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PENTECOSTAL WORSHIP ASSESSMENT

The primary thesis of this project is that the proper administration and celebration of the sacraments is essential to Pentecostal spirituality. Within the context of this thesis are several variables to be investigated. The **Pentecostal Worship Assessment** (PWA) was the primary instrument used in the pretest and posttest assessments (see Table 7.1). Questions 1-12 assess the demographics and spiritual disciplines and experiences of the respondents. Questions 13-18 assess the frequency of Pentecostal manifestations and sacramental observances in the local church. Questions 19-50 assess the respondents in three areas: theology, practice, and soul care. In other words, does the participant view the sacramental rite as a significant encounter with God? Are the sacraments perceived as mere symbols with no spiritual power or conveyance of grace; or, are sacraments perceived as a means of sanctifying grace? How have the sacramental rites impacted the participant's journey along *via salutis*? Does the celebration and observance of the sacraments enrich Pentecostal worship and spirituality? Finally, the PWA includes the questions from the Attitudes Toward God Scale (ATGS-9). The ATGS-9 seeks to discern the respondent's spiritual struggle and relationship to God by assessing "disappointment and anger as well as positive attitudes toward God."⁴⁵ Responses to questions 19-50 are measured on a graduated scale of 0 to 10, and averaged to determine the mean score.

⁴⁵ Benjamin T. Wood, Everett L. Worthington, Jr., Julie J. Exline, Ann Marie Yali, Jamie D. Aten, and Mark R. McMinn, "Development, Refinement, and Psychometric Properties of the Attitudes Toward God Scale (ATGS-9)" *Psychology of Religion and Spirituality* 2, no. 3 (2010), 148.

Table 7.1
PENTECOSTAL WORSHIP ASSESSMENT

1. Have you previously completed this assessment? **a** Yes **b** No
2. Please designate your age.

a <26	d 46-55
b 26-35	e 56-65
c 36-45	f >65
3. Please designate your gender. **a** Female **b** Male
4. How often do you attend worship services in a Pentecostal church?

a > once a week	d Monthly
b Weekly	e Less than once a month
c 2-3 Times Monthly	
5. How many years have you been a Christian?

a <1 yr	d 6-10 years
b 1-2 years	e 11- 15 years
c 3-5 years	f >15 yrs
6. Can you testify to sanctification as a second blessing, or second work of grace? **a** Yes **b** No
7. Have you been baptized in water? **a** Yes **b** No
8. Have you participated in a footwashing service?

a Yes	b No
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9. Have you been baptized in the Holy Spirit with the initial evidence of speaking in other tongues? **a** Yes **b** No
10. How often do you speak (or pray) in tongues?

a Almost daily	d < once monthly
b At least once weekly	e Not since Spirit-baptism
c 2-3 times monthly	f Never
11. How often do you pray?

a Daily	d Occasionally
b 2-3 times a week	e Rarely
c Weekly	
12. How often do you read the Bible?

a Daily	d Occasionally
b 2-3 times a week	e Rarely
c Weekly	

In the space by each of the following statements, write the number from the following scale which best expresses your view:

1 Weekly 3 Quarterly 5 Annually
2 Monthly 4 Bi-annually 6 Never

13. How often are the spiritual gifts (tongues, interpretation, prophecy, etc.) manifested in the worship services of your church?
14. How often are physical demonstrations (slain in the Spirit, dancing in the Spirit, etc.) manifested in the worship services of your church?
15. How often does your church give opportunity for new believers to be baptized in water?
16. How often does your church celebrate the Lord's Supper?
17. How often does your church observe footwashing?
18. How often does your church pray for the sick by anointing with oil and/or laying on hands?

In the space by each of the following statements, write the number from the following scale which best expresses your view:

0 1 2 3 4 5 6 7 8 9 10
Don't Disagree Tend Tend Agree Strongly
Know to Disagree to Agree Agree

19. Our church's worship services are an expression of true Pentecostal spirituality.
20. I trust God to protect and care for me.
21. I believe that speaking in tongues is a sign of God's presence.
22. When we celebrate the Lord's Supper, I feel the presence of Christ in my life.
23. I believe that footwashing is essential to Pentecostal spirituality.
24. I sometimes feel angry at God.
25. I believe that anointing with oil and laying on hands is a biblical manner for healing the sick.
26. Water baptism is necessary for all who have repented and accepted Jesus as savior.
27. A sacrament is a sanctifying gift from Christ our High Priest and the Holy Spirit of grace.
28. Water baptism is a visible sign of new birth in Christ.
29. I believe that God is all-powerful and all-knowing.
30. Footwashing is a sign of humility and service.
31. Footwashing is a means of cleansing post-conversion sin.
32. God is unkind.
33. The anointing oil, as a sign of the Holy Spirit, is a means of divine healing.
34. When I was baptized I felt like God had cleansed me from sin.
35. I sometimes feel abandoned by God.
36. The Lord's Supper should be celebrated at the altar.

37. I believe that our church should observe footwashing more often.
 38. If I partake of the Lord's Supper when there is unconfessed sin in my life, then God will judge me.
 39. Our church offers adequate teaching and counsel for baptismal candidates so that they understand the significance of water baptism.
 40. I feel supported by God.
 41. Water baptism is a sign that anticipates baptism in the Holy Spirit.
 42. I believe that our church should observe the Lord's Supper more often.
 43. I feel that God has let me down.
 44. The altar is the most important "sacred space" in our church – the place where I encounter God.
 45. Sacraments are sources of grace, encouragement, and sanctification; and they are essential to being a disciple of Jesus Christ.
 46. The Lord's Supper nourishes my soul.
 47. I feel nurtured and cared for by God.
 48. Water baptism and the Lord's Supper are only symbols. There is no spiritual power in the observance of these ordinances.
 49. I feel loved by God.
 50. I believe that speaking in tongues is the initial, physical evidence of the baptism in the Holy Spirit.
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PROJECT PARTICIPANTS

The Church of God had an early presence in southern Georgia. One of the oldest congregations in the movement, the Bethel Church of God near Lake Park, dates to about 1910. The South Georgia Church of God (SGCOG) region is comprised of 198 reporting churches with an average Sunday morning worship attendance of 106 and an average cumulative worship attendance of 20,927. There are no mega-churches in the SGCOG; there are 22 churches with an average worship attendance above 200; 5 churches with an average worship attendance above 500; the largest of which has an average worship attendance of 615.⁴⁶

The largest cities in the region are Columbus (population about 194,000) and Savannah (population about 140,000). Columbus is located on the western border of Georgia and Savannah is located on the eastern coast. In

⁴⁶ These statistics are based on the September 2012 reports published by the South Georgia Church of God Executive Office. Internet:
<http://www.sgacog.org/stats/pdfs/september2012.pdf>

Columbus, the Church of God has three congregations, the largest of which has an average worship attendance of 162. In the Savannah area, the Church of God has five congregations, the largest of which has an average attendance of 585. Between Savannah and Columbus lie many small rural communities.

Table 7.2

RESEARCH DESIGN TABLE					
GROUPS	PWA Pretest	Training Seminar	Congregational Participation	PWA Posttest	Post- Posttest
Control Group	X			X	
Intervention Group Pastors	X	X	X	X	X
Intervention Group	X	X	X	X	X

The research field of this project involved nineteen local churches in the South Georgia region of the Church of God, with five hundred, thirty-one initial respondents from ministers and laity.

The Control Group (CG). A control group of eight Church of God congregations in southern Georgia were randomly selected. The process of random selection was repeated several times because some pastors declined to participate in the project. After the CG congregations were established the PWA pretest and posttest was administered under the direction of the pastors. The purpose of a control group is to provide a standard, or baseline, by which the project can be measured. The intervention groups participated in the Pentecostal Worship Assessment. By comparing the post-test results of the control group and intervention groups we measured the positive or negative results (positive gain or negative gain) of participation in the PWA.

The Intervention Group Pastors (IGP). The intervention group pastors were selected from a larger group of about twenty-five who were invited to participate in the project. The IGP completed the PWA pretest and participated in a six hour training seminar. Each pastor was given a copy of *Pentecostal Sacraments* to read prior to the seminar. The seminar consisted of six fifty minute sessions. After the IGP seminar, the PWA pretest was administered by the IGP the intervention group congregations (IG). The pretest results were shared with the pastors so that a series of sermons/lessons could be collaboratively developed that focused on

enriching the sacramental worship of the church. The IGP involved their congregations in the project through preaching, teaching, and administration of the sacraments. Each IGP member was allowed some discretion as to how to proceed in their local church. Some of the pastors taught the materials during mid-week services, while others utilized the material in a Sunday evening series. One pastor chose to use the material as a small group curriculum. Throughout the project the IGP had regular conversations with the project director. The IGP completed the PWA posttest and administered the PWA posttest to their congregations. Also, the IGP participated in post posttest telephone interviews.

The Intervention Group (IG). The intervention group consisted of nine Church of God congregations that are served by the project pastors. The IG completed the pretest under the supervision of their pastor. After the pretest was completed, the pastors led these congregations through the project. During the project the pastor presented a sermon/teaching series using *Pentecostal Sacraments* as the primary source; and the collaborative suggestions from the pastor's seminar. Also, the pastor led the congregation in the celebration of the various sacraments. Each pastor pledged to celebrate Holy Communion twice, at the beginning and at the end of the project; observe footwashing at least once during the project; and schedule a water baptism during the project. At the conclusion of the project, the pastor administered the posttest to the congregation. The pastor also identified persons within the congregation that participated in the post posttest qualitative interview. The post posttest was given in the form of an oral interview with the participants, under the direction of their pastor, or project director.

PROJECT ASSESSMENT

Responses from the pretest and posttest were assessed according to three demographic categories: gender, age, and longevity as a Christian. The Control Group consisted of eight Church of God congregations in the South Georgia region. The CG congregations were given the Pentecostal Worship Assessment pretest under the direction of their pastors. As Table 7.3 indicates, the CG consists of 167 respondents of whom 33.3% are male and 69.7% are female; 24.6% are less than 35 years old and 75.4% are over 35 years of age; 15.2% have been Christians for five years or less and 84.8% have been Christians for more than five years. The PWA posttest was administered to the CG and there were 90 respondents (about 54% of the pretest respondents) of whom 32.2% were male and 66.7% were female;

22.2% are less than 35 years old and 76.7% are over 35 years of age; 11.1% have been Christians for five years or less and 88.9% have been Christians for more than five years.

Table 7:3

	RESEARCH DEMOGRAPHICS					
	PRETEST			POSTTEST		
	CG	IGP	IG	CG	IGP	IG
Respondents	167	10	301	90	9	125
Male	33.3	100	36.2	32.2	100	36.8
Female	69.7	0	63.8	66.7	0	62.4
Age <35	24.6	30	28.6	22.2	33.3	27.2
Age >35	75.4	70	71.4	76.7	66.7	65.6
Longevity <5 yrs	15.2	0	15.2	11.1	0	4
Longevity >5 yrs	84.8	100	85.4	88.9	100	96

*Respondents are actual. Demographic categories are presented in percentage.

The Intervention Group Pastors consisted of ten pastors, all of whom were male.⁴⁷ Four of the pastors have graduate degrees; one completed undergraduate studies, and the others have completed other venues of ministerial training. Three of the pastors are less than thirty-five years old and seven are greater than thirty-five years old. One pastor has been a Christian for less than fifteen years and nine have been a Christian for greater than fifteen years.

The Intervention Group was comprised of nine Church of God congregations that are served by the IGP. The IG participants completed the PWA pretest under the supervision of their pastor. The IG pretest consisted of 301 respondents: 36.2% male; 63.8% female; 28.6% are less than 35 years old; 71.4% are over 35 years of age; 15.2% have been Christians for five years or less; 85.4% have been Christians for more than five years.

The PWA posttest represents 125 respondents (about 42% of the pretest respondents) of whom 36.8% are male and 62.4% are female; 27.2% are less than 35 years old and 65.6% are over 35 years of age; 4% have been

⁴⁷ One of the pastors did not complete the project, but his responses are included in the pretest results.

Christians for five years or less and 96% have been Christians for more than five years.

SPIRITUAL PRACTICES

First, we will assess the spiritual practices of the three groups. Table 7.4 demonstrates a comparison of spiritual practices of the groups, including pretest and posttest results.

All three project groups signified that weekly worship was important to their spiritual lives with a score of over 90% across the table in pretest and posttest comparison. Table 7.5 indicates a comparison of the weekly worship scores among the demographic groups and demonstrates that the weekly worship attendance of the groups is rather consistent throughout the demographic categories.

Table 7.4

	SPIRITUAL PRACTICES COMPARISON								
	CG			IGP			IG		
	Pre test	Post test	Gain	Pre test	Post test	Gain	Pre test	Post test	Gain
Weekly Worship	93.41	91.11	-2.3	100	100	0	95.02	97.6	2.58
Sanctified	82.63	85.56	2.93	70	66.7	-3.3	82.06	91.2	9.14
Water Baptized	93.41	90	-3.41	100	100	0	92.36	93.6	1.24
Foot Washing	62.87	62.22	-.65	100	100	0	65.45	71.2	5.75
Spirit Baptized	57.49	57.78	.29	100	100	0	66.78	68	1.22
Tongues	40.72	38.89	-1.83	90	100	10	41.86	50.4	8.54
Daily Prayer	91.01	86.67	-4.34	100	100	0	85.71	92	6.29
Daily Bible Reading	42.51	36.67	-5.84	100	100	0	53.82	52	-1.82

In the CG pretest and posttest female participation in weekly worship is slightly higher than that of males. In the CG pretest age demographic there is a difference of about 3% with the younger group slightly more faithful to weekly worship. The CG posttest reveals little difference between the age groups. In the CG longevity demographic there is very little difference in

the pretest, but in the posttest there is a difference of almost 9% with those with less longevity demonstrating more faithfulness to weekly worship. It may be that those with greater longevity are older and less likely to attend evening services. The CG posttest scores demonstrate negative gain among the demographic groups with the exception of those with less than five years longevity, which shows a positive gain of 6.9.

Table 7.5

	WEEKLY WORSHIP COMPARISON								
	CG			IGP			IG		
	Pre test	Post test	Gain	Pre test	Post test	Gain	Pre test	Post test	Gain
Female	93.97	91.67	-2.3	0	0	0	93.37	98.78	5.41
Male	91.84	89.66	-2.18	100	100	0	92	95.65	3.65
Age <35	95.56	90	-5.56	100	100	0	90.67	100	9.33
Age >35	92.91	91.3	-1.1	100	100	0	95.05	97.8	2.75
Longevity <5	93.1	100	6.9	0	0	0	90	94.12	4.12
Longevity >5	93.66	91.25	-2.41	100	100	0	95.4	97.48	2.08

In the IG, female participation in weekly worship is slightly higher than that of males in the pretest and posttest. In the IG pretest age demographic there is a difference of 4.38 with the older group slightly more faithful to weekly worship. The IG posttest scores indicate positive gain among all demographic groups with the highest net gain among respondents under thirty-five years old. Also, those with greater longevity are more faithful to weekly worship. The higher posttest scores demonstrate that posttest respondents are very faithful in weekly worship attendance. This is helpful in assessing the PWA posttest results in that the respondents are deeply committed to Pentecostal worship.

SANCTIFICATION

Table 7.4 indicates that CG and IG pretest **respondents testified to sanctification as a second work of grace** with 82.63 % and 82.06% respectively. The CG posttest score was 85.56, a positive gain of 2.93. The IG posttest score was 91.2, a positive gain of 9.14.

Table 7.6

	SANCTIFICATION COMPARISON								
	CG			IGP			IG		
	Pre test	Post test	Gain	Pre test	Post test	Gain	Pre test	Post test	Gain
Female	87.07	88.14	1.07	0	0	0	83.98	88.16	4.18
Male	73.47	79.31	5.84	70	66.67	-3.33	75	95.65	20.65
Age <35	84.44	90	5.56	100	100	0	76	88.24	12.24
Age >35	81.89	91.3	9.41	42.86	57.14	14.21	83.66	92.31	8.56
Longevity <5	72.41	80	7.59	0	0	0	67.5	70.59	3.09
Longevity >5	84.51	90	5.49	70	66.67	-3.33	83.68	93.28	9.6

Table 7.6 indicates a comparison of the scores among the demographic groups of respondents who testify to sanctification. The CG posttest results indicate positive gain among all demographic groups. The IG posttest results indicate a significantly higher positive gain of 20.65 among male respondents; a positive gain of 12.24 among respondents under thirty-five years old; and a positive gain of 9.6 among respondents with greater longevity. This could signify that **participation in the Pentecostal worship project provoked serious reflection about sanctification**; or that the **participation in the project provoked a sanctifying experience**. In fact, in a post posttest interview one of the respondents wrote that participation in the project “did a sanctifying work in my being.”

WATER BAPTISM

Table 7.4 indicates that over 90% of the respondents signified that they have been water baptized; and all the pastors signified the same. Table 7.7 indicates that **among those who have less than five years longevity as a Christian the number of unbaptized converts increases**.

The CG posttest signifies that 20% of converts with less than five years longevity have not been baptized. The IG posttest signifies that 17.65% of converts with less than five years longevity have not been baptized.

Table 7.7

	WATER BAPTISM COMPARISON								
	CG			IGP			IG		
	Pre test	Post test	Gain	Pre test	Post test	Gain	Pre test	Post test	Gain
Female	93.97	91.67	-2.3	0	0	0	92.27	93.59	1.32
Male	91.84	89.66	-2.18	100	100	0	94	93.48	-.52
Age <35	96.67	91.18	-7.01	100	100	0	90.67	91.18	.51
Age >35	93.7	94.51	-.81	100	100	0	93.07	94.44	1.37
Longevity <5	86.21	80	-6.21	0	0	0	82.5	82.35	-.15
Longevity >5	95.07	94.96	-.11	100	100	0	95.82	94.96	-.86

Also, the CG posttest scores show negative gain in all demographic groups. The IG posttest scores are fairly consistent with the pretests scores among all demographic groups. Post posttest interviews revealed that **some of participating congregations have not had a water baptism in many years.** One pastor confessed that he had dismissed water baptism as an unnecessary rite.

FOOTWASHING

Participation in footwashing (Table 7.8) was significantly less than water baptism among the respondents. The PWA results suggest that **footwashing is observed annually or never** (see Table 7.13). Table 7.4 indicates that 62.87% of the CG pretest respondents signified that they have participated in footwashing; and 65.45% of the IG pretest respondents signified the same. **Many of the CG and IG participants had never witnessed, or participated in, a footwashing event.** One of the pastors reported that his congregation had not participated in footwashing in more than ten years.

Table 7.8

FOOTWASHING COMPARISON										
	CG			IGP			IG			
	Pre test	Post test	Gain	Pretest	Post test	Gain	Pre test	Post test	Gain	
Female	65.52	70	4.48	0	0	0	65.19	71.79	6.6	
Male	55.1	44.83	-10.27	100	100	0	60	67.39	7.39	
Age <35	62.22	30	-32.22	100	100	0	48	41.18	-6.82	
Age >35	70.08	72.46	2.38	100	100	0	69.31	82.42	13.11	
Longevity <5	27.59	20	-7.59	0	0	0	25	23.53	-1.47	
Longevity >5	69.72	67.5	2.22	100	100	0	70.29	82.35	12.06	

The CG posttest score of 62.22 represents a negative gain of .65. The IG posttest score of 71.2% represents a positive gain of 5.75 and signifies increased participation in footwashing. This is most likely due to the fact that all IG participant congregations were to schedule a footwashing during the course of the project.

However, there are concerns. Table 7.8 indicates that in the CG pretest those with less than five years longevity as a Christian scored 27.59, and in the posttest scored 20, which indicates a negative gain of 7.59. The IG also posted a negative gain of 1.47 in this demographic. Also, the demographic of those less than thirty-five years old posted negative gains of 32.22 and 6.82 in the CG and IG respectively. This may suggest that **pastors are not offering adequate instruction and opportunities for footwashing participation for younger believers and new converts.**

BAPTISM IN THE HOLY SPIRIT

Regarding Spirit baptism, Table 7.4 indicates that there was a difference of about ten percentage points between the CG and the IG with pretest of 57.49 and 66.78 respectively; and posttest scores of 57.78 and 68 respectively. Table 7.9 indicates that females are more likely to testify to Spirit baptism than males. The CG pretest and posttest scores show females about 30% higher than males. The IG scores are not as dramatic. In fact, the IG posttest gives males a slight edge.

Table 7.9

	SPIRIT BAPTISM COMPARISON								
	CG			IGP			IG		
	Pre test	Post test	Gain	Pre test	Post test	Gain	Pre test	Post test	Gain
Female	65.52	68.33	-2.81	0	0	0	70.72	67.95	-2.77
Male	36.73	34.48	-2.25	100	100	0	60	69.57	9.57
Age <35	55.56	60	4.44	100	100	0	57.33	47.06	-10.27
Age >35	57.48	43.48	-14	100	100	0	71.78	76.67	4.89
Longevity <5	27.59	30	2.41	0	0	0	37.5	35.29	-2.21
Longevity >5	63.38	60.49	-2.89	100	100	0	72.8	70.59	-2.21

There is a significant difference between the CG and IG among those over thirty-five years old with the posttest scores of 43.48 and 76.67 respectively. The IG posttest scores also demonstrate a difference between those under thirty-five and those over thirty-five. The younger respondents scored 47.06 and the older respondents scored 76.67, a difference of 29.61. In the longevity demographic the CG and IG demonstrate a similar trend in that those with greater longevity as a Christian scored much higher than those with less than five years longevity. This could be interpreted to assume that **greater longevity is translated into more believers being baptized in the Spirit. On the other hand, it could be that Spirit baptism is not being emphasized among new converts.**

TONGUES-SPEECH

As Table 7.4 indicates, the IGP signified that tongues-speech in worship and prayer is significant to their spirituality with a pretest score of 90 and a posttest score of 100, a positive gain of 10. Also, it should be noted that tongues-speech is a required prerequisite for ministry in the Church of God. The scores were significantly less among the CG and the IG respondents. **The responses seem to indicate that tongues-speech is a significant spiritual experience for less than one-half of the respondents.** The CG pretest and posttest scores were about 40.72 and 38.89 respectively, representing a negative gain of 1.83. The IG experienced a significant increase, with a pretest score of 41.86 and a

posttest score of 50.4, a positive gain of 8.54. This may indicate **that participation in the Pentecostal Worship Assessment reaffirmed the spirituality of tongues-speech** for IG participants.

Table 7.10

	TONGUES-SPEECH COMPARISON								
	CG			IGP			IG		
	Pre test	Post test	Gain	Pre test	Post test	Gain	Pre test	Post test	Gain
Female	46.55	47.46	.91	0	0	0	43.09	37.18	-5.91
Male	26.53	24.14	-2.39	90	100	10	37	28.26	-8.74
Age <35	38.89	30	-8.89	100	100	0	28	35.29	7.29
Age >35	44.09	43.94	-.15	100	100	0	45.55	56.04	10.49
Longevity <5	13.79	0	-13.79	0	0	0	30	17.65	-12.35
Longevity >5	46.48	43.75	-2.73	100	100	0	43.93	52.1	-8.17

Table 7.10 indicates that **tongues-speech is even less significant for those under thirty-five and for those with less than five years longevity**. During the course of this project the Associated Press reported that tongues-speech was in decline among Assemblies of God congregations.⁴⁸ An earlier report suggested that “Glossolalia has become the church's real battle of the generations.”⁴⁹ Even as the Assemblies of God reaffirms its commitment to the practice, it remains that tongues-speech is in decline among its younger and newer adherents. The PWA results suggest that the Church of God may be experiencing the same shift.

⁴⁸ Sarah Parvini, “Messages in Tongues Down Among Pentecostals,” *Associated Press*, August 31, 2013. Internet: <http://bigstory.ap.org/article/messages-tongues-down-among-pentecostals>

⁴⁹ Tim Townsend, “For Pentecostals, A Generational Split over Speaking in Tongues,” Religion News Service, November 5, 2009. Internet: <http://www.religiontoday.com/news/for-pentecostals-a-generational-split-over-speaking-in-tongues-11616408.html>

DAILY PRAYER AND BIBLE READING

The spiritual disciplines of daily prayer and daily Bible reading are foundational to the faith. Table 7.4 indicates that daily prayer received high scores with a CG pretest score of 91.01, and a posttest score of about 86.67. The IG pretest scored 85.71 and 92 on the posttest, a positive gain of 6.29. As Table 7.11 indicates, the IG posttest scores were higher across all demographic groups.

Table 7.11

DAILY PRAYER COMPARISON										
	CG			IGP			IG			
	Pre test	Post test	Gain	Pre test	Post test	Gain	Pre test	Post test	Gain	
Female	91.38	86.67	-4.71	0	0	0	87.29	93.59	6.3	
Male	89.8	86.21	-3.59	100	100	0	83	89.13	6.13	
Age <35	91.11	80	-11.11	100	100	0	81.33	82.35	1.02	
Age >35	92.13	88.41	-3.72	100	100	0	87.13	95.6	8.47	
Longevity <5	93.1	100	6.9	0	0	0	75	88.26	13.26	
Longevity >5	90.14	85	-5.14	100	100	0	88.7	92.44	3.74	

The most significant increase in daily prayer was among those with less longevity with a positive gain of 13.26. It appears that **participation in the project may have increased the prayerfulness of the IG participants**. Table 7.4 indicates daily **Bible reading scores that are remarkably low**. This project was initiated and completed during the period in which the Church of God was promoting the READ initiative, an initiative to get disciples more involved in daily Bible reading. The PWA results suggest that significant work needs to be done. Table 7.4 indicates that the CG scored about 42.51 on the pretest and 36.67 on the posttest, representing a negative gain 5.84. The IG scored about 53.82 on the pretest and 52 on the posttest, representing a negative gain of 1.82.

Table 7.12

	DAILY BIBLE READING COMPARISON								
	CG			IGP			IG		
	Pre test	Post test	Gain	Pre test	Post test	Gain	Pre test	Post test	Gain
Female	42.24	35	-7.24	0	0	0	50.83	47.44	-3.39
Male	44.9	41.38	-3.52	100	100	0	58	58.7	.7
Age <35	40.0	25	-15	100	100	0	40	41.2	1.2
Age >35	46.46	39.13	-7.33	100	100	0	59.41	56.04	-3.37
Longevity <5	24.14	20	-4.14	0	0	0	45	41.18	-3.82
Longevity >5	45.07	38.75	-6.32	100	100	0	55.65	53.78	-1.87

Table 7.12 indicates negative gain in the CG and IG posttests among most of the demographic groups. **An area of special concern is the group with less than five years longevity. The CG pretest and posttest scores demonstrate that daily Bible reading among believers with less longevity is significantly lower than believers with greater longevity.** The IG scores are higher than the CG scores, but the trend remains. On a more positive note, if the responses to the Bible reading question are expanded to include weekly Bible reading then the posttest scores indicate that 78.89% of CG and 89.6% of the IG engage in regular Bible reading.⁵⁰

⁵⁰ Appendices B and F.

PENTECOSTAL WORSHIP PRACTICES

The PWA sought to assess the regularity of various elements of Pentecostal worship in the project churches (questions 13-18) prior to the project. Participation in the project required the IG to observe the sacraments during the course of the project; therefore the IG posttest scores should reflect greater frequency. Questions were scored according to the following scale (The answer scale is negatively skewed so that positive gain reflects less activity and negative gain reflects greater frequency).

Table 7.13

PWA Question	CG			IGP			IG		
	Pre test	Post test	Gain	Pre test	Post test	Gain	Pre test	Post test	Gain
13. How often are the spiritual gifts (tongues, interpretation, prophecy, etc.) manifested in the worship services of your church?									
	2.31	2.55	.24	1.9	1.44	-.46	1.79	1.52	-.27
14. How often are physical demonstrations (slain in the Spirit, dancing in the Spirit, etc.) manifested in the worship services of your church?									
	3.29	3.17	-.12	2	2.44	.44	2.27	1.89	-.38
15. How often does your church give opportunity for new believers to be baptized in water?									
	4.88	3.8	-1.08	3.7	3.11	-.59	3.14	2.69	-.45
16. How often does your church celebrate the Lord's Supper?									
	3.61	3.56	-.05	3.3	2.77	-.53	3.96	3.47	-.49
17. How often does your church observe footwashing?									
	5.35	5.37	.02	4.9	4.44	-.46	5.32	3.81	-1.51
18. How often does your church pray for the sick by anointing with oil and/or laying on hands?									
	1.31	1.28	-.03	1.2	1	-.2	1.44	1.15	-.29

*The answer scale provided for questions 13-18 is negatively skewed so that positive gain reflects less frequency and negative gain reflects greater frequency.

Table 7.13 indicates that **prayer for the sick by anointing with oil and/or the laying on hands is the most common rite among the CG and IG congregations** (question 18). Also, **manifestations of the charismata are frequent**. Less frequent are physical demonstrations like dancing or being slain in the Spirit. It is noted that physical demonstrations are more frequent in the IG. This is most likely due to the fact that one of the IG churches had many more respondents in the pretest and posttest. This particular church is known for its enthusiastic worship. The PWA also revealed that water baptisms tend to be a bi-annual event.

This project was conducted during the youth camp season and it is common for many churches to schedule water baptisms after the youth camps. These scores may reflect that activity.

Celebration of the Lord's Supper is relegated to a quarterly or bi-annual event. Interviews with the pastors revealed that the Lord's Supper is most often scheduled in conjunction with Easter and Christmas. **Footwashing is a rare occurrence with many churches limiting the observance to once a year.** Footwashing is traditionally associated with Maundy Thursday, but posttest interviews with the pastors revealed that footwashing is usually scheduled in conjunction with the New Year. As the pretest scores suggest, **many respondents signified that their church never observed footwashing.** It is noted that the IG posttest reveals more footwashing activity. This is likely due to their participation in the Pentecostal Worship Assessment.

Questions 19-50 of the PWA seek to assess the respondents' understanding of Pentecostal spirituality and sacramentality, as well as the respondents' attitudes toward God. Detailed assessments of the PWA according to the various demographic categories are provided in appendices A – F. A full understanding of Pentecostal spirituality cannot be limited to these questions. But these questions will serve to offer insight as to how the Pentecostal distinctives are understood.

Table 7.14 indicates that all respondents expressed satisfaction with the Pentecostal expression of their local church worship. There was very little movement in the posttest scores. At first glance this might indicate that participation in the Pentecostal Worship Assessment was inconsequential in the IGP and IG. It should be noted that participation in the project did not cause decreased satisfaction. Further, the PWA scores will indicate that the **respondents signified that participation in the project enriched their worship experiences.**

Earlier, we noted that about 41% of the respondents regularly practice tongues-speech. However, **tongues-speech, as a “sign of God’s presence” or as “the initial physical evidence” of Spirit baptism, is strongly affirmed among the respondents.** Posttest scores were slightly higher among all groups; the CG scored 8.4, the IGP scored 8.56, and the IG scored 9.26. There was no significant difference among the demographic categories. **It seems that the respondents are committed to the significance of tongues-speech in Pentecostal**

worship, even if most of them have not experienced the phenomena.

Table 7.14

PWA Question	CG			IGP			IG		
	Pre test	Post test	Gain	Pre test	Post test	Gain	Pre test	Post test	Gain
19. Our church's worship services are an expression of true Pentecostal spirituality.									
	7.66	7.8	.14	7.8	9	1.2	7.78	8.41	.63
21. I believe that speaking in tongues is a sign of God's presence.									
	8.13	8.4	.27	7.7	8.56	.86	8.78	9.26	.48
44. The altar is the most important "sacred space" in our church – the place where I encounter God.									
	6.08	5.81	-.27	7.7	9.5	1.8	7.08	7.02	-.06
50. I believe that speaking in tongues is the initial, physical evidence of baptism in the Holy Spirit.									
	7.67	7.71	.04	9.1	10	.9	8.38	9.29	.91

The altar as a significant sacred space in Pentecostal worship is affirmed by the PWA respondents. Whereas the CG tends to agree with pretest and posttest scores of 6.08 and 5.81 respectively; the IGP and the IG offer a solid affirmation for the significance of the altar. Worthy of note is that the highest IG posttest mean scores are among the younger worshipers at 7.94; and the newer converts at 8.82.⁵¹ **Younger believers seem to be more active in the altars.** The IGP offered the strongest affirmation among the group in the pretest with a mean score of 7.7; and in the posttest with a mean score of 9.5, a positive gain of 1.8. This may suggest that participation in the project increased the pastors' appreciation of the altar in Pentecostal worship.

SACRAMENTS AS SANCTIFYING GRACE

Table 7.15 indicates that the CG expressed a moderate affirmation of the sacraments as a means of grace (questions 27 and 45). The lowest mean scores among the CG respondents came from those who have less longevity as Christians.⁵² This may signify that **pastoral teaching about the significance of sacraments in worship is lacking.** The IGP offered

⁵¹ Appendix F.

⁵² Appendix A.

a strong affirmation of sacraments as sanctifying gifts with a pretest mean score of 7.5 and a posttest mean score of 8.78, a positive gain of 1.28. The **IG scores show significant positive results**. As to sacraments as sanctifying gifts (question 27), the IG pretest score was 5.78 and the posttest score was 8.39, signifying a positive gain of 2.61. Are sacraments essential (question 45)? The IG pretest score of 5.48 suggests some ambivalence; but the posttest score of 7.77 represents a positive gain of 2.29. This suggests that **participation in the project enhanced appreciation for the sacraments as signs of Christian discipleship**.

Table 7.15

PWA Question	CG			IGP			IG		
	Pre test	Post test	Gain	Pre test	Post test	Gain	Pre test	Post test	Gain
27. A sacrament is a sanctifying gift from Christ our High Priest and the Holy Spirit of grace.									
	5.63	5.37	-.26	7.5	8.78	1.28	5.78	8.39	2.61
45. Sacraments are sources of grace, encouragement, and sanctification; and they are essential to being a disciple of Jesus Christ.									
	5.13	5.43	.3	8.9	9.22	.32	5.48	7.77	2.29
48. Water baptism and the Lord's Supper are only symbols. There is no spiritual power in the observance of these ordinances.									
	2.75	2.9	.15	1.3	1.56	.26	2.5	2.88	.38

Also, it is noted that the CG, IGP, and IG pretest and posttest scores are consistent and signify that **all groups tend to disagree that sacraments are mere symbols**. These results imply that **Pentecostal worshipers have an intuitive understanding that God is present in sacramental worship**. The PWA made no attempt to assess how God is present. However, **the IG posttest scores imply that when pastors present an informed Pentecostal sacramental theology and offer opportunities for the congregants to observe the sacraments, the response is very positive**.

WATER BAPTISM

Over 90% of the respondents have been baptized in water. But do the respondents believe water baptism is a necessary rite of initiation (question 26)? Table 7.16 indicates **the respondents affirm the necessity of**

water baptism and that water baptism signifies new birth in Christ (question 28). Pretest and posttest scores are consistently high among the CG, IGP, and IG. When asked about the efficacy of water baptism (question 34) the CG results were consistent in the pretest and posttest with scores of 6.63 and 6.88 respectively. However, the IGP posted a pretest score of 5.8 and a posttest score of 8.6, a positive gain of 2.87. This suggests that **participation in the project provoked the pastors to reflect upon their baptismal experience**. The IG posttest revealed similar movement with a positive gain of .92. Results were consistent across the demographic groups.

Table 7.16

PWA Question	WATER BAPTISM								
	CG			IGP			IG		
Pre test	Post test	Gain	Pre test	Post test	Gain	Pre test	Post test	Gain	
26. Water baptism is necessary for all who have repented and accepted Jesus as savior.									
	7.88	8.17	.29	8.3	9.22	.92	8.13	8.37	.24
28. Water baptism is a visible sign of new birth in Christ.									
	8.75	9.27	.52	9.3	9.89	.59	8.99	9.29	.3
34. When I was baptized in water I felt like God had cleansed me from sin.									
	6.63	6.88	.25	5.8	8.67	2.87	7.24	8.16	.92
39. Our church offers adequate counsel for baptismal candidates.									
	7.36	7.68	.32	7.3	8.78	1.48	6.62	8.13	1.51
41. Water baptism anticipates baptism in the Holy Spirit.									
	4.5	3.93	.57	5.1	9	3.9	5.42	6.68	1.26

As to the question of preparing baptismal candidates (question 39) the CG results were consistent in agreeing that their church provides adequate preparation. Also, the pretest for the IGP and IG suggest satisfaction with scores of 7.3 and 6.62 respectively. However, the posttest scores for the IGP and IG suggest that **participation in the project heightened their awareness for need of pre-baptismal preparation**. The IGP posted a positive gain of 1.48 and the IG posted a positive gain of 1.51, In fact, a member of the IGP scheduled a baptismal service in conjunction with the project. After teaching about water baptism for three weeks he had seventy-one believers come forward to be baptized, many of whom had been baptized years before. He tried to explain that their first baptism was

sufficient, but many replied that they had never understood the significance of the rite and felt that their first baptism was meaningless. They were eager to be baptized again. This suggests that **pastors should make every effort to teach baptismal candidates about the significance of water baptism.**

Do Pentecostals believe that there is there a correspondence between water baptism and baptism in the Holy Spirit (question 41)? The pretest results suggest ambivalence. The CG pretest scored 4.5 and posttest scored 3.93, representing a negative gain of .57. The IGP pretest score was 5.1 and the posttest score was 9, representing a positive gain of 3.9. **Participation in the PWA moved the pastors to embrace a more sacramental view of water baptism and the corresponding relationship between water baptism and Spirit baptism.** The IG pretest score was 5.42 and the posttest score was 6.68, a positive gain of 1.26. The highest scores among the IG respondents were from those under thirty-five years old with a posttest score of 7.43; and those with less than five years longevity with a posttest score of 7.93.⁵³ The posttest results suggest that **Pentecostal worshipers will have a positive response when their pastors engage in informed theological preaching and teaching.**

During the course of the project a pastor called to share a testimony. He was not a participant in the project, but he had read *Pentecostal Sacraments* and attended a seminar. He testified that when he first assumed the pastorate the church had closed the baptistry and used it for storage. The Spirit moved him to clean out the baptistry and schedule a baptism service. Three believers came forward to be baptized. The pastor testified that the “Holy Ghost came down in that place.” One of the candidates was slain in the Spirit and the other two were baptized in the Spirit with the initial evidence of speaking in other tongues. The baptismal service led to a prolonged revival. He exclaimed, “This thing is real!”

THE LORD’S SUPPER

Table 7.17 indicates that the celebration of **the Lord’s Supper is strongly affirmed as a sacramental rite in which the Holy Spirit is present.** The PWA did not seek to assess if the presence was discerned in the elements of the holy meal, or in the celebration of the rite. However,

⁵³ Appendix F.

the pretest scores for question 22 were surprisingly high for all groups with scores ranging from 8 to 9.9.

Table 7.17

PWA Question	CG			IGP			IG		
	Pre test	Post test	Gain	Pre test	Post test	Gain	Pre test	Post test	Gain
22. When we celebrate the Lord's Supper, I feel the presence of Christ in my life.									
	8.0	7.9	-.1	9.9	9.78	-.12	8.06	9.01	.95
36. The Lord's Supper should be celebrated at the altar.									
	4.26	3.7	-.56	6.3	9.22	2.92	3.87	5.32	1.45
38. If I partake of the Lord's Supper when there is unconfessed sin in my life, then God will judge me.									
	4.88	4.98	.10	8.1	8.67	.57	6.06	7.06	1
42. I believe that our church should observe the Lord's Supper more often.									
	4.7	4.74	.04	7.8	8.67	.87	6.44	7.9	1.46
46. The Lord's Supper nourishes my soul.									
	7.5	7.6	.1	9.6	9.44	-.16	7.38	8.84	1.46

The CG pretest scores were higher among women at 8.23; and among those over thirty-five years old at 8.15.⁵⁴ The IG pretest scores were slightly higher among women at 8.15; and higher among those over thirty-five years old at 8.51; and those with greater longevity at 8.76.⁵⁵ **The pretest scores of all groups demonstrate that these Pentecostal discern a “real presence” in the Lord’s Supper.** The CG and IGP pretest and posttest scores remained static. Even though the IG pretest score was high at 8.06, there was movement with a posttest score of 9.01, a positive gain of .95. The highest IG posttest scores were among the females at 9.03; and those over thirty-five years old at 9.09. But posttest scores were rather consistent across all demographic groups.⁵⁶

This trend continues in the responses to question 46. The CG agrees that “the Lord’s Supper nourishes my soul,” with pretest and posttest scores that remain consistent at 7.5 and 7.6 respectively. Likewise, the IGP scores remain consistent at 9.6 and 9.44 respectively. The IGP pretest scores were very high leaving little room for upward movement. However, the IG scores show movement with a pretest score of 7.38 and a posttest score of 8.84, a

⁵⁴ Appendix A.

⁵⁵ Appendix E.

⁵⁶ Appendix F.

positive gain of 1.46. It appears that **participation in the project enhanced the respondents' appreciation for the celebration of the Lord's Supper.**

The CG and IG pretests signify that both groups tend to disagree that "the Lord's Supper should be celebrated at the altar," (question 36) with pretest scores of 4.26 and 3.87 respectively. This likely reflects that these congregations have traditionally celebrated the meal in the Zwinglian manner of being served while seated throughout the sanctuary. The IGP pretest score of 6.3 shows that the **pastors tend to agree that the meal should be celebrated at the altar.** This suggests some tension. The pastors are charged with the proper administration of the meal. If they believe that the meal should be properly celebrated at the altar, then why do their members' responses suggest otherwise? The IGP and IG posttest scores show positive movement. The IG moved from a pretest score of 3.87 to a posttest score of 5.32, a positive gain of 1.45. The highest posttest scores of the IG were among those under thirty-five at 6.15; and those with less longevity at 6.67; suggesting **they gained a greater appreciation of the altar as a place of encounter.**⁵⁷ The most significant increase was among the IGP with a pretest score of 6.3 and a posttest score of 9.22, a positive gain of 2.92. Post posttest interviews with the pastors revealed that many of them had accepted without reflection the traditional Zwinglian practice. Participation in the project required that they celebrate the Lord's Supper at the altar. In a post posttest interview, one pastor commented that observing the Supper in the pews seemed to be done without much reflection by the communicants; but at the altar the communicants seemed to "savor the moment." **Without exception, the pastors stated that celebration of the Supper at the altar would become their common practice.**

The CG expressed ambivalence as to the possibility of the Lord's Supper as judgment (question 38) with pretest and posttest scores of 4.88 and 4.98 respectively. The IG pretest score was higher at 6.06. The IGP pretest score of 8.1 signified that the pastors affirmed the possibility of judgment at the Table. It appears that the pastors are aware that the supper as judgment is a concern of the Apostle Paul (1 Cor. 11:28-32). The CG and IG pretest scores may suggest that pastors are not adequately teaching their congregation about this aspect of the sacred meal. The posttest score of 7.06, a positive gain of 1, among the IG suggests that **when pastors take**

⁵⁷ Appendix F.

the initiative to teach this aspect of the Lord's Supper, participants are more appreciative of the meal as a time of self-examination and confession.

The PWA pretests revealed that the CG and IG congregations celebrated the Lord's Supper on a quarterly, or bi-annual, schedule (Table 7.13). The CG pretest response indicates that they believe this is sufficient. The IG pretest score of 6.44 indicates more interest in regular observances. The IGP response again suggests tension. The pastors affirm that the Lord's Supper should be observed more frequently with a pretest score of 7.8, but don't regularly schedule the observance. This suggests that **pastors should be more intentional in planning sacramental observances**. The CG posttest score remained essentially unchanged. The IGP agreed to celebrate the Lord's Supper twice during the project. The IGP and IG posttests scores, 8.67 and 7.9 respectively, demonstrate that **Pentecostal worshipers desire to celebrate the Lord's Supper more often**. In post posttest interviews six of the nine IGP indicated that as a result of participation in this project, they intend to schedule monthly celebrations of the Lord's Supper.

FOOTWASHING

Table 7.18 indicates that CG members appear to be ambivalent about the significance of footwashing in Pentecostal spirituality. Although 62.87% of the group has participated in footwashing (Table 5.2), the PWA pretest and posttest scores indicate that footwashing is **not understood as an essential act of Pentecostal worship**. Footwashing is limited to an annual observance. The IG pretest revealed that 62.22% have participated in footwashing and according to the pretest score of 6.11 they are somewhat more committed to the spirituality of footwashing.

The IGP scores demonstrate inconsistent responses among the pastors. The pastors are responsible for the scheduling and proper administration of footwashing. The pretest score of 8.7 suggest that the pastors are strongly committed to the spirituality of footwashing, but they limit the observance to an annual event. One would think that if footwashing is essential to Pentecostal spirituality, then pastors would be more intentional in scheduling frequent opportunities. The IGP agreed to schedule at least one footwashing during the course of the project, in addition to teaching about footwashing. The IGP response of 9.67 represents a positive gain of .97. The IG posttest score of 7.8 represents a positive gain of 1.69. The IGP

and IG posttest scores indicate that participation in the project enhanced the respondents' appreciation for the rite.

Table 7.18

PWA Question	CG			IGP			IG		
	Pre test	Post test	Gain	Pre test	Post test	Gain	Pre test	Post test	Gain
23. Footwashing is essential to Pentecostal spirituality.									
	4.82	4.7	-.12	8.7	9.67	.97	6.11	7.8	1.69
30. Footwashing is a sign of humility and service.									
	7.25	7.32	.07	9.9	10	.1	8.04	9.38	1.34
31. Footwashing is a means of cleansing post-conversion sin.									
	3.13	2.29	.84	4.3	8.33	4.03	3.63	5.46	1.83
37. Our church should observe footwashing more often.									
	3.96	4.01	.04	6.9	9.44	2.54	5.45	7.38	1.93

All three groups pretest scores signify that the respondents affirm footwashing as a sign of humility and service: the CG at 7.25, the IGP at 9.9, and the IG at 8.04. But the pretest respondents did not view footwashing as a means of cleansing post-conversion sin: the CG at 3.13, the IGP at 4.3, and the IG at 3.63. The single exception was among the IG pretest respondents with less longevity, with a mean score of 6.36.⁵⁸ However, IGP and IG posttests scores demonstrate that **participation in the project significantly increased the participants' understanding of footwashing as a cleansing rite** (question 31). The IGP posttest score was 8.33, representing a gain of 4.03. Post posttest interviews with the pastors revealed that they had never been taught that footwashing was a sign, or means, of cleansing. The IG scores also suggest increased awareness with a posttest score of 5.46, representing a positive gain of 1.83. In a post posttest interview one IG participant remarked that when she heard her pastor explain that footwashing signified the cleansing of sin, "I was ready to have my feet washed!"

Should footwashing be observed more often in Pentecostal worship? The CG tends to disagree, with responses that were essentially unchanged from pretest to posttest. IGP and IG posttests revealed significant upwards movement. The IGP score moved from 6.9 to 9.44, a positive gain of 2.54.

⁵⁸ Appendix E.

For the pastors, participation in the project reaffirmed the significance of footwashing. The IG score moved from 5.45 to 7.38, a positive gain of 1.93. The results demonstrate that **when pastors give worshipers an opportunity to participate in footwashing, some worshipers will respond enthusiastically.** In post posttest interviews many of the pastors expressed surprise at the high posttest scores. Many of them had not scheduled footwashing because they believed there was a lack of interest among their members. **The PWA reveals that footwashing may not be the most frequently observed sacramental rite, but for those who choose to participate, it is a profound act of worship.** In a post posttest interview, one of the IG participants shared the following testimony:

The Holy Spirit led me to wash my dad's feet. He was suffering from gout and neuropathy and was wheelchair bound. I washed his feet and prayed for his healing. After I washed his feet I turned to see my three children wiggling their toes, waiting for me to wash their feet as well. I did so, and then my mothers, my wife's, my brother and his wife's feet. We had church till midnight that night. There was an awesome spirit of worship in my parents' living room.

The next day I got a call from my brother. He told me that our dad had gotten up, dressed and drove himself in to town. This was the first time he had driven anywhere in about 6 months. God is so good. My dad continued to have problems with his health, so he did not receive a complete healing. But God showed up and did something amazing that night. My children witnessed humble servant-hood and obedience. I know they, and everyone else, will remember that night forever.

THE ANOINTED TOUCH

The most common sacramental observance among the participating congregations is the anointed touch, that is, anointing with oil and laying on hands. Table 7.13 indicates that **this is a weekly occurrence in most participating churches.** Table 7.19 indicates that pretest scores are consistently high among the CG, IGP, and IG at 8.75, 9.9, and 8.94 respectively. This indicates that these **Pentecostals strongly agree that the anointed touch is a biblical manner for healing the sick** (question 25).

Table 7.19

PWA Question	CG			IGP			IG		
	Pre test	Post test	Gain	Pre test	Post test	Gain	Pre test	Post test	Gain
25. Anointing with oil and laying on hands is a biblical manner for healing the sick.									
	8.75	9.01	.26	9.9	10	.1	8.94	9.37	.43
33. The anointing oil, as a sign of the Holy Spirit, is a means of divine healing.									
	6.5	6.62	.12	5.8	8.89	3.09	6.83	7.68	.85

In fact, the pretest scores were so high that there was little room left for positive gain in the posttest. However, when asked if the anointing oil was a means of divine healing there was some reservation (question 33). Pretest scores among the CG, IGP and IG were 6.5, 5.8, and 6.83 respectively. It is interesting that the lowest pretest score is among the IGP even though they strongly agree that the anointed touch is a means of healing. This might suggest that Pentecostals understand that the primary means of healing is the Holy Spirit and they resist the mediation of physical means. However, the posttest scores reveal that **participation in the Pentecostal Worship Assessment may have moved the participants to understand that sacramental grace may be conveyed through the physical means of the anointing oil.** The IG posttest score of 7.68 represents a positive gain of .85. The IGP posttest score of 8.89 represents a positive gain of 3.09.

ATTITUDES TOWARDS GOD

The ATGS-9 results demonstrate that the respondents trust in God's provision and care. They believe that God is omnipotent and omniscient. They feel supported, nurtured, and loved by God. Pretest and posttest scores are relatively consistent on these questions (20, 29, 40, 47, and 49).

Even so, these believers confess that they are sometimes angry with God. The mean scores suggest that anger is somewhat suppressed, or that the respondents are hesitant to admit their anger. Further, the mean scores do not reflect the higher degrees of anger in individual respondents, many whom answered question 24 with a 5 or 6 which signifies "tend to agree." It is noted that the scores for questions 24 and 35 show some correspondence, suggesting that the respondents are angry because they sometimes feel abandoned. Also, it is interesting that even though the

scores suggest some anger and some sense of abandonment, the respondents do not feel that God has let them down (question 43).

Table 7.20

PWA Question	ATTITUDES TOWARD GOD SCALE								
	CG			IGP			IG		
Pre test	Post test	Gain	Pre test	Post test	Gain	Pre test	Post test	Gain	
20. I trust God to protect and care for me.									
	9.4	9.59	.19	9.5	9.67	.17	9.46	9.59	.15
24. I sometimes feel angry at God.									
	3.57	3.2	-.37	4.1	2.23	-1.87	3.13	3.21	.07
29. I believe that God is all-powerful and all-knowing.									
	9.66	9.74	.08	10	10	0	9.68	9.87	.19
32. God is unkind.									
	1.32	1.31	-.01	1.4	1	-.4	1.4	1.39	-.01
35. I sometimes feel abandoned by God.									
	3.34	3.24	-.1	5.1	2.56	-2.54	3.06	3.18	.12
40. I feel supported by God.									
	9.14	9.38	.24	9.6	9.78	.18	9.19	9.44	.25
43. I feel that God has let me down.									
	1.72	1.88	.16	2.5	2.44	-.06	1.78	1.9	.12
47. I feel nurtured and cared for by God.									
	9.11	9.19	.08	9.6	10	.4	9.27	9.32	.05
49. I feel loved by God.									
	9.34	9.49	.15	9.8	10	.2	9.55	9.69	.14

It is noted, and interesting, that **the highest scores reflecting conflict with God are those of the pastors**. The IGP pretest scores on anger and abandonment are 4.1 and 5.1 respectively. Apparently, being in the ministry brings much spiritual conflict. Even as the pastors confess their conflict with God, they strongly affirm God's provision, support, nurture, and love. Also, it is interesting to note that the pastors' posttest scores suggest they are less angry with God, and feel less abandoned.

SUMMARY

The goal of this project was to assess how Pentecostals view the sacraments and determine how the celebration of the sacraments enriches Pentecostal spirituality. The results of the project affirm the significance of sacramental thought and practice among the Pentecostal worshipers that participated. The Pentecostal Worship Assessment results demonstrated that **the**

project participants signified that observance of the sacramental rites provoked serious reflection about sanctification and Christian discipleship. The project reaffirmed the spirituality of tongues-speech and increased the prayerfulness of the participants. **Intervention group participants affirmed that sacraments are sanctifying gifts and sources of grace.**

Participation in the project enhanced worshipers' appreciation for the celebration of the Lord's Supper. **Participants affirmed Christ's presence in the Supper.** They indicated that the Supper is nourishment for the soul. Also, **Pentecostal worshipers desire to celebrate the Lord's Supper more often.**

Many Pentecostals have been taught that the Lord's Supper is memorial observance with no salvific efficacy. The encountered "presence" is due to the act of obedience in the worshiping assembly. The results of the PWA challenge that assumption. When asked if the Lord's Supper nourished the believer, the respondents signified agreement. **It seems apparent that Pentecostal worshipers have an intuitive awareness of the presence of Christ and Spirit in the Lord's Supper in spite of being taught otherwise.** Second, and this will be surprising for many, the PWA results indicate that **Pentecostals encounter God in the charismatic dynamic of tongues-speech and in the sacramental rites of the Lord's Supper and anointing with oil.** In fact, the **Lord's Supper scored slightly higher than tongues-speech (8.65 over 8.46).**

Participants indicated that the project enhanced worshipers' appreciation for footwashing as a cleansing rite. **Both pastors and laity indicated that footwashing should be observed more often.**

The project also demonstrated **the vital role of pastors in teaching and proper administration of the sacraments.** The results repeatedly indicate that Pentecostal worshipers will positively respond when pastors engage in informed theological preaching and teaching. This is especially true for new converts. The PWA results indicate that younger participants, and those with less longevity, need to be properly informed. Further, the results may indicate that pastors are more confident in leading the administration of the sacraments when they have a firm theological basis to celebrate these rites. Pastors cannot assume that new converts will be effectively assimilated into the Pentecostal ethos and pathos by regular attendance of worship services. Pastoral teaching must be ongoing and

intentional if new converts are to be properly discipled. Also, pastors must be more intentional in scheduling and planning sacramental rites. The results reveal a tension between thought and practice. Even as the sacraments are affirmed as important to the soul care and discipleship of believers, sacramental observances are not regularly scheduled.

The testimony of one of the intervention group pastors is most revealing. At the initial seminar this pastor expressed genuine concern about developing a Pentecostal sacramental theology. At one point during our conversations he exclaimed, “I don’t want these things to be a talisman.” Even though he expressed initial objections, he agreed to participate in the project. In a post posttest interview I asked him to summarize his thoughts. He replied,

I thoroughly enjoyed teaching through the sacraments. This project forced me to cover subjects that I may not have otherwise addressed. There were times I thought, “I don’t really want to do this.” But I was surprised about how spirited the preaching and teaching became. In the teaching the Spirit was present. When I taught about footwashing there was a warm, sweet Spirit. When I taught about Communion we could feel the presence of the Lord. I came away with the conviction that we need to celebrate Communion more often. I confessed to the people that I had relegated the sacraments to being “just symbolic” and by doing that I had put them on the shelf. Even water baptism was not a priority. I do believe that Christ is present in the celebration of the sacraments, or ordinances. Our people enjoy the sacraments and want them more than our ministers give the opportunity.

RECOVERING LOST TREASURE

There are many challenges that face Pentecostal churches as we transition into the second century of the movement. Many of these challenges are not unlike the difficulties of the early church in the second and third centuries; or the challenges of other renewal movements throughout the history of the church. From time to time, the church loses a treasure. The parable of the lost coin teaches us that we must be very careful to guard the treasures with which we have been blessed. The woman had ten coins. Early Pentecostals inherited a rich deposit of Christian tradition.

“Or what woman, if she has ten silver coins and loses one coin, does not light a lamp and sweep the house and search carefully until she finds it? When she has found it, she calls together her