each other with no statistically significant difference. These tables provide further support for the hypothesis that there are statistically significant differences in the perceived impacts of the items by age group. Further analyses were conducted using linear regression that adds additional support for the significant differences by age group in that there are statistically significant regression coefficients for age group as a predictor of the perceived importance of the item and that the relationship is important from younger to older respondents on each of the 15 items except for item **A**.

Commented [AH1]: He did linear regression. Basically, if we know their age can we predict what their score will be. Is there a statistical difference? More so, is there a pattern?

Table 3

Mean Scores for Perceived Impact by Age Groups with Homogeneous Subsets for Item 1

1. 1. The 16 Fundamental Truths should not change.

Age	Subset for alpha 0.05			
	1	2	3	4
25 -				
35 -				
18 -				
45 -				
55 -				
85 -				
65 -				
75 -				
Sig.				

Commented [AH2]: The way to read this is that the older you are, the more likely they are to say that the 16FT's shouldn't change. I need to talk about #13 and 14 of how there really is no difference here. There is a broad endorsement of these things meaning everyone agrees.

Table 4

Mean Scores for Perceived Impact by Age Groups with Homogeneous Subsets for Item 2

1. 2. Doctrine should be revisited and possibly changed.

Age	Subset for alpha	
	1	2
65 - 74		
55 - 64		

75 - 84			
45 - 54			
35 - 44			
85 or older			
25 - 34			
18 - 24			
Sig.			

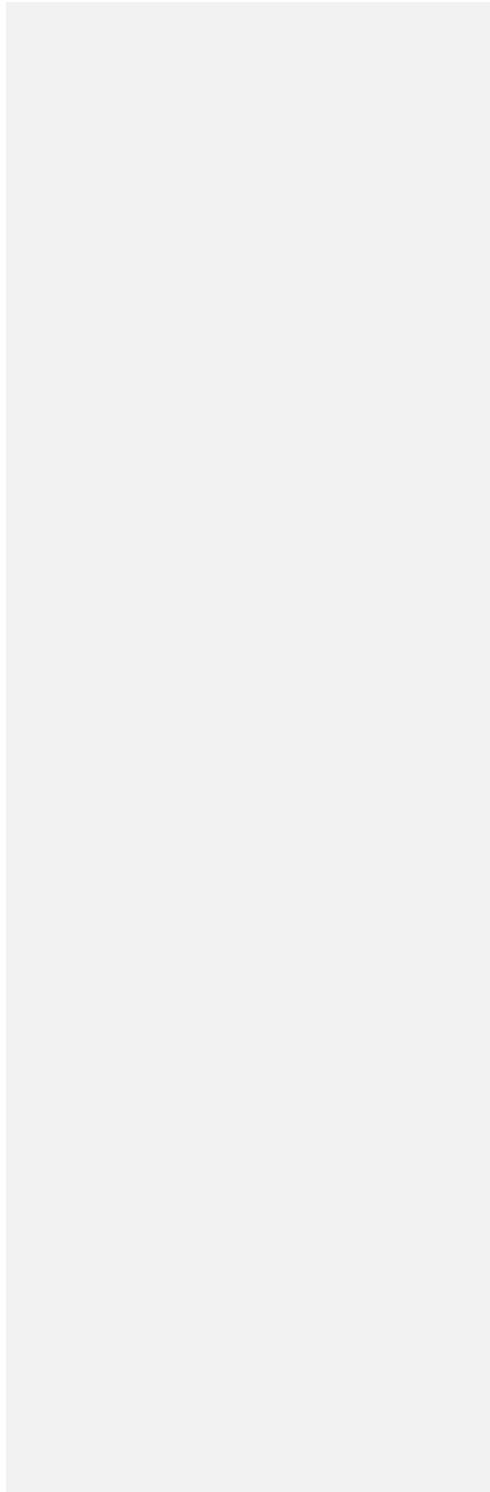


Table 5

Mean Scores for Perceived Impact by Age Groups with Homogeneous Subsets for Item 3

1. 3. District offices should become more in tune with the needs of ministers.

Age	N	Subset for alpha
		1
75 - 84		
18 - 24		
85 or older		
25 - 34		
65 - 74		
55 - 64		
45 - 54		
35 - 44		
Sig.		

Table 6

Mean Scores for Perceived Impact by Age Groups with Homogeneous Subsets for Item 4

4. The national office should become more in tune with the needs of ministers.

Age	N	Subset for alpha
		1
75 - 84		
18 - 24		

25 - 34		
65 - 74		
85 or older		
55 - 64		
45 - 54		
35 - 44		
Sig.		

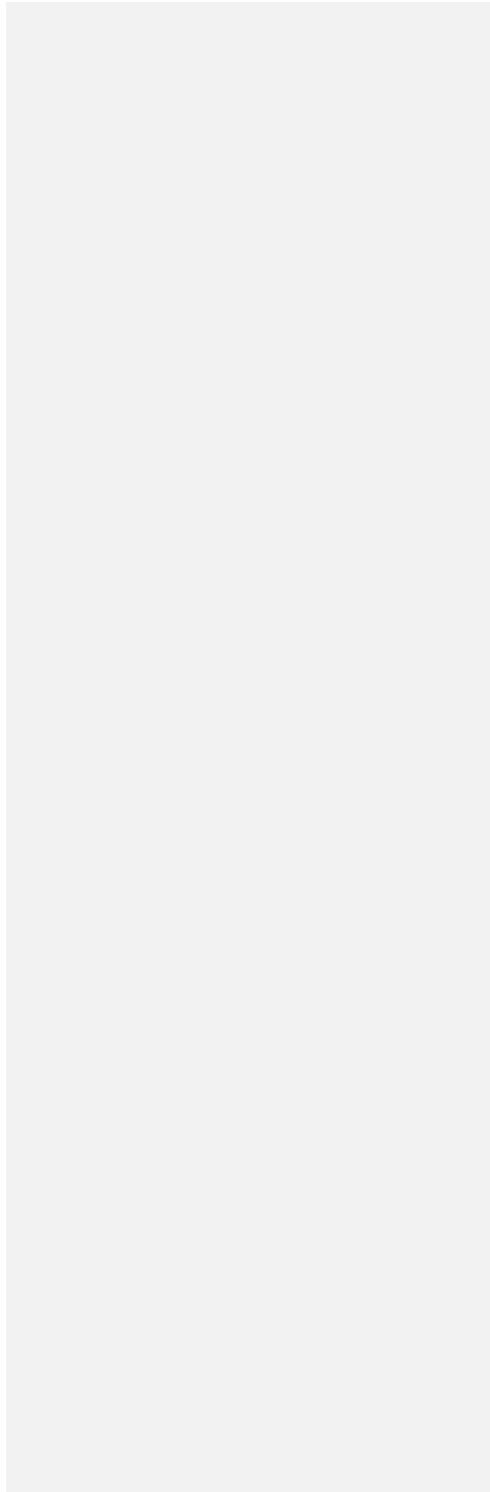


Table 7

Mean Scores for Perceived Impact by Age Groups with Homogeneous Subsets for Item 5

5. More people should be baptized in the Holy Spirit in our churches.

Age	Subset for alpha = 0.05			
	1	2	3	4
25 -				
35 -				
45 -				
55 -				
65 -				
75 -				
85 or older				
Sig.				

Table 8

Mean Scores for Perceived Impact by Age Groups with Homogeneous Subsets for Item 6

6. More preaching should be expository.

Age	Subset for alpha = 0.05		
	1	2	3

25 - 3			
35 - 4			
45 - 5			
55 - 6			
18 - 2			
65 - 7			
75 - 8			
85 or			
Sig.			

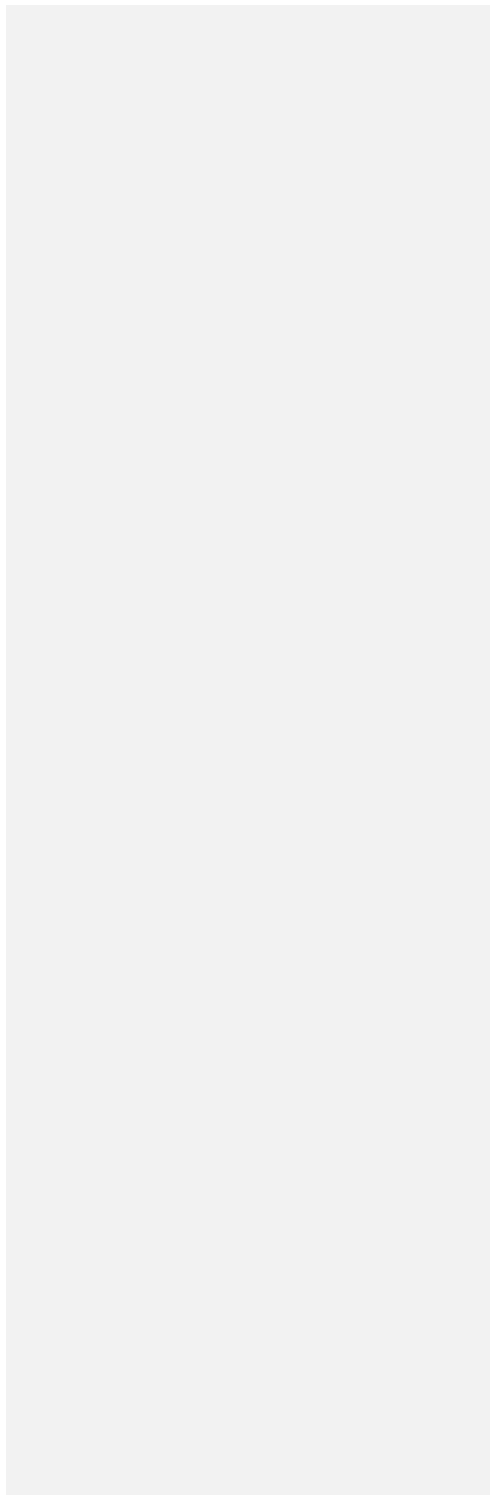


Table 9

Mean Scores for Perceived Impact by Age Groups with Homogeneous Subsets for Item 8

8. The Bible should have an increased role in how we lead our churches and families.

Age	N	Subset for alpha	
		1	2
25 - 34			
35 - 44			
18 - 24			
45 - 54			
55 - 64			
65 - 74			
75 - 84			
85 or older			
Sig.			

Table 10

Mean Scores for Perceived Impact by Age Groups with Homogeneous Subsets for Item 10

10. The Assemblies of God should intentionally recruit and train younger ministers.

Age	N	Subset for alpha	
		1	2
45 - 54			
55 - 64			

65 - 74			
35 - 44			
75 - 84			
25 - 34			
85 or older			
18 - 24			
Sig.			

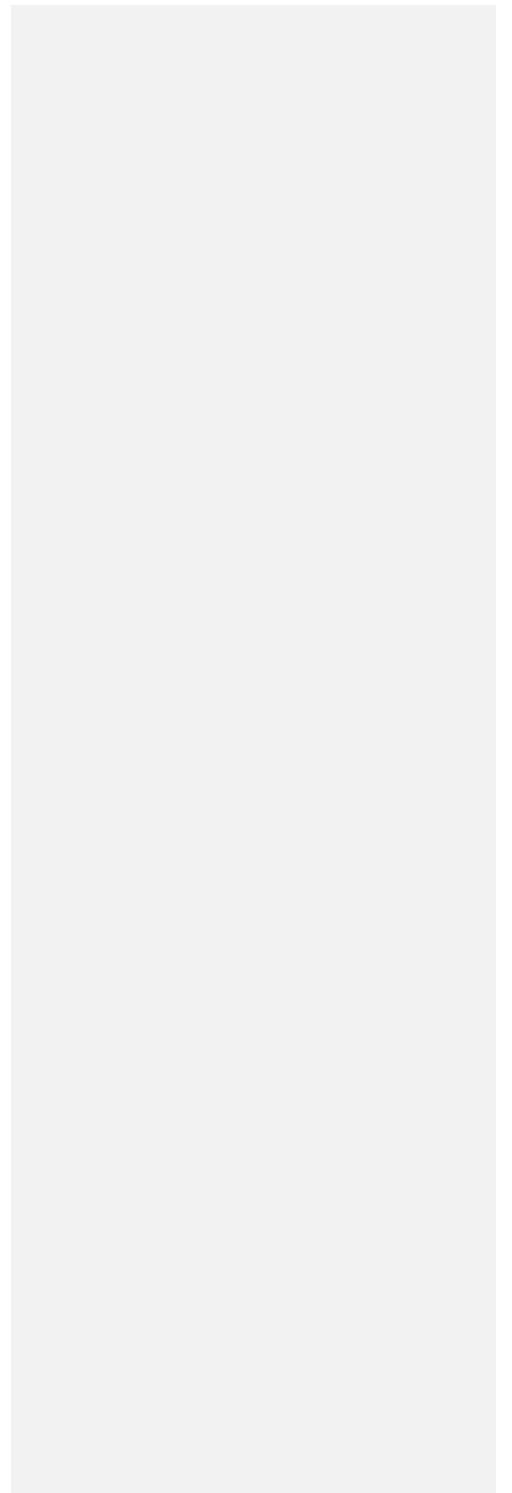


Table 11

Mean Scores for Perceived Impact by Age Groups with Homogeneous Subsets for Item 11

11. Assemblies of God pastors should develop themselves as leaders by reading books, reading blogs, reading articles, attending conferences, and listening to podcasts.

Age	Subset for alpha = 0.05			
	1	2	3	4
85 -				
75 -				
65 -				
45 -				
55 -				
35 -				
18 -				
25 -				
Sig.				

Table 12

Mean Scores for Perceived Impact by Age Groups with Homogeneous Subsets for Item 12

12. Church planting should be a priority of the Assemblies of God.

Age	Subset for alpha = 0.05		
	1	2	3

25 - 3			
35 - 4			
45 - 5			
18 - 2			
65 - 7			
55 - 6			
75 - 8			
85 or			
Sig.			

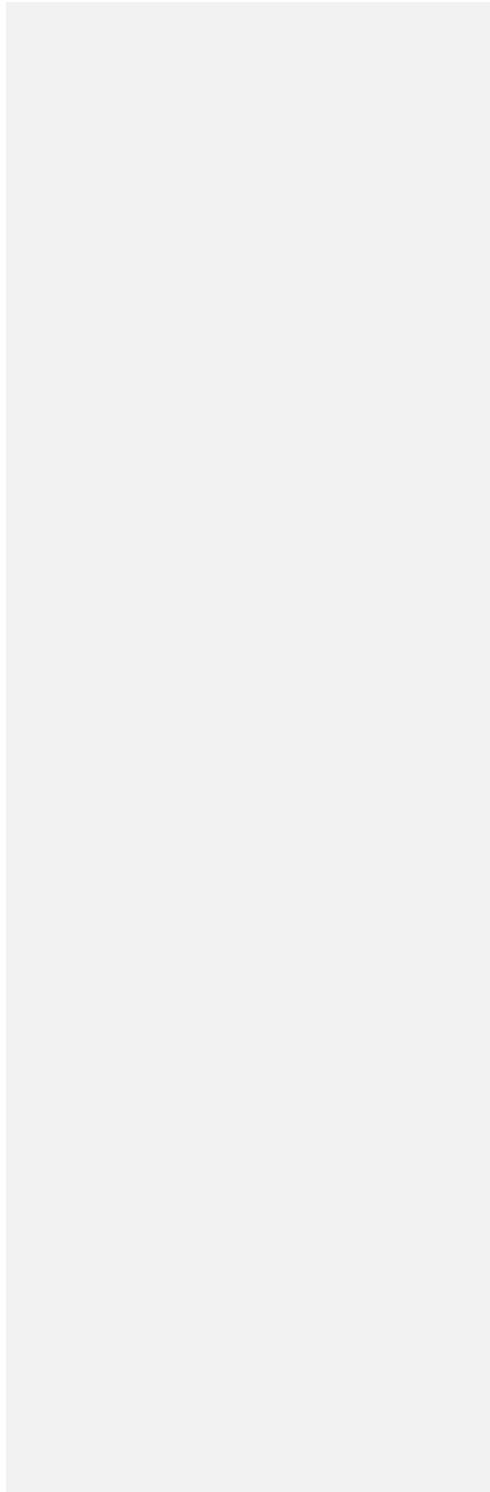


Table 13

Mean Scores for Perceived Impact by Age Groups with Homogeneous Subsets for Item 15

15. Strengthening marriages should be a part of every church.

Age	N	Subset for alpha
		1
25 - 34		
35 - 44		
45 - 54		
55 - 64		
65 - 74		
18 - 24		
75 - 84		
85 or older		
Sig.		

Table 14

Mean Scores for Perceived Impact by Age Groups with Homogeneous Subsets for Item 16

16. Financially supporting Assemblies of God missions should be a part of every church.

Age	Subset for alpha 0.05		
	1	2	3
35 - 4			
45 - 5			

25 - 3			
18 - 2			
55 - 6			
65 - 7			
75 - 8			
85 or			
Sig.			

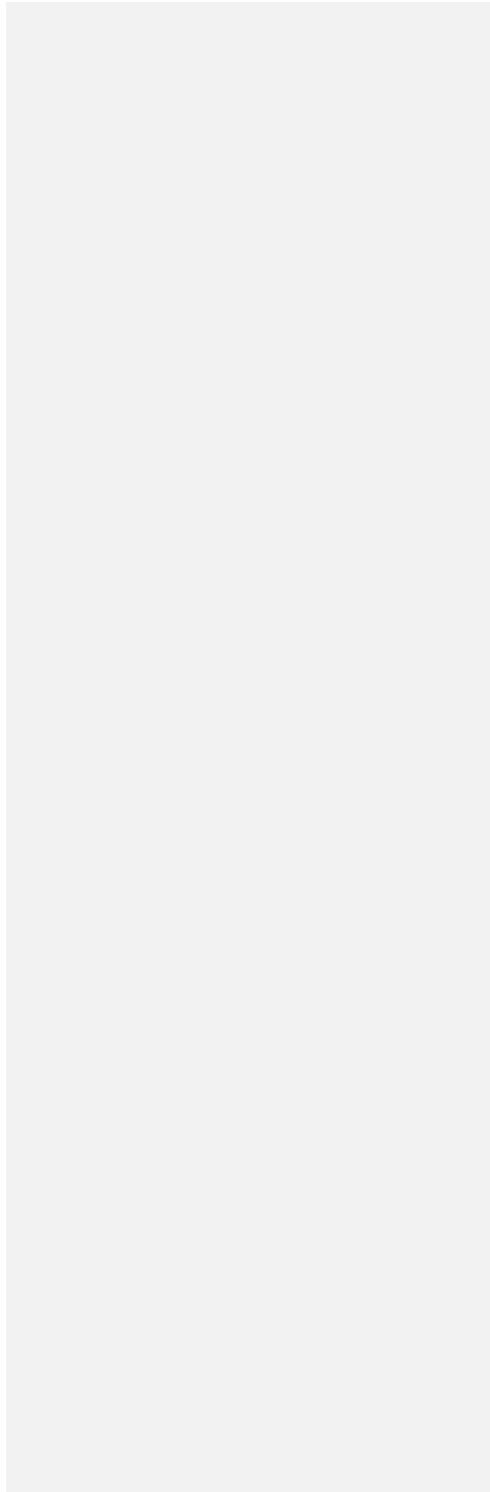


Table 15

Mean Scores for Perceived Impact by Age Groups with Homogeneous Subsets for Item 17

17. The Assemblies of God should pray for spiritual renewal.

Age	Subset for alpha = 0.05			
	1	2	3	4
25 -				
35 -				
18 -				
45 -				
55 -				
65 -				
75 -				
85 or older				
Sig.				

Table 16

Mean Scores for Perceived Impact by Age Groups with Homogeneous Subsets for Item 18

18. Diversity in gender, ethnicity, and age should be reflected in leadership positions from the local to the national level.

Age	N	Subset for alpha
		1
45 - 54		

65 - 74		
55 - 64		
85 or older		
75 - 84		
35 - 44		
25 - 34		
18 - 24		
Sig.		

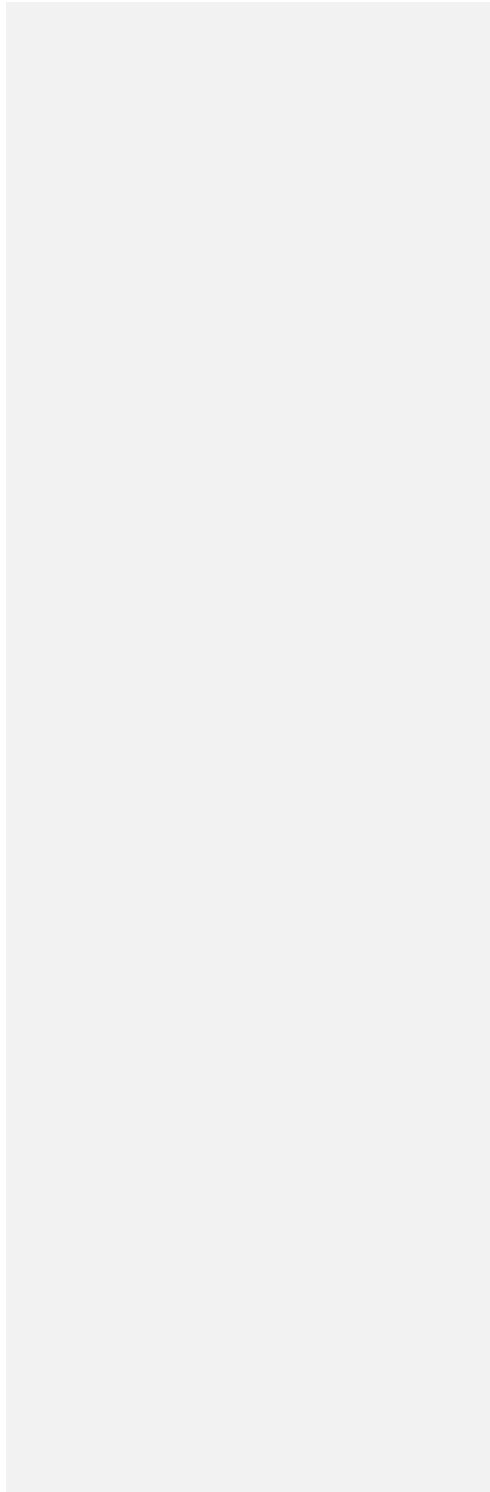


Table 17

Mean Scores for Perceived Impact by Age Groups with Homogeneous Subsets for Item 19

19. Supporting Assemblies of God universities and colleges is important to sustaining a vibrant Church.

Age	Subset for alpha = 0.05			
	1	2	3	4
25 -				
35 -				
45 -				
18 -				
55 -				
65 -				
75 -				
85 or older				
Sig.				

These next 17 pages are supporting statistics for the text above.

Item	Age	N	Mean	Std. Deviation	Std. Error
1. 1. The 16 Fundamental Truths should not change.	18 - 24			2	
	25 - 34			3	
	35 - 44			2	
	45 - 54			2	
	55 - 64			2	
	65 - 74			1	
	75 - 84			1	
	85 or older			1	
	Total			2	
1. 2. Doctrines should be revisited and possibly changed.	18 - 24			2	
	25 - 34			3	
	35 - 44			3	
	45 - 54			3	
	55 - 64			3	
	65 - 74			3	
	75 - 84			3	
	85 or older			3	
	Total			3	
1. 3. District offices should become in tune with the needs ministers.	18 - 24			2	
	25 - 34			2	
	35 - 44			2	
	45 - 54			2	

	55 - 64			2
	65 - 74			2
	75 - 84			2
	85 or older			1
	Total			2
1. 4. The new office should become more in tune with the needs of ministers.	18 - 24			1
	25 - 34			2
	35 - 44			2
	45 - 54			2
	55 - 64			2
	65 - 74			2
	75 - 84			2
	85 or older			1
	Total			2
5. More people should be baptized in the Holy Spirit in our churches.	18 - 24			1
	25 - 34			2
	35 - 44			1
	45 - 54			1
	55 - 64			1
	65 - 74			1
	75 - 84			1
	85 or older			1
	Total			1
6. More preaching should be expository.	18 - 24			2
	25 - 34			2

	35 - 44			2
	45 - 54			2
	55 - 64			2
	65 - 74			2
	75 - 84			1
	85 or older			2
	Total			2
7. Prayer should increase personal lives.	18 - 24			
	25 - 34			1
	35 - 44			1
	45 - 54			
	55 - 64			
	65 - 74			
	75 - 84			
	85 or older			1
	Total			
8. The Bible should have an increased role in how we live our churches and families.	18 - 24			
	25 - 34			1
	35 - 44			1
	45 - 54			
	55 - 64			
	65 - 74			
	75 - 84			
	85 or older			
	Total			

9. The strategy for how current ministers remain equipped for their context should improve.	18 - 24			1
	25 - 34			1
	35 - 44			1
	45 - 54			1
	55 - 64			1
	65 - 74			1
	75 - 84			1
	85 or older			1
	Total			1
10. The Assemblies of God intentionally recruit and train younger ministers.	18 - 24			1
	25 - 34			1
	35 - 44			2
	45 - 54			2
	55 - 64			2
	65 - 74			2
	75 - 84			2
	85 or older			1
	Total			2
11. Assemblies of God pastors should develop themselves as leaders by reading blogs, reading articles, attending conferences, and listening to podcasts.	18 - 24			1
	25 - 34			1
	35 - 44			2

	45 - 54			2
	55 - 64			2
	65 - 74			2
	75 - 84			2
	85 or older			2
	Total			2
12. Church planting should be a priority of the Assembly of God.	18 - 24			1
	25 - 34			2
	35 - 44			2
	45 - 54			2
	55 - 64			1
	65 - 74			2
	75 - 84			1
	85 or older			1
	Total			2
13. Intentionally mentoring children and youth should be a part of every church.	18 - 24			
	25 - 34			1
	35 - 44			1
	45 - 54			1
	55 - 64			1
	65 - 74			
	75 - 84			
	85 or older			1
	Total			1
	18 - 24			

14. Intentionally equipping parents should be a part of every church.	25 - 34				1
	35 - 44				1
	45 - 54				1
	55 - 64				1
	65 - 74				1
	75 - 84				1
	85 or older				
	Total				1
15. Strengthening marriage should be a part of every church.	18 - 24				
	25 - 34				1
	35 - 44				1
	45 - 54				
	55 - 64				
	65 - 74				1
	75 - 84				
	85 or older				
Total				1	
16. Financially supporting Assemblies of God missions should be a part of every church.	18 - 24				1
	25 - 34				1
	35 - 44				1
	45 - 54				1
	55 - 64				1
	65 - 74				1

	75 - 84			1
	85 or older			
	Total			1
17. The Assemblies of God pray for spiritual renewal	18 - 24			1
	25 - 34			1
	35 - 44			1
	45 - 54			1
	55 - 64			
	65 - 74			
	75 - 84			
	85 or older			
	Total			1
18. Diversity in gender, ethnicity and age should be reflected in leadership positions from the local to the national level	18 - 24			1
	25 - 34			2
	35 - 44			2
	45 - 54			2
	55 - 64			2
	65 - 74			2
	75 - 84			2
	85 or older			2
	Total			2
19. Supporting Assemblies of God universities and colleges is important to sustaining a vibrant Church.	18 - 24			2
	25 - 34			2
	35 - 44			2

	45 - 54			2
	55 - 64			2
	65 - 74			2
	75 - 84			2
	85 or older			1
	Total			2
20. The Assemblies of God should seek to partner other like-minded organizations.	18 - 24			1
	25 - 34			2
	35 - 44			2
	45 - 54			2
	55 - 64			2
	65 - 74			2
	75 - 84			2
	85 or older			1
	Total			2

		Sum of Squ	df	Mean Squ	F	Sig
1. The 16 Fundamental Truths should not change.	Between Groups	14		2		
	Within Groups	217				
	Total	231				
2. Doctrine should be revised and possibly changed.	Between Groups	4				
	Within Groups	313				
	Total	318				
	Between Groups	1				

3. District offices should be more in tune with the needs of ministers.	Within Groups	157				
	Total	159				
4. The national office should become more in tune with needs of ministers.	Between Groups	1				
	Within Groups	157				
	Total	158				
5. More people should be baptized in the Holy Spirit in our churches.	Between Groups	4				
	Within Groups	97				
	Total	101				
6. More preaching should be expository.	Between Groups	5				
	Within Groups	177				
	Total	182				
7. Prayer should increase in personal lives.	Between Groups					
	Within Groups	32				
	Total	32				
8. The Bible should have an increased role in how we do our churches and families.	Between Groups					
	Within Groups	33				
	Total	33				
9. The strategy for how churches and ministers remain equipped for their context should improve.	Between Groups					
	Within Groups	109				
	Total	110				
10. The Assemblies of God should intentionally recruit and train younger ministers.	Between Groups	2				
	Within Groups	173				
	Total	175				
11. Assemblies of God pastors should develop themselves as leaders by reading books.	Between Groups	3				
	Within Groups	162				

reading blogs, reading a attending conferences, and listening to podcasts.	Total	165				
12. Church planting should be a priority of the Assemblies of God.	Between Groups	1				
	Within Groups	134				
	Total	136				
13. Intentionally mentoring children and youth should be part of every church.	Between Groups					
	Within Groups	37				
	Total	37				
14. Intentionally equipping parents should be a part of every church.	Between Groups					
	Within Groups	46				
	Total	46				
15. Strengthening marriages should be a part of every church.	Between Groups					
	Within Groups	35				
	Total	35				
16. Financially supporting Assemblies of God missions should be a part of every church.	Between Groups	2				
	Within Groups	91				
	Total	93				
17. The Assemblies of God should pray for spiritual renewal locally and nationally.	Between Groups	1				
	Within Groups	44				
	Total	46				
18. Diversity in gender, ethnicity, and age should be reflected in leadership positions from local to the national level.	Between Groups	2				
	Within Groups	203				
	Total	205				
19. Supporting Assemblies of God universities and colleges.	Between Groups	12		1		
	Within Groups	222				

important to sustaining vibrant Church.	Total	234			
20. The Assemblies of God seek to partner with other like-minded organizations	Between Groups				
	Within Groups	148			
	Total	148			

Post Hoc Tests Homogeneous Subsets

1. 1. The 16 Fundamental Truths should not change.

Age	Subset for alpha = 0.05			
	1	2	3	4
25 -				
35 -				
18 -				
45 -				
55 -				
85 or older				
65 -				
75 -				
Sig.				

1. 2. Doctrine should be revisited and possibly changed.

Age	Subset for alpha	
	1	2

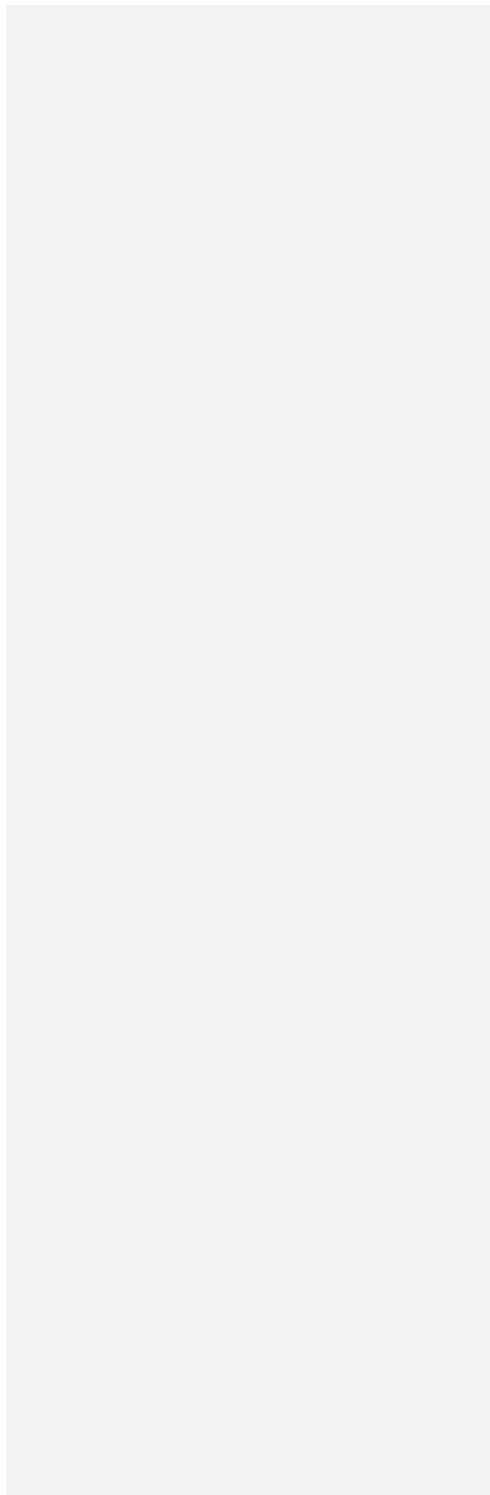
65 - 74			
55 - 64			
75 - 84			
45 - 54			
35 - 44			
85 or older			
25 - 34			
18 - 24			
Sig.			

3. District offices should become more in tune with the needs of ministers.

Age	N	Subset for alpha
		1
75 - 84		
18 - 24		
85 or older		
25 - 34		
65 - 74		
55 - 64		
45 - 54		
35 - 44		
Sig.		

4. The national office should become more in tune with the needs of ministers.

Age	N	Subset for alpha
		1
75 - 84		
18 - 24		
25 - 34		
65 - 74		
85 or older		
55 - 64		
45 - 54		
35 - 44		
Sig.		



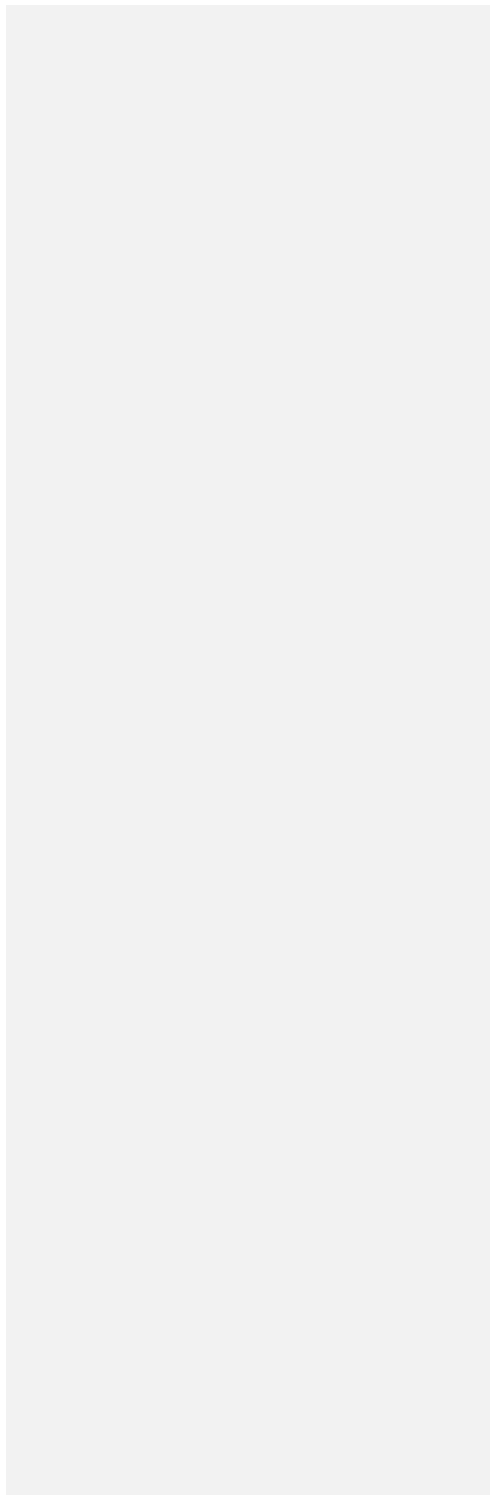
5. More people should be baptized in the Holy Spirit in our churches.

Age	Subset for alpha = 0.05			
	1	2	3	4
25 -				
35 -				
18 -				
45 -				
55 -				
65 -				
75 -				
85 or older				
Sig.				

6. More preaching should be expository.

Age	Subset for alpha = 0.05		
	1	2	3
25 - 3			
35 - 4			
45 - 5			
55 - 6			
18 - 2			
65 - 7			

75 - 8			
85 or			
Sig.			



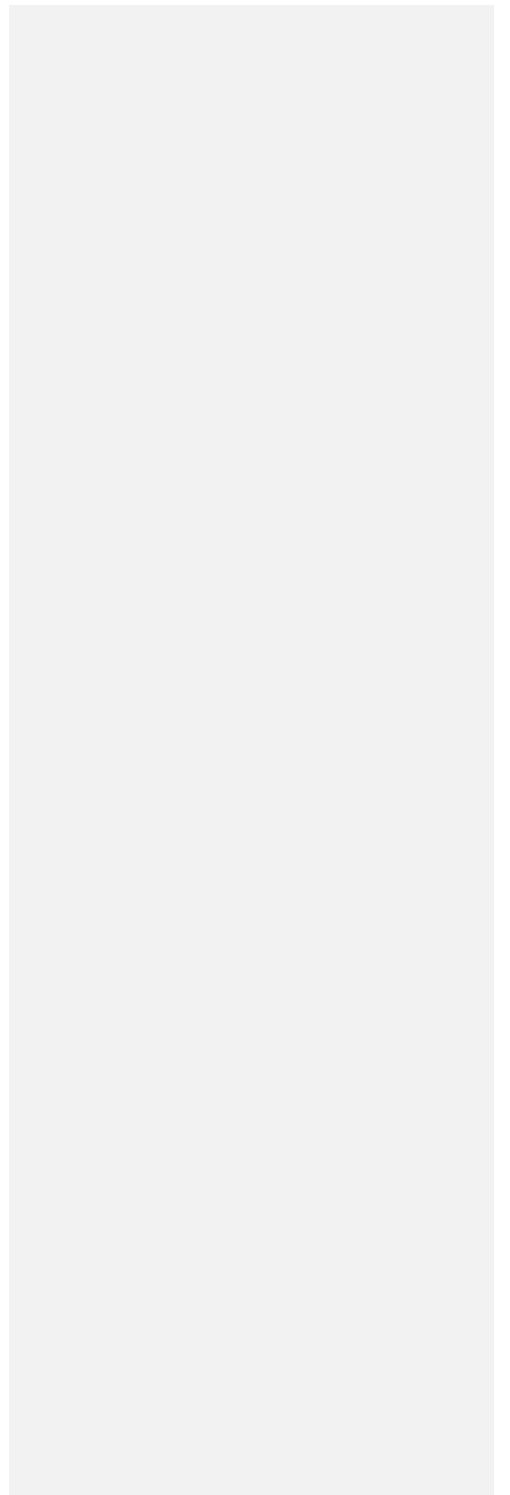
7. Prayer should increase in our personal lives.

Age	N	Subset for alpha	
		1	
25 - 34			
85 or older			
35 - 44			
75 - 84			
45 - 54			
55 - 64			
65 - 74			
18 - 24			
Sig.			

8. The Bible should have an increased role in how we lead our churches and families.

Age	N	Subset for alpha	
		1	2
25 - 34			
35 - 44			
18 - 24			
45 - 54			
55 - 64			
65 - 74			
75 - 84			
85 or older			

Sig.			
------	--	--	--



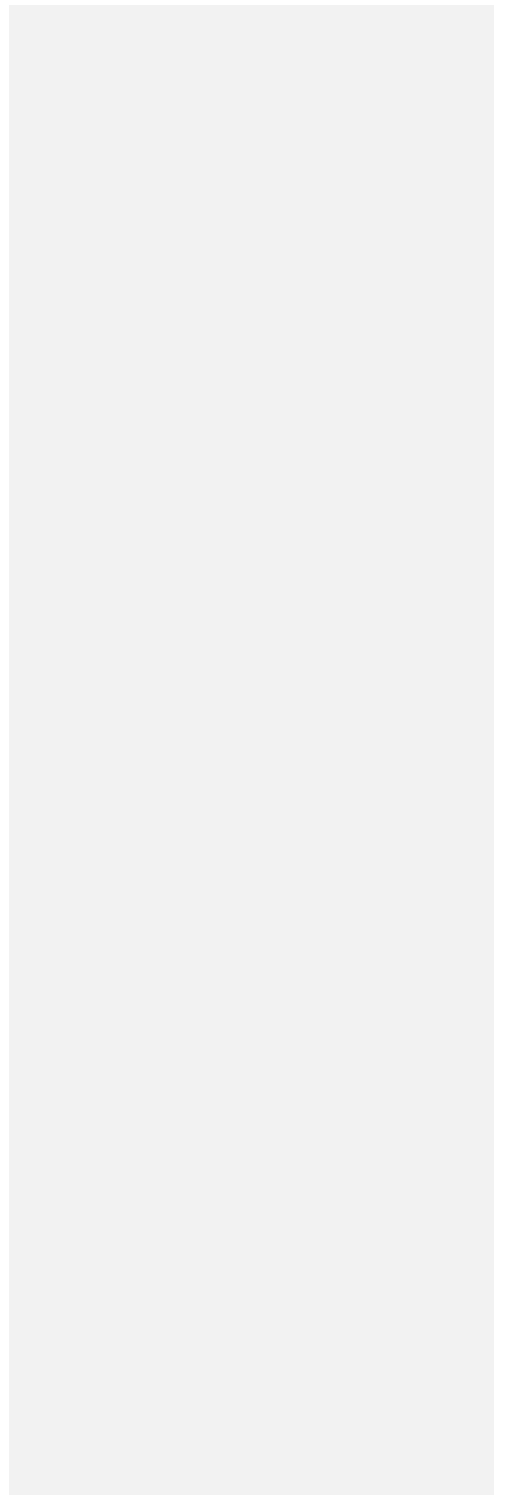
9. The strategy for how current ministers remain equipped for their context should improve.

Age	N	Subset for alpha	
		1	
55 - 64			
18 - 24			
25 - 34			
45 - 54			
75 - 84			
65 - 74			
35 - 44			
85 or older			
Sig.			

10. The Assemblies of God should intentionally recruit and train younger ministers.

Age	N	Subset for alpha	
		1	2
45 - 54			
55 - 64			
65 - 74			
35 - 44			
75 - 84			
25 - 34			
85 or older			
18 - 24			

Sig.			
------	--	--	--



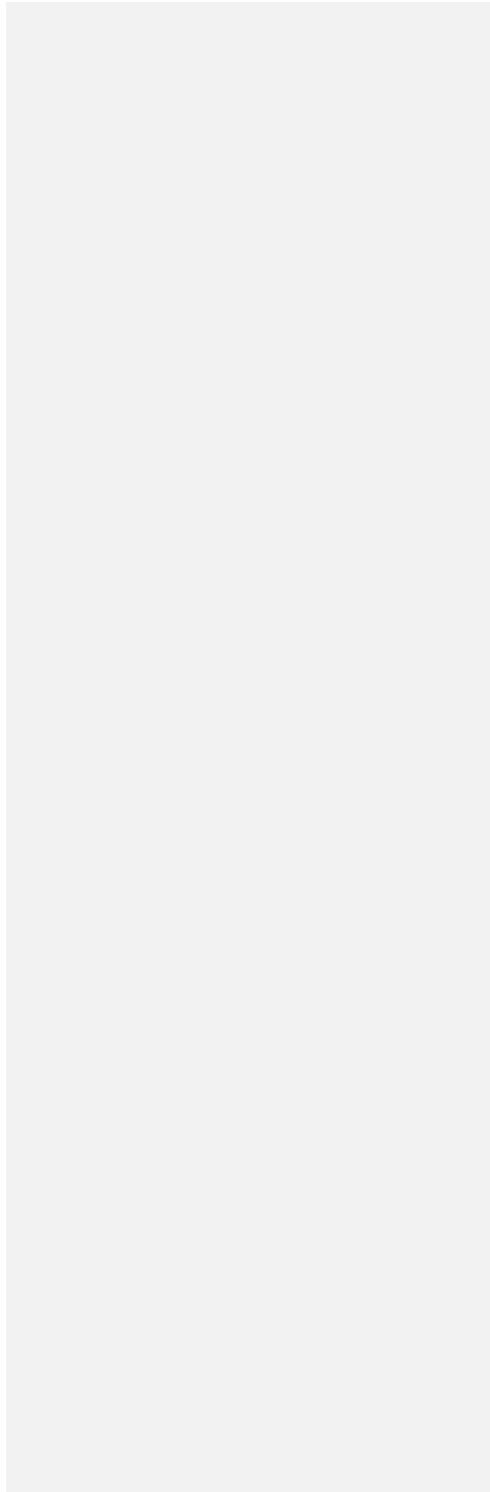
11. Assemblies of God pastors should develop themselves as leaders by reading books, reading blogs, reading articles, attending conferences, and listening to podcasts.

Age	Subset for alpha			
	1	2	3	4
85 -				
75 -				
65 -				
45 -				
55 -				
35 -				
18 -				
25 -				
Sig.				

12. Church planting should be a priority of the Assemblies of God.

Age	Subset for alpha		
	1	2	3
25 - 3			
35 - 4			
45 - 5			
18 - 2			
65 - 7			
55 - 6			

75 - 8			
85 or			
Sig.			



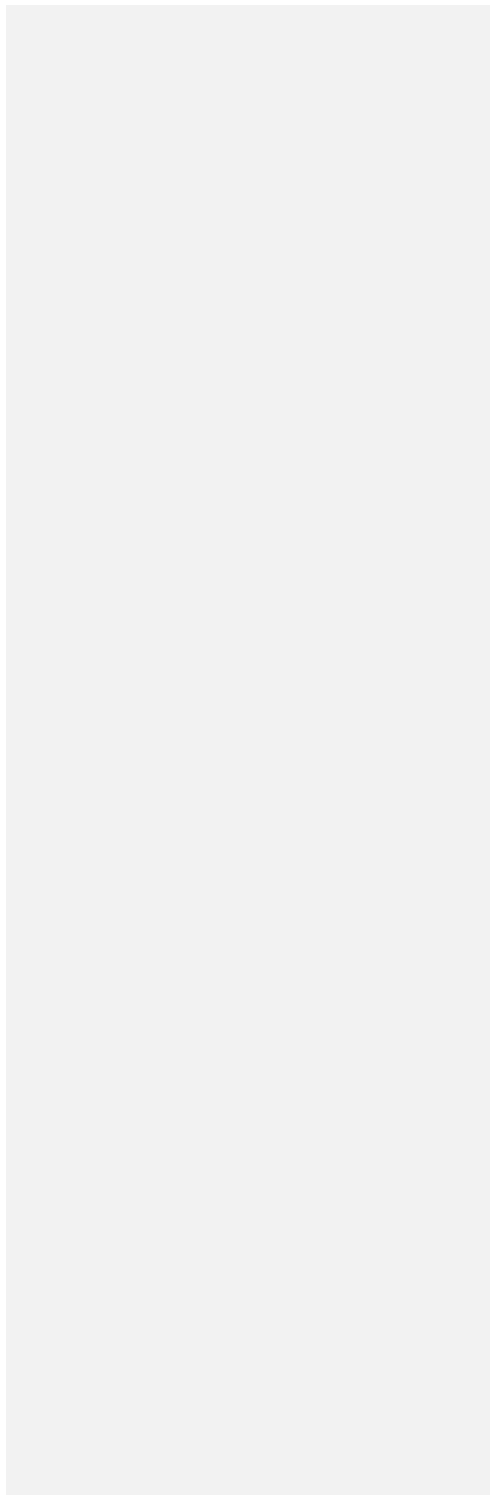
13. Intentionally mentoring children and youth should be a part of every church.

Age	N	Subset for alpha
		0.05
		1
45 - 54		
35 - 44		
25 - 34		
55 - 64		
65 - 74		
85 or older		
75 - 84		
18 - 24		
Sig.		

14. Intentionally equipping parents should be a part of every church.

Age	N	Subset for alpha
		1
45 - 54		
35 - 44		
55 - 64		
75 - 84		
65 - 74		
25 - 34		
85 or older		

18 - 24		
Sig.		



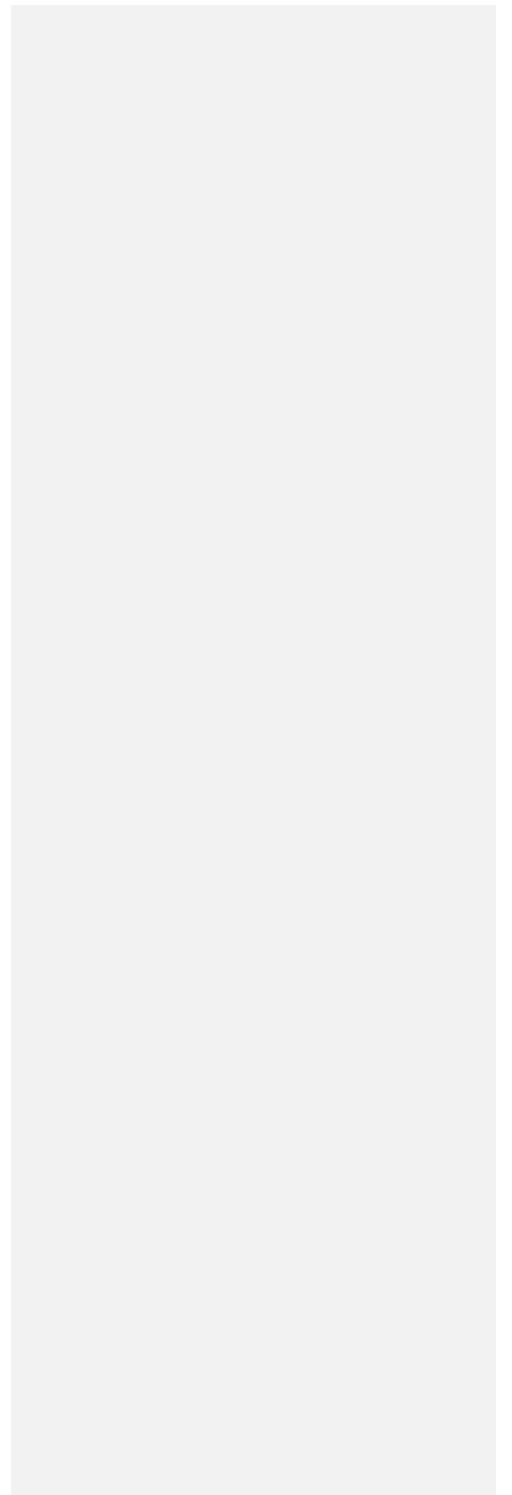
15. Strengthening marriages should be a part of every church.

Age	N	Subset for alpha
		1
25 - 34		
35 - 44		
45 - 54		
55 - 64		
65 - 74		
18 - 24		
75 - 84		
85 or older		
Sig.		

16. Financially supporting Assemblies of God missions should be a part of every church.

Age	Subset for alpha		
	0.05		
	1	2	3
35 - 4			
45 - 5			
25 - 3			
18 - 2			
55 - 6			
65 - 7			
75 - 8			

85 or				
Sig.				



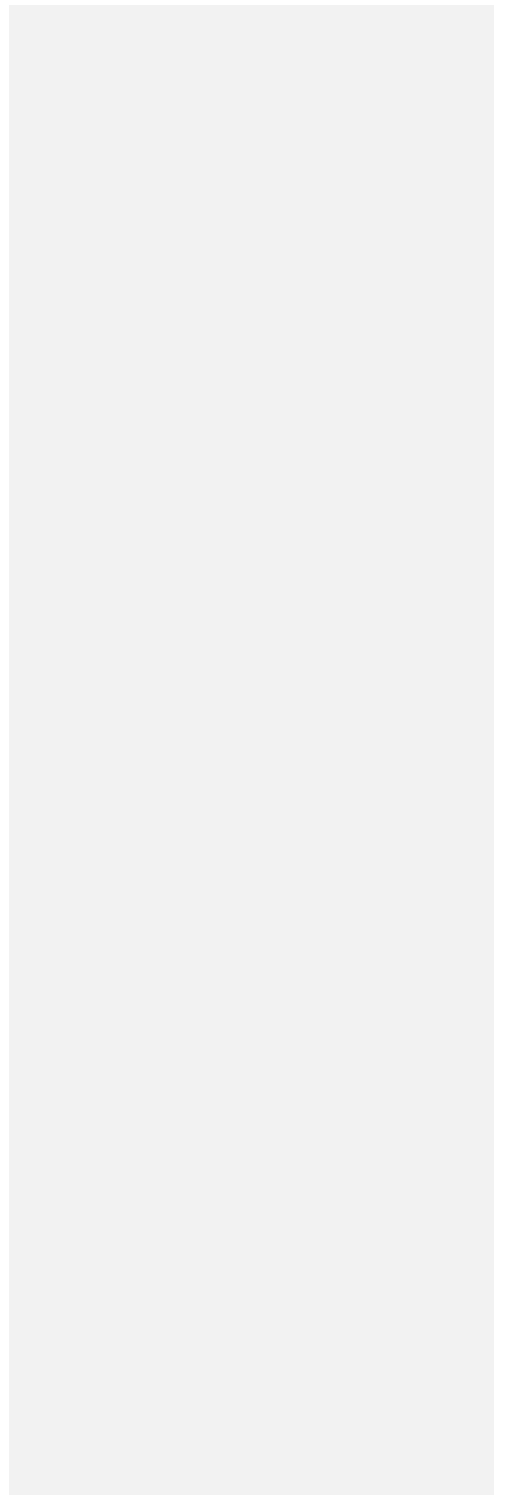
17. The Assemblies of God should pray for spiritual renewal.

Age	Subset for alpha = 0.05			
	1	2	3	4
25 -				
35 -				
18 -				
45 -				
55 -				
65 -				
75 -				
85 or older				
Sig.				

18. Diversity in gender, ethnicity, and age should be reflected in leadership positions from the local to the national level.

Age	N	Subset for alpha
		1
45 - 54		
65 - 74		
55 - 64		
85 or older		
75 - 84		
35 - 44		

25 - 34		
18 - 24		
Sig.		



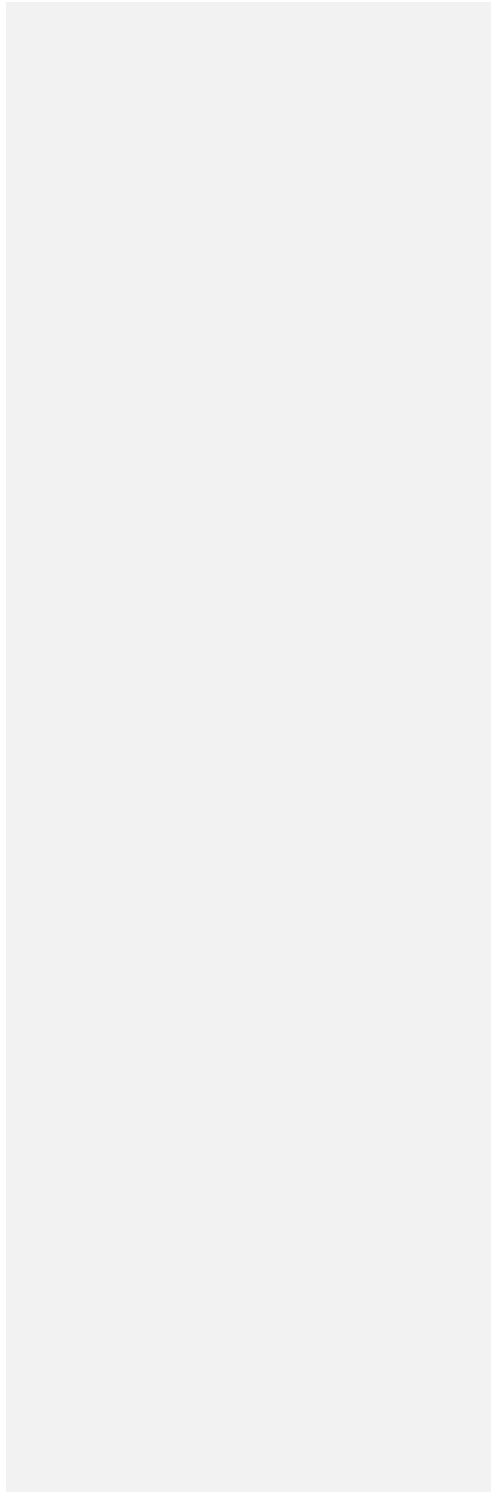
19. Supporting Assemblies of God universities and colleges is important to sustaining a vibrant Church.

Age	Subset for alpha			
	1	2	3	4
25 -				
35 -				
45 -				
18 -				
55 -				
65 -				
75 -				
85 or older				
Sig.				

20. The Assemblies of God should seek to partner with other like-minded organizations.

Age	N	Subset for alpha
		1
75 - 84		
65 - 74		
45 - 54		
55 - 64		
25 - 34		
35 - 44		

18 - 24		
85 or older		
Sig.		



Regression Analysis Results for an Appendix or filing

Impact 1 by Age

Model Summary				
Model	R	R Squared	Adjusted R Squared	Std. Error of the Estimate
1				2
a. Predictors: (Constant), Age				

ANOVA					
Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	12		12	.1
	Residual	218			
	Total	231			

Coefficients					
Model	Unstandardized Coefficients	Standardized Coefficients	t	Sig.	
	B	Std. Error	Beta		
1	(Constant)				
	Age				
a. Dependent Variable: Impact 1 The 1					

Fundamental should not ch						
------------------------------	--	--	--	--	--	--

Impact 2 by Age

Model Sum				
Model	R	R Squar	Adjusted R S	Std. Error o Estimat
1				3
a. Predictors: (Constant), Age				

ANOVA					
Model	Sum of Squ	df	Mean Squ	F	Sig.
1	Regression	3		3	
	Residual	315			
	Total	318			

Coefficien					
Model	Unstandar Coefficient	Standardi Coefficient	t	Sig.	
	B	Std. Err	Beta		
1	(Constant)				
	Age				
a. Dependent Variable: Imp Doctr					

should be reviewed and possibly changed.						
--	--	--	--	--	--	--

Impact 4 by Age – not a significant relationship

Model Summary				
Model	R	R Squared	Adjusted R Squared	Std. Error of the Estimate
1				2
a. Predictors: (Constant), Age				

ANOVA					
Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression				
	Residual	158			
	Total	158			

Coefficients					
Model	Unstandardized Coefficients	Standardized Coefficients	t	Sig.	
	B	Std. Error	Beta		
1	(Constant)				
	Age				

a. Dependent Variable: Imp The national office should become more in tune the needs of ministers.						
--	--	--	--	--	--	--

Impact 5 by Age

Model	R	R Squar	Adjusted R S	Std. Error o Estimat
1				1
a. Predictors: (Constant), Age				

ANOVA					
Model	Sum of Squ	df	Mean Squ	F	Sig.
1	Regression	3		3	1
	Residual	97			
	Total	101			

Coefficien					
Model	Unstandar Coefficient	Standardi Coefficient	t	Sig.	
	B	Std. Err	Beta		

1	(Constant)					
	Age					

Impact 6 by Age

Model	R	R Squar	Adjusted R S	Std. Error o Estimat
1				2
a. Predictors: (Constant), Age				

Model	Sum of Squ	df	Mean Squ	F	Sig.
1	Regression	4		4	
	Residual	178			
	Total	182			

Model	Unstandar Coefficient	Standardi Coefficient	t	Sig.
	B	Std. Err	Beta	
1	(Constant)			
	Age			
a. Dependent Variable: Imp More				

preaching should be expository.						
---------------------------------	--	--	--	--	--	--

Impact 8 by Age

Model Summary				
Model	R	R Squared	Adjusted R Squared	Std. Error of the Estimate
1				
a. Predictors: (Constant), Age				

ANOVA					
Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression				
	Residual	33			
	Total	33			

Coefficients					
Model	Unstandardized Coefficients	Standardized Coefficients	t	Sig.	
	B	Std. Error	Beta		
1	(Constant)				1
	Age				

a. Dependent Variable: Impact of The Bible on how we lead churches and families.						
--	--	--	--	--	--	--

Impact 10 by Age

Model Summary				
Model	R	R Squared	Adjusted R Squared	Std. Error of the Estimate
1				2
a. Predictors: (Constant), Age				

ANOVA					
Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression				
	Residual	174			
	Total	175			

Coefficients					
Model	Unstandardized Coefficients	Standardized Coefficients	t	Sig.	
	B	Std. Error	Beta		

1	(Constant)					
	Age					
a. Dependent Variable: Imp The Assemblies of should intent recruit and tr younger mini						

Impact 11 by Age

Model Sum				
Model	R	R Squar	Adjusted R S	Std. Error o Estimat
1				2
a. Predictors: (Constant), Ag				

ANOVA					
Model	Sum of Squ	df	Mean Squ	F	Sig.
1	Regression	3		3	
	Residual	162			
	Total	165			

Coefficien					
Model	Unstandar Coefficien	Standardi Coefficien	t	Sig.	

	B	Std. Error	Beta			
1	(Constant)					
	Age					
a. Dependent Variable: Impact 12 Asser of God pastor should develop themselves as leaders by reading books, reading blogs, reading articles, attending conferences, listening to podcasts.						

Impact 12 by Age

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of Estimate
1				2
a. Predictors: (Constant), Age				

ANOVA					
Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1		1	
	Residual	135			

	Total	136			
--	-------	-----	--	--	--

Coefficients						
Model	Unstandardized Coefficients	Standardized Coefficients	t	Sig.		
	B	Std. Error	Beta			
1	(Constant)					
	Age					
a. Dependent Variable: Impact of Church planting should be a priority of the Assemblies of God						

Impact 15 by Age

Model Summary				
Model	R	R Squared	Adjusted R Squared	Std. Error of Estimate
1				1
a. Predictors: (Constant), Age				

ANOVA					
Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression				
	Residual	35			

	Total	35			
--	-------	----	--	--	--

Coefficients						
Model	Unstandardized Coefficients	Standardized Coefficients	t	Sig.		
	B	Std. Error	Beta			
1	(Constant)				1	
	Age					
a. Dependent Variable: Impact of Strengthening marriages be a part of the church.						

Impact 16 by Age

Model Summary				
Model	R	R Squared	Adjusted R Squared	Std. Error of Estimate
1				1
a. Predictors: (Constant), Age				

ANOVA					
Model	Sum of Squares	df	Mean Square	F	Sig.

1	Regression	1		1	
	Residual	91			
	Total	93			

Coefficients						
Model	Unstandardized Coefficients	Standardized Coefficients	t	Sig.		
	B	Std. Error	Beta			
1	(Constant)					
	Age					
a. Dependent Variable: Impact of Financially supporting Assemblies of missions should be a part of every church.						

Impact 17 by Age

Model	R	R Squared	Adjusted R Squared	Std. Error of Estimate
1				1
a. Predictors: (Constant), Age				

ANOVA					
Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1		1	1
	Residual	44			
	Total	46			

Coefficients					
Model	Unstandardized Coefficients	Standardized Coefficients	t	Sig.	
	B	Std. Error	Beta		
1	(Constant)				1
	Age				
a. Dependent Variable: Impact 18 by Age The Assemblies of God should pray for spiritual renewal					

Impact 18 by Age

Model Summary				
Model	R	R Squared	Adjusted R Squared	Std. Error of Estimate
1				2
a. Predictors: (Constant), Age				

ANOVA					
Model	Sum of Squ	df	Mean Squ	F	Sig.
1	Regression	1		1	
	Residual	204			
	Total	205			

Coefficients					
Model	Unstandardized Coefficients	Standardized Coefficients	t	Sig.	
	B	Std. Error	Beta		
1	(Constant)				
	Age				
a. Dependent Variable: Impact of Divergent gender, ethnicity and age should be reflected in leadership positions from the local to the national level					

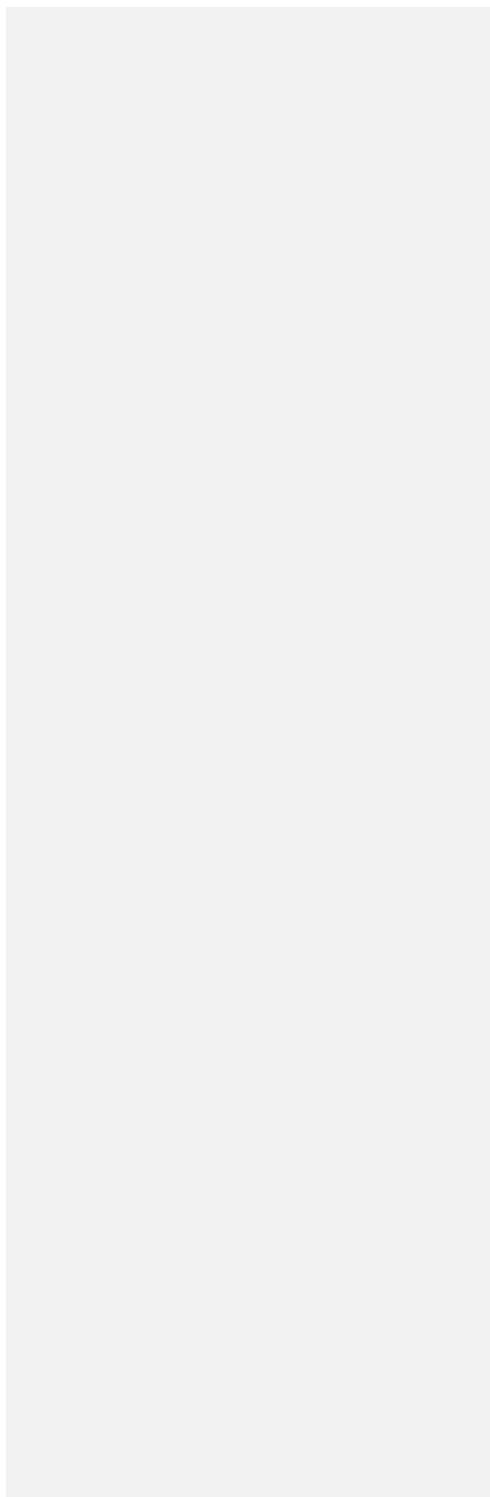
Impact 19 by Age

Model Sum				

Model	R	R Squar	Adjusted R S	Std. Error o Estimat
1				2
a. Predictors: (Constant), Age				

ANOVA					
Model	Sum of Squ	df	Mean Squ	F	Sig.
1	Regression	10		10	1
	Residual	224			
	Total	234			

Coefficien						
Model	Unstandar Coefficie	Standardi Coefficie	t	Sig.		
	B	Std. Err	Beta			
1	(Constant)					
	Age					
a. Dependent Variable: Imp Supp Assemblies of universities a colleges is important to sustaining a v Church.						



Appendix 5.13

Healthy Church Network Data Report
Toward an Understanding of Environs and its Impact on Church Health
 Submitted by Dr. Mike Clarensau, Senior Director of the Healthy Church Network

Without question, a local church's setting plays a significant role in determining its growth or potential for turnaround, but to what degree. This study sought to better understand the role of Environs and how it may affect the local church. For sake of clarity, the Summary Observations are interspersed with the data reports from which they are drawn.

For this study, 2012 Annual Church Ministries Report (ACMR) attendance data was used. Each of the eight Environs categories are evaluated. They are:

- Country: located in open countryside, not immediately adjacent to a village, town or city
- Village: community of 999 population or less
- Town: 1,000 – 4,999 population
- Small City: 5,000 – 9,999 population
- Medium City: 10,000 – 49,999 population
- Downtown (large cities): located in central business district of 50,000+ population
- Neighborhood (large cities): located within city limits of a city of 50,000+, but not downtown
- Suburban: located in the same county as a central city of 50,000+ population, but not in the city limits

RESEARCH FINDINGS

Where are our churches?

According to 2012 ACMR data, the 12,722 Assemblies of God churches are identified with their Environs as follows:

ENVIRONS	CHURCHES	% OF TOTAL
Country	770	6.1
Village	986	7.8
Town	2,387	18.8
Small City	1,606	12.6
Medium City	2,928	23.0
Downtown	507	4.0
Neighborhood	2,605	20.5
Suburban	<u>933</u>	<u>7.3</u>
	12,722	100.0

SUMMARY OBSERVATIONS:

1. 45% of AG churches are in communities with a population of less than 10,000.
2. Approximately 1 in 7 AG churches are in communities with a population of less than 1,000.
3. More AG churches are in cities with a population of 10,000-49,999 than any other Environ.

Where are our people?

According to 2012 ACMR data, the 1,870,876 Assemblies of God Sunday AM attenders are identified with their Environs as follows:

ENVIRONS	ATTENDERS	% OF TOTAL	AVG. CHURCH SIZE
Country	52,385	2.8	68.0
Village	54,061	2.9	54.8
Town	194,162	10.4	81.3
Small City	166,315	8.9	103.6
Medium City	473,192	25.3	161.6
Downtown	90,830	4.9	179.2
Neighborhood	481,993	33.0	237.0
Suburban	<u>174,824</u>	<u>11.9</u>	<u>238.4</u>

SUMMARY OBSERVATIONS:

1. 75% of Sunday AM attenders attend AG churches in communities with a population of more than 10,000.
2. Approximately 1 in 2 Sunday AM attenders attend AG churches in communities with a population of more than 50,000.
3. Suburban and Neighborhood churches have the largest average church size among the Ag church Environs.

How large are these churches?

As to the size of churches in each of these Environs, the 2012 ACMR revealed the following:

	<u>CN</u>	<u>%</u>	<u>VG</u>	<u>%</u>	<u>TW</u>	<u>%</u>	<u>SC</u>	<u>%</u>
1-49	404	52.5	593	60.1	1029	43.1	503	31.3
50-99	224	29.1	266	27.0	729	30.5	504	31.4
100-199	93	12.1	87	8.8	400	16.8	359	22.4
200-399	28	3.6	20	2.0	119	5.0	125	7.8
400-699	6	0.8	3	0.3	36	1.5	36	2.2
700-999	2	0.3	2	0.2	6	0.3	6	0.4
1000+	1	0.1	1	0.2	4	0.2	8	0.6
1-199	721	95.1	946	97.3	2158	92.9	1366	88.6
200+	37	4.9	26	2.7	165	7.1	175	11.4
	<u>MC</u>	<u>%</u>	<u>DT</u>	<u>%</u>	<u>NB</u>	<u>%</u>	<u>SU</u>	<u>%</u>
1-49	666	22.7	139	27.4	586	22.5	192	20.6
50-99	817	27.9	125	24.7	723	27.8	217	23.3
100-199	637	21.8	107	21.1	498	19.1	187	20.0
200-399	401	13.7	48	9.5	310	11.9	117	12.5
400-699	144	4.9	18	3.6	146	5.6	77	8.3
700-999	52	1.8	10	2.0	62	2.4	31	3.3
1000+	40	1.9	12	3.2	116	6.4	39	6.5
1-199	2120	76.9	371	80.8	1807	74.0	596	69.3
200+	637	23.1	88	19.2	634	26.0	264	30.7

SUMMARY OBSERVATIONS:

1. Neighborhoods of cities with a population of 50,000+ are home to more than half of our largest churches (1000+).
2. Suburban churches located in the same county as a central city with a population of 50,000, but not in the city limits have the highest percentage of larger churches (200+) than the other Environs categories.

Where are we growing?

Concerning growth, the following represents the Growth, Plateau, and Decline data for the most recent 5-year study (2007-2012). This data used 2012 Sunday AM attendance to categorize the churches.

	Country Churches					Village Churches			
	G	P	D	P&D		G	P	D	P&D
1-49	27%	16%	57%	73%	1-49	24%	22%	54%	76%
50-99	41%	31%	28%	59%	50-99	34%	29%	37%	66%
100-199	45%	33%	22%	55%	100-199	41%	32%	27%	59%
200-399	72%	20%	8%	28%	200-399	61%	33%	6%	39%
400-699	67%	17%	17%	33%	400-699	50%	50%	0%	50%
700-999	50%	50%	0%	50%	700-999	100%	0%	0%	0%
1000+	100%	0%	0%	0%	1000+	100%	0%	0%	0%
1-199	34%	23%	43%	66%	1-199	28%	25%	47%	72%
200+	71%	21%	9%	29%	200+	65%	30%	4%	35%

ALL	36%	23%	42%	64%	ALL	29%	25%	46%	71%
Town Churches					Small City Churches				
	G	P	D	P&D		G	P	D	P&D
1-49	25%	18%	58%	75%	1-49	24%	18%	58%	76%
50-99	37%	27%	36%	63%	50-99	37%	29%	34%	63%
100-199	46%	23%	31%	54%	100-199	38%	29%	34%	62%
200-399	45%	30%	25%	55%	200-399	44%	27%	29%	56%
400-699	50%	25%	25%	50%	400-699	50%	28%	22%	50%
700-999	83%	0%	17%	17%	700-999	83%	0%	17%	17%
1000+	100%	0%	0%	0%	1000+	25%	38%	38%	75%
1-199	33%	22%	45%	67%	1-199	32%	25%	42%	68%
200+	49%	27%	24%	51%	200+	46%	27%	28%	54%
ALL	34%	22%	44%	66%	ALL	34%	25%	41%	66%
Medium City Churches					Downtown Churches				
	G	P	D	P&D		G	P	D	P&D
1-49	20%	23%	57%	80%	1-49	18%	30%	52%	82%
50-99	35%	26%	39%	65%	50-99	35%	32%	34%	65%
100-199	34%	29%	36%	66%	100-199	40%	29%	30%	60%
200-399	47%	23%	31%	53%	200-399	53%	27%	20%	47%
400-699	54%	28%	19%	46%	400-699	63%	19%	19%	38%
700-999	56%	29%	15%	44%	700-999	67%	33%	0%	33%
1000+	70%	22%	8%	30%	1000+	67%	17%	17%	33%
1-199	31%	26%	43%	70%	1-199	33%	28%	39%	67%
200+	51%	24%	25%	50%	200+	49%	28%	23%	51%
ALL	35%	26%	39%	65%	ALL	36%	28%	36%	64%
Neighborhood Churches					Suburban Churches				
	G	P	D	P&D		G	P	D	P&D
1-49	25%	25%	49%	75%	1-49	19%	21%	60%	81%
50-99	36%	29%	36%	65%	50-99	37%	23%	41%	63%
100-199	38%	30%	33%	62%	100-199	41%	20%	39%	60%
200-399	49%	28%	23%	51%	200-399	57%	9%	34%	44%
400-699	43%	30%	27%	57%	400-699	52%	32%	16%	48%
700-999	52%	29%	19%	48%	700-999	60%	17%	23%	40%
1000+	57%	24%	19%	44%	1000+	65%	24%	11%	35%
1-199	33%	28%	39%	67%	1-199	33%	21%	46%	67%
200+	49%	28%	23%	51%	200+	57%	19%	24%	43%
ALL	38%	28%	35%	63%	ALL	41%	21%	39%	59%

SUMMARY OBSERVATIONS:

1. While the population of an Environ is directly related to the size of its churches, there is a much less evident relationship between Environ population and the percent of Growing churches within that Environ.
2. In this study period, Country churches show a percentage of Growing churches that is equal to or greater than all other Environs, except Neighborhood and Suburban.
3. Village churches (population less than 1,000) show the highest rate of plateaued and declining churches, followed by Town (1,000-4,999) and Small City churches (5,000-9,999).
4. Suburban churches (41%) show the highest percentage of Growing churches, followed by Neighborhood churches (38%).

Where are we most effective?

The following is a summary of the previously established church health metrics of churches according to their Environ and church size:

¹ AC – Sun. AM Attendance/Conversions – measures Missional Effectiveness; i.e., how many of us does it take to lead someone to Christ in a calendar year? Preferred target: <5.0

² CW – Conversions/Water Baptisms – measures Assimilation; i.e., how many of our converts are we keeping long enough to baptize them? Preferred target: <3.0

³ AW – Sun. AM Attendance/Water Baptisms – measures Kingdom Growth; i.e., how are we doing at producing potential new members (conversion & baptism growth). Preferred target: <15.0

⁴ CS – Conversions/Spirit Baptisms – measures Discipleship; i.e., how many of our converts are we discipling toward experiencing Spirit baptism? Preferred target: 3.0 > CS > 4.0

⁵ AS – Sun. AM Attendance/Water Baptisms – measures Reproduction; i.e., how are we doing at producing Spirit-empowered people to help pursue Christ’s worldwide harvest? Preferred target: 15.0 > AS > 20.0

Country Churches						Village Churches					
	<u>AC</u> ¹	<u>CW</u> ²	<u>AW</u> ³	<u>CS</u> ⁴	<u>AS</u> ⁵		<u>AC</u> ¹	<u>CW</u> ²	<u>AW</u> ³	<u>CS</u> ⁴	<u>AS</u> ⁵
1-49	9.6	1.9	18.5	3.6	34.9	1-49	7.5	2.6	19.5	3.7	28.1
50-99	7.6	1.8	13.6	3.2	24.1	50-99	7.3	2.1	15.2	4.3	31.2
100-199	8.8	1.6	14.3	2.7	23.9	100-199	7.5	1.6	11.8	2.3	17.1
200-399	5.4	2.0	10.7	3.8	20.5	200-399	12.5	1.3	16.4	1.8	22.7
400-699	6.8	2.0	13.7	5.6	37.6	400-699	7.9	1.0	7.6	1.1	8.7
700-999	8.4	3.4	28.5	11.2	94.0	700-999	3.7	2.0	7.6	6.0	22.3
1000+	3.3	5.2	17.4	9.5	31.6	1000+	xx	0.0	16.0	0.0	8.0
1-199	8.5	1.8	14.9	3.1	26.3	1-199	7.4	2.1	15.3	3.4	25.1
200+	5.6	2.3	12.6	4.7	26.4	200+	9.2	1.3	12.0	1.7	15.5
ALL	7.5	1.9	14.3	3.5	26.4	ALL	7.7	1.9	14.6	2.9	22.6
Town Churches						Small City Churches					
	<u>AC</u> ¹	<u>CW</u> ²	<u>AW</u> ³	<u>CS</u> ⁴	<u>AS</u> ⁵		<u>AC</u> ¹	<u>CW</u> ²	<u>AW</u> ³	<u>CS</u> ⁴	<u>AS</u> ⁵
1-49	7.3	2.4	17.3	3.7	26.6	1-49	6.0	2.7	15.8	3.8	22.8
50-99	6.8	1.9	13.0	3.6	24.2	50-99	6.0	1.9	11.7	3.5	21.3
100-199	7.4	1.7	13.0	3.4	25.4	100-199	5.6	2.4	13.6	4.4	24.9
200-399	7.0	2.3	15.7	4.8	33.8	200-399	4.9	2.8	13.8	4.6	22.5
400-699	3.8	3.5	13.5	6.0	23.0	400-699	2.7	5.0	13.6	7.6	20.6
700-999	5.1	4.3	22.4	6.4	33.1	700-999	2.0	6.0	12.2	5.6	11.5
1000+	3.1	5.3	16.7	9.9	30.9	1000+	0.6	14.8	9.5	94.2	60.6
1-199	7.1	1.9	13.8	3.5	25.2	1-199	5.8	2.3	13.1	4.0	23.1
200+	5.0	3.1	15.4	5.9	29.3	200+	2.0	6.4	12.6	11.7	23.0
ALL	6.3	2.3	14.2	4.2	26.3	ALL	3.2	4.0	12.9	7.1	23.1
Medium City Churches						Downtown Churches					
	<u>AC</u> ¹	<u>CW</u> ²	<u>AW</u> ³	<u>CS</u> ⁴	<u>AS</u> ⁵		<u>AC</u> ¹	<u>CW</u> ²	<u>AW</u> ³	<u>CS</u> ⁴	<u>AS</u> ⁵
1-49	5.5	3.1	17.2	4.7	26.2	1-49	3.1	3.9	12.0	5.3	16.2
50-99	6.5	2.2	14.1	3.5	23.2	50-99	3.7	3.1	11.3	4.7	17.3
100-199	5.6	2.4	13.3	4.0	22.6	100-199	4.8	2.9	13.8	3.2	15.4
200-399	5.4	2.7	14.4	4.7	25.7	200-399	3.4	3.7	12.5	4.7	15.7
400-699	3.6	4.1	14.6	6.3	22.3	400-699	2.7	5.0	13.6	6.3	17.2
700-999	4.2	3.0	12.4	5.0	20.8	700-999	6.6	2.6	16.9	3.0	19.8
1000+	3.2	6.9	21.8	10.7	33.8	1000+	7.9	2.3	18.1	6.3	49.9
1-199	5.9	2.4	14.0	3.9	23.2	1-199	4.1	3.1	12.7	3.9	16.1
200+	4.0	3.9	15.5	6.4	25.7	200+	5.0	3.2	15.8	5.2	26.3
ALL	4.5	3.3	15.0	5.5	24.7	ALL	4.7	3.1	14.7	4.7	22.0

	Neighborhood Churches						Suburban Churches				
	AC ¹	CW ²	AW ³	CS ⁴	AS ⁵		AC ¹	CW ²	AW ³	CS ⁴	AS ⁵
1-49	4.9	3.1	14.9	4.3	21.0	1-49	6.4	2.7	16.9	3.0	18.9
50-99	6.0	2.2	13.1	3.0	18.4	50-99	6.4	2.0	12.7	3.8	24.5
100-199	5.7	2.3	12.8	4.1	23.4	100-199	3.9	3.7	14.8	6.4	25.3
200-399	4.8	2.9	13.8	4.4	21.3	200-399	6.7	2.6	17.6	3.8	25.5
400-699	4.4	3.6	15.8	5.2	22.7	400-699	5.4	2.4	13.1	5.3	28.5
700-999	4.1	3.5	14.6	4.8	19.8	700-999	6.6	3.1	20.6	10.1	66.3
1000+	2.3	6.3	14.3	8.1	18.3	1000+	4.7	2.4	11.2	5.6	26.2
1-199	5.7	2.3	13.1	3.7	20.9	1-199	4.8	3.0	14.2	5.1	24.0
200+	2.9	5.0	14.5	6.8	19.5	200+	5.4	2.5	13.4	5.4	29.2
ALL	3.2	4.4	14.2	6.1	19.8	ALL	5.2	2.6	13.6	5.4	27.9

SUMMARY OBSERVATIONS

1. It takes just over three Sunday attenders to produce a convert in Small City churches (3.2) and Neighborhood churches (3.2) each year while it requires nearly eight Sunday attenders to produce a convert in Village churches (7.7) and Country churches (7.5).
2. Country churches and Village churches baptize better than half their reported conversions, while Small City churches and Neighborhood churches baptize only 1 in 4 of their reported conversions.
3. While the raw numbers differ with church sizes, the Kingdom Growth ratios (AW) show that the Environs produce potential new members (baptized conversions) at very similar rates. Larger population Environs produce more converts, while smaller population Environs baptize a higher percentage of their converts, yielding very similar ratios when comparing Sunday attendance to annual water baptisms.
4. Oddly, Downtown churches produce a higher ratio of conversions to Sunday attendance in their smaller churches. All other Environs report a higher rate of conversions in their larger churches. *This anomaly is deserving of deeper study.*
5. As has been found in other studies, smaller churches guide a higher percentage of their converts to Spirit Baptism.
6. This study reveals that at current rates, Small City churches will only see 1 in 7 of their reported conversions someday be Spirit-baptized while only 1 in 6 reported conversions will someday be Spirit-baptized in Neighborhood churches.
7. At current rates, Village and Country churches will see 1 in 3 of their reported conversions someday be Spirit-baptized, but this hasn't brought the expected conversion growth. Small populations in these Environs may be a cause, but it's likely that greater outward focus should be emphasized as well.
8. Only Neighborhood churches are reproducing Spirit-baptized converts at the established healthy rate meaning each of the other Environs may have long-term difficulty with sufficient Spirit-baptized leaders within their local church or to invest in the worldwide harvest field. Of greatest concern would be Suburban churches where the ratio of attenders to Spirit-baptisms is nearly 28 to 1. The recommended ratio is between 15 and 20 to one.
9. Given that Suburban churches post the highest (least healthy) conversion rate of the larger four Environs (10,000+ populations) and the highest (least healthy) ratio of Sunday attenders to Spirit-baptisms (27.9 overall; 29.2 in churches 200+), their missional focus is in question, especially since Suburban churches have the highest percentage of Growing churches among the groups. The question—why are they growing most but producing less?

In conclusion, here is a full list of all the **Summary Observations** contained in this report:

1. 45% of AG churches are in communities with a population of less than 10,000.
2. Approximately 1 in 7 AG churches are in communities with a population of less than 1,000.
3. More AG churches are in cities with a population of 10,000-49,999 than any other Environ.
4. 75% of Sunday AM attenders attend AG churches in communities with a population of more than 10,000.
5. Approximately 1 in 2 Sunday AM attenders attend AG churches in communities with a population of more than 50,000.
6. Suburban and Neighborhood churches have the largest average church size among the AG church Environs.
7. Neighborhoods of cities with a population of 50,000+ are home to more than half of our largest churches (1000+).
8. Suburban churches located in the same county as a central city with a population of 50,000, but not in the city limits have the highest percentage of larger churches (200+) than the other Environs categories.
9. While the population of an Environ is directly related to the size of its churches, there is a much less evident relationship between Environ population and the percent of Growing churches within that Environ.
10. In this study period, Country churches show a percentage of Growing churches that is equal to or greater than all other Environs, except Neighborhood and Suburban.
11. Village churches (population less than 1,000) show the highest rate of plateaued and declining churches, followed by Town (1,000-4,999) and Small City churches (5,000-9,999).
12. Suburban churches (41%) show the highest percentage of Growing churches, followed by Neighborhood churches (38%).
13. It takes just over three Sunday attenders to produce a convert in Small City churches (3.2) and Neighborhood churches (3.2) each year while it requires nearly eight Sunday attenders to produce a convert in Village churches (7.7) and Country churches (7.5).
14. Country churches and Village churches baptize better than half their reported conversions, while Small City churches and Neighborhood churches baptize only 1 in 4 of their reported conversions.
15. While the raw numbers differ with church sizes, the Kingdom Growth ratios (AW) show that the Environs produce potential new members (baptized conversions) at very similar rates. Larger population Environs produce more converts, while smaller population Environs baptize a greater percentage of their converts, yielding very similar ratios when comparing Sunday attendance to annual water baptisms.
16. Oddly, Downtown churches produce a higher ratio of conversions to Sunday attendance in their smaller churches. All other Environs report a higher rate of conversions in their larger churches. *This anomaly is deserving of deeper study.*
17. As has been found in other studies, smaller churches guide a higher percentage of their converts to Spirit Baptism.
18. This study reveals that at current rates, Small City churches will only see 1 in 7 of their reported conversions become Spirit-baptized while only 1 in 6 reported conversions will someday be Spirit-baptized in Neighborhood churches.
19. At current rates, Village and Country churches will see 1 in 3 of their reported conversions someday be Spirit-baptized, but this hasn't brought the expected conversion growth. Small populations in these Environs may be a cause, but it's likely that greater outward focus should be emphasized as well.

20. Only Neighborhood churches are reproducing Spirit-baptized converts at the established healthy rate meaning each of the other Environs may have long-term difficulty with sufficient Spirit-baptized leaders within their local church or to invest in the worldwide harvest field. Of greatest concern would be Suburban churches where the ratio of attenders to Spirit-baptisms is nearly 28 to 1. The recommended ratio is between 15 and 20 to 1.
21. Given that Suburban churches post the highest (least healthy) conversion rate of the larger four Environs (10,000+ populations) and the highest (least healthy) ratio of Sunday attenders to Spirit-baptisms (27.9 overall; 29.2 in churches 200+), their missional focus is in question, especially since Suburban churches have the highest percentage of Growing churches among the groups. The question—why are they growing most but producing less?

IMPORTANT NOTE:

While these *Research Findings* and *Summary Observations* offer insight into the Environs of our AG churches, it should be noted that this study reviewed only the most current year of ACMR data. As time and staffing allow, HCN will seek to broaden this study to determine comparison of results from other years among the Environs and/or trends of upward or downward movement.

Respectfully submitted.

Appendix 5.14

The next set of analyses looked at scores on the Social Justice Theme by region. The means and standard deviations for this analysis are provided in table 53. The differences between the regions are statistically significant with $F(8, 3025) = 5.627, p < .001$. While significant, this effect is small with $\eta^2 = .015$. A summary of this analysis is in table 54. Table 55 compares the mean scores by region with the Language districts significantly higher than each of the other regions.

Table 53

Means and Standard Deviations for the Social Justice Theme by Region

Region	N	Mean	Std. Deviation	Std. Error
Great Lakes	408	67.5	17.91	0.89
Gulf Area	146	70.0	18.16	1.50
Language Districts	70	77.8	15.52	1.85
North Central	348	64.7	19.76	1.06
Northeast	402	70.7	17.18	0.86
Northwest	324	67.7	18.16	1.01
South Central	523	67.3	18.64	0.82
Southeast	448	69.4	18.17	0.86
Southwest	365	67.7	18.95	0.99
Total	3034	68.3	18.43	0.33

Table 54

Analysis of Variance Summary Table for the Social Justice Theme by Region

Source	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	15104.007	8	1888.001	5.627	.000
Within Groups	1014995.523	3025	335.536		
Total	1030099.530	3033			

Table 55

Post Hoc Analysis Identification of Homogeneous Subsets for the Social Justice Theme by Region

Region	N	Subset for alpha = 0.05	
		1	2
North Central	348	64.7270	
South Central	523	67.3117	
Great Lakes	408	67.4681	
Northwest	324	67.7068	
Southwest	365	67.7452	
Southeast	448	69.4129	
Gulf Area	146	70.0274	
Northeast	402	70.7114	
Language Districts	70		77.8000

Sig.	.137	1.000
------	------	-------

The next set of comparisons for the Spirituality & Religion Theme are by region. Mean scores for the regions are presented in table 61. Comparisons between the scores were made and suggest there are statistically significant differences with $F(8, 3005) = 5.546, p < .001$. The effect size is small with $\eta^2 = .014$. There are significant differences by region as suggested by table 62. The Great Lakes region ($M = 38.8$) has the lowest mean score with the Language districts ($M = 44.4$) having the highest mean score. Also high on this theme is the Southeast region ($M = 42.1$).

Table 61

Means and Standard Deviations for the Spirituality & Religion Theme by Region

Region	N	Mean	Std. Deviation	Std. Error
Great Lakes	407	38.8329	10.74384	.53255
Gulf Area	149	41.0671	10.16131	.83245
Language Districts	70	44.4429	10.99886	1.31462
North Central	344	39.0378	11.05044	.59580
Northeast	393	41.5165	10.01327	.50510
Northwest	319	39.8025	11.18998	.62652
South Central	524	41.3855	11.12214	.48587
Southeast	446	42.1031	10.27610	.48659
Southwest	362	40.0691	11.16153	.58664
Total	3014	40.6257	10.82863	.19724

Table 62

Analysis of Variance Summary Table for the Spirituality & Religion Theme by Region

Source	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	5140.735	8	642.592	5.546	.000
Within Groups	348161.107	3005	115.861		
Total	353301.842	3013			

Table 63

Post Hoc Analyses of Mean Differences on the Spirituality & Religion Theme by Region

Region	N	Subset for alpha = 0.05		
		1	2	3
Great Lakes	407	38.8329		
North Central	344	39.0378	39.0378	
Northwest	319	39.8025	39.8025	

Southwest	362	40.0691	40.0691	
Gulf Area	149	41.0671	41.0671	
South Central	524	41.3855	41.3855	41.3855
Northeast	393	41.5165	41.5165	41.5165
Southeast	446		42.1031	42.1031
Language Districts	70			44.4429
Sig.		.155	.057	.058

Reliability Scale: Impact_on_Spirituality

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.912	.913	24

	Mean	Minimum	Maximum	Range	Variance	N of Items
Item Means	7.131	3.858	9.097	5.240	1.626	24

Item	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Impact 1. The sanctity of marriage between a male and female.	.309	.401	.912
Impact 2. Eliminating poverty.	.504	.538	.909
Impact 4. The stewardship of the environment.	.522	.587	.908
Impact 5. Combatting global warming.	.395	.497	.911
Impact 6. Pornography.	.480	.448	.910
Impact 7. Social inequality	.579	.559	.907
Impact 9. Human trafficking and modern slavery	.617	.516	.907
Impact 10. Immigration.	.557	.480	.908
Impact 12. Racism	.622	.550	.906
Impact 13. Genocide	.624	.543	.906
Impact 14. Creationism	.424	.454	.911
Impact 15. Sexism	.672	.533	.905
Impact 16. Liberal politics	.473	.434	.910
Impact 18. Corporate greed	.616	.506	.906
Impact 19. Sexual orientation	.501	.448	.909
Impact 21. Evolution and its effect on identity	.502	.468	.909
Impact 22. Calvinism	.466	.308	.910
Impact 23. Sexual purity	.446	.484	.910
Impact 24. The crisis of identity	.539	.365	.908
Impact 25. Divorce	.507	.465	.909
Impact 26. Abortion	.510	.522	.909
Impact 27. Global hunger	.653	.669	.906
Impact 28. Orphan care	.623	.625	.906

Impact 29. Hypocrisy in the church	.467	.255	.909
------------------------------------	------	------	------

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
171.1348	1137.832	33.73177	24

Descriptives

	N	Minimum	Maximum	Mean	Std. Deviation
Impact 1. The sanctity of marriage between a male and female.	3664	1.00	10.00	9.1231	1.61969
Impact 2. Eliminating poverty.	3597	1.00	10.00	5.9805	2.53818
Impact 4. The stewardship of the environment.	3577	1.00	10.00	5.6120	2.58336
Impact 5. Combatting global warming.	3373	1.00	10.00	3.8583	2.60601
Impact 6. Pornography.	3650	1.00	10.00	8.9611	1.67064
Impact 7. Social inequality	3567	1.00	10.00	6.6078	2.64386
Impact 9. Human trafficking and modern slavery	3639	1.00	10.00	8.1772	2.18173
Impact 10. Immigration.	3540	1.00	10.00	6.1093	2.70091
Impact 12. Racism	3597	1.00	10.00	7.6697	2.41413
Impact 13. Genocide	3547	1.00	10.00	7.3132	2.68852
Impact 14. Creationism	3572	1.00	10.00	7.1683	2.79446
Impact 15. Sexism	3535	1.00	10.00	6.7262	2.69717
Impact 16. Liberal politics	3540	1.00	10.00	6.7508	2.90697
Impact 18. Corporate greed	3495	1.00	10.00	5.9136	2.80352
Impact 19. Sexual orientation	3602	1.00	10.00	8.4539	2.21359
Impact 21. Evolution and its effect on identity	3549	1.00	10.00	6.9281	2.79478
Impact 22. Calvinism	3455	1.00	10.00	5.1980	2.76709
Impact 23. Sexual purity	3619	1.00	10.00	8.6925	1.91361
Impact 24. The crisis of identity	3549	1.00	10.00	7.8439	2.44601
Impact 25. Divorce	3621	1.00	10.00	8.0301	2.13506
Impact 26. Abortion	3622	1.00	10.00	8.3388	2.11825
Impact 27. Global hunger	3554	1.00	10.00	6.6559	2.46027
Impact 28. Orphan care	3562	1.00	10.00	7.0794	2.43434
Impact 29. Hypocrisy in the church	3586	1.00	10.00	8.0630	2.37324

Oneway

		N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
						Lower Bound	Upper Bound		
Impact 1. The sanctity of marriage between a male and female	Great Lakes	445	9.065 2	1.64749	.07810	8.9117	9.2187	1.00	10.00
	Gulf Area	166	9.301 2	1.44167	.11190	9.0803	9.5221	2.00	10.00
	Language Districts	76	9.131 6	1.79883	.20634	8.7205	9.5426	1.00	10.00
	North Central	375	8.954 7	1.74760	.09025	8.7772	9.1321	1.00	10.00
	Northeast	437	9.128 1	1.51659	.07255	8.9856	9.2707	1.00	10.00
	Northwest	370	8.848 6	1.80599	.09389	8.6640	9.0333	1.00	10.00
	South Central	575	9.273 0	1.46274	.06100	9.1532	9.3929	1.00	10.00
	Southeast	488	9.264 3	1.43933	.06516	9.1363	9.3924	1.00	10.00
	Southwest	414	9.195 7	1.64468	.08083	9.0368	9.3545	1.00	10.00
	Total	3346	9.131 2	1.60002	.02766	9.0770	9.1854	1.00	10.00
	Impact 2. Eliminating poverty	Great Lakes	438	5.936 1	2.48851	.11891	5.7024	6.1698	1.00
Gulf Area		160	6.012 5	2.61343	.20661	5.6044	6.4206	1.00	10.00
Language Districts		76	6.868 4	2.14999	.24662	6.3771	7.3597	1.00	10.00
North Central		371	5.603 8	2.53982	.13186	5.3445	5.8631	1.00	10.00
Northeast		434	6.274 2	2.40302	.11535	6.0475	6.5009	1.00	10.00

	Northwest	365	5.898 6	2.41859	.12659	5.6497	6.1476	1.00	10.00
	South Central	560	5.775 0	2.60852	.11023	5.5585	5.9915	1.00	10.00
	Southeast	478	5.868 2	2.60168	.11900	5.6344	6.1020	1.00	10.00
	Southwest	405	6.039 5	2.53264	.12585	5.7921	6.2869	1.00	10.00
	Total	3287	5.939 8	2.52547	.04405	5.8534	6.0261	1.00	10.00
Impact 4. The stewardship of the environment.	Great Lakes	437	5.286 0	2.51839	.12047	5.0493	5.5228	1.00	10.00
	Gulf Area	159	5.698 1	2.77820	.22033	5.2629	6.1333	1.00	10.00
	Language Districts	76	6.842 1	2.28650	.26228	6.3196	7.3646	1.00	10.00
	North Central	367	5.177 1	2.56792	.13404	4.9135	5.4407	1.00	10.00
	Northeast	430	5.937 2	2.41755	.11658	5.7081	6.1664	1.00	10.00
	Northwest	361	5.731 3	2.38335	.12544	5.4846	5.9780	1.00	10.00
	South Central	560	5.137 5	2.63403	.11131	4.9189	5.3561	1.00	10.00
	Southeast	475	5.541 1	2.60879	.11970	5.3058	5.7763	1.00	10.00
	Southwest	402	5.915 4	2.60113	.12973	5.6604	6.1705	1.00	10.00
		Total	3267	5.554 0	2.57153	.04499	5.4658	5.6422	1.00
Impact on the spirituality of the next generation: - 5. Combattin g global warming.	Great Lakes	410	3.665 9	2.51510	.12421	3.4217	3.9100	1.00	10.00
	Gulf Area	152	3.822 4	2.70908	.21974	3.3882	4.2565	1.00	10.00
	Language Districts	75	5.520 0	2.71811	.31386	4.8946	6.1454	1.00	10.00
	North Central	351	3.521 4	2.52620	.13484	3.2562	3.7866	1.00	10.00

	Northeast	415	4.241 0	2.64662	.12992	3.9856	4.4963	1.00	10.00
	Northwest	332	3.840 4	2.45844	.13492	3.5749	4.1058	1.00	10.00
	South Central	523	3.374 8	2.40790	.10529	3.1679	3.5816	1.00	10.00
	Southeast	438	3.890 4	2.58173	.12336	3.6480	4.1329	1.00	10.00
	Southwest	376	3.909 6	2.69762	.13912	3.6360	4.1831	1.00	10.00
	Total	3072	3.811 2	2.58269	.04660	3.7198	3.9026	1.00	10.00
Impact on the spirituality of the next generation: - 6. Pornography.	Great Lakes	444	9.083 3	1.57141	.07458	8.9368	9.2299	1.00	10.00
	Gulf Area	166	9.066 3	1.62606	.12621	8.8171	9.3155	1.00	10.00
	Language Districts	76	8.881 6	1.86166	.21355	8.4562	9.3070	1.00	10.00
	North Central	376	8.965 4	1.71001	.08819	8.7920	9.1388	1.00	10.00
	Northeast	437	8.860 4	1.67584	.08017	8.7029	9.0180	1.00	10.00
	Northwest	368	8.853 3	1.69152	.08818	8.6799	9.0267	1.00	10.00
	South Central	573	8.987 8	1.72442	.07204	8.8463	9.1293	1.00	10.00
	Southeast	485	9.043 3	1.49937	.06808	8.9095	9.1771	2.00	10.00
	Southwest	413	8.966 1	1.68771	.08305	8.8029	9.1293	1.00	10.00
	Total	3338	8.973 3	1.65541	.02865	8.9172	9.0295	1.00	10.00
	Impact on the spirituality of the next generation: - 7. Social inequality	Great Lakes	436	6.550 5	2.58905	.12399	6.3068	6.7942	1.00
Gulf Area		159	6.842 8	2.53466	.20101	6.4458	7.2398	1.00	10.00
Language Districts		75	7.560 0	2.18867	.25273	7.0564	8.0636	1.00	10.00

	North Central	362	6.226 5	2.68546	.14114	5.9490	6.5041	1.00	10.00
	Northeast	430	7.102 3	2.39925	.11570	6.8749	7.3297	1.00	10.00
	Northwest	358	6.480 4	2.71904	.14371	6.1978	6.7631	1.00	10.00
	South Central	561	6.442 1	2.73547	.11549	6.2152	6.6689	1.00	10.00
	Southeast	482	6.636 9	2.63175	.11987	6.4014	6.8725	1.00	10.00
	Southwest	397	6.287 2	2.73366	.13720	6.0174	6.5569	1.00	10.00
	Total	3260	6.579 1	2.64352	.04630	6.4884	6.6699	1.00	10.00
Impact on the spirituality of the next generation: - 9. Human trafficking and modern slavery	Great Lakes	444	8.220 7	2.08638	.09902	8.0261	8.4153	1.00	10.00
	Gulf Area	165	8.430 3	1.97615	.15384	8.1265	8.7341	2.00	10.00
	Language Districts	76	8.223 7	2.21268	.25381	7.7181	8.7293	1.00	10.00
	North Central	375	8.058 7	2.25317	.11635	7.8299	8.2875	1.00	10.00
	Northeast	437	8.297 5	1.99847	.09560	8.1096	8.4854	1.00	10.00
	Northwest	364	7.986 3	2.24341	.11759	7.7550	8.2175	1.00	10.00
	South Central	572	8.134 6	2.27475	.09511	7.9478	8.3214	1.00	10.00
	Southeast	483	8.250 5	2.13967	.09736	8.0592	8.4418	1.00	10.00
	Southwest	410	8.163 4	2.23774	.11051	7.9462	8.3807	1.00	10.00
	Total	3326	8.179 8	2.16968	.03762	8.1060	8.2536	1.00	10.00
	Impact on the spirituality of the next generation: - 10.	Great Lakes	432	5.953 7	2.56021	.12318	5.7116	6.1958	1.00
Gulf Area		159	6.119 5	2.76361	.21917	5.6866	6.5524	1.00	10.00

on.	Immigrati	Language	74	7.824	2.41206	.28040	7.2655	8.3832	1.00	10.00
		Districts		3						
		North Central	369	5.813	2.76630	.14401	5.5298	6.0962	1.00	10.00
		Northeast	426	6.481	2.49816	.12104	6.2433	6.7191	1.00	10.00
		Northwest	350	5.880	2.62943	.14055	5.6036	6.1564	1.00	10.00
		South Central	559	5.964	2.71703	.11492	5.7385	6.1899	1.00	10.00
		Southeast	477	6.157	2.73140	.12506	5.9115	6.4030	1.00	10.00
		Southwest	393	5.824	2.82070	.14229	5.5447	6.1042	1.00	10.00
		Total	3239	6.066	2.69421	.04734	5.9733	6.1589	1.00	10.00
Impact on the spirituality of the next generation: - 12. Racism		Great Lakes	437	7.755	2.24977	.10762	7.5436	7.9667	1.00	10.00
		Gulf Area	164	8.207	2.23051	.17417	7.8634	8.5512	1.00	10.00
		Language	75	8.440	2.13870	.24696	7.9479	8.9321	2.00	10.00
		Districts		0						
		North Central	370	7.302	2.57363	.13380	7.0396	7.5658	1.00	10.00
		Northeast	431	7.821	2.18624	.10531	7.6144	8.0283	1.00	10.00
		Northwest	358	7.539	2.38867	.12625	7.2908	7.7874	1.00	10.00
		South Central	567	7.537	2.54463	.10686	7.3280	7.7478	1.00	10.00
		Southeast	483	7.834	2.33978	.10646	7.6252	8.0436	1.00	10.00
		Southwest	407	7.371	2.56875	.12733	7.1207	7.6213	1.00	10.00
		Total	3292	7.654	2.40875	.04198	7.5720	7.7366	1.00	10.00
				3						
Impact on the spirituality of the		Great Lakes	429	7.296	2.65958	.12841	7.0437	7.5484	1.00	10.00
			0							

next generation: - 13. Genocide	Gulf Area	165	7.587 9	2.65952	.20704	7.1791	7.9967	1.00	10.00
	Language Districts	75	8.093 3	2.33755	.26992	7.5555	8.6312	1.00	10.00
	North Central	365	6.876 7	2.80279	.14670	6.5882	7.1652	1.00	10.00
	Northeast	429	7.496 5	2.38827	.11531	7.2699	7.7231	1.00	10.00
	Northwest	356	7.247 2	2.69284	.14272	6.9665	7.5279	1.00	10.00
	South Central	556	7.176 3	2.79534	.11855	6.9434	7.4091	1.00	10.00
	Southeast	469	7.381 7	2.69484	.12444	7.1371	7.6262	1.00	10.00
	Southwest	400	7.330 0	2.78577	.13929	7.0562	7.6038	1.00	10.00
	Total	3244	7.299 3	2.68929	.04722	7.2067	7.3919	1.00	10.00
	Impact on the spirituality of the next generation: - 14. Creationis m	Great Lakes	439	7.116 2	2.79476	.13339	6.8540	7.3783	1.00
Gulf Area		163	7.527 6	2.75617	.21588	7.1013	7.9539	1.00	10.00
Language Districts		74	7.594 6	2.48237	.28857	7.0195	8.1697	1.00	10.00
North Central		369	6.929 5	2.84670	.14819	6.6381	7.2210	1.00	10.00
Northeast		430	6.988 4	2.76379	.13328	6.7264	7.2503	1.00	10.00
Northwest		359	6.952 6	2.79074	.14729	6.6630	7.2423	1.00	10.00
South Central		561	7.222 8	2.79641	.11806	6.9909	7.4547	1.00	10.00
Southeast		476	7.584 0	2.60834	.11955	7.3491	7.8190	1.00	10.00
Southwest		399	7.258 1	2.84013	.14218	6.9786	7.5377	1.00	10.00
Total		3270	7.195 4	2.77328	.04850	7.1003	7.2905	1.00	10.00

Impact on the spirituality of the next generation: - 15. Sexism	Great Lakes	433	6.5427	2.73246	.13131	6.2846	6.8008	1.00	10.00
	Gulf Area	161	7.1366	2.63746	.20786	6.7261	7.5472	1.00	10.00
	Language Districts	75	7.7200	2.24548	.25929	7.2034	8.2366	1.00	10.00
	North Central	365	6.1973	2.88030	.15076	5.9008	6.4937	1.00	10.00
	Northeast	428	6.9626	2.54487	.12301	6.7208	7.2044	1.00	10.00
	Northwest	346	6.6416	2.58847	.13916	6.3679	6.9153	1.00	10.00
	South Central	557	6.5709	2.79853	.11858	6.3380	6.8038	1.00	10.00
	Southeast	467	6.9615	2.56474	.11868	6.7282	7.1947	1.00	10.00
	Southwest	402	6.6891	2.73799	.13656	6.4206	6.9575	1.00	10.00
	Total	3234	6.7103	2.69707	.04743	6.6173	6.8033	1.00	10.00
	Impact on the spirituality of the next generation: - 16. Liberal politics	Great Lakes	437	6.3181	2.88017	.13778	6.0473	6.5889	1.00
Gulf Area		161	6.9006	2.88575	.22743	6.4515	7.3498	1.00	10.00
Language Districts		75	7.1600	2.84291	.32827	6.5059	7.8141	1.00	10.00
North Central		366	6.5301	2.95035	.15422	6.2268	6.8333	1.00	10.00
Northeast		420	7.0000	2.69801	.13165	6.7412	7.2588	1.00	10.00
Northwest		354	6.5141	3.04751	.16197	6.1956	6.8327	1.00	10.00
South Central		562	6.9306	2.96993	.12528	6.6845	7.1767	1.00	10.00
Southeast		474	6.9325	2.75951	.12675	6.6834	7.1815	1.00	10.00
Southwest		395	6.7595	2.98989	.15044	6.4637	7.0553	1.00	10.00

	Total	3244	6.749 7	2.90250	.05096	6.6498	6.8496	1.00	10.00
Impact on the spirituality of the next generation: - 18. Corporate greed	Great Lakes	434	5.405 5	2.73656	.13136	5.1473	5.6637	1.00	10.00
	Gulf Area	157	5.840 8	2.96023	.23625	5.3741	6.3074	1.00	10.00
	Language Districts	74	7.121 6	2.71955	.31614	6.4916	7.7517	1.00	10.00
	North Central	364	5.436 8	2.92305	.15321	5.1355	5.7381	1.00	10.00
	Northeast	420	6.231 0	2.73429	.13342	5.9687	6.4932	1.00	10.00
	Northwest	347	5.844 4	2.72624	.14635	5.5565	6.1322	1.00	10.00
	South Central	552	5.914 9	2.86445	.12192	5.6754	6.1543	1.00	10.00
	Southeast	462	6.184 0	2.71709	.12641	5.9356	6.4324	1.00	10.00
	Southwest	390	6.064 1	2.74606	.13905	5.7907	6.3375	1.00	10.00
	Total	3200	5.906 6	2.80685	.04962	5.8093	6.0038	1.00	10.00
	Impact on the spirituality of the next generation: - 19. Sexual orientation	Great Lakes	442	8.504 5	2.13729	.10166	8.3047	8.7043	1.00
Gulf Area		164	8.530 5	2.22761	.17395	8.1870	8.8740	1.00	10.00
Language Districts		75	8.373 3	2.44271	.28206	7.8113	8.9354	1.00	10.00
North Central		373	8.268 1	2.32286	.12027	8.0316	8.5046	1.00	10.00
Northeast		430	8.530 2	2.01226	.09704	8.3395	8.7210	1.00	10.00
Northwest		364	8.203 3	2.31355	.12126	7.9648	8.4418	1.00	10.00
South Central		569	8.555 4	2.18772	.09171	8.3752	8.7355	1.00	10.00
Southeast		479	8.628 4	2.12371	.09703	8.4377	8.8191	1.00	10.00

	Southwest	405	8.442 0	2.26897	.11275	8.2203	8.6636	1.00	10.00
	Total	3301	8.465 3	2.19967	.03829	8.3902	8.5404	1.00	10.00
Impact on the spirituality of the next generation: - 21. Evolution and its effect on identity	Great Lakes	437	6.853 5	2.80425	.13415	6.5899	7.1172	1.00	10.00
	Gulf Area	160	7.018 8	2.72762	.21564	6.5929	7.4446	1.00	10.00
	Language Districts	72	7.527 8	2.59454	.30577	6.9181	8.1375	1.00	10.00
	North Central	370	6.627 0	2.83825	.14755	6.3369	6.9172	1.00	10.00
	Northeast	427	7.060 9	2.67154	.12928	6.8068	7.3150	1.00	10.00
	Northwest	356	6.800 6	2.79881	.14834	6.5088	7.0923	1.00	10.00
	South Central	556	6.956 8	2.83891	.12040	6.7203	7.1933	1.00	10.00
	Southeast	473	7.139 5	2.75127	.12650	6.8910	7.3881	1.00	10.00
	Southwest	397	6.796 0	2.84998	.14304	6.5148	7.0772	1.00	10.00
	Total	3248	6.924 6	2.78865	.04893	6.8286	7.0205	1.00	10.00
	Impact on the spirituality of the next generation: - 22. Calvinism	Great Lakes	422	4.732 2	2.66353	.12966	4.4774	4.9871	1.00
Gulf Area		159	5.364 8	2.71055	.21496	4.9402	5.7893	1.00	10.00
Language Districts		75	6.240 0	2.86092	.33035	5.5818	6.8982	1.00	10.00
North Central		358	4.843 6	2.63846	.13945	4.5693	5.1178	1.00	10.00
Northeast		414	4.811 6	2.61644	.12859	4.5588	5.0644	1.00	10.00
Northwest		336	4.756 0	2.74921	.14998	4.4609	5.0510	1.00	10.00
South Central		545	5.756 0	2.80511	.12016	5.5199	5.9920	1.00	10.00

	Southeast	462	5.569 3	2.76062	.12844	5.3169	5.8217	1.00	10.00
	Southwest	391	5.181 6	2.82485	.14286	4.9007	5.4625	1.00	10.00
	Total	3162	5.179 6	2.76039	.04909	5.0834	5.2759	1.00	10.00
Impact on the spirituality of the next generation: - 23. Sexual purity	Great Lakes	442	8.681 0	1.86142	.08854	8.5070	8.8550	1.00	10.00
	Gulf Area	166	8.891 6	1.79907	.13963	8.6159	9.1673	2.00	10.00
	Language Districts	75	8.520 0	2.29194	.26465	7.9927	9.0473	1.00	10.00
	North Central	373	8.538 9	1.95973	.10147	8.3393	8.7384	1.00	10.00
	Northeast	431	8.587 0	1.82775	.08804	8.4140	8.7600	1.00	10.00
	Northwest	367	8.591 3	2.00184	.10450	8.3858	8.7968	1.00	10.00
	South Central	570	8.763 2	1.91609	.08026	8.6055	8.9208	1.00	10.00
	Southeast	482	8.879 7	1.72002	.07834	8.7257	9.0336	1.00	10.00
	Southwest	412	8.733 0	2.00281	.09867	8.5390	8.9270	1.00	10.00
	Total	3318	8.699 2	1.90123	.03301	8.6345	8.7639	1.00	10.00
	Impact on the spirituality of the next generation: - 24. The crisis of identity	Great Lakes	435	7.779 3	2.52308	.12097	7.5415	8.0171	1.00
Gulf Area		160	7.893 8	2.48669	.19659	7.5055	8.2820	1.00	10.00
Language Districts		75	8.280 0	2.10251	.24278	7.7963	8.7637	1.00	10.00
North Central		367	7.629 4	2.58389	.13488	7.3642	7.8947	1.00	10.00
Northeast		428	8.049 1	2.18467	.10560	7.8415	8.2566	1.00	10.00
Northwest		349	7.736 4	2.52559	.13519	7.4705	8.0023	1.00	10.00

	South Central	554	7.750 9	2.55699	.10864	7.5375	7.9643	1.00	10.00
	Southeast	475	8.000 0	2.39638	.10995	7.7839	8.2161	1.00	10.00
	Southwest	401	7.730 7	2.41294	.12050	7.4938	7.9676	1.00	10.00
	Total	3244	7.832 0	2.45323	.04307	7.7475	7.9164	1.00	10.00
Impact on the spirituality of the next generation: - 25. Divorce	Great Lakes	442	7.767 0	2.20749	.10500	7.5606	7.9733	1.00	10.00
	Gulf Area	166	8.295 2	1.91728	.14881	8.0014	8.5890	1.00	10.00
	Language Districts	75	8.146 7	2.12255	.24509	7.6583	8.6350	1.00	10.00
	North Central	375	7.858 7	2.22859	.11508	7.6324	8.0850	1.00	10.00
	Northeast	433	7.967 7	1.97996	.09515	7.7807	8.1547	1.00	10.00
	Northwest	361	7.914 1	2.27079	.11952	7.6791	8.1492	1.00	10.00
	South Central	571	8.113 8	2.12157	.08878	7.9394	8.2882	1.00	10.00
	Southeast	485	8.167 0	2.05174	.09316	7.9840	8.3501	1.00	10.00
	Southwest	412	8.157 8	2.09085	.10301	7.9553	8.3603	1.00	10.00
	Total	3320	8.021 1	2.12423	.03687	7.9488	8.0934	1.00	10.00
	Impact on the spirituality of the next generation: - 26. Abortion	Great Lakes	441	8.163 3	2.21987	.10571	7.9555	8.3710	1.00
Gulf Area		166	8.560 2	1.94609	.15105	8.2620	8.8585	1.00	10.00
Language Districts		75	8.653 3	1.77439	.20489	8.2451	9.0616	1.00	10.00
North Central		374	8.120 3	2.16330	.11186	7.9004	8.3403	1.00	10.00
Northeast		432	8.266 2	2.05966	.09910	8.0714	8.4610	1.00	10.00

	Northwest	369	8.008 1	2.44781	.12743	7.7576	8.2587	1.00	10.00
	South Central	570	8.489 5	2.01071	.08422	8.3241	8.6549	1.00	10.00
	Southeast	483	8.554 9	1.96299	.08932	8.3794	8.7304	1.00	10.00
	Southwest	410	8.456 1	2.09068	.10325	8.2531	8.6591	1.00	10.00
	Total	3320	8.334 6	2.11746	.03675	8.2626	8.4067	1.00	10.00
Impact on the spirituality of the next generation: - 27. Global hunger	Great Lakes	435	6.570 1	2.45354	.11764	6.3389	6.8013	1.00	10.00
	Gulf Area	161	6.720 5	2.47288	.19489	6.3356	7.1054	1.00	10.00
	Language Districts	74	7.648 6	2.07022	.24066	7.1690	8.1283	1.00	10.00
	North Central	367	6.324 3	2.50705	.13087	6.0669	6.5816	1.00	10.00
	Northeast	427	6.875 9	2.27066	.10989	6.6599	7.0919	1.00	10.00
	Northwest	358	6.678 8	2.38932	.12628	6.4304	6.9271	1.00	10.00
	South Central	557	6.567 3	2.51496	.10656	6.3580	6.7766	1.00	10.00
	Southeast	478	6.552 3	2.61514	.11961	6.3173	6.7873	1.00	10.00
	Southwest	399	6.684 2	2.49231	.12477	6.4389	6.9295	1.00	10.00
		Total	3256	6.637 3	2.46864	.04326	6.5525	6.7221	1.00
Impact on the spirituality of the next generation: - 28. Orphan care	Great Lakes	437	7.100 7	2.44272	.11685	6.8710	7.3303	1.00	10.00
	Gulf Area	162	7.327 2	2.34807	.18448	6.9628	7.6915	1.00	10.00
	Language Districts	75	7.786 7	2.05527	.23732	7.3138	8.2595	1.00	10.00
	North Central	369	6.653 1	2.49652	.12996	6.3976	6.9087	1.00	10.00

	Northeast	431	7.020 9	2.39807	.11551	6.7938	7.2479	1.00	10.00
	Northwest	358	7.044 7	2.49329	.13177	6.7855	7.3038	1.00	10.00
	South Central	558	7.121 9	2.48287	.10511	6.9154	7.3283	1.00	10.00
	Southeast	477	7.136 3	2.47175	.11317	6.9139	7.3586	1.00	10.00
	Southwest	399	7.010 0	2.40391	.12035	6.7734	7.2466	1.00	10.00
	Total	3266	7.058 2	2.44692	.04282	6.9742	7.1421	1.00	10.00
Impact on the spirituality of the next generation: - 29. Hypocrisy in the church	Great Lakes	440	7.897 7	2.43475	.11607	7.6696	8.1259	1.00	10.00
	Gulf Area	164	8.085 4	2.45550	.19174	7.7067	8.4640	1.00	10.00
	Language Districts	74	8.229 7	2.28484	.26561	7.7004	8.7591	1.00	10.00
	North Central	371	7.881 4	2.49691	.12963	7.6265	8.1363	1.00	10.00
	Northeast	433	8.321 0	2.11278	.10153	8.1215	8.5206	1.00	10.00
	Northwest	358	7.916 2	2.48778	.13148	7.6576	8.1748	1.00	10.00
	South Central	565	7.996 5	2.41816	.10173	7.7966	8.1963	1.00	10.00
	Southeast	479	8.319 4	2.17254	.09927	8.1244	8.5145	1.00	10.00
	Southwest	402	7.845 8	2.54066	.12672	7.5967	8.0949	1.00	10.00
	Total	3286	8.042 6	2.38386	.04159	7.9611	8.1241	1.00	10.00

		Sum of Squares	df	Mean Square	F	Sig.
Impact - 1. The sanctity of marriage between a male and female.	Between Groups	69.907	8	8.738	3.433	.001
	Within Groups	8493.495	3337	2.545		
	Total	8563.403	3345			
Impact - 2. Eliminating poverty.	Between Groups	179.114	8	22.389	3.532	.000
	Within Groups	20778.959	3278	6.339		
	Total	20958.073	3286			
Impact 4. The stewardship of the environment.	Between Groups	437.140	8	54.642	8.413	.000
	Within Groups	21160.075	3258	6.495		
	Total	21597.215	3266			
Impact - 5. Combatting global warming.	Between Groups	440.104	8	55.013	8.407	.000
	Within Groups	20044.391	3063	6.544		
	Total	20484.495	3071			
Impact 6. Pornography.	Between Groups	20.863	8	2.608	.952	.472
	Within Groups	9123.764	3329	2.741		
	Total	9144.627	3337			
Impact 7. Social inequality	Between Groups	295.762	8	36.970	5.347	.000
	Within Groups	22478.820	3251	6.914		
	Total	22774.582	3259			
Impact 9. Human trafficking and modern slavery	Between Groups	40.126	8	5.016	1.066	.384
	Within Groups	15612.356	3317	4.707		
	Total	15652.482	3325			
Impact 10. Immigration.	Between Groups	376.556	8	47.070	6.574	.000
	Within Groups	23127.305	3230	7.160		
	Total	23503.861	3238			
Impact 12. Racism	Between Groups	219.421	8	27.428	4.771	.000
	Within Groups	18875.188	3283	5.749		
	Total	19094.609	3291			
Impact 13. Genocide	Between Groups	155.840	8	19.480	2.705	.006
	Within Groups	23298.519	3235	7.202		
	Total	23454.359	3243			
Impact 14. Creationism	Between Groups	172.090	8	21.511	2.809	.004
	Within Groups	24970.041	3261	7.657		
	Total	25142.131	3269			
Impact 15. Sexism	Between Groups	283.299	8	35.412	4.915	.000
	Within Groups	23234.220	3225	7.204		

	Total	23517.519	3233			
Impact 16. Liberal politics	Between Groups	195.589	8	24.449	2.916	.003
	Within Groups	27125.161	3235	8.385		
	Total	27320.750	3243			
Impact 18. Corporate greed	Between Groups	390.013	8	48.752	6.270	.000
	Within Groups	24813.049	3191	7.776		
	Total	25203.062	3199			
Impact 19. Sexual orientation	Between Groups	60.893	8	7.612	1.575	.127
	Within Groups	15906.385	3292	4.832		
	Total	15967.278	3300			
Impact 21. Evolution and its effect on identity	Between Groups	104.989	8	13.124	1.690	.096
	Within Groups	25145.530	3239	7.763		
	Total	25250.519	3247			
Impact 22. Calvinism	Between Groups	582.237	8	72.780	9.763	.000
	Within Groups	23503.731	3153	7.454		
	Total	24085.968	3161			
Impact 23. Sexual purity	Between Groups	46.486	8	5.811	1.610	.117
	Within Groups	11943.332	3309	3.609		
	Total	11989.818	3317			
Impact 24. The crisis of identity	Between Groups	76.454	8	9.557	1.590	.122
	Within Groups	19440.984	3235	6.010		
	Total	19517.439	3243			
Impact 25. Divorce	Between Groups	80.391	8	10.049	2.234	.022
	Within Groups	14896.133	3311	4.499		
	Total	14976.524	3319			
Impact 26. Abortion	Between Groups	130.697	8	16.337	3.667	.000
	Within Groups	14750.520	3311	4.455		
	Total	14881.217	3319			
Impact 27. Global hunger	Between Groups	146.712	8	18.339	3.024	.002
	Within Groups	19689.921	3247	6.064		
	Total	19836.634	3255			
Impact 28. Orphan care	Between Groups	119.618	8	14.952	2.506	.010
	Within Groups	19429.329	3257	5.965		
	Total	19548.947	3265			
Impact 29. Hypocrisy in the church	Between Groups	114.531	8	14.316	2.529	.010
	Within Groups	18553.504	3277	5.662		
	Total	18668.035	3285			

**Table 71-
Post Hoc Tests**

Homogeneous Subsets

Impact on the spirituality of the next generation: -

- 1. The sanctity of marriage between a male and female.**

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05
		1
Northwest	370	8.8486
North Central	375	8.9547
Great Lakes	445	9.0652
Northeast	437	9.1281
Language Districts	76	9.1316
Southwest	414	9.1957
Southeast	488	9.2643
South Central	575	9.2730
Gulf Area	166	9.3012
Sig.		.248

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 255.025.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 2.

Eliminating poverty.

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05	
		1	2
North Central	371	5.6038	
South Central	560	5.7750	
Southeast	478	5.8682	
Northwest	365	5.8986	
Great Lakes	438	5.9361	
Gulf Area	160	6.0125	6.0125
Southwest	405	6.0395	6.0395
Northeast	434	6.2742	6.2742
Language Districts	76		6.8684
Sig.		.350	.069

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 251.557.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 4.

The stewardship of the environment.

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05	
		1	2
South Central	560	5.1375	
North Central	367	5.1771	
Great Lakes	437	5.2860	
Southeast	475	5.5411	
Gulf Area	159	5.6981	
Northwest	361	5.7313	
Southwest	402	5.9154	
Northeast	430	5.9372	
Language Districts	76		6.8421
Sig.		.138	1.000

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 250.455.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

**Impact on the spirituality of the next generation: - 5.
 Combatting global warming.**

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05	
		1	2
South Central	523	3.3748	
North Central	351	3.5214	
Great Lakes	410	3.6659	
Gulf Area	152	3.8224	
Northwest	332	3.8404	
Southeast	438	3.8904	
Southwest	376	3.9096	
Northeast	415	4.2410	
Language Districts	75		5.5200
Sig.		.089	1.000

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 240.149.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

**Impact on the spirituality of the next generation: -
 6. Pornography.**

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05
		1
Northwest	368	8.8533
Northeast	437	8.8604
Language Districts	76	8.8816
North Central	376	8.9654
Southwest	413	8.9661
South Central	573	8.9878

Southeast	485	9.0433
Gulf Area	166	9.0663
Great Lakes	444	9.0833
Sig.		.964

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 254.756.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 7.

Social inequality

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05	
		1	2
North Central	362	6.2265	
Southwest	397	6.2872	
South Central	561	6.4421	
Northwest	358	6.4804	
Great Lakes	436	6.5505	
Southeast	482	6.6369	6.6369
Gulf Area	159	6.8428	6.8428
Northeast	430	7.1023	7.1023
Language Districts	75		7.5600
Sig.		.088	.053

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 248.800.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: -

9. Human trafficking and modern slavery

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05
		1
Northwest	364	7.9863
North Central	375	8.0587
South Central	572	8.1346
Southwest	410	8.1634
Great Lakes	444	8.2207
Language Districts	76	8.2237
Southeast	483	8.2505
Northeast	437	8.2975
Gulf Area	165	8.4303
Sig.		.723

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 254.017.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 10.

Immigration.

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05	
		1	2
North Central	369	5.8130	
Southwest	393	5.8244	
Northwest	350	5.8800	
Great Lakes	432	5.9537	
South Central	559	5.9642	
Gulf Area	159	6.1195	
Southeast	477	6.1572	
Northeast	426	6.4812	
Language Districts	74		7.8243
Sig.		.464	1.000

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 246.832.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 12. Racism

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05		
		1	2	3
North Central	370	7.3027		
Southwest	407	7.3710	7.3710	
South Central	567	7.5379	7.5379	
Northwest	358	7.5391	7.5391	
Great Lakes	437	7.7551	7.7551	7.7551
Northeast	431	7.8213	7.8213	7.8213
Southeast	483	7.8344	7.8344	7.8344
Gulf Area	164		8.2073	8.2073
Language Districts	75			8.4400
Sig.		.628	.054	.249

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 251.211.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 13.

Genocide

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05	
		1	2
North Central	365	6.8767	
South Central	556	7.1763	7.1763
Northwest	356	7.2472	7.2472
Great Lakes	429	7.2960	7.2960
Southwest	400	7.3300	7.3300
Southeast	469	7.3817	7.3817
Northeast	429	7.4965	7.4965

Gulf Area	165	7.5879	7.5879
Language Districts	75		8.0933
Sig.		.362	.068

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 249.754.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: -

14. Creationism

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05
		1
North Central	369	6.9295
Northwest	359	6.9526
Northeast	430	6.9884
Great Lakes	439	7.1162
South Central	561	7.2228
Southwest	399	7.2581
Gulf Area	163	7.5276
Southeast	476	7.5840
Language Districts	74	7.5946
Sig.		.516

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 249.051.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 15.

Sexism

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05
---------	---	-------------------------

		1	2
North Central	365	6.1973	
Great Lakes	433	6.5427	
South Central	557	6.5709	
Northwest	346	6.6416	
Southwest	402	6.6891	
Southeast	467	6.9615	6.9615
Northeast	428	6.9626	6.9626
Gulf Area	161	7.1366	7.1366
Language Districts	75		7.7200
Sig.		.056	.271

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 248.313.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: -

16. Liberal politics

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05
		1
Great Lakes	437	6.3181
Northwest	354	6.5141
North Central	366	6.5301
Southwest	395	6.7595
Gulf Area	161	6.9006
South Central	562	6.9306
Southeast	474	6.9325
Northeast	420	7.0000
Language Districts	75	7.1600
Sig.		.231

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 248.676.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 18.

Corporate greed

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05	
		1	2
Great Lakes	434	5.4055	
North Central	364	5.4368	
Gulf Area	157	5.8408	
Northwest	347	5.8444	
South Central	552	5.9149	
Southwest	390	6.0641	
Southeast	462	6.1840	6.1840
Northeast	420	6.2310	6.2310
Language Districts	74		7.1216
Sig.		.218	.086

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 244.982.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: -

19. Sexual orientation

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05
		1
Northwest	364	8.2033
North Central	373	8.2681
Language Districts	75	8.3733
Southwest	405	8.4420
Great Lakes	442	8.5045

Northeast	430	8.5302
Gulf Area	164	8.5305
South Central	569	8.5554
Southeast	479	8.6284
Sig.		.788

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 251.668.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: -

21. Evolution and its effect on identity

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05
		1
North Central	370	6.6270
Southwest	397	6.7960
Northwest	356	6.8006
Great Lakes	437	6.8535
South Central	556	6.9568
Gulf Area	160	7.0188
Northeast	427	7.0609
Southeast	473	7.1395
Language Districts	72	7.5278
Sig.		.119

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 245.148.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 22. Calvinism

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05		
		1	2	3
Great Lakes	422	4.7322		
Northwest	336	4.7560		
Northeast	414	4.8116	4.8116	
North Central	358	4.8436	4.8436	
Southwest	391	5.1816	5.1816	
Gulf Area	159	5.3648	5.3648	5.3648
Southeast	462	5.5693	5.5693	5.5693
South Central	545		5.7560	5.7560
Language Districts	75			6.2400
Sig.		.175	.067	.127

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 245.004.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: -

23. Sexual purity

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05
		1
Language Districts	75	8.5200
North Central	373	8.5389
Northeast	431	8.5870
Northwest	367	8.5913
Great Lakes	442	8.6810
Southwest	412	8.7330
South Central	570	8.7632
Southeast	482	8.8797
Gulf Area	166	8.8916
Sig.		.775

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 252.794.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: -

24. The crisis of identity

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05
		1
North Central	367	7.6294
Southwest	401	7.7307
Northwest	349	7.7364
South Central	554	7.7509
Great Lakes	435	7.7793
Gulf Area	160	7.8938
Southeast	475	8.0000
Northeast	428	8.0491
Language Districts	75	8.2800
Sig.		.364

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 248.531.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: -

25. Divorce

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05
---------	---	----------------------------

		1
Great Lakes	442	7.7670
North Central	375	7.8587
Northwest	361	7.9141
Northeast	433	7.9677
South Central	571	8.1138
Language Districts	75	8.1467
Southwest	412	8.1578
Southeast	485	8.1670
Gulf Area	166	8.2952
Sig.		.450

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 252.763.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: -

26. Abortion

Region2	N	Subset for alpha = 0.05
		1
Northwest	369	8.0081
North Central	374	8.1203
Great Lakes	441	8.1633
Northeast	432	8.2662
Southwest	410	8.4561
South Central	570	8.4895
Southeast	483	8.5549
Gulf Area	166	8.5602
Language Districts	75	8.6533
Sig.		.160

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 252.898.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 27.

Global hunger

Region2	N	Subset for alpha = 0.05	
		1	2
North Central	367	6.3243	
Southeast	478	6.5523	
South Central	557	6.5673	
Great Lakes	435	6.5701	
Northwest	358	6.6788	
Southwest	399	6.6842	
Gulf Area	161	6.7205	
Northeast	427	6.8759	6.8759
Language Districts	74		7.6486
Sig.		.622	.142

Means for groups in homogeneous subsets are displayed.

- a. Uses Harmonic Mean Sample Size = 248.090.
- b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: - 28.

Orphan care

Region2	N	Subset for alpha = 0.05	
		1	2
North Central	369	6.6531	
Southwest	399	7.0100	7.0100
Northeast	431	7.0209	7.0209
Northwest	358	7.0447	7.0447
Great Lakes	437	7.1007	7.1007
South Central	558	7.1219	7.1219
Southeast	477	7.1363	7.1363
Gulf Area	162	7.3272	7.3272
Language Districts	75		7.7867
Sig.		.301	.126

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 249.911.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Impact on the spirituality of the next generation: -

29. Hypocrisy in the church

Scheffe^{a,b}

Region2	N	Subset for alpha = 0.05
		1
Southwest	402	7.8458
North Central	371	7.8814
Great Lakes	440	7.8977
Northwest	358	7.9162
South Central	565	7.9965
Gulf Area	164	8.0854
Language Districts	74	8.2297
Southeast	479	8.3194
Northeast	433	8.3210
Sig.		.759

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 249.812.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Appendix 5.15