

BAPTIZED WITH THE HOLY SPIRIT: BELIEVERS'
EXPERIENCES IN THE CHARISMATIC
MOVEMENT

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TABLE OF CONTENTS

Chapter	Page
I. AN INTRODUCTION TO THE CHARISMATIC MOVEMENT	1
Statement of the Problem	1
The Perspective for Research	2
The Theoretical Problem and Literature Review	5
Classic Versus Neo-Pentecostalism	5
Speaking in Tongues--Charismata	15
II. THE MACRO, INTERMEDIATE, AND MICRO EXAMINATION OF THE CHARISMATIC MOVEMENT	20
The Macro Level	20
The Intermediate Level	26
The Micro Level	30
The Movement as Experienced by Believers	35
III. RESEARCH METHODOLOGY	40
Ethnographic Interviewing	40
Interviewing the Informants	41
IV. CHARISMATIC MOVEMENT BELIEFS AND APPROPRIATE TECHNOLOGY	47
The Charismatic Label	47
The Gifts of the Holy Spirit	49
Other Charismatic Beliefs	58
V. CHARISMATIC CONVERSION AND SUBSEQUENT LIFE EFFECTS	71
Precipitating Factors in Charismatic Conversion	71
The Conversion Experience	84
Subsequent Life Effects	88
Personal Effects	88
Marriage and Family Effect	97
Social Activities Effect	103
VI. THE CHARISMATIC EXPERIENCE, THE DENOMINATIONAL CHURCH, AND THE POTENTIAL FOR SOCIAL CHANGE	111
Believers and the Denominational Church	111
Non-Denominational Churches	113
Charismatics in Mainline Churches	116

Chapter	Page
Charismatics and the Institutional Church	119
The Charismatic Movement and Social Change	123
VII. SUMMARY AND CONCLUSIONS	130
A SELECTED BIBLIOGRAPHY	142
APPENDIX - INTERVIEW QUESTIONS	148

FIGURE

Figure	Page
1. Belief Continuum	60

CHAPTER I

AN INTRODUCTION TO THE CHARISMATIC MOVEMENT

Statement of the Problem

The Charismatic Movement, a somewhat typical modern religious movement fosters considerable interest in the sociological study of religion and movements due primarily to its emergence from the matrix of American culture. The majority of Americans, essentially consisting of Protestants, Catholics, and Jews, trace the religious lineage of their churches to European predecessors, even though they have incorporated distinctive aspects of American culture throughout their development (Bedall, Sandon, and Wellborn, 1975). Certainly no less important, however, are other religious groups that have unmistakably originated in America, such as the Mormons, Assemblies of God, or the Unification Church, for example. Nonetheless, Wilson (1974) insists that the historiography of religion in America has, at least until very recently, neglected sects, cults, denominations, and movements, which are indigenous to the American scene. Even further, explanations accounting for this emergence have lagged behind the "popularity of new religious movements" themselves (Eister, 1972:319).

The Charismatic Movement, as a new religious movement, is not of necessity, in Cohen's (1975:xiv) terms either a "major turning point or a minor footnote in history"; it is nevertheless becoming increasingly

influential in instigating personal change for large numbers of people. Furthermore, change, as an aspect of the movement (i.e., a latent consequence) has often been characteristically directed toward the established church (Elinson, 1965). The Charismatic Movement, in this sense, is seen as a generating factor in change as well as an effect.

Most studies of social movements are typically concerned with movements as the results of other independent variables. Researchers generally propose two basic questions: 1) Why do social movements emerge? and 2) Why do people join them? (Hine, 1974). These questions direct the researchers to significant facilitating factors, yet, concomitantly obscure the influence of the movement in the social change process. Both elements, as well as a clear description of the movement's base, purpose, and methods (see Meadows, 1943) offer a more thorough explanation of the phenomena of social movements.

The purpose of this proposed study is to gain an understanding of the emergence of the Charismatic Movement and of the Charismatic experience by directing attention to explanations offered by believers themselves. In so doing, we should answer the question of why these people are leaving the mainline Protestant denominations (i.e., Methodist, Presbyterian, Lutheran, Episcopalian, Disciples of Christ). In other words, what is taking place in the institutionalized church to facilitate this movement? As well, we should gain intensive insight into the nature of the Charismatic experience as it begins in the individual at the point of conversion and as it continues to effect personal and interactional change in the lives of the believers.

The Perspective for Research

The perspective utilized in the study of a religious social movement

is, in the author's opinion, as important as the criteria for religious movement study. Much of the explanation of religion from a sociological perspective has looked beyond the religious experiences of the subjects in search of "the truth behind the symbols" (Bellah, 1974:112). Sigmund Freud, in the early decade of the twentieth century, attributed religion to the "Oedipal Complex." He postulated that religion is nothing more than a symbolic expression of this psychological complex and encouraged man to discard the symbolic and confront his problems directly (Bellah, 1974). Emile Durkheim insisted that there was a reality behind symbolic religion--namely, the reality of society. He emphasized that modern society did not need the "symbolic trappings of Christianity" (Bellah, 1974:113).

For Freud and Durkheim:

. . . the task then with respect to religion has been to discover the falsifiable propositions hidden within it, discard the unverifiable assertions and those clearly false, and even with respect to the ones that seem valid to abandon the symbolic and metaphorical disguise in which they are cloaked (Bellah, 1974:115).

In a different manner, Max Weber looked at religion as a system of meanings in need of understanding from the point of view of the participants. He made no attempt to denote the "key," underlying religious symbolization (Bellah, 1974:114).

Weber's perspective serves as a take-off point for the author's adoption of a perspective to focus on the Charismatic Movement. Herein, as previously implied in discussing movements as both cause and effect, a holistic approach is to be utilized to investigate the movement. The basic assumption in the author's view is that any explanation is relative to the adopted perspective and hence not an absolute explanation. This assumption insists that material reality (i.e., social conditions of

society) is no more real than the idea reality (i.e., movement ideology) or the spiritual reality (i.e., the Charismatics' system of meanings). Each of these aspects of reality, as presented herein, may at any given time assume an influential position within the holistic scheme of the perspective.

The acceptance of the spiritual reality requires further elaboration, as this departs from the typical sociological point of view. There is an attempt by the author to respect the subjective view of persons within the Charismatic Movement. Hence, multiple schemes are utilized to explain the movement, which include the plausibility of their subjective views. This is at least understood if not implied throughout the research report. In agreement with Bellah (1974:121), this author believes:

. . . that those of us who study religion must have kind of double vision--at the same time we try to study religious systems as objects we need also to apprehend them as religious subjects ourselves . . . No expression of man's attempt to grasp the meaning and unity of existence, . . . is without meaning and value. . . .

The classic approach to the study of religious movements as outlined by Elinson (1965) is to be utilized in the proposed research. The classic approach suggests three major steps in a movement's study. By means of reviewing sociological research and theory, the movement is to be located in historic context by describing its occurrence therein. Also within the basic description, the movement members are to be structurally located within a societal-structural context. Second, through an examination at a macro, intermediate, and micro level many of the possibly influential factors in the emergence of the movement will be considered. Finally, specific aspects of this theoretical and research material, which serves to delimit many relevant movement factors, are to be

empirically examined in the proposed research investigation of the Charismatic experience.

The Theoretical Problem and Literature Review

Classic Versus Neo-Pentecostalism

The location of the Charismatic Movement in an historical context, as well as locating the believers structurally, is undertaken in this section by comparing Classic Pentecostalism and the Charismatic Movement (also call Neo-Pentecostalism). While "penetecostal phenomena" have appeared throughout history, the principle focus herein is on Pentecostalism in America, which is concentrated in the years around the turn of the century (i.e., early 1900s) and in the late 1950s and early 1960s. A description of early Pentecostalism and of the Charismatic Movement allows a comparison which contributes to a general understanding of the Charismatic Movement and simultaneously serves to characterize the members of the movement.

Gerlach and Hine (1968:26) define a Pentecostal group as any group evidencing the acceptance of "speaking in tongues" as a "manifestation of the Baptism or infilling of the Holy Spirit."¹ The key term herein can be demonstrated to be "mainifestation"; because, without some manifestation (i.e., evidence), there would be no Pentecostal groups. Most Protestant-mainline denominations also believe in filling by the Holy Spirit; however, Pentecostal groups have advanced a step further to an objective criterion for evidencing this "Baptism." The "gospel of Christ" therefore is tangible as a reality--visibly evidenced in glosolalia (i.e., speaking in tongues). The scriptures of the Bible (Acts 2:3 and 4 or Acts 2:4, 10:46, 19:6; 1 Corinthians 12:10, 13:1, 14:2) are

the basis of the derivations of doctrine concerning glossolalia among Pentecostals and Neo-Pentecostals. The Bible indicates that after the death of Jesus, the Holy Spirit was a promised gift, which was received at Pentecost:

And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other² tongues, as the Spirit gave them utterance (Acts 2:3 and 4).

The phenomena of Pentecostals (i.e., gifts of the Spirit--see: I Corinthians 12:7-11) did not disappear during the historical period from the Apostolic era to the twentieth century. In fact, reports of healing and other miracles are common in Christian literature; however, reports of glossolalia are scant from the late second century to the nineteenth century. Recent scholars disagree as to the reason for the scant reporting; some indicate it may have been an insignificant factor in early church development, while others proposit that the historical-situational context may have rendered it a deviant act and hence less likely to be reported by the speakers (Quebedeaux, 1976).

Irrespective of the reporting, several groups throughout history are known to have practiced the phenomenon of glossolalia. The Montanists of Phrygia in the second century were a schismatic Christian group who spoke in tongues as well as practicing other gifts (i.e., charismata). In the third century, Tertullian, a major formulator of Christian doctrine, is said to have validated the existence of glossolalia, while Origin (third century) and Chrysostom (fourth century) rejected its validity. Augustine, in the fifth century, is reported by some scholars to have confined glossolalia to a Biblical context, while others believe he did uphold its legitimacy as it was practiced in his time (Quebedeaux, 1976).

Even further, historical data suggest that sixteenth century Anabaptists of Germany and French Jansenists in the seventeenth century practiced speaking in tongues. In the eighteenth and nineteenth centuries the phenomenon of glossolalia is reported among the Shakers, Quakers, and Mormons in America. Finally, the Irvingites (founders of the Catholic Apostolic Church) developed a specific doctrine concerning glossolalia, which is very similar to that of the Classic Pentecostals of the early 19th century (Quebedeaux, 1976).

Marty (1976) indicates that the nineteenth century revivalist phenomena among John Wesley and the Holiness groups set the stage for the Charismatic Movement in America in the 1950s. The first wave of revivals among the "Holiness religions" resulted in the formation of 25 or 30 associations of the Assembly of God (Gerlach and Hine, 1968:24). These groups emerging from this time period are labeled as "Classic Pentecostals." Their influential relationship to the Charismatic Movement necessitates a discussion of the origin, doctrine, and the structure of Classic Pentecostalism. (For an indepth discussion of the history of Classic Pentecostalism, see Synan, 1971.)

John Wesley, founder of the Methodist Church in America, declared that there is a definite distinction between "ordinary Christians" and those having been baptized in the Spirit (Marty, 1976). The American Holiness Movement adopted this theory of two separate turning points in the process of becoming a Christian--it was then necessary for one to be converted and then be filled with the Spirit (i.e., sanctified). The early Pentecostal Movement emphasized glossolalia as the behavioral criteria to evidence the second turning point (Hollenger, 1972).

The early Pentecostal Movement is said to have originated in Topeka, Kansas, at a Bible school led by Charles Parham. He taught the aforementioned "two-step" doctrine of conversion and baptism in the Spirit, and many there, under his influence, received the "charismata." Parham, however, is not given the recognition by Pentecostals today that his pupil W.J. Seymour is accorded.

Seymour, a black preacher, was invited to Los Angeles by a pastor of the Negro Holiness Church. He began teaching the theory he had acquired from Parham; however, he was quickly expelled from the church. He then started meetings in the homes of acquired followers and from this vantage point originated the Pentecostal Movement. As expressed by Hollenger (1972:22):

On 9 April 1906, 'the fire came down' at a prayer meeting. . . . Many, most members of the Church of Nazarene and other Holiness denominations, experienced the baptism of the Spirit. Seymour hired an old Methodist Church at 312 Auza Street; this Auza Street Mission is regarded by Pentecostal publicists as the place of origin of the world-wide Pentecostal movement.

The revival was criticized by Holiness and other churches, as well as by the press. Nevertheless, the end result, in 1906, was nine Pentecostal assemblies in Los Angeles (Hollenger, 1972).

The developed structure of these assemblies has often been defined as "sectarian," due to the fundamental morals, emotionalism, and declared separation from the main society (Quebedeaux, 1975:5). Schwartz (1970:77) indicated that a person generally joins a sect because he is "convinced that the religious viewpoint it espouses is of utmost spiritual importance." Hence, the emphasis on a two-step conversion and the outburst of tongues appealed to the Classic Pentecostals of the nineteenth century society. Finally, the Classic Pentecostalist doctrine may have offered a retreat from the wider society, and in lieu of this, they have been called the "society of the saved" (Goldschmidt, 1944:354).

Today, Martin (1974) estimates that there are 130,000 Pentecostal churches in the world, while Hollenger (1972) estimates total world membership at ten million. The figures are not clear concerning the numbers relative to more structured-organized groups as opposed to independent groups. There is, however, more conclusive evidence for structurally locating the members in America.

These Classic Pentecostal groups are primarily located in the southern and midwestern states of the United States, where more women and blacks comprise the membership (Hollenger, 1972). Goldschmidt (1944) found that Pentecostal groups were largely comprised of unskilled workers with few if any professionals. Seemingly, there was an attraction within the movement of the lower strata of society; yet, this has changed with development throughout the years:

. . . Pentecostal groups have been among the fastest-growing religious bodies in America. . . . Along with their numerical gains the Pentecostals have fared rather well economically. Their strict discipline and their avid thrift, aided during World War II by inflationary tendencies, have served to elevate them from marginal poverty to moderate affluence (Kendrick, 1963:608).

Recently emerging groups within the Charismatic Movement, like the Pentecostal groups, have been experiencing relatively rapid growth. In addition, there are other similarities, especially in dogma and doctrine; yet, there are many differences which provide the basis for separating the discussion of each movement.³ Classic Pentecostals are today seemingly more structurally developed, while the Charismatic Movement, similar to Classic Pentecostalism at its ensuance, is relatively unstructured and undeveloped.

The Charismatic Movement is said to be primarily a middle to upper-middle class phenomena, as its emergence has a distinct relationship to

the "respectable historic denominations" (Quebedeaux, 1976:148). Stanley Plog, a psychologist at the University of California Los Angeles, after having interviewed Neo-Pentecostals (i.e., Charismatics), said that "they're determined to fit the gift of tongues--and the gift of healing, too--into a normal, calm, middle-class way of life, and that's definitely something new" (Quebedeaux, 1976:148). Gerlach and Hine (1970), in examining the Pentecostal Movement more generally, place the groups on a continuum ranging from Classic Pentecostal groups (i.e., long-established sects) to Independents and Hiddens (i.e., Charismatics). In sampling 239 members according to the continuum ranking, the data evidenced a significant difference in mean income, occupational level, and educational level along the continuum.

Numerically, the Charismatic Movement, due to its recent emergence, has considerably less quantity; on the other hand, the growth rates of both closely parallel. Still further, it is extremely difficult to accurately measure the Charismatic Movement. The groups comprising the movement structure are independent and some even remain "hidden" within the historic-mainline denominations (Marty, 1976). Nevertheless, Chandler (as stated in Hollenger, 1972) estimates that more than 1,000 Presbyterian clergymen may have experienced the Baptism of the Holy Spirit, accompanied by speaking in tongues. Further, according to Sterling (as stated in Hollenger, 1972) about 10 percent (i.e., 700) of American Anglican clergymen also speak in tongues. If this is an indication of numbers, the movement is emerging in strong force today.

The Charismatic Movement, as such, is today a "recognizable movement within Christendom"; yet, the movement can be readily traced to "isolated incidents" of Pentecostal phenomena among clergy and laity

within the mainline denominations in the mid-1950s (Quebedeaux, 1976:53). However, references to Charismatic groups in that time period are relatively scant. In fact, the first reference to be substantially recorded was the "Van Nuys revival"--the originating point of the Charismatic Movement. Other revivals, as well as the emergence of influential organizations and leaders, also facilitated the movement both in origin and development.

John and Joan Baker were members of St. Mark's Episcopal Church in Van Nuys, California. Through the witness of Pentecostal friends, they received the Baptism of the Holy Spirit and the gift of speaking in tongues. In sharing the experience with Dennis Bennett, their Episcopal minister, he also received the gift in November of 1959. Eight ministers and approximately 100 lay people in the diocese had similar experiences within a four month time span. By April of 1960, seventy members of St. Mark's Church had received the experiential Baptism of the Spirit (Quebedeaux, 1976).

The movement, typically following the characteristic pattern of the Charismatic Movement, remained "hidden" within the mainline (i.e., Episcopal in this case) denomination. News eventually began to diffuse, and explanation of the "Spirit" phenomena was required of Bennett by his congregation. He soon found himself jobless and "branded throughout the Episcopal church as a religious fanatic and crank" (Quebedeaux, 1976:56).

In 1960, Bennett responded to the invitation of the Bishop of Olympia, Washington, to be vicar at a small, noninfluential, rural church in Seattle. Twelve months after his arrival, 85 of the 200 members had received the gift (i.e., Baptism in the Spirit). The attendance subsequently multiplied, and today there are over 2,000 persons

attending a "thriving St. Luke's Episcopal Church weekly" (Quebedeaux, 1976:56).

In the meantime while the Seattle movement was growing rapidly, the Van Nuys movement was concomitantly progressing. This development, continuing after the expulsion of Bennett, was primarily due to the influence of Jean Stone, a former member of St. Mark's Episcopal Church. Stone, the wife of a Lockheed executive, had the financial resources to mobilize the first "Charismatic Renewal Fellowship," emanating from the homes of the members (Quebedeaux, 1976:57). Due to this movement, in 1963, estimates postulated that about 200 Episcopalians in the Los Angeles Diocese had received the gift of tongues. Even further, approximately six of the 225 American Lutheran Congregations had been affected by the "glossolalia phenomena" (Quebedeaux, 1976:57). Shortly thereafter, two of the most influential Presbyterian churches in Los Angeles--Bel Air and Hollywood first experienced the influence of the gifts of the Holy Spirit among substantial numbers of their members. Hollywood First, at one time in 1964, is known to have had 600 members who spoke in tongues. Today these congregations are still extremely affluent and influential in the Los Angeles Area (Quebedeaux, 1976).

The Charismatic Movement, as emphasized in the foregoing account, originated and developed rapidly--in fact, it became a significant religious movement within a four year time span and was obviously affecting the majority of the mainline denominations of America. The aforementioned revivals were of course the beginning sources; however, the movement origin was also significantly enhanced by several persuasive and influential leaders and organizations.

David Du Plessis, of South African descent, is known to have been efficacious in the intermediary role among the Classic Pentecostals and the ecumenical movement (Hollenger, 1972). Functioning herein, Du Plessis successfully accomplished the aggrandizement of the Pentecostal experience for the "heretofore skeptical and belittling ecclesiastical establishment" (Quebedeaux, 1976:54). The significance of his accomplishment is indubitably manifest in the recognition that the mainline Protestants accorded the Classic Pentecostal Movement. Therefore, Classic Pentecostals took their place as a "Third Force" along with Protestants and Catholics in world Christianity (Quebedeaux, 1976:54). Hence, the acceptance of Classic Pentecostalism, as promoted by Du Plessis facilitated the acceptance of Pentecostal-like phenomena and therefore set the stage for the Charismatic Movement within the historic, mainline denominations.

Another prominent aspect in the history of the origin of the Charismatic Movement is the organization called--Full Gospel Business Men's Fellowship International (FGBMFI). This non-denominational fellowship of professionals and businessmen was founded in 1951, by Demos Shakarian, a wealthy California dairyman. Oral Roberts, a faith healer, evangelist, and now University President also contributed to the beginning of the organization. The magazine of the organization--Voice--was distributed among mainline laity and clergy which eventuated in their attraction (Quebedeaux, 1976). Further, the FGBMFI, very significantly, advanced a somewhat critical attitude toward Classic Pentecostal groups for the "narrow-mindedness and clericalism of their preachers." The effect of this attitudinal expression of an increasingly powerful organization functioned to speed the oncoming Charismatic Movement that was to differ

particularly in regard to the "narrow-minded" focus of Classic Pentecostalism (Hollenger, 1972:6).

Charismatic Renewal, in the deemphasis of narrow-mindedness, is seen to be "transdenominational" among Roman Catholics, Eastern Orthodox Christians, Anglicans, and other Protestants of the major historic denominations.⁴ In this sense, the Charismatic movement is somewhat ecumenical; however, not in the sense of seeking "institutional unity as a goal." Quebedeaux (1976:7) expresses the ecumenical nature of Charismatic Renewal, in that "it clarifies and underscores what is authentically Christian in each tradition without demanding structural or even doctrinal changes in any given church body." Even further, theological diversity is seen as irrelevant within the movement. These groups adhere to the major assumption--that, irrespective of who they are, as Charismatics "invariably" God will become more "vivid" in their reality as evidenced in the gift of Baptism in the Spirit. It is also anticipated that serious Bible study offers them a "new awareness of the efficacy of prayer" (Quebedeaux, 1976:8). Consequently, in order to be a believer one must be somewhat doctrinally open; yet, this is furthered by the secure collective base of Spirit Baptism.

The new Charismatics devote significant portions of their time to maintaining this base of Spirit Baptism. By generating organizational structures to establish order in worship, they assure the spontaneity that is a natural element in the freedom of Baptism in the Spirit. In other words, periods of spontaneous worship are programmed into any given worship service. Meeting the Bible studies or prayer groups, they also generally have normative directives establishing "spontaneous worship" (Marty, 1976:121). This spontaneity contributes to the phenomenon

of speaking in tongues, which is probably the most important and cohesive aspect of the Charismatic Movement. Particularly due to the importance of this phenomenon, the remainder of this section is devoted to "speaking in tongues" among the new Charismatics.

Speaking in Tongues--Charismata

There are nine gifts of the Spirit as identified in I Corinthians 12:8-11 of the Bible. These consist of wisdom, knowledge, faith, healing, miracles, prophecy, discernment, tongues, and interpretation. Speaking in tongues is probably the "most prominent" and the "most sought after" of all gifts (Schwartz, 1970:149). It is believed by those who identify as part of the Charismatic Movement to be divine evidence of the Baptism of the Holy Spirit, and according to many believers, increases their personal happiness to unimaginable heights (Schwartz, 1970). As indicated by Gerlach and Hine (1968:25), the experience for the believers is "a more direct communication with God" which is subsequented by "a sense of joy, release, and power."

Supposedly, the act of speaking in tongues is an allowance by the speaker of the Holy Spirit "to guide the form of the words uttered" (Bennett, 1975:18). "Xenoglossie" or a foreign language unknown to the speaker is often uttered; however, in the studies of Gerlach and Hine (1968:26) foreign languages are a rarity. In the majority of the cases, they indicate that:

- . . . these utterances have taken the form of sounds ranging from mutterings to meaningless but speech-like syllables.
- . . . These utterances impress us as involving a limited number of different syllables for any one tongue speaker and a high degree of alliteration and repetition.

Irrespective of the type of utterances, Bennett (1975) insists that the

process is controlled by individuals and may therefore be "private" or "public." Bennett (1975), in this regard, postulates that "99.99 percent" of all speaking in tongues is done in private "simply for the individual's edification." On the other hand, the public form of tongue speaking is rightly called the gift of tongues. It is primarily utilized within a Charismatic service, and according to Bennett (1975:19), it is "God speaking to His people." Finally, the believer must feel moved to share the tongues in a public manner; if not so moved he should simply speak to himself.

Kildahl (1975) utilized a number of letters he received on the tongues phenomenon to establish the five basic steps to speaking in tongues. In the first step, he attributes the act to an acute awareness on the speakers part of distress as a result of confusion and estrangement. This distress directs the individual to secure a person with "certainty, definiteness, and strength"--usually found in the Charismatic group leader. The leader, whose credibility is established by his followers, has the solution for solving the problems of the person. This is reinforced by the cohesiveness of the followers. In the fourth stage, the person receives a "comprehensive rationale" to explain the phenomenon of speaking in tongues. And fifthly, there is an "intense emotional atmosphere at some point" that Kildahl calls "the induction process." Hence, Kildahl (1975:128-130) postulated that these are the five steps in the "learned experience" of speaking in tongues.

Bennett (1975:20) responds (as would most Charismatics) to assertions that are similar to the foregoing explanation of tongues. He asserts:

It is important to note that none of this is compulsive behavior, nor is it especially conditioned by the presence of others. . . . Those studies which claim to have discovered some kind of necessity for an authority figure to be present, or for some other kind of corporate situation to be necessary for people to speak in tongues, simply baffle me, as they would baffle anyone who has been in close contact with this phenomenon for any period of time. There is simply no accuracy to these claims, and they can be adduced to insufficient research.

Here there is obvious disagreement between Charismatic participants, such as Bennett, and researchers, such as Kildahl. Both points of view seem to be in contradiction; yet, in a more open and direct perspective, each may be seen as an interpretation of a multifaceted reality--speaking in tongues.

The gift of tongues, even though very important, is not the only emphasized gift; the gift of interpretation is also of necessity, especially if the religious service is to be conducted according to Biblical scripture. According to Scripture, the tongue is not to be spoken aloud unless the gift of interpretation is subsequently offered. "Interpretation is not translation," but it is another gift in which the Holy Spirit "gives the gist of what has been spoken." The interpreter may clothe this in his or her own words. Finally, according to Bennett (1975:25), the evidence that the source of these gifts (i.e., Holy Spirit) is really present resides in the content of the interpretation. Bennett (1975:20) states:

The utterances of the Christian speaking in tongues, when interpreted, will evidence the fruits of the Spirit--love, joy, peace, etc. . . . The expressions from other directions [i.e., Satan] will be random, confusing, frightening, or calculated to mislead the persons listening.

The strong emphasis on the subjective experience of speaking in tongues, as evidenced in the foregoing account, leaves the Charismatic Christian open to what has been called Charismania. Charismania,

according to Logan (1975:38), "is a preoccupation or fixation with charismata--the gifts of the Spirit." When this occurs, the "power of the subjective experience can become an end in itself." It is probably Charismania that leads to a classification of distinct categories or types of Charismatics within the movement.

Marty (1976:23) differentiates among the Charismatics by categorizing the "hard" versus the "soft" Charismatics. Hard Charismatics utilize the gift of tongues and the second blessing as a "sign of qualitative difference," ruling that those without the experience are "truly unfinished Christian products." On the other hand, soft Charismatics do not see non-Charismatics as "second-class" Christians, but rather, pray and hope for them to seek the gifts at their own time.

In summary, Classic Pentecostalism has been demonstrated to have been influential in the current rise of the Charismatic Movement. As well, the influence of leaders and organizations has been established. Simultaneously, descriptions of both movements have allowed a rather clear distinction in the structure of believers as well as a comparison of the two movements. Finally, the phenomenon of speaking in tongues has been elucidated, due to its position as a principal focal point of the Charismatic Movement. The Charismatic Movement insists that for believers:

. . . the Baptism of the Holy Spirit is a powerful experience that convinces the recipient that God is real, that God is faithful to what he has promised, and that the same 'signs and wonders' described in the Book of Acts can happen today--to me (Quebedeaux, 1976:2).

To the sociologist, the above considerations and descriptions can become a key emphasis area for research. The subsequent chapter moves beyond definition to deal with Charismatic movement emergence at macro, intermediate, and micro levels of focus.

ENDNOTES

¹These terms are explained later in the content of the paper.

²All Scriptures are quoted from the King James Version of the Bible.

³These similarities in dogma and doctrine are elaborated on later.

⁴For a discussion of Charismatic Renewal amongst Catholics, see Fitcher 1973 and 1974; O'Conner 1975; and Suenens, 1974.

CHAPTER II

THE MACRO, INTERMEDIATE, AND MICRO EXAMINATION OF THE CHARISMATIC MOVEMENT

The Charismatic Movement, as a religious movement, can be seen as an attempt by particular groups in society to capture or recapture a "sense of security" and meaning through "religious revival and reform" (Holt, 1940:741). This statement elicits questions such as: "Why do movements of this type arise?" and "Why is this particular movement occurring today?" These questions are theoretically introduced in this section of the chapter from macro, intermediate, and micro sociological perspectives, utilizing existing sociological theory and research literature.

The Macro Level

In focusing at a macro level, the Charismatic Movement can be seen as a reaction to the complexity of modern industrial-technological society, as well as a mechanism for obtaining meaning for the problems of everyday reality (Hamilton, 1975). Contrary to the idea of modern man as secularized and agnostic, man is really both secular (i.e., rational) and sacred (i.e., irrational) (Greeley, 1972). Man, in this sense, must have meaning concerning both aspects of his basic nature. Hence, a disturbance of the traditional meaning systems or, even more implicitly, an evasion or neglect of them, may ensue in "consequences of the most profound order" (Eister, 1972:321).

Bumstead (1978) indicated that during times of turmoil and unrest religious movements are likely to emerge. That these movements are at least related to a need for meaning is evidenced in their emerging at times of crisis when meaning systems are questioned or found to be lacking. Eister (1972:322) states it in this manner:

Both the once widely-held orientations in the contemporary societies (religious-belief systems, . . .) and the institutions which helped formulate these and other patterns, have, through most of the past several decades, been undergoing unusually severe disruption or dislocation. These dislocations amount to what, in the opinion of many scholars, constitutes a 'culture crisis' of major historical proportion.

Herein, utilizing a view espoused by Smelser (1963), the disruption in the meaning systems of society is a strain resulting from rapid structural changes in society.

The position being opted for then is that the Charismatic Movement is a response to the strain generated from the structural stress in and around the mid-1950s to early 1960s. Support for this thesis is evidenced in the historical record which demonstrates that the proliferation of religious movements has in times past been "marked" by extreme social and cultural change--for example, the Hellenistic and late Greek and Roman periods, eighteenth century France, nineteenth century America and Europe, and twentieth century Africa, Japan, Southeast Asia (Eister, 1972). In addition to the establishment of this general relationship in history, a more thorough investigation of the exact nature of the societal disruption and ensuing strain in America is necessary.

Ellwood (1973:8) delineates the two major functions that religion as a societal institution must perform. "Ecstasy" (i.e., traditional direction) must be made available to societal members, while simultaneously the religious system must serve to "conserve the social order"

(i.e., liberal direction). These two functions, now focused on at a macro level, must remain in balance or movements are more likely to emerge. As stated by Ellwood (1973:8):

When these two functions of religion are both genuinely felt and are in balance, there is a stable and integrated society. But if religion gets too far from its source, if it seems to have only constraints to offer and no joy, then it is in trouble. Competitors will arise, probably seeming at first to be unbalanced toward ecstasy.

A chronological glance at history from the times of early America to modern day, demonstrates the dialectic of these two functions of religion and serves to support the thesis that movements occur during times of social crisis when these become unbalanced.¹

The early history of America indicates that orthodoxy or traditional religious meanings dominated the system of religion. In the eighteenth century, there were several movements in the liberal direction, indicating a rebellion to the overemphasis on ecstasy in the religious institution. Among these were movements such as Deism and Unitarianism. However, with these few exceptions, according to Bedall, Sandon, and Wellborn (1975) the balance was maintained at least until the late 1800s and early 1900s.

The second half of the nineteenth century, influenced by the "rise of a succession of new intellectual developments," demanded that the orthodox religious system be revised (Bedall, Sandon, and Wellborn, 1975:221). Darwin's The Origin of the Species (1859) and The Descent of Man (1871) offered a new biology which seemed to be a straightforward attack on traditional religion.² This thought permeated in the intellectual areas and became a potent source in society through the writings of Herbert Spencer, Thomas Henry Huxley, Edward Livingstone Youmans, and John Fiske.

Further, sociology and psychology, as new emphasis in the academic world, were significant contributors to this intellectual climate which was questioning "the notion of absolute transcendent truth." As indicated by Bedall, Sandon, and Wellborn (1975:222):

If the religious experience of men could be understood and, even more important, 'explained' in purely psychological or sociological terms, what remained of any distinctively spiritual dimension of life?

In this same manner--namely, rationalizing the spiritual--the Bible from the new science perspective became an objectively studied document. Men like J. W. Draper in History of the Conflict Between Religion and Science (1874) and Robert G. Ingersoll, a cross-country lecturer, questioned and ridiculed orthodox Christian beliefs. Hence, in general, these intellectual developments, as factors and results of a climate of change "helped to create an atmosphere of intellectual ferment that put conservative religion on the defensive, encouraging the further spread of religious liberalism" (Bedall, Sandon, and Wellborn, 1975:222).

Wilson (1967:259) characterizes American society at the turn of the century in the early 1900s:

This was a society undergoing almost uninterrupted expansion, rapid social change, high mobility, intense urbanization, and successive waves of immigration. . . . In the face of these developments the original social values were undergoing constant modification through differential acceptance by diverse ethnic and religious groups.

In this climate, liberalism (as seen in the new rational science) was progressing and developing as an ideology among many Americans. Quebe-deaux (1976:4), writing on this notion, specifies that Classic Pentecostalism emerged in this context as a reaction to the "secularism and rationalism" prevalent in society as well as within the religious institution.

Quebedeaux (1976) details some of the reasons at the macro level for the emergence of Classic Pentecostalism.³ Religion in America, being characterized by extreme tolerance, allowed diversity as well as voluntary association--hence, the dissatisfied members of society have an inalienable right to begin a religious movement if so desired. Further and more influential in contributing to the emergence is the "rootlessness" which resulted in part from the Industrial Revolution and mass immigration to America. As stated by Quebedeaux (1976:25) "the sudden change in milieu--from Europe to America, from country to city life--led almost inevitably to political and social rootlessness." In conjunction with this rootlessness, many Americans, as earlier expressed, were simply reacting to the "stiffening institutionalism, secularism, and modernism" of the institution of religion (Quebedeaux, 1976:25).

As time progressed, it is seen that the early 1920s found the overall religious institution to be more and more secularly oriented (i.e., valuing science, reduction of dogma, and emphasis on social problems) (Hamilton, 1975). However, the "crash" in 1929, left the religious institution with the role of picking up the pieces in a time of societal-system stress. For at least another decade, or into the 1940s, religion took a swing back toward orthodoxy (e.g., obedience to authority, need for man's repentance, and a discrediting of science).

Now, in the second-half of the twentieth century, "secularization of Western culture has become a fact" (Quebedeaux, 1976:179). According to Berger (1967:107), secularization is "the process by which sectors of society and culture are removed from the domination of religious institutions and symbols." Hence, from the mid-1950s until today, there has been an ever increasing rationalization of thought, which concomitantly results in suppression of emotional commitment.⁴

During the recent historical period, American religious culture has been undercut by the pervading ideology of reductionism and pragmatism. Theology coped with "Darwinism" in late nineteenth century by seeing God as the "creative force" in evolution (Morrison, 1958:271). Today, however, pragmatism and reductionism and generally a thorough scientific-rationalist ideology make it virtually impossible for theology to maintain a balance between the ecstasy and social order functions or religion. Hence, as characterized by Nottingham (1974:88), American society can now be seen as a prototype of "Industrial-Secular" societies--recognizable by the dominant emphasis of science and technology. This dominance increasingly affects societal members, and this may be "one reason why members of these societies become more and more accustomed to applying empirical common sense (and science) and efficiency to more and more human concerns" (Nottingham, 1974:88).

The Charismatic Movement, seen in light of the aforementioned societal characteristics, can be interpreted as a "movement of counter-secularization" (Quebedeaux, 1976:181). Schwartz (1970:92) indicates the inevitability of the emergence of countervailing ideologies rejecting the "rational principles of organizations" and the "impersonal standards of efficiency."⁵ Hence, the Charismatic Movement may be seen as characterized by Cohen (1975:xi):

. . . as a sign that this generation has turned its back on gross materialism and is groping for new spiritual values. . . These unorthodox religions have answers to questions about the universe and man's purpose in life and what happens after death. These are questions for which society at large can no longer provide convincing answers.

The foregoing description of the macro socio-historical milieu and the depiction of its relationship to the emergence of the Charismatic Movement is only a part of the explanation. Society has become increasingly

more secularized since the early 1900s; therefore, one is forced to ask why the rational-scientific framework did not contribute to multimovement emergence throughout the entire time span. It is a contention herein, that the secularized nature of society is a factor in the emergence, yet, not a necessary or sufficient one for explanation. Further, as pointed out, times of social crisis (i.e., early 1900s and mid-1950s to 1960s), coinciding with periods of rapid secularization, may be contributing to emergence at specific historical times. Nevertheless, these are at least important factors, if not necessary ones.

The Intermediate Level

Focusing on a somewhat different level, the mainline Protestant churches now become the key interest in the intermediate examination of the emergence of the Charismatic Movement. The focus on the church can be a partial examination bridging the macro and micro approaches. Herein, rather than examining religion (as an institution) in relation to the broader (macro) societal context, the process of church development becomes the focus. The Charismatic Movement, at this level, is seen to be a response to the inherent dilemma in church development--a dilemma it may well encounter in the coming years.

The mainline Protestant churches, not dissimilar from secular society, seem to be failing to provide the necessary spiritual meanings for their members (Bellah, 1974). If in fact the church is failing, at least in the eyes of some of its members, why is this the case? Still further, why are its members seeking answers in the Charismatic Movement? To focus on these questions in research, an understanding of the inherent dilemma in these churches is necessitated.

The mainline Protestant churches in recent years have experienced a reduction in funding as well as a decline in membership (Bedall, Sandon, and Wellborn, 1975). The explanation for this resides in the dilemma the church must confront in the process of its development. As delineated by O'Dea (1974:283), the central dilemma "involves transforming the religious experience to render it continuously available to the mass of men and to provide for it a stable institutionalized context." The history of the church exemplifies the dilemma as the process of development is examined.

Churches begin with a "charismatic movement" and develop in the direction of routinization (Weber, 1947:359). According to Weber (1947), routinization is an unavoidable social process; yet, it presents the church with a "many-sided complex paradox" (O'Dea, 1974:275).⁷ As expressed by O'Dea (1974:275):

. . . religion both needs and suffers from institutionalization. The subtle, the unusual, the charismatic, the supra-empirical must be given expression in tangible, ordinary, and empirical social forms.

The "charismatic" movement, the initial stage in church development, is characterized by enthusiasm and vitality among the members who are readily influenced by the "charismatic leader." Yet, if there was no organizational development the experience would be "fleeting and impermanent." Hence, institutionalization of spontaneity places the church in a dilemma--which may have been a particular factor in the emergence of the Charismatic Movement (O'Dea, 1974:275).

Berger (1967:139) indicates that the contemporary churches are characterized by "progressive bureaucratization" which predisposes them to highly complex administrations. Pittenger (1972) supports this notion and further addresses the dilemma of the church by demonstrating

that historically the church has been criticized periodically for either becoming too spiritual or on the other hand too bureaucratic. According to Suenens (1974), the late ecumenist and Protestant theologian Jean Bosc, called for a dialectical balance between the opposing extremes. Finally, according to Meddin (1976:391) "there is an ever present probability of tension between the needs for regularity and regulation and the needs for spontaneous expression and creative adaptivity." Hence, as Berger (1967) emphasizes, the modern day church may have leaned too far towards routinization and the result can be seen in the phenomenal Charismatic Movement.

Bumstead (1978) renders support to the foregoing notion. Accordingly, he emphasizes that a struggle is occurring in the churches today "with the intellectual emphasis" overshadowing the spiritual needs of the members. Further, Bumstead (1978:21) stresses the importance of the years in the late 1950s and early 1960s: "The birthright of some of today's most prominent cults [movements] can be found during the strife of the late 50s and 60s, when the spiritual needs of many church members were put on hold." Finally, in clearly elucidating the relation of the mainline churches to the movement emergence, he said:

And when the needs of such people [worshippers] are spurned by the church, the 'Praise the Lord' credo of the Charismatics, . . . and the easy answers they seem to provide to life's basic questions can become extremely appealing to those who have been disillusioned by traditional religion (Bumstead, 1978:21).

Holt (1940), Kelly (1972), Bell (1957), and Keedy (1958) offer credence to the idea of the emergency of "break-off" groups due to insufficient need fulfillment amongst mainline church members. The "cold impersonal worship" of the mainline denominations is forgotten after finding "ecstatic worship" in break-off groups, such as the Charismatic

Movement (Holt, 1940:8). Again, the dilemma then is seemingly unavoidable and inherent in the process of development and as well is possibly a contributory factor in movement emergence.

Prior to the micro examination of the Charismatic Movement, one further point of interest in relation to the dilemma in the church must be examined. The investigation of the patterns of religious involvement in America can be seen in relation to the dilemma between the esoteric (i.e., the vertical relationship of the individual to God) and the esoteric (i.e., the horizontal, or church's relationship to society) functions of the church. The cyclical nature of religious involvement is referenced in the writings of Pittenger (1972) and Greeley (1972). As stated by Greeley (1972:130), "For reasons we do not fully understand, there are cyclical patterns in religious behavior with upswings and downswings following each other at intervals of perhaps from five to ten years."

Wunthrow (1976) suggests that the cyclical nature of religious involvement is related to large-scale societal crisis and change, as mentioned earlier. While conceding the macro influence, he insists that "particular generations" must be examined, as the 21 to 29 year olds seem to contribute to the pattern. Glock, Ringer, and Babbie (1967) associate the cyclical pattern with the times of a rise in the number of young children in the home. It is a major contention herein, while not questioning the foregoing ideas and research, that the cyclical pattern of religious involvement is at least related to the pendulum like swing of the church between the esoteric and esoteric functions. As the church moves toward the esoteric function, it becomes more oriented toward group, action oriented goals and consequently focuses less on the

spiritual needs of its members (the esoteric function). Simultaneously, routinization is likely to occur due to the organizational demands of a group action orientation. A revitalization is likely to take place when groups (i.e., movements) rebel in the face of the move toward the exoteric orientation and the accompanying routinization. The pendulum swing may be the movement of the church in cyclical patterns--done in response to the expressed needs of the members.

The Micro Level

It is precisely the needs of the members that now become the focus in the micro examination of the Charismatic Movement. Since research casts doubt on the absolute causal relationship between anomie or disorganization and movements (see for example, Nelsen, 1972, and Dynes, 1955), it is necessary to locate other factors theoretically associated with movement emergence. At a micro level, the characteristics of the members of movements have been utilized in the construction of theories to account for movements such as the Classic and Neo-Pentecostal Movements.

Traditionally, especially in regard to the Classic Pentecostal Movement, economic deprivation has been a primary micro explanatory device. Sect theory, as detailed by Neibuhr (1929), relates somewhat to the church dilemma, yet, advances beyond that to delimit the factors involved in member recruitment (a micro approach). According to sect theory, new members are recruited to break-off groups from the economically deprived or the "disinherited" of society. The sects then provide the members with compensatory feelings, as may have been the case in the Classic Pentecostal Movement.

Kendrick (1963) supports sect theory and the emergency of Classic Pentecostalism. Due to the post-Civil War prosperity, many of the churches failed to minister to the poor or economically deprived. The result, in the words of Kendrick (1963:608), was that: "Many of those who failed to benefit from the new prosperity became so uncomfortable in the established churches that they withdrew. It was among this group that Pentecostalism found acceptance." Classic Pentecostalism, in this sense, is seen as a sect in tension with the world and with the church which incorporated many of the secular values.⁹ Finally, according to Johnson (1961:319), the sect ideology will then develop along the path toward routinization and therefore begin to emphasize "upward social mobility," and thereby, in time, eventuate in a breeding ground for new sects.

Sect theory is not devoid of problems in accounting for movement emergence. Gerlach and Hine (1968:23) insist that the Pentecostals are seen as "maladjusted or economically deprived," as these notions are inherent in sect theory. Even though sect theory is valid in explaining some cases, according to Glock (1964:26), it falls short if explaining movements which "emerge in other than sect form" and ones that draw their membership from the middle and upper-middle class. Hence, other theories, due to the inadequacy of sect theory, are necessary in accounting for the Charismatic Movement.

Gurr (1970) indicates that feelings of deprivation are not necessarily the result of objective deprivation (i.e., economic deprivation). The theory of relative deprivation postulates that persons may join a movement if they see that they are deprived relative or in comparison with others around them or in comparison with past life circumstances.

As stated by Aberle (1965:528), "the deprivation, then is not a particular objective state of affairs, but a difference between an anticipated state of affairs and a less agreeable actuality." Relative deprivation then, is a state perceived by the individual, and in agreement with Thomas' idea of the definition of the situation, it is then real in its consequences.

Deprivation, irrespective of whether it is experienced directly or indirectly, tends to be "accompanied by a desire to overcome it" (Glock, 1964:27). The Charismatic Movement, interpreted cautiously in this framework, could be seen as a movement of members deprived at least in personal and spiritual meaning as well as in expression of their emotions. Quebedeaux (1976:182) emphasizes the fulfillment of these needs by the movement: "It represents something meaningful to do and experience now.

. . . Also, Now-Pentecostalism in one manifestation of the increased middle-class acceptance of emotional expression as part of everyday life." Finally, the Charismatic Movement may very well be providing a means of identity obtainment through conversion (Marty, 1974), it may also be a "way of integrating oneself" in a pluralistic society (Ellwood, 1973).

Religious conversion, the changing of one's identity in a significant, definite manner, is often delimited as the prominent criterion for belonging to a religious group. This has been seen, for example, in groups like the Classic Pentecostals. Conversion can be a topic of study within its own right; however, as a concept it may be important in understanding the formation of groups and movements (Wilson, 1978).

Conversion, as analyzed sociologically, is a process comprised of several stages for the individual. These stages are not inevitable for

all converts. There are, according to Lofland (1966:57) "verbal converts" and "total converts." Verbal converts are interested while their commitment is still rather uncertain; whereas, total converts have totally identified with the group thereby becoming agents for converting others. In other words, these two types exist due to differential experience of conversion stages.

Lofland (1966:7) as a sociologist writing within the "deprivation" perspective, suggests that prior to conversion, an individual usually experiences "acutely felt tensions" which come from some sort of deprivation. Furthermore, he states that another factor precedes conversion--namely, that the potential convert experiences some "crisis" or "turning point" (1966:50). More recently, Lofland (1978:22) has modified these thoughts on the "world-saver model," which necessitates predisposing characteristics (i.e., needs, tensions, turning points):

Stepping back yet further, I have since come to appreciate that the world-saver model embodies a thoroughly 'passive' actor--a conception of humans as 'neutral medium through which social forces operate,' as Blumer (1969) has so often put it. . . . It is with such realization that I have lately encouraged students of conversion to turn process on its head and to scrutinize how people go about converting themselves.

For purposes herein, this does offer another perspective for explaining movement emergence within the deprivation model. Lofland's modifications are associated with the section of this chapter concerning the experience of the movement by acting individuals. Before exploring this, a summary follows.

A compendium of major points within the outline of the three levels of explanation (i.e., macro, intermediate, and micro) concludes this segment of the chapter. In this regard, the macro explanation posits that increasing societal secularization is a factor contributing to the

disturbance of traditional-spiritual meaning systems. The Charismatic Movement, in response, can be interpreted within this perspective as a movement of countersecularization. The macro explanation, in answering the question concerning the emergence of movements at particular historical times, contends that in times of cultural crisis (as evidenced in the early 1900s) and times of rapid social change, movements seem to proliferate. Therefore, at the macro level, the overall increasing secularization of society depicts the socio-historical milieu from which the Charismatic Movement is emerging. Also, the mid-1950s to early 1960s, clearly times of crisis and rapid change, is a time period in which a movement would be more likely to emerge.

The intermediate level of explanation centers on the possible failure of the institutional church (i.e., mainline Protestant denominations) to meet the spiritual needs of its members. The church, preceding in the inevitable direction of routinization, may have stifled the spiritual meanings (i.e., esoteric function) for the members. The Charismatic Movement, interpreted in that light, is seen to be a reaction by these members, evidenced in the seeking of spontaneous worship. Further, it is a contention at this level of explanation, that movements, such as the Charismatic Movement, are likely to occur in cycles, due primarily to the alternation between the esoteric and exoteric functions of the church. The church, as a reflection of the overall society, has recently directed more attention to the exoteric function--in other words, to its relationship with society. When this occurs, it is likely that members may see their spiritual needs as somewhat neglected--leading, thereby, to a rebellion evidenced in a phenomenon such as the Charismatic Movement.

Finally, at the micro level, the focus has been on the individual needs of the members and the reasons for their recruitment. Nevertheless, the members of the Charismatic Movement, as presented in these segments of the paper, are responding to either societal conditions, church conditions, or personal conditions--there has been no emphasis on the movement as an experiential event affecting members personally and socially. Therefore, in the final section of this paper, focusing primarily at the micro (recruitment) level and the intermediate (church) level, the movement is examined as an initiating factor in the process of personal, interactional change.

The Movement as Experienced by Believers

Gerlach and Hine (1970:xvi) define a movement as:

. . . a group of people who are organized for, ideologically motivated by, and committed to a purpose which implements some form of personal or social change; who are actively engaged in the recruitment of others; and whose influence is spreading in opposition to the established order within which it originated.

Hence, there is a striving among a collectivity for visible goals such as change (Herberle, 1949). One of the principle methods of unity in the collectivity is the result of significant personal change among the movement members.

Commitment experiences result in a restructuring of the individual and often are followed by effortless behavioral changes. The Charismatic believer, involved in commitment, has an extremely motivating religious experience which usually eventuates in what Gerlach and Hine (1968) call a bridge-burning act. This act functions to alienate the Charismatic believer from his original church and from his past behavior and associations. It also serves to provide a shared identity with other followers as well as motivation for changed behavior.

Once a believer has experienced the spiritual reality of the Charismatic Movement, there is a tense motivation to offer others the same change experience. This motivation represents the key to the spread of the Charismatic Movement as each person become a "catalytic agent" for "face-to-face recruitment" (Gerlach and Hine, 1968:30).¹⁰ Relatives, neighbors, business associates, fellow church members, fellow students, employers, employees, teachers, or other previously significant interaction relations afford the follower a relative fertile field in which to implement personal change and recruit for the movement.

In addition to recruitment, the ideology of the Charismatic Movement is a solidifying factor in the change process. Ideologies "are ideas which move men to action" (Schwartz, 1970:1). By diagnosing the influence of the external world on the "adherents' spiritual fortunes," the ideology drives the believers toward a reduction and removal of the obstacles in the way of spiritual reality (Schwartz, 1970:1). In addition to these general factors concerning ideologies, Gerlach and Hine (1968:34) detail the characteristics of ideologies that aid in the emergence of personal and social change.

The first characteristic is the "dogmatic quality" of ideologies which functions to delineate the in-group and out-group categories of the movement. This "rigidity" of the belief structure serves essentially to motivate a "changed course of action." The second element is the "rejection of the ideal-real gap" in the ideology. This is, according to Gerlach and Hine, the "hallmark" of revolutionary movements, because the believers see the potential for realizing perfection and are therefore further motivated to action. Thirdly, there is an element of "serious involvement," in which members spend large portions of their

time "hammering out in discussion (i.e., as occurs in sharing groups, Sunday School, Bible study, etc.) the application of ideological principles to specific situations." Finally, "positive fatalism" pervades the Charismatic ideology and promotes social action. This aspect of ideology promises the direction of God in all activities.

It is of course understood that the relationship between religion and social change is problematic and complex. Nevertheless, religion is not always a reaction to change, and in this light, the Charismatic Movement can be interpreted "as commitment to religious movement and to change" (Gerlach, 1974:672). Gerlach (1974:676) staunchly advocates viewing the Charismatic Movement, not as sect activity or as "an opiate for the deprived," but rather as a "far-flung movement of change."

The Charismatic Movement, in this respect, is seen to transform people and as well to challenge the established religious order. As specified by Gerlach (1974:684), the Charismatic Movement:

... can be described as a movement of personal transformation and revolutionary change; that is, as a group of people who are organized for and ideologically motivated and committed to the task of generating fundamental change and transforming persons, who are actively recruiting others in this group, and whose influence is growing in opposition to the established order within which it develops.

It is true, however, that in the United States, the primary goal of the Charismatic Movement has been changed at a personal level; yet, the potential for social change is evident. In fact, the effect of the Charismatic Movement upon the structure of the established church is already being realized (Gerlach, 1974). According to Gerlach and Hine (1970:xviii), the Charismatic Movement "confronts both unbelievers and nominal Christians with the fact of a transforming experience, centered in New Testament theology, but easily lost in bureaucracy and ritual

of the modern church." The total effect of this kind of change remains to be seen; yet nevertheless, the Charismatic Movement is clearly a profound force in Christianity and possibly, American society today. For precisely these reasons, the researcher feels strongly that the movement must be better understood by examining believers' explanations.

ENDNOTES

¹The contention, herein, is that social crisis and change lead to an imbalance in the general society; later a similar focus is utilized at the intermediate level in focusing on the mainline Protestant churches, at the institutional level.

²At this point, idea reality (i.e., intellectual ideas) is contributing to social crisis and thereby confronting all major institutions.

³These are not casual factors, but rather, are factors which may have facilitated or allowed movement emergence.

⁴For a more thorough discussion of secularization, see Schriener, 1974.

⁵Encounter groups, drug groups, and Eastern meditation groups can be seen as rebellion to overall societal conditions. It may be that the reason these seek this experience (rather than a religious one) is due to their lack of a prior religious problem-solving perspective. See Logan, 1975.

⁶For a more thorough explanation of these terms than is provided in the chapter, see Weber, 1947, especially pp. 359-363.

⁷For a discussion of routinization among Catholic Charismatics, see Fitcher, 1974 and 1973; amongst Assemblies of God, see Hollenger, 1972.

⁸It should be noted that macro-societal disorganization is associated with deprivation; hence, social crisis may be somewhat influential at the micro level.

⁹For a clear depiction of "sect" and "church" characteristics, see Wilson, 1967, pp. 2325.

¹⁰Gerlach and Hine indicate that this form of recruitment is far more empirical than explaining it with deprivation.

CHAPTER III

RESEARCH METHODOLOGY

Ethnographic Interviewing

The methodology follows the theoretical trend implied in the preceding chapters of this research project. The assumption herein is that understanding the Charismatic experience can be maximized by the interpretation of that experience by the Charismatics themselves. Consequently, the principal method of data collection was ethnographic interviewing.

In spite of previously attained knowledge by personal observation, theoretical study, and religious reading, for this investigation the researcher became a student while the Charismatic members became the teachers.¹ This is what ethnography really means--rather than studying people one chooses to learn from them. To explain this type of research, Spradley (1980:3) writes that "the goal of ethnography, as Malinowski put it, is 'to grasp the native's point of view, his relation to life, to realize his vision of his world.'" To accomplish this goal past knowledge must be only a directing factor, never, a determining one--this is not always easily done. In order to better attain this kind of knowing, 20 Charismatics were "informally" asked--What is the Charismatic Movement? How and why did you come to be involved? Their statements constitute the material of this report, as they become for all purposes "the informants."

Interviewing the Informants

According to Webster's New Collegiate Dictionary, an informant is a "native speaker engaged to repeat words, phrases, and sentences in his own language or dialect as a model for imitation and a source of information" (Spradley, 1979:25). The informants in this investigation are 20 persons who share the following characteristics. They all presently define themselves as "Charismatic," some with reservation, others with none. As well, they were all formerly (i.e., prior to their Charismatic experience) members of a mainline Protestant denomination, such as Methodist, Presbyterian, Episcopal, or Disciples of Christ.² These were the two essential factors for inclusion of the informant in the research project. In addition, however, there was an attempt to include two types of Charismatics based on their present church membership status--those who remain in a mainline Protestant church which is predominately non-charismatic and those who have separated from that original church.³ Finally, the informants were selected according to sex--both males and females were purposively included, however, not necessarily in equal proportion.

The sample consists of 14 females and six males. Of the 20 persons included, 14 remain in their denominational church while six are in a non-denominational church. The informants vary in Charismatic experience with the years of Charismatic involvement ranging from three years to as many as 20 years. The average number of years of Charismatic involvement is 9½ years. Fifteen of those interviewed are married, with one of these having been divorced and remarried. Three were single (i.e., never married) while two had been married prior to widowhood. Finally,

the sample consisted of persons with varied occupations, including homemakers, a daycare worker, two teachers, a veterinarian, a minister, an oil businessman, to name a few.

These 20 persons were chosen in several ways. First, the researcher had a personal friend who assisted in contacting several Charismatics--the endorsement by this friend aided considerably in establishing initial rapport with the informants. Others were taken by referral; often one informant would offer several names, but only one was taken from any given informant in order to avoid a sample consisting of a "Charismatic sharing network."

Each of the 20 persons of this study participated in an intensive, informal interview situation. These interviews often lasted for three to four hours with the average length of interviewing being around two hours. The informants were contacted by telephone prior to the interview. During this call, the interviewer merely explained who she was and often gave the name of the person who referred her. After agreeing to be interviewed, most invited the researcher quite graciously, either to their homes or offices. It should be noted, as well, that no one contacted refused to be interviewed, and afterwards, each one insisted that it had been an enjoyable experience.

Schatzman and Strauss (1973:6) suggest that interviewing is a "fine tool" for allowing people to construct their worlds; yet, two problems may perhaps ensue. One, the interviewee may lack the articulation necessary to explain his world. Two, the interviewing setting constitutes a social situation in and of itself. Regarding the first problem, each of the informants reported having at least a high school education and most had received some college education. Their articulation, with

modest direction and probing from the researcher, was, in the researcher's opinion, quite adequate. As to the other problem, everything possible was done to minimize situational effect in the interview setting.

To elaborate, the interview setting was always located in a place chosen by the informant--namely, his or her home or office. This assured their comfort and ease to the extent that "place" is important. Following the suggestions of Lofland (1971) significant time was allowed for an introduction. Within this time, the interviewer first introduced herself, and then very informally explained the purpose and nature of this study--namely, to understand the Charismatic experience. The interviewer always shared her background experience and indicated the "whys" of both her professional and personal interest in the Charismatic Movement. Often during the time reference was made to the friend who had referred the interviewer. This particular aspect of the conversation always seemed effective in minimizing interactional discomfort.

Once a sense of situational ease had been established the interviewer usually asked the informant, "Well, are you ready?" Rather than immediately beginning, however, at this point the interviewer asked permission to use a tape-recorder. The informant was assured anonymity in all written reports and promised utmost confidentiality of the tapes. In all cases, a tape-recorder was utilized with minimal situational effect. Finally, before actually starting the interview, the informant was encouraged by insisting that their personal feelings were to be the content of the interview--"any questions undesirable were to be unanswered if they so chose."

In covering the many areas of the Charismatic experience, through interviewing, no notes were utilized.⁴ Each interview was actually a

very informal conversation in which they told their stories in response to the researcher's direct and indirect questioning. Certainly probing and direct questioning were often interjected, but overall the interview situation could best be described as one of the informant instructing the researcher--"this is how it is", they said. As the cyclic research process continued, each interview became a factor in directing the next; there was a continual attempt at flexibility in interviewing. Finally, regarding the process of interviewing, which took place over a five month period, hypothetical questioning and propositional testing were done more frequently as time allowed cumulative knowledge and hence understanding.⁵

Formal analysis began when interviewing ceased even though analysis of the findings had taken place throughout the interviewing process. Discontinuation of interviewing occurred when the data obtained began to be repetitive. At this point, each of the twenty interview tapes were transcribed verbatim. Finally, after reading and rereading, these interviews were subdivided into special categories for analysis.⁶

In conclusion, as learned from Lillian Rubin, an excellent sociological researcher, the interviewer always tried to "hear" what they said was important, "to think anew the concepts and theory I brought with me into the research field" (Rubin, 1976:14). In the remainder of the study stories and statements of the 20 Charismatics will be presented--the when's, the where's, the how's, and the why's of the Charismatic experience.

The focus in Chapter IV is chiefly directed to Charismatic Movement beliefs and appropriate terminology as perceived by the informants themselves. The fifth chapter is directed to their conversion experiences

and subsequent personal life change. Chapter VI is concerned with their attitudes and feelings regarding the institutional church and society in general, as well as the movement's potential for social change. Finally, Chapter VII offers a summary and conclusions of this research investigation.

ENDNOTES

¹Regarding personal observation, it should be noted that as a part of pilot investigation, the researcher visited a Charismatic Church on numerous occasions prior to this particular research. This preliminary investigation, lasting for a period of 14 weeks, consisted of church visitation and simple observation for 11 Sundays. This visitation aided this research by clarifying much of the terminology--i.e., the language features of the Charismatic Movement.

²Catholics are not included because the movements are quite different. (See Fitcher, 1974, for a discussion of these differences.)

³Frequently Charismatic converts go to a "sharing group"--i.e., a small, informal group that meets at church time on Sunday morning.

⁴See the Appendix for the areas covered in the interview situation.

⁵Hypothetical questioning consists of proposing a hypothetical situation or question to the informant for rounding out the information. For example, the researcher asked "What if I said to you I am a Christian but don't want the Baptism--how would you now feel about me?" Testing propositions consists of telling the informant about inferential ideas; the researcher anticipates validation of inferences when he poses the proposition for the informant. The result, negative or positive, results in better clarification for the interviewer.

⁶These categories basically consisted of the areas covered in the interview situations. Again, refer to the Appendix for these areas.

CHAPTER IV

CHARISMATIC MOVEMENT BELIEFS AND APPROPRIATE TERMINOLOGY

The Charismatic Label

Each of the 20 persons interviewed was asked, "Would you define yourself as Charismatic," and each one responded affirmatively. However, a significant number (7), prior to answering the subsequent question, emphatically voiced their qualms with that label. These misgivings usually centered around the fear of inappropriate understanding of the label by others outside the movement. For example, in answering "Would you define yourself as Charismatic" one feared religious stereotyping:

I think in the sense of what happened in the early sixties and seventies--Yes, I'd have to. You can say that I've experienced the Charismatic Experience. I prefer to describe myself as a Christian; I feel like sometimes you can be sectarian by that name.

Another refused the stereotype because of others' criteria for the label:

Most people kind of lump Charismatics into a group and say this is 'Charismatic'. Really, I guess I don't want to be lumped into that category because most people that are outside of this are looking on, and they say, 'They are Charismatic; so, they've had the Baptism of the Holy Spirit and they speak in tongues.' To me, this is not so. I have not had the experience of speaking in tongues; I feel that I've definitely had the Baptism of the Holy Spirit.

Still another feared the stereotype other Christians might have:

I don't enjoy being labeled as a Charismatic because it has such a bad connotation with your other good Christian people. They think Charismatic and immediately they throw you off in

left field. If they say, 'Are you Charismatic', I'll say, 'I'm baptised in the Holy Spirit.' I am Charismatic, but don't go around saying that. . . .

Another pointed out the historical popularity of the label:

I hate to use terms like that. I've seen that term used and I understand it to mean those who are baptized in the Holy Spirit, but my Mother was baptized in the Holy Spirit. . .and that term was never used until this decade, that I know of. My Mother was baptized in the Spirit and not called Charismatic; I'm baptized in the Spirit and people term me as a Charismatic.

Finally, one feared the stereotype as categorically forcing them into a condescending position:

I would say that I was, but I wouldn't say that to anyone else. I don't go saying I'm Charismatic, because of people being turned off by that term. What I think people think of Charismatic when they hear that word is that you think you're super special and you've got something no one else has got, and they think you really just talk alot and don't do anything. . . .

Consequently, while there was no hesitation in defining themselves as Charismatic to the interviewer, many have problems with what they perceive the word has stereotypically come to mean.

This apparent misunderstanding of the word Charismatic is to be expected in a movement which has considerable, varied personal interpretation and hence varied representation to others. In addition, when Charismatics themselves define the word, they utilize many other phrases which require definition, such as "gifts of the Spirit" and "Baptism of the Holy Spirit." Each one, in defining Charismatic, utilized one of these terms if not both--for example, "Being Charismatic simply means that I have been Baptized with the Holy Spirit, and therefore, have the gifts of the Holy Spirit in operation in my life." Another citing Scripture says "Well, in my opinion, based on John 2:33, a Charismatic is someone who has received the Baptism of the Holy Spirit and believes

that all of the gifts are still in operation today." Still another says, "Well, I think what the Scripture says would be that you believe in and/or have the gifts of the Spirit in operation in your life--that's what I would say."

Brick Bradford (1979), General Secretary of the Presbyterian Charismatic Communion, clarifies by specifying his opinion regarding the action necessary for one to become Charismatic:

. . . People have to appropriate that power [Power of the Holy Spirit] in their lives. They have to release that power in their lives. This is done through complete surrender and asking the Lord to manifest Himself in various ways in your life.

According to Charismatics, who believe in the Trinity (i.e., that God is the Father; Son--Jesus Christ; and Holy Spirit), the Lord, through the Holy Spirit, manifests His power through the various gifts of the Holy Spirit. These gifts require further explanation before the definition of Charismatic finally comes together.

The Gifts of the Holy Spirit

The gifts of the Holy Spirit are set forth in the Bible in I Corinthians 12:4-11:

4. Now there are diversities of gifts but the same Spirit.
5. And there are differences of administrations, but the same Lord.
6. And there are diversities of operations, but it is the same God who worketh all in all.
7. But the manifestation of the Spirit is given to every man to profit.
8. For to one is given, by the Spirit, the word of wisdom; to another, the word of knowledge by the same Spirit;
9. To another, faith by the same Spirit; to another, the gifts of healing by the same Spirit;
10. To another, the working of miracles; to another prophecy; to another, discerning of spirits; to another, various kinds of tongues; to another, the interpretation of tongues.
11. But all these worketh that one and the very same Spirit, dividing to every man severally as he will.

These are gifts that God gives those who believe when they are baptized in the Holy Spirit (to be elaborated on later). The Charismatics, in answering the question "What are the gifts of the Holy Spirit?", parallel the Scriptural text quite accurately: "I don't know that I remember them all. Gift of discernment, prophecy, wisdom, knowledge, speaking in tongues, healing, miracles, interpretation." Another simply defines: "There are nine gifts of the Spirit--including tongues interpretation. Also, there is wisdom, knowledge, faith, healing, miracles, prophecy, and discernment." These gifts are given for the purpose of profiting the believer as well as others via witnessing. In answering "If you have one of these gifts, what does that mean," one Charismatic notes that "it's a divine endowment by God through the power of the Holy Spirit enabling you to do certain things for the purpose of witnessing." This "witnessing" is manifest when the gifts are utilized so that others may see the power of God in operation.

There has been debate within the Charismatic Movement as to whether a believer has a specific gift designated solely for his individual purposes. Within this particular sample of Charismatic believers there was not one who felt the gifts were given in this manner. On the other hand, they all maintained the view that the gifts are appropriated by the Holy Spirit when situationally necessitated. One informant, obviously aware of the supposed controversy, explains:

I sort of have a different theology on that. I feel like God gives you a gift at the time you need it. I don't feel like I have a gift that I can say is mine. I have prayed for people, and they've gotten well. I've also prayed for a lot that haven't gotten well. I feel like there have been words of wisdom. I feel like I've had a gift of knowledge.

Another, when asked--"In your experience, do you have any of these gifts," verifies with examples:

Well, that's another debatable question. Nobody really has them, except they are given by the Holy Spirit, and the Holy Spirit avails Himself to you at the time of need. Like the gift of healing, you don't need that until someone is sick. You don't need a gift of faith until like the time I had a stroke. . . . Mark 16 says, 'Every believer has the power to cast out demons, to heal, to speak in tongues. . . .' It's available to believers for the situations as needed.

The interviewer said to another, "Everybody doesn't have just one gift?"

"No. I believe that you operate in some of them and can operate in any of them at a given time when the Spirit moves upon you to do it."

The gifts, then, according to the Charismatics, are available to all who have been baptized in the Holy Spirit. To better understand the experience, Brick Bradford was asked to explain his ideas concerning this "Baptism" and the "Holy Spirit":

The Holy Spirit is God in us. . . . We say that the body is the temple of the Holy Spirit; He dwells in every Christian. . . . I believe that once the Holy Spirit has come into any Christian's life, He enables them to be a channel for the gifts of the Holy Spirit. All of these gifts are available to any Christian who will simply surrender himself or herself to the Lordship of Jesus and permit the Holy Spirit to exercise the gifts. Now, it's true that the Holy Spirit determines when those gifts will operate in a person's life. He determines which Christian will exercise what gift at a given time.

Now, it is known within the early Pentecostal Experience that one particular gift--namely, speaking in tongues--was utilized as evidence that one had actually experienced the Baptism of the Holy Spirit.² Again, the diversity of the Charismatic Movement is apparent in this group of informants, this time regarding speaking in tongues as a manifestation of the Holy Spirit. Of the 20 interviewed, only two did not speak in tongues. One of these said:

I believe in all the gifts. I've seen many beautiful sessions of speaking in tongues right here in our home. For a while I felt that there was something wrong that I hadn't spoken in tongues. I was laboring under that, and I sought it, asked for it. . . . I had three of the greatest guys pray for me. . . . The Lord could have given or taken anything he wanted. . . .

These two Charismatics really seem to be the exception as speaking in tongues does seem to be important in most of the informant's opinions--yet, there is a broad range of attitudes that prevail. Because this is a phenomena of some greater or lesser importance, we shall examine it more closely.

Speaking in tongues has frequently been cited as the critical, defining aspect of the Charismatic Movement. There is certainly no question that it is the one gift which receives most of the elaboration. It must be noted herein that the interviewer purposely concentrated on this experience; therefore, an abundance of materials on this topic may suggest researcher interest rather than preoccupation by the Charismatic believers.

First, we shall examine the opinions of the 18 informants who speak in tongues regarding the necessity of this gift as evidence of the Baptism of the Holy Spirit. Again, these opinions vary greatly, and the members' responses speak for themselves. The interviewer asked, "When a person receives the Baptism of the Holy Spirit, should they evidence this by then speaking in tongues?" To at least one, experience suggests the answer. "I did and everyone I know did. Mother didn't really much, just a few words" and "I think maybe I just needed more." Another responded after a long, thoughtful silence: "Everyone can have the gifts. For me I guess I needed that. . . . It's like the Lord had to take me by surprise, and then I didn't have any arguments. It was just there, and I knew it was real." Others suggested that everyone can speak in tongues when baptized, but it does not always happen immediately for various reasons:

In fact, some Charismatics may not speak in tongues initially, but the possibility is there. My son was baptized in the Spirit, and it was two years later before he received freedom in the prayer language. . . . Catholics say we all have the ability, but it's a matter of releasing it. I like that--I think it's true.

Another, maintaining a similar view, emphasizes the importance of the evidence:

I've prayed for people to receive the Holy Spirit, and they haven't spoken with tongues immediately. . . . I think you can carry it around and not have your evidence. As far as really being valid, yes, I think you need to have that evidence.

At the farthest end of the continuum of opinions, this informant states:

Now, I know that some churches equate tongues with the Baptism of the Holy Spirit--see, I don't really believe that way. I have a twenty-one year-old son, and if anyone is filled with the Spirit, it's him. Now, I don't believe he speaks in tongues.

This variation is evidence of a scattered, diverse movement. More importantly, this diversity, which is seen throughout the topics considered, demonstrates a liberal perspective of "freedom" to do as you please within certain limits. As we continue, this perspective will become more clear; in fact, it may be the distinguishing feature of the Charismatic Movement.

For the general public, for the researcher, and even for the common church attender, questions concerning the nature of this phenomenon called speaking in tongues seemingly occur almost naturally.³ The information given by the informants is overall quite consistent and relies heavily upon Biblical Scripture references. After examining the question of just what this phenomena is, the interviewer delved into the Charismatics' use of this and their feelings about their experiences.

The following series of questions and answers explains: "What is speaking in tongues?" "Speaking in a language; I have no idea what I'm

speaking, but that at my own will's desire I can praise the Lord in this unknown tongue. It's different; it's not always the same." "In this sense, then, you don't really know what you are saying?" "No, it's an unknown tongue even to me." What we have then are people who utter syllables in a language format (i.e., unknown language) which they do not understand themselves. "Why then do it?" is the subsequent question generated, given there is no understanding.

There are two reasons for speaking in tongues--1) to edify the believer in his personal relationship to God, and 2) to edify the church by witnessing and attesting to the power of God. These two reasons are separately accomplished by two, distinct, independent experiences which are often both characterized within the term "speaking in tongues":

There are two types of speaking in tongues. There is a devotional tongue that Paul talks about--I speak in tongues more than any of you. This is for personal edification. Romans 14:4 says that it increases your faith. Romans 8:26 says that when you pray in tongues the Holy Spirit prays through you in the perfect will of God. . . . That's the devotional type.

There is also the public evidence of tongues, which is the tongue and interpretation given at an assembly. This is more commonly called the gift of tongues (informant quotation).

Another explains the type and accompanying reasons. "There is speaking in tongues for, as Paul puts it, personal edification. There is also tongues where it is a prophetic type thing in a church service." Brick Bradford distinguishes between the two Scripturally:

I Corinthians 12 seems to be speaking of the public use of tongues--the gift of tongues to be used in a public service in which an interpretation can be anticipated.

I Corinthians 14:14 and 15 refers to the devotional tongues or prayer language. All through the fourteenth chapter of I Corinthians, I Corinthians 14:2 for example, One who speaks in a tongue does not speak to men but to God for no one understands him for he utters mysteries to the Spirit. Now that's

really a reference to the devotional language--the private language.

Having understood the division, more questions concerning these independent experiences were addressed.

Of the 18 informants who do speak in tongues, nine of these have operated in both experiences. The other nine have had only the private experience of tongues, most often called the "prayer language." Focusing first on the private use of tongues, let us examine the experience in more depth--the when's, the why's, and the how's.

Three of the 18 who have the devotional tongues intermittently utilized this over the years; whereas, the others reported a daily utilization practiced almost every time they prayed. When asked "Why, for what purpose do you use the unknown language," the answers centered around one reason--namely, it is perfect communication with God when you are unable to pray for a specific situation. As stated by one informant: "I believe this is very effective because the Spirit knows the perfect communication. Sometimes if you are at a loss, you pray in tongues because the Spirit knows perfectly your needs." And another:

The prayer language between the Lord and I, well, I don't know how to pray sometimes for particular situations, or persons, and I just pray in an unknown language. It's a language the Holy Spirit has given me to pray to the Father the perfect prayer, when I don't know how to pray.

In utilizing this devotional language some people are simply more open to it than others. Continually, reports were heard that men have more problems with this than women.⁴ Therefore, in an attempt at explanation, the Presbyterian minister, Brick Bradford, who himself had many questions concerning speaking in tongues, was asked the following question: "Do you think that a lack of intellectual "hang-ups" and more emotional freedom makes one more open to the gifts?" He replied; "Yes. There is

no question about it. You must abandon yourself and completely surrender to the Lord." It makes sense in a culture where men have typically been more "rational" than women that this difference would occur.⁵ Still another interesting finding regarding male and female differences suggests that men may be more likely to have both language experiences.

Every man interviewed who speaks in tongues (5) reported having utilized tongues in private as well as in a service. While many explanations may come to mind, this may well be a finding demonstrating continued male dominance in leadership positions in the church. This of course does not mean that women do not also speak in tongues publicly, as three reported having done so. Let us now examine more fully this second type of tongues--the gift of tongues.

A series of questions and answers of several informants elucidates the experience:

"What is the gift of tongues?"

Speaking in tongues is one of the nine gifts of the Spirit spoken by a person in church as the Spirit gives utterance. This speaking should always be followed by an interpretation. The speaking in tongues can be in a known language other than English, or it may be in a language known only to God.

"Have you spoken in tongues in a service?"

Yes, in a small gathering like a prayer group. Sometimes I have the interpretation; it just depends upon the Spirit. There might be other people in the room that have the interpretation.

"How do you know when you are ready to speak? Are there any indications?"

There is an unction; it's hard to explain. You have to actually have had it to know. Just like you know that you are a Christian --you know the Spirit is available. Mothers have a sixth sense to know their baby is in trouble or crying; it's this type of unction or this type of knowing within you. I think it varies with other people how they know.

To me there's kind of the same feeling that I had when I received the Baptism of the Holy Spirit. . . . It's kind of

like a butterfly feeling in your stomach and a knowing that something is happening. That's the type of thing that will happen in a church service. Then, it's a matter of faith until you speak. As you start to speak the words come. It's the same thing that happened at Pentecost. It says that the Holy Spirit gave them utterance as they spoke forth. They had to open their mouths. It's a total submission thing; it's not a demand, like anything of the Holy Spirit.

The gift of tongues, then, is spoken publicly in church and there is to be an interpreter present. Again, the purpose is to edify the church and to witness to the congregation of the power of God.

Divine communication with God, publicly or privately, must give one some rather interesting emotional feelings. For one the experience suggested a denial of the "fleshly self": "It gives the feeling of a oneness with God because I know I'm speaking the perfect language to Him. I am not in it--my flesh could not do that. So, it's the oneness in the Spirit of God." For another it is an emotionally laden experience:

To me, it's like the Bible says, it's an expression without words. It's kind of like a communication between you and God. It's something you can't express in words. I can feel what I am saying. I can feel what's going on, but it's something that's just beyond words. It is a very emotional experience for me.

Yet for another, it is not emotional:

For me it's not a real emotional experience. I can't really feel anything when I pray in tongues. I know that I'm communicating with God, but I don't feel, like some people say, shivers go up and down your spine.

Emotional or not, all members of the Charismatic Movement believe in the gifts of the Holy Spirit that are available with the Baptism of the Holy Spirit. Furthermore, one of the gifts, speaking in tongues, is often (not always) cited as evidence for this Baptism. These are elements of what it means to be a Charismatic believer--yet, these are not supposed to be over-emphasized. The Charismatics, after sometimes lengthy

conversations on the gifts and the Baptism, often ardently emphasized the lesser importance that should be accorded the gifts:

It's not the gifts of the Spirit that really characterize a Charismatic, but it's the fruits of the Spirit--love, joy, patience. And that's what I want to emphasize. The gifts are great; they're tools; but, God wants to create in us the fruits. He wants to create in us the life of Christ. I really think that's what the Baptism does; it enables us to create the fruits of the Spirit.

And another:

One of the greatest gifts the Lord has given us is love. Without love all of these gifts are in vain. It is also foremost in my mind that we should look to the Giver and not to the gifts. We are not to dwell upon the gifts, but upon the power of the Holy Spirit.

Hence, even though the belief in the gifts of the Spirit depicts the Charismatic Movement, this aspect should not be overemphasized. In addition to believing in the gifts of the Spirit there are other distinguishing features of the Charismatic Movement. In looking more closely at these features, location of the movement on a belief continuum may be possible.

Other Charismatic Beliefs

Charismatics, as previously mentioned, are typically people who are or who have been members of an historical denomination church--e.g., Methodist, Presbyterian, and Episcopal.⁶ It seems that they have maintained many of the religious views of the historic denominations (e.g., belief in the Trinity) and yet incorporated other Scriptural tenets such as the gifts of the Spirit. In many respects some of these latter beliefs have aligned them with Pentecostal groups. A series of questions concerning Charismatic beliefs on several typical religious concepts were posed in order to ascertain other divergencies as well as

similarities adhered to by the Charismatic Movement believers. From the results it seems theoretically and pragmatically plausible to locate the Charismatic Movement on a "belief continuum" somewhere between the Mainline Protestant Churches and Classic Pentecostal Churches. Now, for discussion purposes as well as for clarification, Figure 1 serves as an illustration.

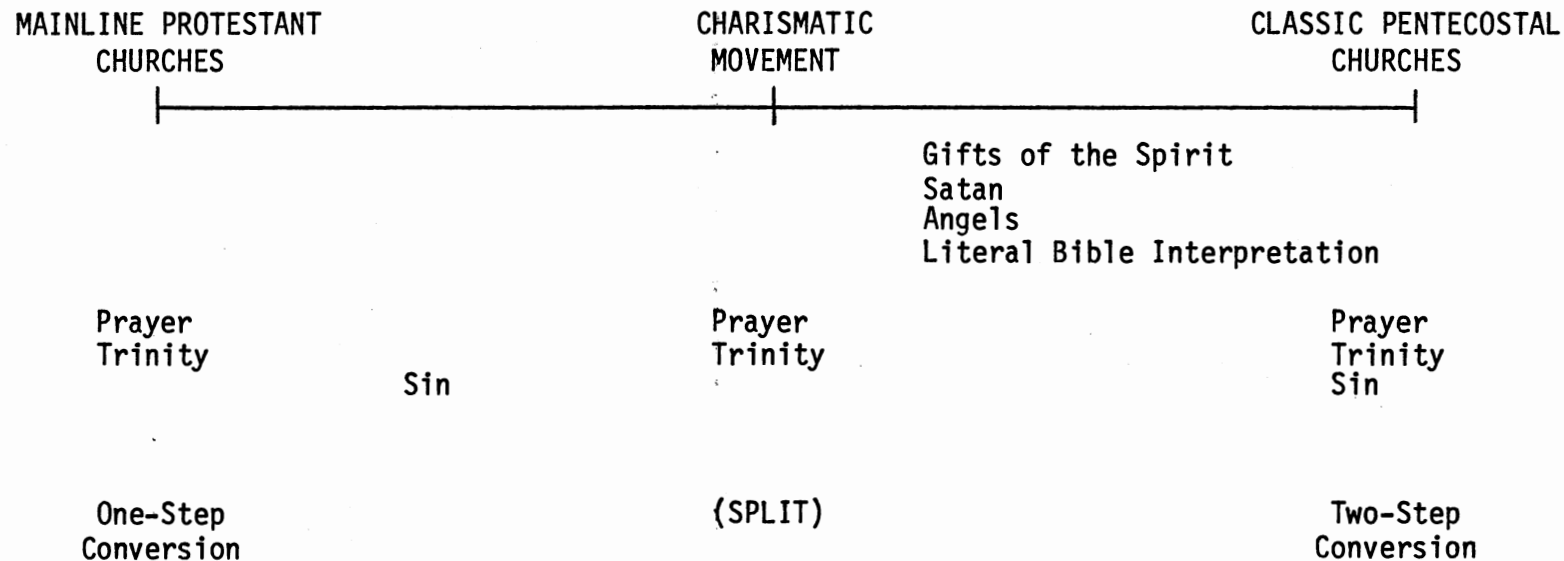
Many of the divergencies from a mainline viewpoint, such as a belief in the gifts of the Spirit, are due to the Charismatic view of the Bible--which is very similar to the view of the Classic Pentecostals.⁷ One informant emphasizes the difference of the Charismatic view:

It seems like Charismatics or Spirit-filled people take the Bible at what it says, possibly more than the denominational, mediocre, run-of-the-mill Christian that I feel like I once was. Charismatics believe the Bible says what it means and means what it says. . . .

Another states that "based on II Timothy 3:16 and 17, I believe that the Bible is the written Word of God and is the "instruction book" for the Christian way of life." And still another that "I really believe in a literal interpretation of the Bible. It is God's Holy Word and is the main guideline for our lives." The Bible is where Charismatics find much of the personal strength they exude: "My strength comes from reading Scripture. I have to do it everyday. If I don't, my day just doesn't go right." Also, the Bible is where they find direction for all aspects of their lives--beliefs, values, attitudes:

I believe that since Scripture is the Word of God it has a lot to say about everything. . . . I truly believe it is God's Word, so it has valuable things to say to guide our steps, to give us insight into things.

When asked about the Charismatic stance on currently debated denominational issues such as abortion and homosexuality, they said that "the Bible is really clear on these, especially homosexuality." Another



All three groups have similar views regarding the concepts of the Trinity and Prayer.

The Charismatic Movement and Pentecostals share literal Bible interpretation, belief in the gifts of the Spirit, angels, and Satan.

The Charismatic Movement and Mainline Protestant Churches share similar views of sin (i.e., A sin as separation from God's will as opposed to sin as specific acts as viewed by Classic Pentecostals).

Finally, salvation and conversion in the concepts one-step conversion and two-step conversion are points of a split within the Charismatic Movement--some leaning toward the Mainline Protestants and other toward Pentecostals.

Figure 1. Belief Continuum

said, "I'm sure that the general stance would be whatever the Bible teaches. This concentration on the Bible as the final word is carried over in other ways, specifically regarding Charismatic beliefs in Biblical concepts like Satan and angels.

Satan (i.e., the Devil), mentioned specifically in the Bible many times, is real to the Charismatics because it is in Scripture. The question "What or who is Satan, according to the Charismatic view," was asked. One said:

He is an invisible force--the fallen angel, Lucifer. I believe in demons; I sure do. It's in the Bible and Jesus talked about them. It's a daily thing to rebuke Him and know there is power in the Blood of Jesus.

Another said:

Satan is a real person. Scripturally it tells us that He was a fallen angel. He has a lot of power, but even Satan is in submission to God. I'm not afraid of Satan because like it says in Scripture, the Spirit within me is greater than the Spirit in the world. So I don't go around looking for demons under the coffee table, but He is real, and we have to deal with that.

Still another concurs:

Yes, there would have to be a Satan. I've never seen the fellow personally nor do I care to. Yes, there is definitely a Satan. It comes from the revelation of Scripture. Second of all, it comes from good, basic thinking--if God is the 'Ultimate Good,' then there must be an antithesis. We find it in all human existence; we even find it in ourselves. I think if there is a personage of Good, there is a personage of Evil.

Angels are seen as real, just as Satan is--for the same reason, it's Scriptural. The interviewer asked, "Do you believe in angels," and one said:

I sure do. I read a book a few months ago about angels. . . . I believe in guardian angels and that they protect you. I pray for them because it's Scriptural. I believe the Scripture is inspired by the Holy Spirit; it is not written out of men's heads. I believe that it is a fulfillment in my life.

Another discusses the guardian activity of angel ministry. "I definitely believe in angels. I believe angels are ministering. I don't dwell on them, but I suppose I have prayed for guardian angels before." Still another stated, "Yes, angels are messengers of light. I guess I think of them more as guardian angels. I've never seen an angel, but I've prayed that I would." Another emphasizes this guardian aspect of angels with examples:

I pray for the Holy Spirit to send guardian angels. I'll say, 'Father, send the angels before me.' It says that angels harken to the Word of God; they have no choice; they must obey the Word of God. My house is secure, my property is safe from all harm--wind, storm, fire, or theft. Those angels have to guard that. There is no doubt in my mind that I've got angels garrisoned 'round about' my vehicle, about my property. . . . I truly believe in the ministry of angels--not having 'encounters' with them.

Finally, one rests assured in the Scripture, even though there have been no encounters:

Yes, there seems to be a very good record of it in Scripture. I don't think God has changed the structure so they are here today. I pray for guardian angels; God says in Scripture that we are to have one. So, I just rest in that fact. There have been a lot of books on it recently--I think Billy Graham had one. If I've had any visitation or direct encounter with angels, I have not been aware. But, because I haven't experienced them doesn't mean they don't exist.

Hence, while the belief in angels is an aspect of the Charismatic belief system, its validity is attested by Scripture rather than by actual encounter.

Practicing, literal belief in the gifts of the Spirit, as well as emphasis on Satan, and angels basically separates the Charismatic Movement from the mainline Protestant denominational churches and aligns them with Pentecostals. There is, however, little mistaking that clear-cut, distinguishing beliefs are hard to attain.⁸ In other words, beyond these exceptional beliefs, there is not a clear demarcation amongst the

Charismatics and mainline Protestants, at least regarding beliefs. The similarities (or retained Protestant beliefs) are evidenced by Charismatic beliefs in such concepts as the Trinity and prayer. Incidentally, as noted in the aforepresented diagram, the views are similar for all three groups.

As mentioned earlier, Charismatics maintain a belief in the Trinity--that is that God is the Father; the Son, Jesus Christ; and the Holy Spirit in one personage. This belief is clearly in coalignment with mainline and Pentecostal churches. Still further, for Charismatics, prayer basically means the same as for both other groups--i.e., prayer is communion with God. One Charismatic in describing prayer said:

I think prayer is talking with God so it's very important to me. It is open communication between my Father and me. To Him I can reveal my thoughts, my praises, my needs, my feelings--just everything to God.

Another said, simply, "prayer is communion with God." These agreements seemingly serve as an indication of the relationship between the mainline Protestant churches and its offshoot in the Charismatic Movement.

Summarizing to this point, the belief in the gifts of the Spirit; literal Biblical interpretation; and a belief in Satan and angels aligns the Charismatic Movement with the Pentecostal Movement and separates it to some extent from mainline Protestantism. In addition we have suggested that all three groups have similar views of the Trinity and prayer, and that these beliefs have been retained by the Charismatic Movement from the mainline Protestant church from whence it has come. Now, in the remainder of this section, we shall discover that the concept of salvation is a division point within the Charismatic Movement with some wanting to retain their Protestant views, while others either endorse Pentecostal beliefs or remain relatively uncertain as to their exact

view. Finally, we shall examine the concept of sin which is actually the feature most clearly distinguishing the Classic Pentecostals and Charismatics.

Mainline Protestant churches believe that when one "accepts Christ as Lord and Savior" in a "salvation experience" the Holy Spirit becomes a part of his life.⁹ Classic Pentecostals, on the other hand, believe in the salvation experience, but add that a "second blessing" is necessary for one to have the Baptism of the Holy Spirit which is evidenced by speaking in tongues. Charismatics, coming from mainline churches, yet endorsing the Baptism of the Holy Spirit experience, are sometimes troubled when explaining this phenomena. This confused state was best evidenced by quizzical looks and thoughtfulness prior to answering my questions concerning the "one-step-two-step controversy."

Brick Bradford (1980) explains the controversy for mainline Protestants and expresses his Presbyterian based opinion:

Pentecostals undoubtedly influenced those in the early Charismatic Renewal with their theology. They relied heavily on Luke and the Acts of the Apostles suggesting that the Baptism in the Holy Spirit is something subsequent to regeneration--to being born again--it's a second blessing, a second work of grace. Those of us in the Reformed Presbyterian Tradition are not convinced that John the Baptist anticipated a second blessing when he hadn't had the first blessing. He was comparing his water baptism with Jesus' giving new life to a person. So for us, we say the Baptism in the Holy Spirit is another way of speaking of being born again [i.e., salvation]--being regenerated--of having the Holy Spirit come into your life. John the Baptist, when he was led by the Holy Spirit to say what he said, could not have anticipated a two-stage experience. . . .

The Charismatic informants were asked, "Do you believe you have the Baptism of the Holy Spirit at conversion?" The responses again suggest diversity. One member of a mainline Protestant church expressed concern with this controversy:

It's hard for me to separate being born again and being baptized in the Holy Spirit. Well, it was that point when I received the power of the Holy Spirit in my life. Our church teaches that at your baptism you receive the Holy Spirit, which I believe you do. So this is where so much of the terminology in our church is the same as in the Charismatic Movement, and yet, it's not always the same. At the time the Holy Spirit was probably active in my life since salvation, but I then received the power to overcome circumstances and to lead the kind of life I wanted to but had no power to lead before.

Several others, attempting to reconcile former Protestant beliefs with a new experience, rationalize--that while the experiences do not usually occur simultaneously, they could. One said "My conversion experience was separate from my Baptism in the Spirit experience. I don't think they have to be separate. Scripturally it doesn't sound like it has to be, but it could be." And another: "For me they were separate, but I don't see any reason why they couldn't come together. I really don't see too many things in the religious life having to be any particular way." Finally, another emphasized the second step:

I don't think you get the Baptism of the Holy Spirit at conversion--well, your Spirit is reborn. You've got to get into your will and you've got to invite the Holy Spirit in. You could do that at conversion as long as the people leading in the conversion are aware of the Baptism. So many of the denomination churches don't even recognize the Baptism of the Holy Spirit as another step in the Christian walk.

Here, a split in the Charismatic Movement is obvious. The matter is really one of rather insignificant importance, because of moderateness in the controversy with most Charismatics open to ideas. The only important point seems to be that they are Baptised with the Holy Spirit, and for most this occurs after their salvation (i.e., conversion) experience. Nevertheless, these experiences could happen simultaneously; this openness accomplishes much to dispell the "controversy" for the Charismatics, even though opinions are varied.

This moderateness or openness is a principle characteristic of the Charismatic informants. Even with the aforementioned common ground beliefs shared with the Classic Pentecostals, it is this openness--in fact, an element of freedom--that best demarcates the two groups. This is evidenced in the Charismatic view of sin as well as in their responses to the question "How are Charismatics different from Classic Pentecostals?"

Charismatics definitely recognize the phenomenon "sin"; however, this recognition is accomplished within a perspective much more closely aligned with mainline Protestants as opposed to Classic Pentecostals. The informants responded without hesitation and quite simply regarding the nature of sin:

Sin is anything that separates us from God. We all do it, and sin is sin. I don't really believe that one is any greater than the other. Gossip, talking about people, this is sin and so are any of the things that are an abomination to the Lord.
 . . .

Another defined sin: "It is separation from God. A sin is any act or thought which separates an individual from God." Still another emphasizes the relativity of sin:

There are so many different points of view in the Charismatic Movement. I would say it's hard to pinpoint exactly. I would say generally the definition of sin would be 'missing the mark.' It's not necessarily breaking a set of rules, but it's more not living in the will of God for your life.

The obvious agreement herein is that one must determine his standards for just what is "~~missing the mark,~~" as there are no moral dictates according to the Charismatic view espoused, except as given in the Bible. One informant, in answering "Are there any moral dictates in the Charismatic view," confirmed:

Yes, I think whatever the Bible says. Basically when Charismatics get together, they take the basic doctrine--that's not a matter of discussion--the Baptism; Jesus' death and resurrection; the cross; the Word of God is accepted as the Word of

God. And consequently, here, they don't put a person in bondage--you can drink and smoke as the Lord leads you. Normally, the Lord will lead you out of things that are contrary to His Will and contrary to your own good. . . .

Another clearly depicts the characteristic freedom that so accurately depicts the Movement and serves as the feature most distinctly separating it from the Classic Pentecostals:

A few years ago you couldn't have told me that you could have a bottle of beer and be a Christian, but I've had to broaden my views on that because I know some good Christians who drink once in awhile. And you can't tell me they're going to Hell. . . . You can't put people in your little box or God either.

Finally, any act which is "sinful" can be remedied quite readily as "the Lord forgives any sin if you ask for repentance." While the answers do speak for themselves, it is clear that there is a rather liberal perspective within the Charismatic Movement regarding the dictates of one's morality.

Many further stressed this feature when discussing their views on the actual difference in Classic Pentecostals and Charismatics. The informants were asked "Just what do you think is the difference between Charismatics and Pentecostals?" Most of the responses at least alluded to, if not emphasized, the element of freedom:

The Pentecostal people that I have had contact with, it's like they have become so dogmatic in their beliefs. They've kicked everybody else out. . . . They don't have the freedom they once had; it's become 'cut and dried' on what you are going to do. That's the difference. And with the Charismatics, it's a freedom, and I can accept what you want to do and what you want to believe. I'm not going to force you to believe what I do--there is freedom in the Spirit.

Regarding this characteristic, another said:

I don't think Pentecostals are nearly as free in the Spirit as Charismatics. Pentecostals are expected to all pray in the Spirit; it's like an African chant. . . .¹⁰ Pentecostals seem a little bit more bound up than Charismatics--more bound morally and more willing to judge--Yes, judgmental.

Another emphasizes Pentecostal legalism with examples:

Well, the old-line Pentecostal church, for example the Assembly of God or Pentecostal Holiness, if you go into one of their services there's a lot of crying; lots of moaning; lots of dwelling upon your sins. Now, they've received the Baptism too in lots of ways, but they haven't received it in the same way a Charismatic has. They are still 'pretty' legalistic in lots of ways--their dress, their make-up--this sort of thing, like having a drink.

Several other informants concur and in addition note the similarity of beliefs but point to the historical dimension in separating the groups:

Actually Pentecostals are people who believe in the Baptism of the Holy Spirit and in the gifts but they belong to the churches like the Assembly of God. The main difference I think is that in the Charismatic Movement there is real freedom; there are really no moral rules. Yes, that's it.

Still another emphasizes the rationalization that has occurred over time, since the beginning of the Classic Pentecostals:

Well, Pentecostal churches started in the 1900's. They started really in Topeka and then Auza Street out in California. . . . The difference between the Pentecostals, well that was another outpouring of the Spirit back then; they call this Charismatic Renewal which is another outpouring. And like anything that happens of God, man tries to box it in, traditionalize it, liturgize it, and that's happened in the Pentecostal religions and Assemblies.

Finally, another stresses diversity of origin:

The difference is time, mainly time. I don't know all of their theology. You have Assembly of God, Pentecostal Holiness--they have their own unique marking. Basically the thread of the Baptism of the Holy Spirit, speaking in tongues, and gifts of the Holy Spirit are very central in their worship. I think they have always been there, existing and influencing. The Charismatic Renewal kind of sprang up in the mainline denominations. . . .

The purpose of this chapter has been to examine the Charismatic Movement terminology and appropriate beliefs as seen by the believers themselves. To summarize briefly, the label Charismatic is undesirable to most believers due to its stereotyping quality. To them being Charismatic simply means they have been baptized by the Holy Spirit and have

the gifts of the Holy Spirit in operation in their lives--including the gift of tongues either in the form of the prayer language (i.e., tongues in private) or as the gift of tongues (i.e., tongues in a service with an interpretation). Also, the Charismatic beliefs are reported herein to reside on a "belief continuum" midway between mainline, Protestant beliefs and Classic Pentecostal beliefs. The Charismatic beliefs seem to draw from both other systems and at least regarding one belief are split. Beliefs in a literal interpretation of the Bible, in Satan as a real person, and in angels as spiritual realities are shared with Classic Pentecostals. Shared with the mainline churches are similar beliefs in prayer, the Trinity, and sin as separation from God. This idea of sin contrasts with the view of sin as specific acts maintained by Classic Pentecostals. Finally, Charismatic believers are split as to whether the Baptism of the Holy Spirit occurs at conversion (a mainline belief) or at a time of "second blessing" (a Pentecostal belief).

In the following chapter the focus is narrowed to the personal experience of the believers. We shall examine their denominational backgrounds leading to their Charismatic conversion experiences and subsequent life changes personally and in interaction with others.

ENDNOTES

¹All underlining is done by the author for special emphasis.

²See Chapter I for a thorough explanation of speaking in tongues as a manifestation of the Baptism of the Holy Spirit.

³In doing this research, the author frequently had occasion to discuss the topic with others. Speaking in tongues accrues the most popularity and most questions occur with mention of this topic.

⁴These reports are thoroughly examined in a later section.

⁵By rational it is meant reason oriented, calculating, and lacking appeal to emotions in decision-making.

⁶We will focus on the denomination experience of this sample in a later section.

⁷The author has previously visited several Pentecostal churches and also has studied their beliefs in a small-scaled study of their church and beliefs.

⁸The beliefs retained by the Charismatics are closely aligned with those of the mainline churches. For example, mainline churches believe in Satan, but the distinguishing feature is probably the emphasis placed on the concept in the relative churches. Mainline churches tend to deemphasize Satan and emphasize God, while Charismatics emphasize Satan as a daily enemy in need of rebukement. Hence emphasis is the distinguishing feature rather than actual belief.

⁹All presentations of mainline church beliefs are based on personal experience of the researcher as well as in several church documents and books. As for personal experience, the researcher attended the United Methodist church in several places for 20 years. As well, she has been a member of the United Presbyterian church for two years. Over the years the researcher has attended various churches in alignment with a deep interest in the sociology of religion, including Episcopal, Catholic, Jewish, Baptist, Assembly of God, and Charismatic. The following references serve as material sources: Thompson, Oglesby, Colaw and the Book of Common Prayer and Administration of Sacraments and Rites, especially pages 844-882 (see Bibliography).

¹⁰Here the informant is referring to the fact that speaking in tongues is a ritualized aspect in the Pentecostal service (i.e., there is a permanent time set aside for this in the service). Also, at this time, each person prays aloud in tongues which sounds similar to chanting.

CHAPTER V

CHARISMATIC CONVERSION AND SUBSEQUENT LIFE EFFECTS

Each of the believers comprising this sample experienced a significant Charismatic conversion. Precipitating factors and subsequent effects of the conversion experiences were extensively detailed by the informants. While each has a very personal, individual, and significant story to tell, there are some similarities well worth noting. Again, all informants were formerly mainline Protestant church members and it seems that this previous church involvement is an important background factor in their Charismatic conversions.

Precipitating Factors in Charismatic Conversion

Of the 20 informants in the study, there were seven Methodist, five Disciples of Christ, three Presbyterians, two Lutherans, two Episcopalians, and one Baptist--at the time of their Charismatic conversion experience. These are essentially people who have been consistent, often participating church members, as have their family members before them. One informant, when asked "Have you always been a Methodist," said--"Yes, I have, all of my life. I've stayed in the Methodist Church." Another who left the mainline church said, "Yes, right now I go to a non-denominational Charismatic group. I used to be a Methodist."

Another emphasizes the importance of family background--"I was was born in the Methodist Church; both of my grandfathers were Methodist preachers." Many of the informants' parents were involved in the same mainline church--at least eight indicated this to be the case. Furthermore, three of the Charismatic believers have an immediate relative who was baptized with the Holy Spirit prior to their own experience.

From these findings it can be concluded that these were people at least somewhat attuned to religion prior to conversion--all except one reported this to be so. Moreover, several comments suggest that church activity was in fact an important life element. One said, "I've gone all of my life." Another said:

We've always been in the Southern Baptist Church. We were always active. My husband was a Baptist deacon. You know, we did the whole thing, Sunday School teaching, Training Union, Wednesday night, Sunday night, Choir, everything. . . .

Still another expresses the orientation similarly representative of most of these informants, "I've never been out of the church. I've baked all the cookies, taught Sunday School, sang in the choir, but I didn't know Jesus personally." The point is that this is a social movement characterized by people who were (and may still be) mainline Protestant church members. Moreover, most often their family members before them were at least church members, and they, the believers themselves, were usually not just "sideline" members; hence, they are familiar with and open to religious, Christian experiences.

Before examining the personal conversion experiences of these mainline Protestant church members, Brick Bradford has addressed several reasons for the emergence of the movement from mainline Protestantism. Referring back to Chapter I, Bradford substantiates the aforementioned assertions regarding the increasing lack of the "esoteric function"

within these churches. He suggests that this leaves churches "open" to and perhaps "needy" for personal, religious experiences. In explaining why the Charismatic Movement emerged from these churches, he offers the following opinion:

One reason this has arisen in the historic denominational churches is that Christians in these churches desire to know the Lord is active, and they do have a spiritual hunger in their lives. . . . There are a lot of people in these churches who would welcome an authentication of their spiritual faith. Because we have not been experience oriented but more theological and intellectually oriented, we have put down and deprived ourselves of the experiential dimension of Christianity. . . .

Furthermore, Bradford (1980) emphasizes that it is quite natural that the more liberal, mainline churches would be involved in such a movement. He said:

. . . It's very interesting that the more liberal historic denominational churches seem to be the more open to this--because the experiential dimension has alluded them. . . . True liberals are often seeking and open. If something is disclosed to them they check it out and see if anything is there for them. . . .

These same thoughts are continually evident in the personal stories of "How I was converted to the Charismatic Movement."

By far the most significant precipitating factor in Charismatic conversion is simply encountering others who have had this experience. Twelve of the informants reported that they saw something in these others that they wanted. These others, according to the stores of this research, consist of a variety of people. The common element is that all of these others have experienced the Baptism of the Holy Spirit.

In two cases, the informants had encounters with a group of Charismatics. One, who went to a Charismatic prayer group, tells this as part of her story:

. . . I wanted it because for the first time I was with a group of women that I didn't 'really' know, and yet, I felt a

love from them I'd never felt before--Yet, they didn't even know me. They didn't know how much money I had or didn't have--whether I went to the right places or not. I can't explain it except they talked like they knew Jesus. . . . I knew they had something that I wanted.

Another has similar feelings after having been to a weekend Charismatic retreat:

I got home and realized that all I could give Jesus was garbage. It came over me as a real revelation that all I had inside of me to offer was garbage--these other people who had been walking in the Spirit, they did have beautiful gifts. They know who they were, and they did have beautiful gifts.

Several informants were similarly impressed by others. Two give ministers the credit. "It happened after I heard Hobart Freeman speak. Then I had a desire to receive the Baptism." Another noticed something in her own minister:

My preacher at the time had talked on the Holy Spirit--he had some sermons on the Holy Spirit. I noted when he came in, he was 'bubbly' and enthusiastic and happy; he just had something no one I'd ever been around had. I'd never seen anyone quite like him. He talked about it, and I wanted to know more. I wanted it.

One informant saw this quality in his parents:

I drove home. I walked into the house. I could recognize that there was something different about my parents. My parents have always been good people and kind--there was something different.

Quite a few had friends who "had something." One said this:

When I became saved I became very active in the Youth Group. I began seeing other people, my friends, receive the Baptism of the Holy Spirit. I began seeing how it changed other people's lives--the difference it made.

Another emphasizes that respect for her friend verified their experience:

Starting back, I had not even heard of the Baptism of the Holy Spirit. When I did hear of it, I was much intrigued, and it came from a couple that I respected so thoroughly there was no question that it was valid.

Finally, another informant saw a person for whom he had considerable disrespect drastically change:

It was through a person that I had no respect for prior to his becoming a Christian. This couple had a complete revolutionary change in their lives. We became acquainted with them, and it was through them, after a Lutheran Bible Study, that we came home and said, 'If this is of You Lord, we want it!'

Other Charismatics influence others by their lives; by their typical, unconditional acceptance; and by their love for others. These informants were impressed; often other Charismatics lead them into the Baptism of the Holy Spirit or in other cases at least started a "hungering."

The informants offered additional reasons precipitating their desire to become Charismatic--including, the feeling that something was lacking in their lives; the experience of painful life events; and the overwhelming awareness of so many unfilled others. At least eight of the informants mentioned having felt that something was lacking in their lives. For several, this lacking seemed to suprisingly occur for them in spite of their church affiliation or participation. One said:

So, when we came to this town in 1971, we had retired from Washington where we lived a worldly life, but we both had church affiliations. It didn't make any difference what we did on Saturday night, he was in his Catholic Church on Sunday morning, and I was in my Presbyterian Church. But, I knew there was something lacking in my life.

And another, lacking commitment:

. . . I think that in my life I had a presence of Christ when I became a Christian in 1958. And with a Lutheran background all I knew was to have a paid preacher to have communion--that was our height in the Lutheran Church. I think it was at that time, even though I grew up in the Lutheran Church, worked for the minister, and attended Church and was active--I really had not committed my life.

Still another felt this lack in spite of former church activity:

I had been a Disciple of Christ all of my life--regular and intensive. I went to Phillips University, and I have a degree in religious education. But I never did really see or feel reality. I kept searching and I went through everything in Church, and I always felt that there was really something missing. . . . I always came back to the point of God, but I had to face up that I really didn't know Him even though I'd gone to Church all my life.

It seems almost natural and extremely logical to conclude from these assertions that "deprivation" (i.e., so-called lacking) and its effects in believers' feelings precipitates Charismatic conversion. From this author's point of view, however, it still remains a matter of interpretation--Are these persons actually more lacking, or have they simply encountered others who have religious beliefs so special most anyone "comes up" feeling relatively deprived--that is most anyone open to a religious perspective. It seems equally plausible to argue that these believers defined themselves as spiritually deprived only subsequent to their encounters with Charismatics. The issue is important in the author's opinion, as the latter interpretation conveys a more positive and apt characterization of these persons. Most are probably not objectively deprived or even relatively deprived except perhaps in the spiritual dimension of their lives. Even in this respect, again, they report actually feeling this lacking only after having encountered Charismatic believers who have "something more." The point--overall, these do not seem to be emotionally deprived people preoccupied with searching for answers. They may simply meet or encounter others with a different, appealing religious experience and subsequently define their own as less than adequate.

Retaining the foregoing thoughts, let us now examine the believers who report the experience of painful life events prior to their Charismatic conversion. Again, these reports are not necessarily indicative of a causal relationship between life crisis and conversion--but may merely enhance an openness of the person to something new. One informant, unsure of her motive, tells of intense crying:

I was crying all the time, for no reason. I felt a certain emptiness inside. I felt unfulfilled. I thought for awhile

maybe I'd been reading too much women's lib material, and I was becoming dissatisfied at home; except, I was doing the things I wanted to do. And I have a good husband who loves me; I didn't lack any material things; I wasn't into anything bad like drugs or alcohol. My life was--well, I spent a lot of time at the Church; yet, I just know there was something not right in my life; therefore, I was crying a lot.

Another had a physical and emotional problem:

Meanwhile, when I was a teenager I had a problem I could not break; I had anorexia nervosa, and nothing seemed like it would cure it. When I went to College L. and I started dating, one reason was because he was interested in the Charismatic Movement.

Another had a family problem:

Drinking for my husband became a real problem. He put himself in the hospital and he was a doctor. It was a big decision but we could see it was hurting us. . . . During this time the kids were also rebelling--I was in the pit. I knew I needed the complete infilling to deal with all of these problems that were going on. I really wanted to know the Lord better.

It is important to retain in thought the fact that these stories are retrospective interpretations of life before the Baptism of the Holy Spirit.¹ There is no attempt to discredit these believers' stories; however, the author simply wants to point out that their retrospective views could be seen as less than desirable from the heights of Charismatic experiences. For example, one informant suggests that life before was just not worth it:

This came along in my early thirties, and I've talked to many other women who get a depression in their early thirties. And I had gone through this where all I wanted to do was sleep--there just wasn't anything worth doing; until, I experienced this [i.e., Baptism of the Holy Spirit].

It is possible that life before seems to have been "not worth it" only after the marvelous experience and effect of the conversion itself.²

A few others report that recognition of unfulfillment in others enhanced the possibility of Charismatic conversion. One informant describes these feelings before conversion:

But, it seemed to us that there were so many needs that weren't being met. I know my brother was an alcoholic and his wife was falling apart and so many people. We were in our early thirties and so many of our friends were getting divorces--ones that we had been in Church with. It just seemed to me that everyone was having all of these problems and no one was getting any answers. I was so frustrated--I'd go to Church, and they'd sing songs like 'He's Only A Prayer Away.' I thought but that's not true because these people are 'praying people,' and things weren't happening for them.

And another:

I was the Dean of Students at the University then. We had problems at home, and I just suddenly realized that all my counseling techniques just weren't meeting up. I could play all the counseling games in the world, but it wasn't really solving problems.

Again, it seems necessary to pose the issue and confront it. The author merely questions--Is the realization of others' unsolved problems a factor leading to the conversion experience or is it simply a retrospective justification (i.e., motive) for the experience?³ In the opinion of this author the latter interpretation is far more plausible because, in spite of other justifications, the most likely factor contributing to conversion is, again, probably mere contact with other Charismatics, particularly via a friend:⁴

And my second year in college, I could feel the Lord drawing me near to Him. I just new everything was not right. I had considered suicide my Freshman year--the reason I hadn't done it was my family. But I gradually got pulled out of that--and by that time I transferred back to the University and I was ready to receive the Baptism. I didn't know much about it but my sorority sister was just really getting into it and into the Word, and it was just amazing. . . .

Is it the problems or is it the contact--perhaps both.

Having focused on problems, let us further examine contact. For many, a friend simply introduces them to the Charismatic experience. It happens like this:

. . . There was a student that I had at the University who had tried to commit suicide but had gone on to work on her doctorate.

She had problems there, and I'd worked with her for about a year and one-half. I almost gave up on her. Then one day she came and said, 'I have something to give you.' When she walked in I knew that there was something different about her. She was simply aglow with love, and I said, even though she never dated, 'You must have fallen in love.' She said, 'I have but not the way you think.' So, she introduced me to the Charismatic Movement because she had received the Baptism of the Holy Spirit, and it had absolutely changed her life.

For still another, a friend provokes an interest, even curiosity:

Well, this girlfriend had moved away and gotten involved in this sort of religious farm thing, and she had written me a letter that she had been Baptized in the Spirit and was speaking in tongues. And I thought that was so neat that I wanted to hear all about it. She wrote back and told me her experience with it. . . . At this time I was student teaching in my hometown in Southern Colorado, and I had another friend who I asked about it. He said, 'Yes, I speak in tongues.' He talked to me about it and told me his experience. That sounded so interesting to me.

Others are lead directly or indirectly into the experience:

There were other people, friends, who at that time seemed to be experiencing a 'personal Pentecost' so we got interested and were just sort of drawn in because our friends were interested. And before we knew it, we found ourselves having a 'personal Pentecost' and we had the evidence of speaking in tongues.

Still another:

I started going to a meeting on Sunday at the BSU--Baptist Student Union--where I met a friend who had the Baptism of the Holy Spirit. P. took me to several small group meetings where they worshipped in the Spirit. They baptized people and laid hands on them; also there was speaking in tongues. I'd never seen people so excited and free with their beliefs. It was there that I received what I called a second Baptism of the Holy Spirit.

Extremely often the researcher heard reports of friends who "introduced," "shared," "started the spark," or "took me to a meeting."

Of the 20 Charismatics interviewed, two reported having been taken specifically by a friend to a prayer group, three to a "Camp Farthest Out" (C.F.O.) retreat, one to a Charismatic Church Service, and three to

a Full Gospel Meeting.⁵ Here is a typical story again confirming Gerlach and Hine's idea of movement spreading. Here the potential convert was taken to a Full Gospel Meeting:

I had this professor at the University. And I had a James Avery dove necklace--it's a descending dove. I went in to talk to him about a class. And he said, 'Before you leave D., I'd like to ask you about your necklace.' I said, 'Oh, it's a dove; it represents the Holy Spirit.' I thought I was being bold even to say that. He said, 'Yes, I know what it means.' So we started talking a little more about that, and then he said, 'I'd like to invite you to dinner with me and my wife to a Full Gospel Meeting.' He was a really 'up there' professor, and I was really thrilled about that--so I said, 'Sure.'

This person received the Baptism of the Holy Spirit following this meeting. Another informant emphasizes the impact of a meeting:

This couple took me to a Full Gospel Fellowship supper one time, at which time, just simply in the middle of the meeting, I had the experience of being filled, without asking for it. The only desire I had was a deep desire to be closer to the Lord. Whatever God had for me, I wanted it, but I was not seeking anything other than a closer walk with the Lord and a curiosity about these people. Of course, the love, the warmth, the friendliness, the joy--all these good things were evident in this Full Gospel Meeting.

Others reported having gone to a C.F.O. retreat. Again, friends are seen as still playing an important part:

We had a close friend in the Asbury Methodist Church. We were building a young Church. This couple there told us about a C.F.O. We saw people with our own eyes; they felt more free--we felt bound. We saw these people who had been set free.

Yet, another experienced the impact of a C.F.O.:

~~I remember attending a C.F.O. There was a man there who was~~ definitely someone in the early days of the Charismatic Movement. As we sat around in the circle--he went around asking everyone why they were there. I'd never been in that kind of thing before. So, I was concerned and when they reached me it just seemed to come out of me; I said, 'I'm searching for the abundant life.'

Finally, another was taken by friends to a Charismatic Church Service:

. . . J. came up and said, 'We know about it and if you want to know more there is a meeting in Oklahoma City at the

Christian Church--it's a Charismatic Meeting. If you'd like, we'll take you.'

At the meeting I noticed that everybody was so happy, and they worshipped so freely that it was embarrassing to us stayed, Disciples of Christ. J. and H. had not told us they spoke in tongues, so when they prayed, I was sitting by H.--I thought, Wow, we're with some pretty 'far out' people. Then the minister said, I feel like there are people here who I need to change my sermon for. I'm not sure it was for me, but in my heart I felt it was.

The inclusion of these varied, yet similar stories, demonstrates the significance of the contact of Charismatics experienced by so many prior to their own conversion. Whether this contact results in mere sharing or an invitation to a meeting of some sort, the result is usually either an interested or curious person--perhaps even a convert for the Charismatic Movement.

People, namely other Charismatics, as well as significant emotional events cannot be accorded total credit for precipitating Charismatic conversion. Eleven of the 20 Charismatics mentioned the reading of a book or books as a significant impacting factor in their entire conversion experience.⁶ Several of the informants report that other Charismatics shared the experience with them via a religious book. One said, "I had always been interested in the Baptism of the Holy Spirit and I often read books on it that my grandparents gave me." For another, a friend offered confirmation of the experience by the content of a book: "She didn't push it on me; she just left me a book called Face Up To A Miracle by Don Basham. He was in school when I was in school, and I made fun of him when he went through this. I remembered it. . . ." Still another suggests that, coupled with friends, a book impacted:

I began seeing other people, friends, receive the Baptism of the Holy Spirit. I began seeing how it changed other people's lives--the difference it made. And then, along with that, at

this time I was reading a book by Merlin Caruthers. He explains in it his receiving the Baptism of the Holy Spirit.
 . . .

For another, events, simultaneously experienced, occurred. In this case, the informant reportedly was in a stressful time when a friend offered a book:

During this stressful time of praying, a person in the community gave me a book--They Speak With Other Tongues by John Sheril. Of course John Sheril was reared in a Presbyterian home by a very outstanding family. Louis J. Sheril, his father, was an outstanding professor of Christian Education. He was also an ordained Presbyterian minister. This provided credibility for M. and me for John Sheril. . . . We read the book and it seemed to speak to us.

For yet another, a book sparks the interest: "But what really started me--made me hungry for the Lord--was Pat Boone's A New Song. I read that book several times, and I've never read much, not for enjoyment. I read this book five times!" Finally, one informant essentially affords a book, given by his parents, total credit for his subsequent Charismatic experience. In detail, he offers his story:

. . . So, my parents gave me a book-- Jesus Christ Is Alive. (Sarcastically he says): I thought that's marvelous--I was into a whole bunch of other stuff. . . . I put the book on the nightstand beside my bed. I figured I'd put it there even though I wouldn't read it. Then one night I'd been out playing tennis with a friend; I'd been taking speed. I'd always had the ability taking drugs, speed particularly, that I could go to sleep real easily. I came home and I couldn't sleep. No way I could sleep. So I thought I'll read. So I read 'Playboy' but it didn't seem to make me sleepy. So I thought well I'll read this silly book--if anything this will bore me to death. I was not real antagonistic to it at that time; I just felt it wasn't for me. So, I started reading the little ninety page book. I just absorbed it. I read it over. And for the first time in my life I realized that Jesus Christ was alive--there were some things I needed to do. .
 . .

Religious, Charismatic books, then, usually suggested by other Charismatics are reported for many to be a crucial factor precipitating their experience.

In reading, in sharing with others, or in Charismatic meeting participation the potential Charismatic convert is often informed for the first time of the Baptism of the Holy Spirit and the gifts characterizing the movement. In other words, prior "unawareness" of the experience seems an element of conversion. Nine informants emphasized that before either a friend shared, or before a particular meeting, or before reading a book, they were unaware of the Baptism of the Holy Spirit. One informant explains:

. . . She told me about the Baptism of the Holy Spirit and gave me a list of Scriptures to look up; she went through a few of them with me. And here I'd had all of these courses at the University in Religion and I'd never seen it. I thought, My word, I did not realize it was there.

Still another purports unawareness:

Well, it happened several years after I was converted. When I was in high school I attended a meeting where I accepted Christ as my personal Savior; this was when I was converted. After this experience I believe that the Holy Spirit was with me, but I was not aware of the gifts of the Holy Spirit which can be attained.

This factor of unawareness prior to a specific event allows several inferences regarding precipitants of Charismatic conversion. On the other hand, one interpretation can suggest that a potential convert must first learn of this, and then the suggestion by others becomes the crucial factor in conversion. Often underlying this type of assertion is an element of disbelief in the reality of the final conversion experience.⁷ On the other hand, the informants seem to suggest to the researcher that the only reason they did not have the experience earlier was because they were merely unaware of it. In other words, awareness, rather than suggestion by others becomes the crucial factor. In the personal interview with Brick Bradford, he presented the controversy over interpretation of events prior to conversion:

. . . Some sociologists and psychologists will suggest that this [Baptism in the Holy Spirit] is audio-suggestion--someone can say something to you and then you respond to whatever suggestion there is. And they say that you can even coach people into having this happen to them. But, I believe the term you used, 'unawareness,' is certainly one of the important factors. Many times we do not have things happen in our lives because we do not expect them. We aren't aware that they could happen. So, as we yield our lives to the Lord and have expectations that He will function in given ways, He does. Relate that to faith--really believing that the Lord can and will respond to our prayers and our openness, then things can happen. . . .(Bradford, 1980).

What can happen? The answer is Charismatic conversion.

The Conversion Experience

Given that there are certain precipitating factors pushing one toward Charismatic conversion, let us now focus on the actual conversion experience. In so doing, attention is directed to several significant similarities reported by the informants in describing their conversion experiences.⁸ Included herein are the events immediately prior to the experience, then the conversion, and finally their descriptions of how they felt at conversion.

First, Charismatic conversion is clearly an experience in which these informants were active, not acted upon. All of the informants attested to having sought this experience following the culmination of their aforementioned unawareness. In other words, once they were aware of the Baptism of the Holy Spirit, they sought the experience. One informant who had encountered other Charismatics through a C.F.O. retreat came to embrace the experience via a prayer group: "One particular Sunday night he, the leader, asked if there was anyone there who wanted to receive. I said yes, I was ready. . . ." They all prayed for her and she received the Baptism of the Holy Spirit. Another person

interviewed was extremely curious and desirous of having this experience but knew of no one whom she could relate this to. She tells it this way: "One night my minister told me, 'C. has got it.' Well everything in my head went boom; I had to get to C.; I had to see what it was. I called her the next day and made an appointment to see her." She received the Baptism of the Holy Spirit at that time. Another relates her story of the events immediately preceding conversion:

Then we were at our church--we were meeting on Wednesday night. We had a priest from Norman who came to talk. He talked about being injured in the Korean conflict--he had shrapnel all through his body, and the doctors had said you'll never get out of bed; his life expectancy was not great. Yet, here he was at our church, talking; he did have pain but he was not bedridden. It was just like something sparked inside me. Like maybe this was what I'd been looking for. So, at the end of his talk he said, 'I feel there is someone here who needs to talk to me.' I knew it was me, and I didn't care if he said that after every talk he gave. I didn't care--I knew it was me. I went to talk. . . .

He was baptized in the Spirit and shared this with her in their conversation--shortly thereafter she too received. Several others describe thoroughly the actual conversion experience--the point still being that this is a sought-after experience. One went to his Charismatic parents; he describes it this way:

I got up and went in to have coffee with my Father. I said. Dad, I want to receive the Baptism of the Holy Spirit. He wasn't together yet, but he said, Let's go in and talk to your Mother. So we got her up, and I got down on my knees. Really for the first time in my life I really felt I needed to confess. I really wasn't doing the things I should do. I started confessing. . . . I asked Jesus into my heart, and I started to cry. I hadn't cried in years and years.

The following Sunday he received the evidence--namely, speaking in tongues. Finally, one other, who had gone to a Charismatic meeting, offers her story:

. . . At this meeting they just had a nice dinner; then they had speakers and singers. Then they invited if anyone wanted to receive Jesus to come forward. They said if anyone wants

prayer for healing, and if anyone wants to receive the Baptism of the Holy Spirit. So, I said to my husband, Let's go down there. He wouldn't go, but my friend and her husband went, so I went too. . . . Anyway, they had what they call prayer warriors who were the men at the meeting who'd been helpers. And I'll never forget this little guy--he sat me down in a chair. I guess I was a hard case, and he had me read the Bible, different Scriptures. Finally I guess I got my mind off of my husband and off these people--finally, I just accepted that God really did love me enough to give me this experience.

There, she received the Baptism of the Holy Spirit.

It should be pointed out that in most cases (i.e., 16) the person received the Baptism of the Holy Spirit while with other Charismatics. There were, however, several (4) who reported having received while alone. There really seems to be nothing significant in this difference other than some merely wait until alone to ask for the Baptism, while others prefer the prayer of others.

In the final portion of this section, let us now examine how the informants report feeling at the time of the Charismatic conversion. Again, there is diversity of feeling; yet, most are able to describe specific feelings at the time of conversion--these are either described as emotional or physical feelings. At least one informant could not describe a single time for the Baptism:

Mine was well, kind of a step-deal. So many people can pinpoint a particular time--I can't. The first time I went to the C.F.O. I came away believing in it but felt it wasn't for me. It progressed from seeing it and believing it for them to seeing it and believing it for me. For me it came on in different experiences--there was not a single event. I've had many beautiful experiences but never a 'Paulian' experience of being struck down or anything.

Others describe specific times laden with emotional feelings. One informant relates:

. . . As soon as I got to bed, I realized that I truly had received the Baptism of the Holy Spirit, and it came upon me. I was just so full--it was like an overpowering fullness, and

I just layed in the bed and praised the Lord all night. I had the desire to just praise.

Another, who had been to a C.F.O. said:

I came back home, and I was in my office, reliving some of the camp experiences. At that moment I felt like I never felt before-- the warmth and the glow and the certainty. Jimmy Christian calls it getting established--knowing for certain.

Still another describes feelings of emotional well-being:

When I was a small girl I became a born again Christian and was baptized in the Christian Church. I've believed in and loved the Lord all of my life. Then in the Spring of 1975, I asked the Lord for the Baptism of the Holy Spirit and received it. I've never felt such a total peace!

Other informants describe the subsequent conversion feelings in more physical terms. For example, one related this:

The Lord just simply filled me. I have likened it to taking a deep breath for the first time in my life. I actually felt a filling--a presence inside--I say inside my rib cage. It's like just having taken a deep breath for the very first time.

And another said, "Then I felt it--it was just like electricity. A light charge of electricity went from my head, down through my body, out through my legs." Still another: "And as I was sitting there this warm, like warm water had been poured all over me, just came over my body. It came from the top of my head to my feet, and I just started crying." Finally, one other related:

I'd heard people talk about mountain top experiences, and I felt I'd never really had any. All of a sudden it just seemed to me--I really felt like I was just laying in a stream of warm water, and it just started rushing over me. It was so fantastic--all of a sudden, I knew that there was just God and me, and He really was honoring me with this wonderful experience. . . .

This is Charismatic conversion as they themselves detail the experience; however, this is really the beginning point. The Charismatic conversion experience with all of its personal significance becomes continually

manifest in the personal and interactional lives of the believers. The experience effects many significant changes for believers and their relations. These changes are now examined in three areas of the believers' lives--namely, the personal effects; marriage and family effects; and social activities effects.

Subsequent Life Effects

Personal Effects

One of the most immediate personal effects of the experience of Charismatic conversion is related to their belief in the gifts of the Holy Spirit. Immediately following the conversion the believers are now open to the operation of the gifts of the Holy Spirit in their lives. Every interviewed believer reported the operation of the gifts in their lives following conversion. For most direct experience of the gifts usually begins with the operation of the prayer language. This was reported to be so for all but two of the informants; these two report indirectly experiencing the gifts, for example at a prayer group. Nevertheless, the gifts begin to operate via the Holy Spirit and are manifest in the believers' lives in various ways. They explained to the researcher this important effect of the Charismatic conversion experience--their words explain.

The researcher posed the question for each informant--"Would you describe the gifts and the operation of these in your life?" One informant who has experienced the operation of the gifts describes:

Yes. I have the gift of tongues and the gift of discernment. The gift of tongues--now, I had sort of prayed for this gift, but the first time I actually used it was when D. was in the hospital, quite ill, and I was out of town. I had such a strong affinity for D.--a real sister feeling. And I thought,

Lord, I don't even know what's wrong with her, how do I pray for her. And I knelt by the bed and prayed more fluently in the spiritual language than I ever had. . . .

Now, the gift of discernment, many, many times. I can't tell you how many times I've been disobedient to that. But I have known an absolute surety that I could discern what was going on in a situation and lacked the courage to speak out about it. Some might call it intuition; I do not. I have not always had that--it's been something I've had in these later years in this walk with the Holy Spirit.

The gifts, particularly speaking in tongues (i.e., prayer language), become a part of the believer's daily life. One informant describing her gift of tongues reports, "I try to speak in tongues everyday, usually. I do at least every other day. I'm ritualistic; I do it every morning, and I feel like if I don't do it every morning my day is just not right. . . ." Another, who also has the gift of prophecy says:

The devotional tongues is something that's a daily use in my life. But the public tongues when you are in an assembly has also been used quite a bit--both in tongues and interpretation. Tongues and interpretation is the same as prophecy. In other words, prophecy is given in English. Tongues is something given by God and to another interpretation is given by God so that person can reveal it to the assembly. I've done all three of them.

Still another emphasized how the gift of tongues becomes part of everyday life:

The prayer language is in operation in my life; I do it everyday. The first time--I really remember that it thrilled me to speak in tongues--I was still skeptical. I was in town driving down the road singing this Christian song. All of a sudden the words just left me and in their place came words filling in those places. This really made me happy and from here it just went on. When I felt impressed to pray for someone, I just used tongues, especially when I didn't know how to pray for someone. A lot of times, I do it under my breath--it just becomes a part of you.

Informants report the additional operation of gifts other than tongues--even though the majority mentioned this particular one. The two informants who report no use of tongues did however report the operation of

other gifts in their lives. Beyond speaking in tongues, prophecy, discernment, and healing were the gifts most frequently mentioned. The purpose of these reports is simply to demonstrate that the conversion experience opens Charismatic believers to the operation of the gifts of the Holy Spirit and most practice at least one of the gifts quite often, even daily.

The operation of the gifts in the lives of Charismatic believers is a continual evidence and therefore a reminder that God is present in their personal lives via the Holy Spirit. For most of them this fact suggests something about them, but it does not really make them feel "special". While they do report feeling separated from others to some extent,¹⁰ they do not report feelings of superiority because they have "been blessed" with the Baptism. One informant, in answering the question--"Do you feel you are different from other people because of this experience?"--said, "I first of all feel different from other Christians who have not received the Baptism of the Holy Spirit. I guess that the Lord knew I'd need all the help and power I could get to make the Christian walk." Another said:

. . . God just gave it to me. He did it to me maybe just because I needed it. I feel like God meets us in our place of need. . . . I'm not saying I'm spiritually ahead of anyone or that you're not a Christian if you haven't had this. I know Christians who are very spiritually advanced who will never have this, but, I thank God, because I needed it so much, He allowed me to be open to it. . . .

Finally, another feels added responsibility because of the Charismatic experience, "The Spirit is given as an opportunity to minister to others. It's given for ministry. A lot of falseness has happened--some people think it's a glory trip. It's like democracy; it's a responsibility." The gifts in operation is one small aspect of the change effected in the

lives of Charismatic believers. They also change personally and behaviorally when the Holy Spirit becomes "leader in their lives."

There is no substitute for the Charismatic stories the informants tell--it is their experiences continually as the focal point of this research. Regarding their personal change experiences, several detailed descriptions are given to best exemplify the actual experience. The researcher posed the question in this way--"Thinking of your life both before and after your conversion, how do you feel you've changed?" The answers that follow are the uncut stories of several, typical believers.

The first account of personal change is given by a Charismatic believer, who is a member of a Methodist Church, married, and 41 years of age. She described the basic change in her life because of the Baptism of the Holy Spirit as follows:

. . . When you receive the Baptism of the Holy Spirit, you see what a vile sinner you really are and how unworthy you are of what Christ has done for you. And, it makes you love Him so much that you're so outspoken about that love. . . . I know I'm nothing void of the righteousness of Christ. It makes me uncomfortable for people to say, why you're the only one who ever does anything at the Church--what would we do without you? Well, I'm no goody-two shoes. I know what I am. . . .

The first Sunday back at Church the songs took on meaning--the Holy Spirit was just alive. Everything took on meaning. One of the songs they sang that day was 'Blessed Quietness'; it's about the Holy Spirit, and I sat there and cried.

One thing, my husband would come in and see me sitting on the couch with the Bible Encyclopedia and two or three translations of the Bible. I started reading, and it wasn't a week until the Lord delivered me from soap operas, and I haven't watched another. I was really bent on those things.

Also, it's like immediately when I received the Baptism of the Holy Spirit, the Bible became alive to me, and I understood it. I had a great hunger and desire to read it. Also, you know for sure you are saved--that you know you'll be with Jesus. I knew these things before, but it's made me better in that.

I used to make a New Year's Resolution to stop using (she spells) Hell, Damn, Shit. These were words that every once and awhile I'd use when I got really angry. I now wanted to do what God wanted me to do, and I wanted to be good. . . . I'd make it 'til February, but when I received the Baptism of the Holy Spirit that didn't have to be a New Year's Resolution--it was God. It isn't that He makes you change; your desires just become different.

Now, I have the T.V. on '700 Club', 'PTL Club', on channel 14--that is twenty-four hours a day religious broadcasting. Now, I learn a Psalm a week, and I keep a Bible in each of my busy rooms so I can learn it. I glance at the paper, but I never read novels. And I read my Bible--of course, never enough. I can't stand to watch secular T.V.

On other thing that happened after I received the Baptism of the Holy Spirit--boy, I mean the barriers were all down concerning Church name [i.e., denomination]. That had absolutely no meaning to me because the main thing is whether you are saved through the Blood of Jesus--that's all that's important--then to follow Him.

Another Charismatic, a former school teacher, 36 years of age, describes her experience of change:

Well, I've been able to teach a Sunday School class. You see, it changed me--when I received the Baptism of the Holy Spirit I became a new person. When I was about eight years old I accepted Jesus as my Lord and Savior. I don't think until I received the Baptism did I really accept Him or make Him the Lord of my life. Then I just became different. I was a very shy person; I was no longer shy. I didn't mind being around people. I had drunk, and I now had absolutely no desire to drink.

I also opened the Bible, and I could understand what it said, and I never really understood it before. I had peace, absolute peace. And there were times when it was rough, but I just had that assurance. I knew Jesus was there. The difference between being a Christian (I do think the Christian has the Holy Spirit) and after the infilling of the Spirit, it just gives you an added benefit, I guess. You know that you know that you know that God will see you through.

Now, I spend most of my time going to something that is church-related. I don't watch T.V. I don't go to shows. You know, it has set me apart from the world. Just the other day I saw an advertisement of a movie on T.V., and it just embarrassed me. I'm just not totally aware of what's going on in the world. It's changed me as far as my total outlook, the rearing of my children. You know, before, sometimes I'd cuss, but absolutely not now. I just have no desire to do

that. Also, after I received the Baptism material things didn't matter anymore. I know nothing this world has to offer can make me happy, only Jesus Christ.

A widow, 63 years of age tells how she changed:

I have always been outgoing, easy to meet people, but I was very sarcastic. I could cut anybody down, and I thought that was my place. If I went in a store and a saleslady didn't give me the attention I thought I should have, why, I made it known, quietly, through sarcasm. I was also very ambitious. I worked as a secretary and there were all these problems with people--I had to keep them in place. In other words, I was pretty self-centered. I would say the Lord just took all the desire away to do that.

The first thing He did was to make all the desires of the world--He took cigarettes because I asked. I always drank socially--I just had no desire. It wasn't a matter of being goody-two shoes; He took away those worldly things in life. And then He gave me great love and patience in my home. . . . And then, I just had a desire to serve Him. I wanted to tell everybody. Now, I never have been very good at witnessing, and I finally had to learn that you don't have to go around talking all the time about Jesus. You really just need to have Him in your life. But, I tried to do the other and that wasn't very fruitful. So, I'd say I'm a different person. . . .

The other thing I can tell you is the difference between ~~restlessness and being at peace~~. The situation that we went through with my husband [i.e., his death]--well, my daughter and I really did believe the Lord was going to raise him up. And, we weren't unduly concerned to find he had cancer of the lung, because he had been a smoker. We were just not concerned because I knew he was in the Lord's care. So, it came as a great shock when two days after surgery he had a stroke. This was just too much for him to overcome. There were prayers said by everyone we knew--very strong prayers. And, we had many, many instances when we knew that God was in charge. I really think that we knew in God's sovereignty that He had the power to do His plan in my husband's life. The fact that He didn't heal him just simply is that my husband had fulfilled the plan that God had for him. So, I would say--had it not been for the Baptism and for the faith I had in the Word, I could not have been at his bedside for five and one-half months and been at peace.

Still another Charismatic believer of seven years recounts his personal change:

After the Baptism of the Holy Spirit I felt clean. It's a hard thing to describe but I felt clean and I felt light,

like a weight had been taken off of me. Then as I got into it, I was single at home, trying to put a restaurant business together, and I had a great deal of time. I went to a lot of prayer groups--there is that initial, real-good excitement and everybody gets involved. There are a lot of special feelings, a lot of sensitivity that you didn't know you had. A lot of the front you've had just seems to melt away. I felt myself gradually begin to become more of who I always was, and to be free to be who I was, and to know that I was loved and accepted as I was.

Also, I encountered things that I think most people encounter with Charismatic Renewal--healing, deliverance, miracles--the whole element that one from the outside would say is the metaphysical. It was real--it wasn't an emotional thing. There is emotion involved; anything that touches your life very deeply must emote itself, but it wasn't based on emotion. It's been a long time, and it's gotten richer and better. There is more understanding of who I am and who God is.

A former University Dean of Students describes significant life changes:

Before, I was always going to school and did lots of goody activities at the Church. That stopped a lot. My main hobby now is Bible Study. I've also gone through a period of jail ministry where I took literature. I've done youth work and counseling.

Also, I watch very little T.V. now. We used to watch a lot of T.V. before, but now we don't. I am, however, an avid news watcher because I see it all in the light of prophecy. It makes it really exciting when you know prophecy and can see it unfolding--so I catch all the news. When I watch, it's mainly the '700 Club'.

I also think once you've received the Baptism, Satan attacks harder than ever before. I wasn't dealt all these blows until I received the Baptism, but I wasn't a threat to him before either. He loves dead church members.

So, I've had much more crisis since the Baptism. Now, I have peace. My husband recently died of a degenerative brain disease. So, we had to face that which is unique and is probably one of the worst diseases known to man. Sure, disease is of the Devil; yet, B. and I felt we gave our entire lives to the Lord and if He could be brought forth in a situation like that we were willing to walk through that without complaining. I really feel that the two and one-half years that B. couldn't feed himself or talk, people looked at us to see how we were going to handle it, especially those from the mainline church. And, everytime they came we were just praising the Lord. I feel that God was in charge of that disease, too. Now, He didn't cause it; the Devil caused it, but He used it and received all the glory from it.

One other, a 37 year old wife and mother, describes her life subsequent to the Baptism:

The Baptism was just something that kind of overwhelmed me; I couldn't get over the change in my life. Let me back up a little. When I was growing up my Dad moved a lot. When I was in the third grade I went to three different schools in three different states in six weeks. Everytime we moved, I'd have the fear of not being accepted. Even now, I can remember how painful that was. . . . I think that during this time I learned to be a people pleaser. I wasn't manipulative about it; it's just something I became. I really think I wasn't a phoney exactly; it was like something was in me, this fear of not being accepted that forced me to be a people pleaser.

So, it carried over into my marriage and into Church. Here I was--I had a list as long as anyone's of doing things in the Church. I don't think I was necessarily trying to earn my way to Heaven, I just had this need. I think that is the thing that has changed most in my life. Now, I still have habits of pleasing people--it's hard for me to say no. I still have habits, but my motives are different. I don't do things because of the fear people won't like me. I love to do things for people; I want to.

Also, I now read a lot of Christian material. I used to read lots of novels--Agatha Christie. Then, I couldn't read enough about what Jesus had done. I consumed everything I could get my hands on. I also started reading the Bible which was a new phenomena; I never had before. Oh, I'd probably read Genesis five thousand times in my unfilled quest to read the entire Bible. Now, I want to read it. .

. .

One other thing, I had a mastectomy a few years ago. All during that--when I went to the hospital not knowing whether it was cancer, knowing there was a possibility I'd have a breast removed--I went with such peace that did not come from me. I felt like I was wrapped in cotton. When they told me they had removed a breast, I said, O.K. I went home in four and one-half days. One of the nurses asked me what church I went to--they could tell there was something different. I felt bubbly and good. It's just touched my life in so many ways.

The difference is not that you aren't going to have any problems but that you can handle them differently--knowing that, there is an answer. Before I'd think well, I'll grit my teeth and bear it--it's different now.

To summarize, personal change is widespread after Charismatic

conversion. It touches and impacts in each one differently, depending upon their personality and need dispositions. Nevertheless, there are certain areas change encompasses. There is usually a desire to delve deeply into Scripture with a relentless eagerness and dedication heretofore not experienced. Accompanying the reading of the Scripture is the desire to read religious material, even if it means foresaking the formerly enjoyed Agatha Christie. It seems that the new perspective allows for the discontinuation of the "trivial"--including secular television. Every informant interviewed mentioned the increased desire to watch religious television programs, the only secular exceptions being the news and occasionally "MASH". There is a movement then away from secular and worldly things. No doubt, this movement accounts as well for the change in morality and good behavior experienced by some Charismatic converts. Many attested to the desire to be good, accompanied by easy relinquishment of such vices as smoking, drinking, and cursing. Also, the Charismatics report that a calm, peaceful assurance resides with them after the entrance of the Holy Spirit, and it is this peace that is profoundly manifest in the face of crisis. Many of the informants told stories of crisis and illness which they more readily confronted since the Baptism of the Holy Spirit.

Even with all these changes, there is still another, more important way the Charismatics insist they personally change. This particular personal change was most frequently mentioned when the researcher asked, "How do you feel this experience has most changed your life?" The answer is that Charismatics attest that as a result of this experience they are endowed with a love for others never before experienced. One informant answered this way:

It has given me such a hunger to learn more and a very personal relationship with Jesus. . . . With the Baptism of the Holy Spirit, I felt such a peace and the power to be able to cope with life. . . . Now I have power to be more compassionate and to love others. . . .

And another addressing the most significant personal change experienced said, "Well, I had a lot more love. I think I began to see people more through the eyes of Jesus--not being so critical." Still another: "Yes, it did change me, but for me it was more over a period of time. It wasn't instant. I was more understanding of other people--really that's the most different. I wasn't so caught up in myself." Finally, an informant summarized the change being presented:

Life both before and life after have both been good, because I haven't had a lot of bad things. But, after the Baptism of the Holy Spirit, it has opened an awareness of people and their situations. I have more compassion for people, more of an understanding, and more tolerance for their faults--just plain more love. In fact, I think the Baptism of the Holy Spirit could simply be called an Immersion in Love--that would be the single, biggest difference.

Beyond these personal changes, Charismatic believers change in their social interaction with others. These changes encompass three basic areas: 1) change in marriage and family life; 2) change in friendship networks; and 3) change in social activities.

Marriage and Family Effect

The vast amount of personal change experienced suggests further possibilities for change within the groups where these believers interact. This is no where more true than within the families of Charismatic believers, particularly the immediate nuclear family. When you add the parameter of social interaction variation amongst believers is even more likely; yet, we shall observe that once again several patterns emerge.

The experience of Charismatic conversion is one that few can keep silent, at least initially.¹¹ Consequently, family members are frequently the target for sharing. The change effect, as a result of this sharing, occurs less in the extended family as opposed to the nuclear family where sharing can be more extensive and intense. When extended family members were mentioned, the researcher usually asked--"How have your other family members responded?" One informant perceives an overall positive effect:

Well, I share it with my Brother. He is a Christian; I know he knows Jesus as Lord and Savior, but he has gone away from the Church. I really don't know where he stands. But, at first he thought I had really gone crazy, really overboard. But, he has seen my life since then, the things I've gone through, and I know he thinks it's my faith that has sustained me. There, I didn't have to say anything to him; it's been my life.

Another informant explains problems that can arise even for the extended family:

I would say that my family would say I became less obnoxious, more loving, more patient, less judgemental, not so critical. It didn't really cause any problems except that I couldn't get them to receive what I wanted them to in the way of healing.

I did have problems with my Sister who really is under the influence of bad spirits. She didn't want me mentioning the name of Jesus and told me so. Well, now when I talk to her long distance, I just ask the Lord to use it. And to myself, I'll say, Now I'm not going to preach this time. And I find we have a good relationship. I took care of her when she broke her hip. She knew I was in the bedroom praying for her; she's very against that sort of thing. But, the Lord used it.

No, my family would make statements that they knew I'd chosen a better way. But they have not been convicted by the Holy Spirit to do anything more than just have token relationships. The main problem they've had with me is that I've insisted that there is healing, and that I have asked to lay hands on them and that embarrasses them. . . .

If this can occur within the extended family, multiply the effects in

the nuclear family due simply to proximity which enhances time spent in interaction.

There is actually a split in the interview data with some informants reporting good family effects while others report some conflict--this varies as well depending upon whether the "believer to spouse" or "believer to children" relationship is examined. Irrespective of interactional conflict or lack thereof, there surely seems to be an overall positive effect for the believer regarding his or her family feelings.

The overall positive effect for the believer results from the "relinquishment aspect" of the conversion experience. As a result of conversion, the believer begins a life where all problems, worries, and concerns are to be "turned over" to the Lord, via the Holy Spirit. While more immediate concerns are often more difficult to relinquish, the result, if accomplished, is clearly relief. One informant explained it this way:

When I got Spirit-filled, I gave my family, husband, children, profession, home, and everything to the Lord. He is so fabulous I could do that. . . . This Spirit-filled life not only blesses me, it assures you, if you walk by the Spirit, of victory for not only yourself but for your children.

Another informant, concerned about her husband's lack of Christian commitment, said this, "At this point in my husband's life he has not made a commitment. For whatever reasons he has not committed his life. Now, he goes to church--but this is not my problem." The interpretation of such relinquishment and the subsequent relief could be interpreted as a real emotional "cop-out" on responsibility. It is, however, important to note that Charismatic believers have Scriptural basis for their assurance and their obligation to "trust the Lord" in all their chief

concerns.¹² Whether perceived as a "cop-out" or not, pragmatically speaking these believers have probably accomplished one of the most frequently mentioned assests of modern times--namely, stress reduction.

Stress reduction, while the resultant for the believer (to the extent they are capable of relinquishment) is not always the case for all family members. Clearly better family life is tied to the situation where both husband and wife are Charismatic believers. One informant describes his family life in a dual-Charismatic home:

It is wonderful when things are tough; we have something that's not finite; it doesn't have an end to it. We have something infinite. (Parenthetically he poses)--Who was it--Sartre--said something like Man is nothing without an infinite reference point. It's true; without an infinite reference point of Jesus Christ, that infinite foundation that does not change, I think it would be very difficult. Now, it doesn't just prevent difficulty. God is not a pill and we don't take Him as one. It's very rewarding as there is a richness there. For example, I'm planning on going into a business deal, and we both have very much a peace about it. It's where God wants us to go and we're happy to go where He wants us to go. Now, our will is very active in this; it's not a robot thing. Our will is very active, and we find that when we really hit the nail that is God's will, that there is a great deal of peace and joy. . . .

Also, we have the cutest little boy that ever lived--I'm really happy about him. God has been very much in that. Jesus had touched that whole relationship; there is a unity and binding that we find in the family with Jesus Christ as that binding.

Another in a dual situation briefly concurs, "Well, since my husband and I are both Spirit-filled we have found a real oneness there, even more special than before. Also, we find more love and patience in dealing with family situations." The dual-Charismatic situation seems to enhance family life; this is not, however, necessarily the case when only one partner has the experience.

Several informants reported conflict in the home because their

spouse had not shared the experience. One informant clearly explained the problem and the potential for conflict:

Well, many families of Charismatics find it very hard to live with them for the simple reason that you are so excited about what has happened that you become a little obnoxious. I wanted my husband to share this experience with me so badly; I must have really turned him off for a long time. In fact, I remember one time praying to the Lord and saying, 'Lord, if I have to not go any further in this experience in order to keep G. from being turned off by it, then you just let me wait 'til Heaven to experience all of it.' You see, I was leaving literature around--I was doing all the typical things that people say you do. I would leave little subversive material everywhere, related every incident I could, and just begged him to go to some of these things with me.

Both was he not convinced about it, as far as theologically convinced, but he didn't have time for anything extra, and I did. His first remark was, 'If you get mixed up with those Pentecostals, I simply cannot bear another burden.' I think he has lived to see it's the most wonderful thing that has happened to me, and that I've been a better person and a better wife for it.

Another described conflict:

Yes, it made some conflicts in my home-life because my husband thought I was crazy. I think I became easier to live with--things that I had said to K. before I wouldn't say now. I just changed. I became turned on for the Lord, and I wanted him to get turned on just like I was--this caused the conflict. So I had to learn to calm down.

In spite of the conflict that can potentially be generated, most Charismatics perceive an overall positive family effect--even in spite of their own personal change. One informant said, "And I know it's the presence of the Holy Spirit in our home. It's changed all of us for the better."

Beyond the marital effect, there are some effects regarding children. First, in some respects the believer may change in attitudes toward the children. One informant regarding her young children said this:

I love them more. And I have more responsibility toward them. I am more strict in discipline. They only watch T.V. we let

them watch. They are not given freedom to do whatever they want. They respect us for that, and they are both Christians.

Secondly, another again explains the importance of relinquishment--in this case with children:

The other thing is I truly have relinquished her to the Lord, and I don't think I could have done it without the Holy Spirit. And whenever I try to pick her up the Holy Spirit reminds me, 'Now, you gave her to Me.' It's really made a difference.

Thirdly, in some cases the children come into the experience via the parent's sharing. At least three believers reported having children who came to be Charismatic after them. One informant said:

I would come home from prayer group and I'd share with them. B., eleven years, said to me one day, 'Mother, I want what you've got.' It scared me because I felt I didn't know enough about it. I said, 'Ask Jesus if He wants you to have it.'

Fourthly, in other cases, where the children have not had the experience, the believers reported that their older children frequently came to them for prayer. One informant said, "We are seeing our children come around after many years. Our son had some problems recently, and he came to us for prayer." Still another with older children explains, "My children come to me for prayer. They're always saying, 'Mother, "so and so" has trouble--will you pray for them?'" Overall then, children seem to be relatively open to the experience in their homes. There were in fact no reports of conflict regarding children. There does seem, however, to be more understanding from believers if children are not totally sympathetic than if spouses are not. One informant who reported spouse conflict said this regarding her children, "They hear it all the time, and they are very much aware. I visit with them about it, but I haven't pushed it on them. That's something they've got to decide they want themselves." This attitude (i.e., that they must decide themselves) is usually accorded

the spouse ultimately, but it may be after much conflict has been generated. It seems possible that children are perceived by believers as having more time to decide about their religious views, while spouses are perceived as needing to decide at once. Nevertheless, there is a difference in the believers as they feel and interact divergently in the spouse and children relationships. These, however, are not the only interactional changes.

Social Activities Effect

Following the Charismatic conversion experience (remember this usually occurs in the company of other Charismatics) the social friendship network generally undergoes significant change. In describing the effects of the Charismatic experience, one informant mentioned this specific change--"The Charismatic experience has given us a basis of friends. It's opened us to Christian friends and not just Christian, but committed Christians." Seemingly this opening to a new network of friends, in many but not all cases, terminates former friendships--i.e., those relationships maintained prior to the conversion experience.¹³

One informant explains the occurrence in this way:

. . . We had a whole new set of friends. We didn't drop anyone, but they drop you, and you pick up a new set. We dropped our membership at the Country Club--not because we felt we were being big sinners, but we suddenly didn't have anything in common. Our main thing was the Lord and what He was doing in our lives and other people's and what was happening in the world in light of what He was doing. We thought about that twenty-four hours a day. So, when we got to the Country Club and there was just a lot of silly talk, money oriented--we suddenly found ourselves bored stiff.

So, we built a big swimming pool and began to have a new set of friends with lots of Bible studies, lots of Baptisms. That was our substitute. We didn't really tell that many people when we first got into it, but you get branded pretty fast. . . .

This informant offers the other side of the "bridge-burning act" explained by Gerlach and Hine (1968).¹⁴ According to the present research the new friendship network is sometimes a result of a mutual separation rather than the single bridge-burning act of the Charismatic believer. Yes, the Charismatic believer finds new friends, but at least sometimes old friends also "drop" them. While friends frequently find this difficult to understand it is a matter of the former friends and the new believer desiring to share with people of mutual interest.¹⁵

* There is a real need-satisfying-sharing within these newly found friendship networks, in addition to the common denominator of Charismatic belief and experience. There is the feeling of total, unconditional acceptance of one another within the network and this is generally reported as being a rather new, but sought after experience. One informant describes sharing in this type of caring network:

. . . Of course, I had a lot of good fellowship with friends in the afternoon prayer group and in the Wednesday night one. It was just wonderful, you know, we had the feeling--it was just like you had dozens of brothers and sisters. If you needed anything, you had no hesitancy to ask. I mean if you needed advice or whatever, we just called on each other; it was really close. There were also about five or six families in the same Church that received about the same time, and we were all involved.

On the other hand, when interacting with others outside the experience there has to be a suppression, even concealment of total Charismatic identity. One informant responded to the researcher's question--"When you're with others outside the experience, is it accurate to say you suppress the part of you that's Charismatic?" She said:

I don't think that I suppress it exactly. This is where I think that there's a misconception. When I was first baptized, I used to say 'Praise the Lord' a lot. The Lord has just taught me that that isn't necessary. Really if you say it all the time it turns people off and does less to bring them into the Kingdom--I don't do that.

I think that they can't be around me without knowing that I love the Lord, but I wouldn't say I suppress it. I do talk more freely with my Charismatic friends, because in a way, we do speak a language that outsiders, people who haven't had the experience, think sounds pretty funny. Like--'Yes, I'm healed, the manifestations aren't there yet, but I know that by His stripes I am healed.' Words like 'manifestations,' 'Praise the Lord anyway' are just different to them. . . .

While the experience of a new friendship network was the common experience (this was mentioned by at least eight informants), one informant explains why his friendship network did not change:

My friends didn't change. In your study you'll notice one particular thing--there are very few people my age, early thirties, that are involved in the Charismatic Movement. No, most of my friends are not Charismatic. It's no problem; I'm free to be who I am, and I've gotten past the point that I preach to them. They know where I stand and they're either comfortable or uncomfortable, but I am who I am. I don't try to ram it down their throat, but given the opportunity I'll surely tell them about it. . . . There are tensions at times when maybe a joke is a bit coarse, or you run into a situation where someone is really beligerent.

Thus, typically, but not always, friendship networks do seem to change. This change is related to the final topic addressed--namely, change experienced in social activities.

In general, people enjoy participating socially with others who have similar interests and concerns. As the friendship networks of believers change so does their participation in social activities. As with former friends, they begin to feel separation in relative and varying degrees from former activities. This feeling is expressed by one informant concerning several former activities:

For instance, I went for the first time in maybe ten years to my college sorority alumni meeting, and I thought, 'Lord, now I know why I haven't been in so long. . . .' It's a lot of things, like my college sorority--those kinds of things have nothing for me now. I'm not saying they're bad. I don't feel like they're for me. I feel like the Lord has different things. . . .

I also have a terrible time ever going to a party. It was maybe a year after I'd received the Baptism, and then it seemed like I was always having to go to a party. All parties aren't bad but it bothered me to be around a lot of liquor. Well, it wasn't so much that--it was that that sort of life had just passed from me. . . .

As well as the experience of separation to some greater or lesser extent, there is no question that subsequent to the Baptism of the Holy Spirit the Charismatic believer increases social activities and involvement, quantitatively speaking. One believer asserts, "At that point, the most basic way my life changed was that I went to more things. I was out more, gone more. I went to prayer meetings, church, and other things."

Fellowship, participation, and social interaction situations for the believer center around prayer groups, Bible studies, Charismatic organizations (i.e., Full Gospel Businessmen's Fellowship) and just "sharing" with friends. This increased activity was the same for men and women at least regarding prayer groups and Bible studies. In fact, most of the informants (i.e., at least 18) reported relatively extensive social, Charismatic participation.

One quite active believer described her weekly social participation as follows:

Usually I have something to look forward to in the evening, then that's what takes care of my day. Tuesday is the Intercessory Prayer Group. We have a blackboard we bring in, and we write down the people we want to pray for. We aren't usually praying for ourselves. . . . We pray for people in this town and for the President and our local officials--we do this through the Spirit. . . . Wednesday is church day at the Presbyterian Church. Circle meets and the UP Women's Luncheon. Wednesday is the only night I have by myself. Thursday is mobile 'meal on wheels.' I go at twelve o'clock to deliver to my route. Friday I go to a Bible Study. Saturday is a fairly free day, except I have Full Gospel. Sunday is a church day.

Another informant, whose participation has lessened, described his activities:

I haven't participated in many activities other than church in a long time. I got married; then we bought a house; and had a little boy. So between things at my church I go to a Monday night prayer group that is Charismatic. I'm very involved in the Sunday Service. I'm a licensed layleader and a licensed charlisbearer. I'm also Operations Director for Episcopal Charismatics for the State of Oklahoma. . . .

Other believers usually mentioned only one major activity from the aforementioned list. One informant mentioned both a prayer group and Full Gospel attendance as part of her activities:

I go to Full Gospel Businessmen meetings where I can worship the Lord. I can't really go the Pentecostal or Assemblies churches and feel comfortable because I've been raised in the Methodist church. Also we used to have a prayer group and that's where I'd run to because I had a body that believed like I did, that loved me, and accepted me just like I was.

Still another mentions Bible Studies as part of his major activity schedule:

I teach a men's Bible Study and have a youth group. I do participate in Full Gospel as well. These Bible Studies have grown into an area-wide ministry called Enid Christian Renewal which is an umbrella of Bible Study groups. We bring in speakers such as Don Basham, Robert Frost, Rodney Lynch, Pat Boone.

And another mentioned "sharing," "I visit with friends a lot. Then also once a month we go to a Friday night Fellowship where we have a covered dish dinner and someone gives their testimony." Irrespective of the activity mentioned, these are an active people in Charismatic-associated groups where "fellowship" is very important.

The fellowship series of researcher questions and believer answers explains the importance of fellowship to the Charismatic:

"What does going to activities like prayer groups or Full Gospel do for you?"

The fellowship there is really important. Very! It builds me up to hear other people share what God has done for them. And for me, now that I am one with Christ and one with my Brothers and Sisters in Christ, I can share it with them. I know they're going to love me whether I'm right or wrong. It

doesn't make any difference; they're going to love me and try to help me if they can.

"How important is fellowship for you?"

To me fellowship is very important--especially being here at a liberal, religious university. I'm in the religion department and needless to say most of the things they teach I don't agree with--most of it being liberal theology. But I feel like this is where the Lord wants us right now. So fellowship has become very important to me to strengthen and bolster my faith during this time.

"How important is fellowship in your Charismatic experience?"

Fellowship is very important to me. I really couldn't survive without it. You know you can always read the Bible but it's not like fellowship. You know the Bible says that, too--not to neglect the fellowship of believers.

Truly these believers are not negligent where fellowship is concerned. This sharing seems to offer a cohesive circle of friends who share common beliefs and practices. Furthermore, in these various activities Charismatic believers encounter others who seemingly offer them unconditional acceptance and love.

This rather lengthy chapter has focused on one of the major topics of this research investigation--namely, the conversion experience and its effects personally and socially. It is now proposed in the next chapter to examine the attitudes and behavior of the Charismatics regarding their present Church affiliations. In so doing the attitude of these believers toward the institutional church is to be examined. Also their attitude toward society receives some attention. Finally, we shall examine the spread of the movement and its potential for social change.

ENDNOTES

¹Frequently, Christians and Charismatics have been observed to describe life before conversion by remembering and mentioning mostly negative or traumatic events thereby enhancing the conversion story and dramatizing the subsequent changes. In other words, they develop a "vocabulary of motives" for past life events justifying the experience of conversion. See Goffman, 1959, for a more thorough explanation of the concept "vocabulary of motives."

²To point out that the conversion experience might affect one's perception of prior life circumstances in no way is intended to preclude the reality that life before could actually have been terrible for some.

³See Goffman, 1959, for a more thorough and elaborate explanation of "motives" as rationalizations for past behavior.

⁴This finding is in complete agreement with Gerlach and Hine (1968). See Chapter II, the section entitled "The Movement As Experienced by Believers," for their views.

⁵Later in this chapter we shall examine more closely meetings and retreats as part of the Charismatic experience.

⁶It should be noted that the researcher asked a very open-ended question regarding conversion--namely, "Would you relate your conversion story to me?" Consequently, whatever factors are suggested as important herein are ones generated without the researcher's immediate facilitation.

⁷This has been the typical, sociological view. See again, for clarification, the section in Chapter I, called "The Perspective for Research."

⁸Again, there is an attempt for purposes of sociological research to denote similarities characterizing Charismatic conversion. Abstracting to this level from the personal stories should not diminish the significance and importance of the stories to the believers.

⁹Here the believer is pointing out that he or she retains total control over the operation of the gifts of the Spirit. Even when prompted by the Holy Spirit, the believer can disobey--i.e., refuse to use the gift.

¹⁰The researcher feels that the believers may have reported in this manner due to the social appropriateness of the responses given. In other words, it may not be socially appropriate to report superiority feelings.

This feeling of separation is discussed in more detail later in this Chapter and in Chapter VI.

¹¹ Later, in Chapter VI, there is more discussion of the believers' intense desire to share the Charismatic with others.

¹² For example, Acts 16:31 informs believers that their salvation assures the salvation of their families as well. Peter, in I Peter 5:7 tells the believer to cast his cares on the Lord, "for He careth for you."

¹³ Gerlach and Hine (1968) refer to this as a part of a "bridge-burning act" the Charismatic believer carries out. See again, Chapter II, the section entitled "The Movement as Experienced by Believers."

¹⁴ Again, see Chapter II.

¹⁵ While doing this research the author has answered at least two letters and discussed with many others questions regarding friends who have become Charismatic. These people have wanted to understand the feelings of separation and change experienced with their former friends.

CHAPTER VI

THE CHARISMATIC EXPERIENCE, THE DONOMINATIONAL CHURCH, AND THE POTENTIAL FOR SOCIAL CHANGE

Believers and the Denominational Church

The most common element of the denominational experience of Charismatic believers is their mutual desire to leave their mainline denominational churches. While some actually leave, the majority ultimately decide to remain, thereby hoping to influence others in their respective churches. Irrespective of whether they leave or remain, these believers share the same attitude toward the institutional church. This rather negative attitude is perhaps the motivating factor for the intense desire to share the experience with others--as well, this may be the factor enhancing the possibility of social change. Finally, the rapidity of the spread of the Charismatic Movement seems related to the fatalistic views these believers share concerning the overall society. The foregoing thoughts are the focus of the chapter which is followed with a summary of this entire work encompassing the major conclusions from the findings in the final chapter.

Amongst the many and varied effects experienced is the desire to leave the mainline, denominational church. Every believer interviewed for this research reported being quite familiar with this type of feeling. One believer responded to the question "Did you ever have a desire to leave your church?" as follows:

Oh yes, I did lots of times. I didn't think I could stand to stay there. I stayed because I believe I'm under submission to my husband; he is the boss in my home and he didn't want to leave, so I stayed. I didn't have any choice. He could not stand to see me hurting but didn't know where else we'd go, and we knew no matter where you go, you can't run away from problems. No church is going to be perfect, because they have people in them, and we are imperfect. I would want to leave but knew I couldn't -- What if the Lord had me there to be an example of His Holy Spirit alive in believers to day? How could I leave when I was the only one there? They might see it in my life.

Another believer reports conflict in deciding where to attend church; she also decided to remain in her church because of the possibility of influencing others. She said:

I received the Holy Spirit in March of 1978. . . . I went to several different churches. . . . I went to a church that used to be Assembly of God that changed to Charismatic--but, it wasn't what I really wanted. After we got married, we continued to go to my husband's church in Oklahoma City [i.e., Disciples of Christ]. I was not contented there at all because for the most part the people were not spirit-filled. . . . We both felt an obligation though to stay in that church and kind of help.

Another believer explicitly describes the typical feelings involved in this desire to leave the denominational church:

. . . That's why we were sort of contemplating leaving because there wasn't any life there. You know I don't mind saying that; it just wasn't there. . . . Jesus, they didn't lift up His name. Sometimes we'd go months and not have a sermon where Jesus' name was mentioned. I do remember that occasionally during this time there would be one and when there was, I'd sit down and write the pastor a note and say, 'I just want Jesus to be lifted up.'

Now, I knew that God was my heavenly Father and I knew where to go when I was in trouble. It was that knowing that made me realize there was no life because He was not being lifted up. Here again, there were a lot of things we encountered where unbelief was being taught, and that's what I really mean when I say there was no life, because the Bible was something you made fit your life rather than your life fitting the Bible's way of life.

In interviewing Brick Bradford, again, his opinions offer considerable insight into the reasons for believers' desires to leave their church

after having had a Charismatic experience. He explained it this way:

As General Secretary of the Presbyterian Charismatic Communion, we find that we've lost about half of our Charismatics--there are a variety of reasons for this. Often they found they weren't accepted by other Presbyterians. They felt rejected so they went where they were not rejected. They were very enthusiastic--exuberant over what had happened to them--and they were misunderstood by their fellow Presbyterians, who couldn't understand why they were so excited about their Christian Faith. On the other hand, some felt that the type of worship, type of preaching, etc., no longer appealed to them. So, because of what happened to them they felt they should get into a non-denominational or Charismatic church or maybe even another historic denominational church that seemed to be moving in a charismatic way. . . . In other words, they become disenchanted with what they were receiving in their local church; therefore, they go across the street or town to have needs met.

Again, all believers report at sometime having felt the desire to leave their denominational church. As mentioned by Bradford, those who leave usually attend a non-denominational church or a Charismatic church. Those who remain feel called to share but are forced to do so cautiously.

Non-Denominational Churches

Of the 20 Charismatic believers interviewed, five had left their mainline church to attend either a non-denominational or Charismatic church. The researcher did pose several questions regarding Charismatic church attendance; although, this was not a major topic of the investigation. Several believers described their churches--encompassing topics such as administration, services, and other activities.

One informant, in attendance at a non-denominational church, said this:

Right now I attend a non-denominational church called Faith Christian Fellowship. One of the reasons I haven't moved my membership is because we really don't have big membership drives in this non-denominational church. For all practical purposes I am a member of this non-denominational church, but as far as having a membership--we are not into rolls. That's

getting wrapped up in administration, and that is not our emphasis. We are concerned with meeting the needs of the people. In our church they just take the Word of God and apply it to every aspect of life. And I really think our fruits are shown as far as prosperity and healing. I've seen families completely healed--that's because they're taking the Word and believing the Word for what it says, and then God is honoring their faith.

Charismatic and non-denominational churches as depicted in the foregoing description are generally against massive administration and prefer spontaneity as opposed to organization in a service.¹ This element of spontaneity is clearly seen in another informant's description of her Charismatic church:

You know the Scripture says the Holy Spirit is like the wind--if you look out into a tree, when the wind blows you never know which direction; the tree still sways and goes every which way. That's the way a service is whenever the Holy Spirit is in charge instead of a bulletin that's printed a week ahead of time. So, this makes it exciting. No two services are alike. Also, there is a lot of clapping and at our church there is a tamberine, organ, two guitars, and a harmonica. When you go into Grace Chapel, no one ever cries. They are so happy. You go in and the sounds are so blasted happy that you could be in the pit and walk in and come out joyful. There's just no way you could go in and not come out that way.

In addition to decreased emphasis on administration and increased spontaneity, Charismatic churches have more emotional expression. Several informants mentioned the importance of emotional expression in a Charismatic church service.² One said, "Well at first the emotional expression is awkward especially if you've been brought up in a denominational church. But I do feel that it's very important." Another initially had difficulty with the emotion, especially the time accorded to embracing others. She said, "Before this experience I was 'no touchy'. I had a hard time with all of this hugging for awhile. It's really real, genuine love." Still another attests to the importance of emotional

expression in the service:

I think it fulfills a needed part of worship in your life. You know in the Bible it talks about lifting up your hands in holiness. And it does something for you--you feel like you're worshipping the Lord more, doing something rather than just singing hymns. Also, it's showing an outward sign of what you believe. At first, though, it's awkward.

Beyond emotion, Charismatic church members insist they have more dedication than other churches. One informant said:

One thing though, at a Charismatic church, I have met so many sincere Christians. For the most part all of the members there are Christians as opposed to a lot of the denominations. For them, it's their whole life--not just a Sunday morning thing.

Whether or not there is more dedication in a Charismatic church, there probably are more weekly activities in which a larger percentage of the church members are in attendance. One informant described some of her church activities:

Well, we have 'house groups' on Wednesday night, where the church divides up into different groups. You go over to somebody's house--you're assigned that particular group for like a year. And it's really good because it gives you contact and closeness with other people--because on Sunday morning you just see the people and that's it. Also on Tuesday night there is a Bible Study led by our pastor. Really our church gets together quite a bit. We have seminars on Friday and Saturday. I guess "house groups" is the best thing because you are with that same group of people and are able to develop the closeness and fellowship through a whole year.

Essentially Charismatic churches provide much fellowship and sharing which has already been determined as important in the believers' hierarchy of needs. As well, the Charismatic church provides believers with a different type of worship service as compared to their former mainline churches. At a Charismatic church the service is not ordered, except as "directed by the Holy Spirit," and emotional, spontaneous expression is the norm. Nevertheless, only five of the 20 believers

have ultimately chosen this situation. Most have decided to remain in their denominational church. One informant who left his church explains:

I left the church simply because I was not able to worship there like I could with the Charismatic group. Right now, though, I'm debating this decision. I may go back to the Methodist Church because I feel a need to share this experience. I would, however, feel it necessary to continue my involvement with other, Charismatic groups.

Charismatics in Mainline Churches

According to Brick Bradford, the Presbyterian Charismatic Communion has emphasized to church members the importance of remaining in their local congregations. He made this statement:

In Presbyterian Charismatic Communion we have encouraged Charismatics to stay in their churches and make contribution from their perspective, at the same time trying to understand where other people are coming from--we haven't, however, been completely successful. We say be faithful and loyal to the local church. There are sufficient opportunities to have fellowship with others [e.g., Full-Gospel] that would not conflict with local church programs. So we think people can engage in ecumenical fellowship and still be faithful to their local church.

This statement, even though directed to Presbyterians, exemplifies the attitude of the Charismatic believer who remains in his local church.

Those who remain attest to feeling "called" to share in their local church. For example, one informant explained his decision:

I've had trouble; I even almost left the Episcopal Church once because I felt like it wasn't doing what it should do. But, God in His wisdom said, 'You're leaving out of rebellion --rebellling against where I have you, and I haven't told you to leave.' So, I'll stay until He moves me.

Another similarly stated:

. . . I think it's very important that I remain in my denomination to share. You know, people know there is something different about me--that I have something special. . . . Now I think I have things in better perspective. I think it's important to stay within the denomination to share through the church.

Another believer who is a leader in his local church said this:

One of the biggest problems we had was we'd see people who would get involved and get a renewal or infilling of the Holy Spirit. Then, the first thing they wanted to do was leave the Methodist Church and join some people of like-mind. I'd tell them, 'Don't leave the Methodist Church. How do you expect the Methodist Church to ever change if everytime someone comes into this and has an understanding of what's going on, they leave the church. Stay here and share your experience of the Holy Spirit with the other people in the church--don't leave it.' I was District Layleader, so I spent hours counseling people to stay in the church and share this experinece to let it spread through the Methodist Church instead of a bunch of 'like birds' going off together. I feel called to stay.

Those who remain, therefore, feel "called." Nevertheless, most add that their ablility to remain is readily contingent upon the "staying effect" of Charismatic fellowship outside the church.

The importance of fellowship for Charismatics cannot be overemphasized--here, it is the sustaining factor which allows the believer to then continue participation in the denominational church. One informant attests to this:

I feel very comfortable in my church except that it is no more alive, and I have to be fed. I make sure taht I am fed through an intercessory prayer group that meets in my home on Tuesday nights and through Full Gospel on Saturday night. . . . O.K., I'm fed, so I can go down there and just enjoy the organ and the choir and going through the ritual I've known since a child.

Still another verifies:

I am an emotional person. I do lift my hands and praise God--He tells us to do this. But, I wouldn't feel comfortable to do this in my church. So, I do this at the meetings. There is something about being with like believers that you can be yourself. I can't really fully express myself at church.

Thus, it seems that those believers who remain in the local church are there because they feel called to share. Outside fellowship is the real insurance of their remaining.

Several incidents reported in the believers' stories regarding their continued church experience following their conversion demonstrate to some extent the reaction of the mainline church to the Charismatic Movement. Furthermore, the stories suggest the necessity for sharing cautiously this experience in the church. One believer shared this incident:

The youth group I had met on Wednesday nights and was inter-denominational. I started it because it was impressed on me that I needed to do it. I got sick and tired of 'Mickey Mouse' Sunday School material--there was nothing to it--Situational Ethics and all of this kind of garbage. I thought I can't teach this any longer; so, I slammed my book shut one Sunday morning. I said, 'If anyone wants to get to know the Lord better, come to the church Wednesday night, and I'll be here. Bring your Bibles--there will be no refreshments-- no party. . . . We soon began to average 50 kids. Kids came from every church. . . . We had this two years and never one time had a party or refreshments. I was doing it because I wanted to lead kids to the Lord, but also I wanted to prove a point to the church--if you give them the real thing you don't have to entertain them. . . .

I was really branded by this--I was not allowed to teach Sunday School. . . . We were really ostracized. . . .

Another believer received similar reactions upon sharing the experience at church:

Some people thought we ought to be kicked out of the church. But, our preacher was very supportive. I don't think he really believed it. . . . But some of the people got really irate about us. They took our places of leadership away from us. . . .

These kinds of reactions force Charismatics to be cautious in sharing this experience in their local church. One informant when asked by church members to share her experience responded quite cautiously:

. . . Some of the women asked me--I didn't solicit this-- to share this experience at the women's meeting. And I said, 'Yes I will after I talk with the minister.' So I talked with the minister, and I said, 'Now they've asked me to share this and I want to share it with you and then you tell me if it's alright. . . .' I did share it at the First Christian

women's group. I would say that some were a little uneasy; some a little skeptical; most were very receptive.

Still another reports adopting the strategy of "not pushing":

I feel called to stay with the Methodist Church. The church is very large and formal. We are accepted there, and they know our background; yet, they asked us to teach the high school class from the Bible. . . . The church knew where we stood--we didn't press--we just gave them our understanding. . . . We didn't press, and that's why I think the minister at the Methodist church accepted us.

Finally, one informant sympathizes with the denominational church and its need to understand the Charismatic Movement:

It is a scary thing. We haven't dealt with it, and we haven't talked about it in the church for a long time. How do you deal with people who are all on fire--people who are 'being delivered,' 'healed,' and 'saved.' It's a long period for the hierarchy of the Church--whether it's Episcopal, Presbyterian, or Methodist, all the mainline denominations--of dealing with this new excitement.

The mainline churches may feel, however, that there is a phenomena within the institutional church requiring even greater attention than the Charismatic Movement--namely, membership decline. Perhaps the two phenomena are related--nevertheless, Charismatic believers have some specific attitudes toward this denominational problem.

Charismatics and the Institutional Church

The Charismatic Movement, while perhaps a small contributory factor in mainline membership decline, in no way accounts for the radical change in mainline churches since the sixties. Kelley (1977) addressed this change in his book entitled Why Conservative Churches Are Growing.

In the chapter entitled "Are the Churches Dying," Kelley (1977:1) states:

In the latter years of the 1960's something remarkable happened in the United States: for the first time in the nation's history most of the major church groups stopped growing and began to shrink.

After presenting growth rate graphs, Kelley (1977:6) describes the conclusion that must be reached:

These five sets of graphs portray the membership trends for five major Protestant families, the main body of each being one of the five 'wheel-horses' of the ecumenical movement in the United States, namely: the United Methodist Church, the Episcopal Church, the United Presbyterian Church in the USA, the Lutheran Church in America, and the United Church of Christ. All five show a significant decline in the latter half of the decade, within a year or two of each other. . . .

With the foregoing information in mind, the researcher asked the Charismatic believers, "Why the mainline churches are losing members." This question was posed in order to attain their attitudes toward the institutional church.

Irrespective of whether Charismatic believers decided to remain in or leave their mainline church, the attitude maintained regarding the institutional church is the same. In fact, of all the reported research material in this work the Charismatics' attitude toward the institutional church demonstrates the most consistency. Furthermore, every interviewed believer has specific comments regarding this attitude. In order to better characterize this attitude, let us present several of the believer's responses to the question "Why are the mainline churches losing members?"

A believer still attending the Methodist Church said this:

I think it's because we've got such a watered-down gospel that doesn't have any power. People need something that's got some meaning. I think they're finding it somewhere else.

Now, as far as why my church believes, when you go back to what we believe (this is another reason why I can stay in my church)--we believe in being saved by grace, through faith. We believe in the Holy Spirit baptism as a valid experience in the life of a Christian. And, the things that are really important in the Methodist Church, these are the things that are also important to me. They are open to let you interpret the Bible. . . . The trouble is, we need some power in these

beliefs. We've just got a watered-down gospel that doesn't mean anything.

Another believer, who is a member of the Christian Church-Disciples of Christ, answered this way:

Well, I think it's sad, but I think it's very logical and the logical thing is that people are seeking a reality to their religion that they have not found in our organized churches. And I don't like that--I wish it were not so. . . . But our ministers have not been taught the faith, not at least in the sense of the reality that we all feel in this movement of the Spirit.

A former Episcopal church member who now attends an interdenominational church expressed this attitude about the church:

. . . I've heard people in church talk about the social problems of the day, but no one knew Him in my church--that's a strong statement, but that's true. Also, they try to run it themselves--men run it, then, and they don't call on God. I've been to numerous meetings in both Methodist and Episcopal denominations, and they won't pray before they meet on church business. You know, all of us have good minds and have different ideas on how something should be done, but God knows the exact way. We could save a lot of time seeking Him in the church.

Another believer, formerly a Lutheran church member, has some very definite feelings regarding the mainline church and membership decline. He stated his opinion as follows:

Well, there are a lot of factors. Let me answer it this way--we are going to a conference in Minneapolis, a group of 100,000 people where the Spirit is moving. The Pentecostals, the Assemblies--they are moving. And I think then to answer the question, where the Spirit leads there is growth--where man leads it dies. . . . What I think is wrong is they don't have the power. This is the thing; man has refused to release the organization to the Power because it's scary; it's shaky. Man wants to know where he is going; he wants to be in control. On the other hand, those churches that have accepted the Baptism are growing. . . .

Other believers concur with the general attitude expressed thus far--in fact, this attitude exemplifies the most consistent view shared by these believers.

Several other believers' responses serve to conclude the section on the attitude of Charismatic believers toward the church. A former Disciple of Christ, now attending a Charismatic church, said this:

See, the Spirit gives life. The Spirit is the Life-Giving Substance, and about the only time the Holy Spirit is ever mentioned is when they baptize in the name of the Father, Son, and Holy Spirit, or if you sing the Doxology--Praise Father, Son, and Holy Ghost. I never knew who the Ghost was--I thought it was someone hiding behind the Baptistry. Without the Spirit, there is just no life flowing through a church. That's one thing.

And I think the seminaries have intellectualized themselves right out of business. They have intellectualized until there is no feeling. Now, the Charismatic Movement is not based on all feelings; I couldn't buy into it if it was. For me it had to make sense. But, who says we are not supposed to have feelings. You've got to have feelings--without feelings you are dead. In the mainline churches, when you go there, there is no feeling. You go in and there is no excitement.

A long time member of a Methodist Church said this:

All I can do is speak for the Methodist Church--we have not been involved in other mainline churches. But, in the Methodist Church, I think it's simply that people are not being fed. If you continually go Sunday after Sunday and when you leave you neither feel like you've been fed nor taught, nor inspired, nor worshipped, you say, 'Well, what am I doing?' Those leaving the church are people who are simply seeking something that they aren't receiving in their own church.

Finally, the words of a Methodist church member characterize the Charismatic attitude toward the institutional church:

I think they have lost members because they aren't preaching the gospel. People need to find meaning and that is found only in the gospel. After this is established, the church can then better go into service.

Attitudinal stances can become significant factors in facilitating action; however, this is not necessarily the case. Of concern in this research investigation is the possibility that the attitudinal stance toward the institutional church could facilitate movement action--that is action directed toward social change. Consequently, the final segment

of this chapter is devoted to assessing the Charismatic Movement as a movement directed toward social change. Could these attitudes experienced personally influence change at an institutional level or even at a societal level?

The Charismatic Movement and Social Change

In order to assess the potential of the Charismatic Movement in instigating social change, it is first necessary to examine the movement in and of itself. It is essential to determine the extent of development of major movement elements such as numbers of followers, leaders, and key organizations. Furthermore, it is important to examine the spreading of the movement and its goals, if any, in that spread. The potential for social change can then better be assessed. It is to these points that attention is now chiefly directed.

If numbers is the most significant factor in a movement's potential for change, the Charismatic Movement potential could not be overestimated.³ The researcher asked Brick Bradford (1980) to offer an opinion regarding the number of movement members. He said:

Gallup Polls and Christianity Today suggested there are as many as twenty-nine million people who would consider themselves Charismatic or Pentecostal. I think that's an exaggerated figure. There may be that many that watch 'P.T.L.' or '700 Club,' and they say, 'That's what I believe.' It's run into the millions, no question. Presbyterians probably have 150,000 and there are comparable percentages in other churches. I'd say as high as ten percent in some historic denominational churches. Also, there are a lot of 'closet Charismatics.' Anyway, my numbers would be more conservative than Gallup.

Secondly, if leaders is the most significant factor in a movement's potential for change the Charismatic Movement could again have significant potential for instituting social change. When believers were asked--"Who do you consider the leaders of the Charismatic Movement?"--

consensus readily emerged. There were four most frequently mentioned as key leaders--namely, Jim Bakker, Pat Robinson, Kenneth Hagen, and Oral Roberts. These probably represent the important leaders nationally at this time. Still others, even though less frequently mentioned include Demos Shakarian, Francis McNutt, Derick Prince, Brick Bradford, Kenneth Copeland, and Don Basham. These leaders could probably be considered significant to the general Midwestern area of the United States and hence more regionally oriented than the aforementioned national leaders. The movement, then, is not lacking where leadership is concerned.

Thirdly, if organizations is the most significant factor in a movement's potential for change, again the Charismatic Movement has met the criteria. The believers interviewed insisted that Full Gospel Businessmen's Fellowship International is a key organization in the Charismatic Movement. Other organizations mentioned include C.F.O. (Camps Farthest Out) and Aglow (the woman's counterpart to FGBMI). The need for a key organization is thus established.

Three major elements enhancing the strength of a social movement are obviously present in the Charismatic Movement. There certainly seem to be sufficient numbers, leaders, and organizations for instituting social change. The catch, however, is that the believers comprising the Charismatic Movement do not appear to be very interested in instituting social change--however, the same cannot be said of personal change.⁴ Believers, in fact, appear relatively disconcerned with social issues. Brick Bradford, reportedly a significant leader in the Movement, said this:

One of the things that concerns us is that there hasn't been enough emphasis on social concerns. We, the Presbyterians, probably have a much larger percentage of Charismatics interested in those things--at least those who have stayed with the

church. A lot have not stayed with the church, however, because they felt too much preoccupation was on abortion, homosexuality, etc. . . . Also, we in Presbyterian Charismatic Communion have had some trouble getting Charismatics involved in social issues. . . .

Charismatic believers, at least as established in this research, are concerned with personal change in the form of witnessing and sharing with others. This is how they themselves were recruited and how they in turn recruit others, hence, movement spreading. More importantly, Charismatic believers insist that "sharing with others" (i.e., personal change) is the goal of the Charismatic Movement. One believer stated the common goal of the Charismatic as follows:

I think the common goal of spirit-filled Christians is to be able to really help people who are hurting. Why the world is just full of people who are hurting and they need to know that Jesus loves them and cares, and because He cares, I care.

Another, when asked if the movement has a goal or purpose, responded:

Whatever goal or purpose it came at the beginning of the world in the mind of God when He created the whole world. I mean, I see this movement as a fulfillment of the prophecy of Joel--in the latter days I will pour out my Spirit. I see it as something God wants to do for the whole earth. . . . So, I also see that God's outpouring of the Holy Spirit has had to come and be stronger in order to give us the ability to withstand. It is given to us to be witnesses throughout the land. . . .

Still another said this about the goal of the Charismatic Movement:

I feel like more and more the Charismatic Movement is having a very heavy emphasis on building relationships with other people, being committed to a church, to your family, to the Lord, and to one another.

The goal then as seen by the believers is sharing or witnessing to others as was previously done to them. Not one of the twenty believers mentioned any kind of social change as a goal.

Further evidence of a lack of interest in influencing social change are the responses to the researcher's question--"How do you feel you can

best influence society?" Most of the believers looked puzzled and generally answered that they felt they could only influence other people. Several others suggested that by influencing others they might influence society as well. For example, one informant responded this way, "I don't see myself on a huge scope but daily I spend lots of time with people." And another similarly commented that "We can only influence the people right around us by being as honest as I can about where I am and who I am and to love other people around me." Still with a decided disinterest in societal change another believer says:

Oh, I just think there is no substitution for love. It's not just going up and telling somebody what they ought to change. A lot of times it's like you can see things that ought to be changed but you aren't going to change them--you don't have that kind of power, but Jesus does. So love those people with the love of Jesus.

Finally, one other said that "The best way to influence others and society is to influence individuals by following the Lord's will for my life as an example."

The aforerepresented evidence suggests to the researcher that the Charismatic Movement, as represented by these believers, has relatively little interest in facilitating macro, societal change. In spite of the leadership, whether concerned or disconcerned with social change, most of the believers themselves only want to influence people around them. Since the Charismatic Movement does not have one key, centrally located organization and therefore lacks specific goals and a coherent, consistent ideology, there is a suggestion of the possibility of social change only latently--meaning that if enough people in the church and society are converted change may be the unintended consequence as the institutional church and society adjust to people's needs and desires.

Two factors seemingly enhance the possibility of latent change, particularly in the institutional church. One factor is that the Charismatic Movement continues to spread rapidly. In fact, almost all of these informants reported influencing several others who later were converted. Coupled with rapid spread is the second influencing factor--namely, the Charismatic believers' views of society and the end times. Their view, somewhat fatalistic, very likely insures enhanced rapidity of the movement's spread.

Society, reportedly going "downhill," needs the redemption afforded in Charismatic conversion. This view is best exemplified in the answers to the question--"What is happening in today's society?" One informant says that "We are running pell mell in the wrong direction. I just think we are on a collision course, and I think Christ is coming soon." And another:

Well, non-Christian society is heading like all societies in the past--it's downhill. And that's partly the fault of the Christians. . . . I think the line is being drawn sharply between Christians and non-Christians--between those in the world and those of the world. I think it will be more sharply drawn as end-times approach.

Still another said, "I think society is going downhill, and I think the Bible predicts that. That we are in the last days, and I really don't think it's going to get any better." Finally, a believer states:

I'm afraid the world is going downhill--but, I think Christianity is getting stronger. Just read the papers or hear the news--the end-times, I think, are getting closer and closer. But, the end-times won't come until the Word has spread over the entire earth. We have to help that happen.

Consequently, believers who see society on a downhill run are probably more intense in their desire to share and hence spread the Charismatic experience. Finally, if enough mainline church members are converted by Charismatics remaining in the church the institutional church may begin

to redirect its focus to meeting the needs of Charismatic type believers. Again, if this occurs, it is the opinion of the researcher that it will be a gradual process which is a latent result, rather than a planned, purposed result of the Charismatic Movement.⁵

ENDNOTES

¹These reported findings concerning Charismatic Churches are in total agreement with the experience of the researcher in her visitation of Charismatic Churches.

²Included in emotional expression are such actions as lifting of the hands in the air for the function of praising God; praying aloud in the service often in tongues, and clapping hands during the songs.

³In Chapter II the numbers are presented in the millions and uncertainty is mentioned due to the numbers of hidden Charismatics.

⁴Again, it should be kept in mind that the Charismatic Movement is not the same as the Evangelical Movement which is a social movement more involved in instituting social change.

⁵There are seemingly some evidences of change in the institutional church already. For example, in the Methodist Church many ministers now program into the service a time for greeting those around you, thereby forcing fellowship and sharing amongst members.

CHAPTER VII

SUMMARY AND CONCLUSIONS

The Charismatic Movement can be specifically compared and contrasted with the Classic Pentecostal Movement. Separated in time, historically the Classic Pentecostal Movement emerged in the early 1900's; whereas, the Charismatic Movement emerged in the late 1950's. The Charismatic Movement, unlike the Pentecostal Movement is comprised essentially of upper-middle class people who were (and still may be) members of a mainline, denominational church--e.g., Methodist, Episcopal, Presbyterian, Lutheran, or Disciples of Christ. The name of the movement was determined because of the followers' belief in the Biblical phenomenon called "the gifts of the Holy Spirit"--"Charismata" is the Greek word for gifts of the Spirit. Followers in the Charismatic Movement believe that these spiritual gifts are given believers as a witness and testimony of the power of God via the Holy Spirit.

The definition of the Charismatic Movement is broadened by examining its emergence from macro, intermediate, and micro levels of analysis. As was the case in Chapter I, literature is reviewed and cited to ground the theoretical concerns and questions of this research project. From a macro perspective the Charismatic Movement is depicted as having originated during a time of social crisis--namely the late 1950's and early 1960's. Furthermore, movements are known to proliferate during times of crisis and social change. Rather than focusing on society, the

intermediate perspective focuses on occurrences in the mainline, denominational churches that have possibly facilitated movement emergence. Herein, if the mainline church has progressively become routinized and hence more concerned with social issues, the spiritual needs of the members may have become neglected. When this occurs members are said to be inclined to look elsewhere for membership--hence, these are potential movement converts. The focus at a micro level concerns the individual and his needs as potential factors in explaining the movement's emergence. The focus can then be reversed. Rather than examining factors (societal, church, and personal conditions) affecting movement emergence, the emphasis is focused on the experience of the believers and the potential of the movement for personal and social change.

As presented in the opening section of Chapter I, the purpose of this research study is acquisition of knowledge and understanding of the Charismatic Movement and of the Charismatic experience. Consequently, ethnographic interviewing was determined to be the most appropriate methodological approach. The use of ethnographic interviewing as a methodological tool allows the researcher to obtain qualitative data via an interview situation.

Twenty Charismatic believers were rather intensively interviewed after having met the requirements of presently defining themselves as Charismatic and formerly being a member of a mainline, Protestant church. The interviews provided the data for answering questions and offering understanding regarding Charismatic beliefs and appropriate terminology; the conversion experience and subsequent personal life change; and Charismatic attitudes toward the institutional church, society, and social change.¹

Specifically concerning the beliefs and appropriate terminology of Charismatic believers, it is discovered that the label of Charismatic is disconcerting to most because of its perceived stereotyping quality. Consequently, all believers define themselves to the researcher as Charismatic, but many proceed to report decided disapproval with the label. In defining the term Charismatic the believers suggest that it simply means they have been baptized by the Holy Spirit and have the gifts of the Holy Spirit in operation in their lives. The gifts of the Holy Spirit, as recorded Biblically, are gifts to believers given for the purpose of ministering to others. Amongst the various gifts is speaking in tongues.

Considerable interest is focused on the phenomenon of speaking in tongues in this research due to its acclaimed significance and importance in the movement; therefore, additional emphasis is focused here. Eighteen believers practice the gift of speaking in tongues while two report belief but not the practice of tongues. Speaking in tongues occurs in at least two forms: 1) the prayer language and 2) the gift of tongues. In both cases, the believer is unaware of the utterance which is said to be divine communication with God via the Holy Spirit. The prayer language is utilized in private primarily when the believer is uncertain as to the type of prayer required for a particular situation--hence, the need for divine communication. The gift of tongues, on the other hand, is utilized in a church service and is supposed to be interpreted (i.e., by someone given the gift of interpretation) as a witness of God and the power of the Holy Spirit. As to whether the gift of tongues evidences the Baptism of the Holy Spirit there is considerable diversity with most of the Charismatic believers adopting a rather

freedom-oriented perspective--i.e., maybe it does; maybe it does not; it's not that important.

Charismatics share beliefs with the Classic Pentecostals in addition to the belief in the Baptism of the Holy Spirit and the gifts of the Holy Spirit. Belief in a literal interpretation of the Bible, in Satan as a real person, and in angels as spiritual realities with guardian ministries serve to generally align the Charismatic Movement with the Pentecostal Movement. On the other hand, the Charismatic Movement has retained some beliefs of the mainline, denominational churches of their origin. These similarities include belief in the Trinity and in prayer. More importantly, Charismatics have retained the idea that sin is anything that serves to separate one from God; thereby, little emphasis is placed on moral dictates. This contrasts clearly with the idea of sin maintained by Pentecostals; whereby, sin is viewed as particular behavioral acts. This difference in the view of sin is probably the most influential factor distinguishing Charismatics from Pentecostals regarding beliefs. Finally, the Charismatic believers are split as to whether the Baptism of the Spirit occurs at conversion (a mainline belief) or whether a "second blessing" is required (a Pentecostal belief). Again, most feel the issue is not that important.

Beyond the generalities of the Charismatic Movement to the actual conversion experience, the focus encompasses precipitating factors as well as subsequent effects of the Charismatic, conversion experience. The fact that believers were, prior to their experience, usually consistent, participating church members is important as evidence of a predisposed spiritual orientation amongst believers. In other words, Charismatic believers are generally aware of spiritual things and are probably

predisposed to religious ideas and concerns. While a religious orientation is an important background factor, there are several other more explicit precipitating factors to Charismatic conversion.

The most important and significant factor precipitation conversion is simply encountering others who have had the experience, i.e., others includes parents, friends, ministers, etc. In so encountering, the believers report that other Charismatics had something they decided they wanted for themselves. In addition to this predominant factor there are at least five other precipitants according to the believers.

Some feel that something was lacking in their lives; therefore, it is concluded that believers seemingly define themselves as spiritually deprived subsequent to an encounter or several encounters with Charismatic others. (There does not seem to be any evidence of deprivation other than in the spiritual dimension of these people's lives.) Several believers mentioned crises as factors leading to conversion--nevertheless, the researcher suggests that this is not necessarily a causal relationship. It is very probable that crises prior to conversion may enhance openness, but it may well be that from the heights of Charismatic conversion, life before may retrospectively be defined as less than desirable thereby justifying conversion for the believers. A few state that seeing others with crises, pain, or hurt (i.e., unfulfillment) facilitated their awareness that there must be something else--that something for them was Charismatic conversion. Again, this may be an after-the-fact justification for their conversion behavior. Many deem reading a book as a factor precipitating in their experience. Finally, prior unawareness of Charismatic phenomena (e.g., Baptism of the Holy Spirit) seems to be related to conversion--in other words, once the

people became aware that there could be something more in their spiritual lives, they were converted. Once again, however, while each of these factors is important, the most critical factor precipitating Charismatic conversion is sharing with others, usually accomplished via prayer groups, Full Gospel meetings, Charismatic church services, or Camp Farthest Out retreats.

As for the conversion experience, the believers' stories suggest that they actively seek this experience. The believers are often with others at conversion, but some report being alone. In addition the believers' stories characterize the conversion experience with emotionally laden phrases (e.g., I felt a warmth, a glow, a certainty, total peace) and physical phrases (e.g., It was like taking a deep breath; I felt an actual filling; It was like electricity through my body; etc.) In spite of the significance accorded conversion, for Charismatic believers, this is really only the beginning.

Charismatic conversion affects the believers personally and socially (i.e., in interaction networks). First of all, following conversion, believers have the gifts of the Holy Spirit in operation in their lives daily. The experience is said to give them various self--feelings--including a feeling of being different from others, but not superior; a feeling that God needed to give them something extra; and a feeling of added responsibility to witness to others. Personal change is widespread and seems to impact on believers depending upon their individual personalities and need-dispositions; this does not inhibit categories of change evidenced in the believers' stories. Personal change encompasses: 1) desires to delve more eagerly into Scripture and religious material; 2) discontinuation of the "trivial"--i.e., television

and novels; 3) desires to be good, accompanied by relinquishment of "vices" such as smoking, drinking, and cursing; 4) feelings of calm, peaceful assurance in face of crisis; and 5) endowment with overwhelming love for others.

Inasmuch as believers' lives change personally, they change socially as well. These social changes center around three basic areas: 1) marriage and family; 2) friendship networks; and 3) social activities. Most believers report sharing their experiences with family members; of course this sharing is more intense in the nuclear family. Even so, some report a positive familial effect while others report a negative effect--this finding seems to vary depending on examination of believer to spouse versus believer to children relationships, the latter creating less conflict. Conflict, then, seems to stem primarily from the situation where one spouse believes and the other does not--in dual Charismatic homes believers report no conflict from the experiences. The most positive effect regarding marriage and family is for the believers, who, because of the dictates of their beliefs, can relinquish worry about home and family to God, thereby, reducing a critical stress area. This relinquishment is a process continually implored particularly regarding spouses and children. (It does seem to be easier to relinquish children than spouses.) As for children, again, there is less conflict in this relationship and often children come to the experience via their parents. Those who do not come into the experience frequently ask their believer parents for prayer for themselves or others. There is no conflict reported regarding children in this sample--the same cannot be said regarding the believer to spouse relationship.

Secondly, friendship networks change after Charismatic conversion.

The Charismatic experience opens believers to a new set of friends and frequently old friends are left behind. It is also important to note that often the old friends do not care that they are "left behind"--people obviously want to have friends with mutual interests. In the new friendship networks the Charismatic believers find total, unconditional acceptance from many others--these networks are best characterized as intense, sharing and caring groups much like having many extra siblings. Fellowship in these groups is extremely important, if not critical, to the experience.

Thirdly and finally, subsequent to conversion Charismatic believers' social activities change. They typically feel separated from former activities (e.g., country club weekends, sorority alumni meeting, etc.). Furthermore, new activities increase their involvement weekly to paramount levels. This involvement centers around prayer groups, Bible studies, Charismatic organizations, or just sharing with friends. Again, fellowship in these groups is definitely a significant element in the Charismatic experience.

Continuing the focus on the Charismatic experience, it seems that the most common element of the experience is the believers' mutual desires to leave their donominational, mainline churches. Every believer interviewed indicated having had this feeling at some time or another following their Charismatic experiences. Some actually do leave their churches; however, most ultimately decide to stay. Those who leave usually attend a non-denominational or Charismatic church.

Charismatic or non-denominational church attendance is not a major topic of this research; nevertheless, some information was gathered. Of the 20 believers, only six decided to leave their churches. In describing

their church attendance, the basic characteristics of the Charismatic church become rather clear. Charismatic churches are generally against massive administration and prefer spontaneity in a service. Coupled with this spontaneity is more emotional expression as compared to the believers' other church experiences. Furthermore, believers insist that members of Charismatic or non-denominational churches have more dedication. Finally, there is little question of a quantitative increase in church, weekly activities in which a larger percentage of church members are in attendance. Their main reasons for leaving the mainline churches seem to be based in the advantages and rewards of participation and fellowship afforded at a Charismatic or non-denominational church.

Fellowship, again a critical feature of the Charismatic experience, is important, if not vital to those believers determining to remain in their mainline churches. Most believers who report a decision to remain with their churches feel a "special calling" to share the experience in the church. As presented, this is a cost to the believer, but it is one that is bearable due to the "staying effect" of fellowship outside their churches with other Charismatics. In other words, they are able to remain because they have Charismatic fellowship throughout the week. In spite of the fact that they feel called to share, Charismatic believers usually share cautiously, as most have learned the hard way that the mainline churches may be less than receptive to the experience.

Whether they remain or leave, Charismatic believers maintain specific and concentrated attitudes toward the Institutional Church. The believers adamantly insist that people are not finding meaning and are not being fed because the institutional churches are not preaching the gospel. Furthermore, while the churches' beliefs may concur with those

of the Charismatics, they insist that there is no practicing power in these beliefs in the church. Men are leading the churches and not God. Ministers have not been taught the faith, and seminaries have intellectualized themselves right out of business. The attitude chiefly expressed by Charismatic believers is that the institutional church is failing in providing for and fulfilling its esoteric function.²

The final question addressed in this research project is whether the foregoing attitudes are motivations for accomplishing social action. The Charismatic Movement has many of the necessary elements (e.g., numbers, leaders, organizations) for being a movement of social change. It is determined and concluded that the Charismatic Movement is not a widespread movement of change, unless that is change at a personal level. In fact, the goal of the Charismatic Movement, as delimited by these believers, is sharing and witnessing to others--not one believer mentioned any form of social change as a goal. If social change occurs it is only a latent possibility as concluded in this research. If enough people were to be converted, the church and possibly society might adjust to the needs and desires of the people. However, if any social change does occur it will, in the researcher's opinion, be gradual and will not be an intended, planned outcome of Charismatic believers in the form of the Charismatic Movement.

In conclusion, let us make several final comments to summarize. The Charismatic Movement emerged in the late 1950's and early 1960's during what is best characterized as a time of social crisis. The Church as a societal institution contributed to the Movement's emergence to the extent that it has failed to meet the spiritual needs of some of its members. For this reason the mainline churches are the most accessible

target for change resulting latently from the movement's spread. This is a movement characterized by people of the middle and upper-middle classes whose deprivation, if any, is in the spiritual dimension of their lives. Moreover, Charismatic conversion has an overall positive effect on the believers' individual lives--of this there is no question. Finally, the modern day Charismatic Movement is rapidly growing and in the opinion of this researcher is an inescapable sociological phenomenon.

ENDNOTES

¹See the Appendix for a list of questions that guided the interview in data collection.

²See Chapter II for a thorough explanation of the esoteric function.

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APPENDIX

INTERVIEW QUESTIONS

Descriptive-Personal-Social Data

1. Father and Mother Church and Occupation
2. Spouse Church and children's Church (i.e., their religious orientation).
3. Spouse's Parents' Church and Occupation
4. Brothers and sisters--Their Churches
5. Are there any other relatives or close friends who are Charismatic?
If so, were they friends before or after you joined?
6. Their Educational Level
7. Their Occupation--what it involves
8. Their Spouses' Occupation
9. Hobbies (If reading--type of books?)
10. Social Activities (Elaborate on all church--charismatic related).
11. Present Residence--How long?
12. Describe your life in terms of how much "change" you've experienced. How much "trauma." How much "happiness."

Church Membership

1. Present Church Membership and Attendance Amount
2. Previous Church Membership
3. Describe your former church.
4. Why did you leave your former church?

Charismatic Terminology and Beliefs/Movement Status

1. What is a "charismatic." Is this different from a "Pentecostal"?
2. What are the basic elements of the Charismatic belief system? What is "speaking in tongues"? What are the "gifts of the spirit"?
3. From a "Charismatic point of view"--what is "sin"?--what is "salvation"?--what does the "cross" mean?--describe the Bible and its relation to religious systems.--describe what "prayer" is.
4. Are there national, state, community leaders important to the movement?
5. Are there national, state, community organizations important to the movement?
6. About how many Charismatics are there?
7. Is the movement ecumenical (i.e., inter-denominational?)
8. What is the general stance taken toward the "institutionalized church?"
9. Within the church (a Charismatic Church) what is the role of the leader? Does he have to be a minister? (Education?)
10. Are there certain doctrines within Charismatic groups in general?
11. What is the general stance on social issues--i.e., aging, homosexuality, abortion, war, alternatives to marriage, contraception, etc.
12. What is the primary purpose of Charismatics as a whole group of people?

Their Personal Charismatic Experience

1. When (time-year) of conversion.
2. Describe how: including influence of others (friends, relatives, etc). Describe "contact" person (i.e., that person who influenced you).
3. Describe your life before your experience.
4. What has this done for you--(effect on all aspects including Family, Finances, Work, etc.)
5. Elaborate - How has your experience affected others around you? (Family, work, etc.) Has it affected your relationship with others (i.e., former friends)?

6. What makes you different from others--in other words, does this experience make you different from others? How?
7. What do you have now that you didn't have then--that is, in your former church?
8. What are your basic beliefs? Are these divergent from other Charismatics?
9. What teachings in your faith are most important to you? Why?
10. Are your views now divergent from others in your previous church?
11. What is your feeling about the "institutionalized Church"?
12. Should the church be involved in social issues?
13. What, as you see it, is the function of the church?
14. Describe American society today. Assess its future.
15. Can you personally influence society because of your faith?
--How?

2
VITA

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