START WITH THE HEART

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Introduction

START WITH THE HEART

What draws people? What causes people to act and to make decisions? What would cause perfectly rational men and women to act irrationally and believe illogically? Throughout history there have been people who find themselves engaged in practices that force them to behave and believe in ways that are contrary to what the culture around them would have them do. They called their practices “marriage” and when asked why they would do such an absurd thing they respond with “love.” It seems as though there is something deeper to humanity than just mere cognition and volition, something that drives men to lay down their lives for causes that are doomed to fail, something that can change entire nations when properly engaged. Can this be merely excitable energy—a result of a good nights sleep and caffeine—or what this generation calls “hype?” Simon Sinek disagrees, and when detailing the success of Microsoft’s founder Bill Gates he writes, “Bill Gates is a shy and awkward social misfit. He does not fit the stereotype of the leader of a multibillion-dollar corporation. He is not the most energetic public speaker. When Bill Gates speaks however, people listen with bated breath. They hang on his every word. When gates speaks, he doesn't rally a room, he inspires it.”¹ Gates can accomplish this because he engages with the most basic aspect of a person, their affections.

“A man with experience is never at the mercy of a man with doctrine.” Though unknown in origin, the phrase has been the mainstay of Pentecostalism since its inception. Within that phrase carries the secret to the widespread success of this relatively new Christian movement.

They have been able to engage in what Harvey Cox calls a “primal spirituality.” What brought the believers together on the day of Pentecost and in Azusa was the experience that they were sharing. What separated this experience from others was the way that it engaged one’s affections. It didn’t just engage the affections however, it changed them. The early Pentecostals started living a new way to be human, one that didn’t start with right beliefs or right actions but with right emotions. Jonathan Edwards described these right emotions as religious affections—I call categorize them as orthopathy.

Christianity has long sought to define what marks true religion in a believer. The first mark is orthodoxy, or developing a right set of beliefs. The phrase “Sola Scriptura” was the foundational principle of the reformer Martin Luther, who emphasized that true doctrine developed only by studying the Scriptures is available to all believers. The emphasis of denominations such as the Lutherans, Congregationalists, and Baptists has always been the development of right doctrine.

The second mark is orthopraxy, or the proper behaviors of a Christian life. This has always been the mantra of Christian activist groups, collectively known as the “Social Gospel” that organizations like the Red Cross and Salvation Army ascribe to. Their belief is that Christianity must always be an active religion, following after the charge of Christ to “love your

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neighbor as yourself.” Denominations such as Roman Catholicism and Presbyterian have traditionally sought to develop this concept in the lives of believers.

Finally, some claim the final mark is orthopathy: the right sort of passions and affections that should drive a believer’s life. Orthopathy is the hallmark of Pentecostals who have always emphasized that change must occur first in the heart, the seat of all affections and motivations, if a believer is to have a true religion. These right affections or emotions have been commonly associated with Pentecostalism from its conception. However, the idea of Christianity changing a person’s emotional life reaches back right to story of Pentecost in the New Testament, and even into the Old Testament with the experiences of the prophets. The common denominator for orthopathy is that it can only be developed by an experience with the Holy Spirit.

The experience of the Holy Spirit has been what has driven rapid expansion of Pentecostalism around the world. It is not that Pentecostalism has put aside beliefs or actions in exchange for the emotional, rather it is that they engage first in an experience with the Holy Spirit. Pentecostals start with engaging the heart of a person. By starting with the affections, they are able to bring permanent change to one’s cognition and volition. For the Pentecostal, spirituality starts with the heart.

There is something happening in the chapel services of Southeastern University, the largest Assemblies of God university in America. The question is, is it orthopathy? The goal of this thesis is to determine if 1st Chapel consistently provides the space for students to be engage

5 Dr. Mark J. Cartledge, Pentecostal theological method and intercultural theology (Transformation 25, no. 2-3, 2008), pp. 94.

in Orthopathy in such a way that their affections are changed from egocentricism to theocentrism. To prove this, the first goal will be to establish what Orthopathy is both historically and theologically, something which has never been fully accomplished in the academic world. This will include defining what a proper transformational experience with the Holy Ghost looks like, and proving how this alone is what produces Orthopathy. I will then build off of these definitions to conduct studies, both qualitative and quantitative, on 1st Chapel. The goal is to discover both when and how students have an encounter with the Holy Ghost that develops Orthopathy.

The methodology of the thesis will follow the methodology of Practical Theology. This includes first, a specific description. This chapter will cover the key terms discussed in this work. Next will I will develop the dialogue on the subject of the affectionate life, both historically and scripturally. I will also develop the dialogue on practical theology and how it has been used to study different aspects of Pentecostalism. Then I will detail my reasonable intention, which will discuss how I will conduct my qualitative and quantitative research, as well my hypothesis for the research. I will then conclude with my viable application, where I will detail the findings of my research as well as ways to further the research on the subject.

The importance of how God works upon the affections has been downplayed for far too long. The chief promise of God is that He would give His people a new *heart*. If this is not understood how can proper beliefs and actions be defined? As one will see in this work, beliefs are justified by feelings and actions flow out of affections. Man can change one’s beliefs and conduct, but only God can change how one feels. The Pentecostal movement has tapped into the
power of a theocentric affectionate life, and now it is time for the rest of Christianity to take part in it.

Chapter 1: Specific Description

Orthopathy:

The problem with orthopathy is not that there has been wrong or incomplete dialogue about orthopathy, the problem is that the conversation hasn’t even really started. Affections have taken a back seat to the never ending feud between beliefs and practice. However, with the world now three generations into the post-modern era, Christianity can no longer afford to explain away people's feelings. The goal of the entirety of this work is open up the conversation on orthopathy. Some will think that the definition for the term that I present here is too simplistic, and I would agree. A simplistic definition for orthopathy is needed in order for the conversation to be launched. Thus the purpose of this section is not completely define the term - that is the goal of the entire work. The object of this section is create an opening for orthopathy in the larger conversation on spiritual formation.

Orthopathy can only be understood in the larger context of spiritual formation. In simplistic terms, spiritual formation is the process by which a Christian learns how think, feel, and act upon their faith. Noel Woodbridge calls this “living theologically,” and he argues that there is a desperate need for believers to learn how to “integrate theology into everyday life.”

J.E. Praver agrees with Woodbridge by asserting that theology must be integrated into the

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Various levels of influence in the life of a believer. Henri Nouwen details that theology “Is not primarily a way of thinking, but a way of living.”

This integration of theology into various influences on the believer’s life has been the work of the clergy for a long time. Theodore Runyon argues that traditionally there has always been at least two influences that different branches of Christianity have attempted to create a standard for: they are called Orthodoxy (right belief) and Orthopraxy (right actions), respectively. The goal of the disciple, no matter what church tradition they come from, is to learn and understand right beliefs and apply them to their life as right actions.

Stephen Land identifies a difference between the emphasis of the Roman Catholic Church in the Orthopraxy side of spiritual formation, and the emphasis of Protestant Christianity in the Orthodoxy side of spiritual formation. Land argues that, “Protestants have the Bible, but the Bible without the Spirit and the community is a dead letter giving rise to arid scholasticism. Catholics have the community, but the community without the Bible and the Spirit becomes only an institutional shell.”

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8 John E. Praver, *Theological Reflection and Education for Ministry* (Burlington: Ashgate, 2006), pp.46


13 Steven Land, pp.29.
To see spiritual formation illustrated, I will take the theological concept of grace and attempt to integrate it into the life of a believer through spiritual formation. First, say a believer first hears about grace in a sermon. The pastor teaches the believer that grace is God’s unmerited favor on the believer’s life. This believer learns that through grace God brings the believer into a right relationship (what we call righteousness, but this is an entirely other concept) despite the believer’s past life of rebellion against God. Through the Scriptures the believer learns that grace is imparted to the believer’s life through the sacrifice of Jesus Christ, causing the believer to begin to live a life of freedom from the rebellion, which previously kept the believer out of a right relationship with God. The believer has now a proper orthodoxy, or right belief, of grace. However spiritual formation would not stop at an orthodoxical understanding of grace, for that is not the only influence on the life of a believer. Grace must now affect the actions of the believer. This is done, first, by living out the freedom that grace brings by not rebelling as the believer had in the past. Secondly, it is done by extending the grace received from God to others through actions such as forgiving those who have wronged the believer and serving those who cannot pay back. These actions represent an orthopraxical understanding of grace in a believer’s life. The two cannot be separated from one another, otherwise the believer is left with either a useless dogma or shallow actions of morality. This is at the heart of Paul’s command to Timothy in the first chapter of his first letter to the young pastor. Paul writes in verse eight “We know that the law is good if one uses it properly,” explaining that orthodoxy and orthopraxy are only effective when used together.

The problem is that orthodoxy and orthopraxy are only two-thirds of the spiritual formation equation. As illustrated by Land’s earlier quote, when an ecumenic is solely based on
beliefs and actions it leaves out a third area of the human experience: the emotional life, or more historically understood as the affections.\textsuperscript{14} Robert Roberts argues that every system of virtues has emotions in the center of the definition of its virtues.\textsuperscript{15} Runyon confirms this need by stating, “Just as orthodoxy sets guidelines and standards for right doctrine, and orthopraxy sets standards for right practice there is a need for an ‘orthopathy’ (right feelings, affections in and in the larger sense experience).”\textsuperscript{16} Humans do not live their lives in a vacuum between knowledge and action. There is an affective aspect to the human experience, and it makes knowledge come alive enough to spur on action. Spirituality in a person’s life should be no different. Thus the third aspect of spiritual formation that must be integrated into the life of a believer is orthopathy (right affections). Emotions are a fundamental part of the human experience, and God does not call the believer to a life that is void of the vibrancy that emotions bring. Rather, the work of the Holy Spirit is to transform emotions in a believer into religious affections. This is goal of orthopathy.

Don E. Sailers expounds on this and says\textsuperscript{17}

Think of the baptized life as one in which Paul can command certain deep emotions: 'Rejoice in the lord always'; 'Give thanks in all circumstances'; 'Remember your baptism and be thankful.' Here the focus is upon emotions that characterize a life received from God…. There are specific times of intense feeling and particular points of repentance, release from guilt, sudden and overwhelming assurance, convicting sense of God's presence. At the same time, living out our baptism into Christ means the manifestation of longterm passions for God and neighbor. Our love for God may have its ups and downs,


\textsuperscript{15} Robert C. Roberts, \textit{Emotions among the virtues of the Christian life} (Journal Of Religious Ethics 20, no. 1, March 1, 1992), pp.37


\textsuperscript{17} Don E. Sailers, \textit{Worship and Spirituality} (Westminster, 1984), pp.69
fits and starts. But God's love for us is not dependent upon the ups and downs and fits and starts of human interiority. One of the ironies of pietist traditions may be not that we have stressed experience too much but that we have not stressed the deeper meaning of experience enough!

However, orthopathy separate from orthodoxy and orthopraxy is both shallow and useless. Woodbridge argues that, “The cognitive knowledge of God needs to be complemented by orthopraxy and orthopathy in order for the believer to come to a full-orbed, biblical engagement with (and knowledge of) God.”¹⁸ All three must be present and active in the life of a believer in order for spiritual formation to occur. Returning to the illustration of grace, One needs not just an orthodoxic and orthopraxic understanding of the concept, but grace must develop the right kind of emotions in order for the believer to truly be engaged in a gracious life. If grace doesn’t produce Godly affections in the life of a believer, then it will not have the power to truly change the believer into a gracious person.

Woodbridge illustrates his model of spiritual formation through the following Ven Diagram:¹⁹


¹⁹ ibid.
Woodbridge argues that only when all three overlap each other does discipleship occur. This model presents orthodoxy, orthopraxy and orthopathy as three mutually exclusive concepts that must be integrated together in order for discipleship to occur. The flaw with this model is two-fold. First, beliefs, actions and affections are not mutually exclusive. Second discipleship does not occur when all three are integrated but when all three are engaged.

Affections, beliefs and actions are not separate concepts but fully integrated spheres of influence. These spheres are layered upon each other in such a way that feed in and influence each other. Simon Sinek calls this model “The Golden Circle.”

Talking about how companies can go from merely marketing a product to inspiring followers, Sinek details that what sets apart great companies and leaders from their competitors is that they clearly engage why they do what they do. Most companies, he argues, simply settle for promoting what they do. Some companies he argues, might detail how they do what they do, but only a rare few actually start with why they do what they do. Sinek details that only when a company starts with engaging why they do what they do can they truly inspire. Sinek attributes the success of companies such as Apple to their ability to inspire through their why. Sinek illustrates his golden circle with this model:

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21 Simon Sinek, pp.39.

22 Simon Sinek, pp.41.
This golden circle can be used to illustrate the way spiritual formation is engaged. In a similar way to most companies, the problem with churches is that they have spent most of their time engaging beliefs and practice - how and what - while ignoring the emotions - or as Sinek would say, the why. The problem is that because all three are so integrated, when a church attempts to engage beliefs and actions without engaging emotions unless the individual attempts the engagement themselves the change to their beliefs and actions can be temporary. They have no idea why they are believing and acting the way they are told because their emotions were never engaged. There is no foundation, therefore they last only until something comes along that engages their emotions in a way that changes their beliefs and actions. However, when spiritual formation starts with engaging one’s emotions then beliefs and actions have a foundation to be engaged in an permanent way. The old pentecostals put it this way, “A man with experience is never at the mercy of a man with doctrine.” The following model illustrates this concept of spiritual formation.
Permanent change occurs when theology engages one’s affections. Doctrines and actions are intrinsically linked together through one’s affections. What separated the pentecostal movement from the other ideologies of it’s day was not they changed doctrine or action, but that they changed doctrine and action through one’s affections. This was what prompted adherents to endure any hardship, and what caused the movement to become what it is today. When a church engages the golden circle of spiritual formation, then discipleship occurs.

**Affections:**

To better understand Orthopathy, which are right emotions, an understanding of what are emotions is needed. This is where the paper ventures out of theology into the science of psychology. However, this does not mean that theology is not involved in a psychological understanding of emotions. The two are so closely intertwined in this subject that to completely abandon one area would result in a lacking in understanding of emotions. God is deeply concerned about what the Christian feels. Every day a person’s emotions are being engaged with with a system that is bent towards egocentricism. Only by engaging these very same emotions can there be true change. Brad Strawn argues that more than one’s beliefs and actions, true change begins in how one feels.\(^{23}\) The goal of this section is to define emotions then examine their relationship with one’s action and beliefs with the intent of proving that only by first engaging the affectionate can true change be enacted.

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Affections, are considered to be the “motivating dispositions of the person.” Strawn details that affections are an integration of the rational and emotional components of the personality in characteristic ways. This integration occurs in response to a particular event or person, creating one’s disposition, or how one feels, toward that person or event, thus motivating them to some action based off one’s affection. Gregory Clapper summarizes this by claiming that, “Emotions are generated by targeting different aspects of our reality with our attention.”

So affections are formed from the affective aspect of personality, what some would call “the heart,” and object of the heart’s attention. This occurs in the same way that the image in a mirror takes the form of whatever it is oriented towards. Hearts are mirrors, and an affection is formed by the heart mirroring whatever it is giving its attention to.

But how does these affections influence beliefs and actions? James Smith argues that the affectional nature of humans is actually the core of the human identity. Smith argues that Descartes’ assertion of humanity identity forming from the maxim “I think, therefore I am,” is not holistic enough to describe the human identity. Smith details that humans do not navigate


25 Brad D. Strawn, pp.353.

26 Ibid.


29 James K.A. Smith, pp.42
the world by thinking their way through it, but by feeling their way through it.\textsuperscript{30} Smith makes this claim by defining humans as intentional beings, meaning that they are always aimed at some aspect of the world around them. They cannot just think, they have to think about something.\textsuperscript{31} Using Heidegger’s epistemology, Smith argues that human’s identity is not formed by merely thinking about the world around them, but it is actually formed by participating in or “caring” about the world around them.\textsuperscript{32} Smith then takes this a step further than Heidegger into Augustine and asserts that human identity is formed by that which one ultimately “loves,” “desires,” or “worships.”\textsuperscript{33} He details that, “To be human is to be just such a lover-a creature whose orientation and form of life is most primordially shaped by what one loves as ultimate, which constitutes an affective, gut-like orientation to the world that is prior to reflective and even eludes conceptual articulation.”\textsuperscript{34}

So affections dictate beliefs and actions because the emotional is the core of the human identity. Humans are whatever their heart is orientated towards. What I worship determines who I am because what I worship determines how I feel about the world around me. Following Smith’s argument, How I feel about the world around me drives how I think about the world around me. How I think about the world around me drives the decisions I make and the actions I take. One can see this in everyday decisions. Most are first made emotionally and then

\textsuperscript{30} James K.A. Smith, pp.47

\textsuperscript{31} James K.A. Smith pp.48.

\textsuperscript{32} James K.A. Smith pp.50.

\textsuperscript{33} James K.A. Smith pp.51.

\textsuperscript{34} Ibid.
supplemented with rationale. Ice cream flavor is determined by what one “feels like” having, and attraction is determined by feelings stirred by the other. Most experts choose to trust “their gut” over the hard evidence presented to them.

To put it in psychological terms, emotion drives cognition. Emotions are the driving force behind intuition, the main decision making method of experts in any field. Philippe Chassy and Gobet Fernand detail that intuition is the mental process of making decisions without consciously and systematically processing the situation and the different options.\textsuperscript{35} Chassy and Fernand argue that good intuition, or making the right decision while consciously thinking about it, is one of the main markers of experts in a given field.\textsuperscript{36} They detail that intuition is driven by two crucial mental processes: perception and memory.\textsuperscript{37} Perception, according to Chassy and Fernand, is the process where the cell assemblies in the brain, made up of various “chunks” of neurons in different areas of the brain, code an object by determining “what it is” through tagging it with an emotional response and comparing it to other cell assemblies with similar emotional responses.\textsuperscript{38} This is called pattern recognition.\textsuperscript{39} Emotion then modulates and integrates procedural knowledge of similar situations to the pattern recognized by the brain, thus

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\textsuperscript{35} Chassy, Philippe, and Fernand Gobet. \textit{A hypothesis about the biological basis of expert intuition}. (Review Of General Psychology 15, no. 3 September 2011: 198-212), pp.198

\textsuperscript{36} Ibid.

\textsuperscript{37} Chassy, Philippe, and Fernand Gobet, pp.202

\textsuperscript{38} Chassy, Philippe, and Fernand Gobet, pp, 203-204

\textsuperscript{39} Chassy, Philippe, and Fernand Gobet, pp, 206
\end{flushleft}
creating intuition.\textsuperscript{40} Chassy and Fernand detail an experiment conducted by Bechara, Tranel, Damasio, and Dames that illustrates and empirically proves the role emotions play in intuition\textsuperscript{41}

Their experiment used a decision-making task involving the use of economic values. Four packs of cards were presented. Within each pack, each card could win or lose money. However, each pack was designed so that it would either win or lose money on average. At the start of the experiment, participants were awarded a fictional bank account with $2,000. They could pick one card at a time from any pack. While participants were continuously making decisions as to which card to choose, skin conductance was recorded. The results revealed that, after some trials, healthy participants tried to avoid the two packs leading to loss of money. Patients with prefrontal lesions, on the other hand, did not avoid the losing packs. Crucially, whereas the healthy participants showed differences in skin conductance when they were about to take a card from a positive compared to a negative pack, the participants with brain lesions did not show any differences.

Simon Sinek expounds upon how emotions drive cognition by details how his marketing “Golden Circle” is detailed the exact same way that decisions are made by an individual. He details that decisions are first made in the limbic system of the brain, the part of the brain that controls how one feels.\textsuperscript{42} The limbic system however does not control rational thought or language, that is governed by neocortex.\textsuperscript{43} Sinek details that the neocortex rationalizes the decisions made by the limbic system, thus when companies engage the emotional they influence decisions that people make in a way that not only prompts a purchase, but also creates loyalty to that company.\textsuperscript{44} He writes “If people made only rational decisions, and did all the market

\textsuperscript{40} Chassy, Philippe, and Fernand Gobet. pp. 206.

\textsuperscript{41} Chassy, Philippe, and Fernand Goblet, pp.202


\textsuperscript{43} Ibid.

\textsuperscript{44} Simon Sinek, pp.57.
research before making a decision, no one would ever buy a Mac. But of course, people do buy Macs. And some don’t just buy them—they love them, a feeling that comes straight from the heart. Or the limbic system.”

Psychology then has proven that emotions play a critical role in the way that humans make decisions. They form the core of human identity and drive the biology behind decisions made. The goal of orthopathy, then, is to change the emotions one experiences from egocentric to theocentric. When emotions are theocentric—or take God as the object of attention—orthopathy, is engaged. True change starts by engaging in orthopathy because only when affections are changed theocentrically can one’s beliefs and actions be permanently changed. Thus one can know whether or not one truly has been changed by God based on the emotions that one experiences. Gregory Clapper agrees with this argument when he outlines how both John Wesley and Jonathan Edwards found common ground in religious affections being the chief mark of a true faith. Clapper claims that, “Wesley’s message, like Edwards’, was simply that if the seeker after Truth was not humbly filled with love and joy about what God had done for him or her, then the Gospel message had not really been heard and Christianity had not yet taken root in that person's life.” Steven Land agrees with Clapper, stating that affections are central to

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45 Simon Sinek, pp.63.

46 What I have shown is the right emotional response to the world perceived and the memories recalled.


48 Gregory S. Clapper, pp.86.
understanding the Christian life and that an affective understanding is the goal of Christian
existence.\textsuperscript{49}

Emotions, however, do not become Orthopathic by simply thinking “positive thoughts.”
Emotions cannot be changed by cognitive volition because emotions are precognitive. Thinking
then cannot truly change a person’s emotions, and indeed most people use thought to simply
suppress the emotions that one experiences. Indeed, emotions and experience are intrinsically
linked. Thus changing one’s emotions from egocentric to theocentric does not simply come from
knowing God, it has to come from experiencing God. Affections are formed by experiences with
the Holy Spirit in a way that transforms the believer. Steven Land says, “They depend on the
initiating, sustaining, and directing of the Sovereign Lord of the church.”\textsuperscript{50} God, in person of the
Holy Spirit, is the one initiating the transformation of emotions into Orthopathy.

**Transformational Experience:**

Orthopathy can only be engaged through a transformational experience. This is because
emotions occur on a precognitive level. They are experienced, not thought up. The disposition on
of the heart changes based on the experiences it is having. Therefore thought alone cannot
change create a permanent change in emotions. The only way to change the emotions one
experiences is through an experience that transforms them. This is the argument first made by the
early Methodist founder John Wesley, and today by the Pentecostal movement, whom many view

\textsuperscript{49} Steven J. Land, *Pentecostal Spirituality: a Passion for the Kingdom* (Sheffield, England.: Sheffield Academic
Press, 1993), pp.129

\textsuperscript{50} Steven J. Land, pp.131
as the heir to John Wesley. The purpose of this section is to look to both John Wesley and the Pentecostal movement to define what constitutes a transformational experience.

Theodore Runyon details how experiences in John Wesley’s thought opens up what believed where “spiritual senses” in a believer. In the same way that knowledge of the physical world is gained by experiencing it with the five physical senses, spiritual knowledge is gained by spiritual senses experiencing God. Runyon cites Wesley’s basis in Lockean epistemology - which is that knowledge is gained through experience as well as scripture, tradition, and nature - to argue that through salvation God awakens the spiritual senses so that believers can experience the presence of God. When a believer has an experience with God it is a sign that transformation has begun; their spiritual senses have been awakened. If they hadn’t, following Wesley’s argument, they would not have even been aware of God. Thus in order for orthopathy to be engaged - for religious affections to formed in the believer - the Holy Spirit has to open up the spiritual senses. Only then can the heart be able to experience God in a way that it is transformed. So the transformation enables the ability to have an experience, which allows for further transformation.

Runyon asserts that Wesley believed in experience as one of the chief privileges of being a Child of God, and that the neglect of this experience is “grave danger, lest our religion degenerate into mere formality.” The Pentecostal tradition agrees with the idea that experience


52 Theodore Runyon, pp.291-292.

53 Ibid.
is a core aspect of Christianity. Mark Cartledge outlines how Pentecostals rely on three sources for developing their theology: “the text of Scripture, the community of the church and the person of the Holy Spirit.”\textsuperscript{54} For the Pentecostal, the experience of the Holy Spirit is an essential aspect to a correct understanding of theology in both academia and in everyday life. “Both personal and communal experience is affirmed and cognitive doctrine is never detached from the pathos of God. This ‘conjunctive methodology’ ‘takes seriously orthopathos [same as orthopathy] as the integrative centre for our Pentecostal theology without setting aside either praxis or dogma\textsuperscript{55}.’”

It is clear that Pentecostals are, at least according to them, having some sort of experience. However, are they having the kind of experience that can engage one in orthopathy? To answer this question, Dr. Terry Cross takes up the challenge to define what exactly Pentecostals mean when they claim to have an “experience.” Cross agrees with Cartledge’s assertion that Pentecostals place the most emphasis on the fact that they have had an encounter with God and maintain an openness to His presence\textsuperscript{56}. The problem with Pentecostals, Cross contends, is that while they emphasize their experience they do not necessarily define what it is.\textsuperscript{57} Cross argues that it is possible to develop an understanding of experience by looking at four theological concepts through the lens of Pentecostalism; the concepts are “\textit{finitum (non) capax infiniti} [the finite is (not) capable of holding the infinite], \textit{Christus praeens} [the present Christ],

\begin{itemize}
  \item \textsuperscript{54} Dr. Mark J. Cartledge, \textit{Pentecostal theological method and intercultural theology} (Transformation 25, no. 2-3, 2008), pp.94.
  \item \textsuperscript{55} Dr. Mark J. Cartledge, pp.95.
  \item \textsuperscript{56} Terry Cross, \textit{The Divine-Human Encounter Towards a Pentecostal Theology of Experience} (Pneuma 31, no. 1, January 1, 2009: 3-34) pp.6.
  \item \textsuperscript{57} Terry Cross, pp.7.
\end{itemize}
unio cum Christo [union with Christ], internum testimonium Spiritus Sancti, [the internal witness of the Holy Spirit]." Cross first details how for Pentecostals, the answer to the question, *Can the finite hold the infinite?* is a yes, but not within itself. He argues that Pentecostals believe that humanity does not have the inherit capacity to contain the fullness of God. This is similar to how Wesley believed that humans are born with “dead” spiritual senses that have to be awoken by God. Mankind cannot contain or even sense God without the power of God. Thus, as both Cross and Wesley argue, in order for the believer to have an understanding of God, it has to be mediated by an experience with the Holy Spirit. Cross claims that it is through the power of the Holy Spirit working in our lives that we are able to contain the infinite, thus the first key to understanding what pentecostals mean by experience is that it is initiated and sustained by the Holy Spirit, not the one experiencing it. The Holy Spirit must always be the initiator of the experience, because finitum (non) capax infiniti, humanity is incapable of holding the infinite, or even knowing the infinite is present, without the help of the Holy Spirit at work in the believer.

This allows for the Pentecostal experience escape subjectivism, for it is initiated from outside of the self. The Holy Spirit is the initiator and the governing force of the experience, which allows the experience for the Pentecostal. Runyon expounds, “It is the other that is the primary content of experience, and the self only as the recipient of the activity of the other.” Experience in the Pentecostal mind is any interaction between the divine and the individual.

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58 Terry Cross, pp.10.
59 Terry Cross, pp.18.
60 Terry Cross, pp.19.
George P. Schner agrees with this position by arguing that there is a transcendent aspect to a religious experience.62 Schner argues that rather than there being a straightforward definition to experience, there are different theological positions that appeal to experience in different ways.63

Peter Althouse has attempt to further define the Pentecostal experience by examining each of Schner’s appeals. The first appeal, as mentioned above, is an appeal to the transcendence of experience, which argues that experience has nothing to do with any particular context it may occur, it is strictly based on the transcendent. This eliminates any chance to describe what the experience is and can only allow for conditions for an experience to occur.64 The problem with this appeal, as Althouse details, is that in this appeal all religions are equally valid because all religions have some aspect of the transcendent.65 The next appeal Schner details is an appeal hermeneutical, which calls into question the transcendent nature of experience by pointing to the “perspectival, limited, and even alienating characteristics of experience.”66 In this appeal, there is no transcendent quality to experience, it is whatever the context determines it to be. Althouse argues that this appeal is flawed because experience is “scrutinized without the possibility of determining what is normative.”67 The third appeal from Schner is the appeal to the constructive. In this appeal, the transcendent enters into a particular context, with the purpose of constructing

63 George P. Schner, pp.40.
64 George P. Schner, pp.52.
65 Peter Althouse, *Toward a Theological Understanding of the Pentecostal appeal to experience* (Journal of Ecumenical Studies 38, no. 4, September 1, 2001: 399-411) pp.407
66 George P. Schner, pp.53.
67 Peter Alhouse, pp.407.
change within the community. Experience then is interruptive and revelatory, forcing change into the culture that it occurs in. The appeal confessional, Schner’s fourth appeal, is similar. The confessional appeal attempts to “re-construct” the interruptive and revelatory through “confession” of experience. “Unlike the appeal transcendental which speaks in generalities, the appeal confessional 'speaks' for the community and the transcendent in particularities.” The last appeal Schner details is the appeal mystical, which Althouse describes as “an unmediated self-transcendence in which there is a collapse of the subject into the experience, an experience that is indescribable, yet in need of articulation for the good of the community.”

After examining all of Schner’s appeals, Althouse argues that a truly Pentecostal definition of experience is an appeal confessional. He details that though experience might start in the appeals constructive or mystical, it must become articulated and confessed in the community. Though experience might occur similarly in other religions, Althouse claims that Pentecostal experience is unique because it not left to the individual but is socialized into the community.

From Schner and Althouse’s work we see a definition of experience as initiated by God in the individual which is then confessed into the community. While the assertion of Althouse is

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68 George P. Schner, pp.55.

69 George P. Schner, pp.56.

70 Peter Althouse, pp.409

71 Peter Althouse, pp.410.

72 Peter Althouse, pp.411.

73 Ibid.
correct, it is incomplete. It is not enough for an individual to simply confess that they have had an experience - the confession of the experience does not validate the experience. Thus the problem we see with Althouse’s argument for a confessional appeal to experience is that there is no attempt to validate it. Without some sort of criteria for validation, all experience is welcomed and confessed into the community, and thus the appeal confessional loses the ability to describe the experience because the community cannot validate the experience. At that point the communal aspect becomes irrelevant to the experience itself, leaving only the transcendental aspect of the experience. Without a criteria for validation, any hope of reconstruction of the experience through confession is lost and any information of the divine gained through the experience becomes inconsequential. It then becomes subject to Althouse’s own critiques of the appeal transcendental, and all transcendental experiences are valid simply because one claims that they are transcendental. Without some way to validate the experience of God, there can be no way to actually know God in any sort of universally applicable way. Thus the appeal transcendental falls apart under the scrutiny of the appeal hermeneutical.

In light of the need for validation, I submit that orthopathy can be used as the criteria of validation of experience. As stated earlier in this chapter, orthopathy is a theocentric affectional nature, a literal change in the emotions that we feel. As argued in the beginning of this section, this transformation must happen by experience, thus I submit that this transformation could prove its own experience. There is a precedence for this sort of validation in chemistry: one knows some sort of chemical reaction has taken place when the substances reacting to each other undergo change. In the same way one can know when an individual has had an experience when there is genuine heart change in the individual.
This is the modification that Wesley made to Lockean epistemology. Where Locke claimed that knowledge gained from experiencing the physical world does not affect the person experiencing it, knowledge gained from experiencing the spiritual world transforms the one experiencing it into the promised new creation. Runyon claims that for Wesley, the goal of the Christian faith was a total transformation into a new creation. Runyon argues that Wesley was distinctive in this doctrine, pulling out ecumenical themes from areas in Christianity that were not normally combined. For Wesley, Runyon details that the new creation was not simply a metaphor, but an actual transformation into the Image of God. The Image of God for Wesley was not seen so much as an attribute of man, but a description of the relationship between Man and God, like a mirror’s relationship with whatever it is reflecting. Runyon details that because the Image of God is not an innate attribute it can be lost, and this is the current state of the human race. Wesley contends that this losing of the Image of God is all part of the plan, and Runyon quotes him as saying


76 Ibid.

77 Theodore Runyon, pp.7.

78 Theodore Runyon, pp.8.

79 Ibid.

80 Theodore Runyon, pp.9.
Runyon notes that Wesley contended there are two changes in the life of the believer, real and relative. Relative change denotes a change in the relationship between God and Man, ecumenically referred to as justification. Runyon details that Wesley valued justification as much as Luther, but unlike Luther he believed that there was another change that happened in the life of the believer. This second change was the real change, ecumenically referred to as sanctification, whereby the believer is renewed into the Image of God through the power of the Holy Spirit. “Justification, says Wesley, ‘restores us to the favour,’ sanctification ‘to the image of God.’” Orthopathy is real change, a return of the heart towards theocentricism. This is accomplished through experiences with the Holy Spirit.

This internal work of the Holy Spirit to bring about change is in line with Pentecostalism’s “internum testimonium Spiritus Sancii, [the internal witness of the Holy

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81 Theodore Runyon, pp.10.
82 Ibid.
83 Theodore Runyon, pp.11
84 Theodore Runyon, pp.11
85 Ibid.
Spirit].” Just as Cross detailed that for the Pentecostal, the Holy Spirit is the initiator of the experience, Wesley argues that the Holy Spirit uses that experience to cause transformation in the believer who is experiencing it. In both experience and transformation, the Holy Spirit is the initiator, sustainer, and continuer. Thus this renewal in John Wesley’s idea of new creation is a cycle where the believer experiences new knowledge of God, which as Wesley argues transforms the believer by opening up spiritual senses which have been dulled by sin. These spiritual senses allow for greater experiences, giving the believer greater revelation and continued transformation. I have dubbed this orbis sanctificationis or the cycle of sanctification. The cycle is illustrated below.

![Image of the cycle of sanctification]

This cycle, however, begs the question, what is the goal of sanctification? Runyon details that for Wesley, the goal is not perfection in actions but in intentions. Runyon contends that for Wesley, intentions were considered right “tempers” and “dispositions,” illustrating that the sanctification is to engage one’s affections in a way that re-orients them theocentrically. Real

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86 Terry Cross, pp.10.


88 Theodore Runyon, pp.12.

89 Theodore Runyon, pp.13.
change occurs when the cycle engages one’s affections. The believer is engaged in orthopathy through the *orbis sanctificationis*, with experiences causing transformation that turns the heart from egocentricism to theocentricism. If a church is to engage people in orthopathy, then they have to create the space for the cycle to occur in a believer. Because it is initiated by the Holy Spirit, there is no way for a church to force it to happen. However, they can work to consistently create the environment where the believer can experience and be transformed by the Spirit.
Works Cited:


Chapter 2: Developing the Dialogue

Historical Dialogue

Christianity has long been in dialogue on what place the emotional life has within a Christian’s development. As one will see later in this work, the affectionate nature of man is one of the foremost concerns of God, thus it has naturally been a major aspect of dialogue for theologians since the beginning. The goal of this chapter is to examine the dialogue of engaging emotions since the early days of the church, tracing it through the Great Awakening and the works of Jonathan Edwards and John Wesley as primary sources on the subject. I will then put Edwards and Wesley in conversation with the modern works of Rene Girard, which will complete their thoughts on the subject. Finally, I will examine the Pentecostal movement and their claim to actively participate in the kind of spiritual experiences that engage the emotional life. The hope is that by the end of this section, one would have a proper understanding of the historical dialogue on the subject of the affectional.

The early Church was set in a Greco-Roman world, which had many philosophies dealing with the emotional life. One of their chief philosophies was that of Stoicism. Jill Kraye examines the work of Kaspar Schoppe, a Catholic Stoicism revivalist during the Renaissance, to better understand the philosophy and its implications for the early Church. Schoppe details that for the Stoic, passions were something to be rid of in the pursuit of enlightenment. Stoicism taught

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90 Jill Kraye, Απαθεία and Προπαθεία in Early Modern Discussions of the Passions: Stoicism, Christianity and Natural History (Early Science & Medicine 17, no. 1/2 March 2012: 230-253), pp.231

91 Ibid.
that reason was the chief virtue and that, “No mental disturbance happens in the truly wise man.”

There was to be no compromise between reason and passions, with the former ruling absolutely and separately from latter to attain true wisdom. Kraye details that Stoics were not referring to basic emotional reactions when they argued against passions, for no man, no matter how wise, could get rid of natural reactions. These were considered by the Stoics as pre-passions and thus not under the control of reason. Kraye argues that Schoppe believed Soticism to be compatible with Christianity. Schoppe examined the work of the early church father, Clement of Alexandria, showing how his doctrine was influenced by Stoic thought. Schoppe also used scripture such as 1 John to build his case for a compatibility with Stoicism and early church doctrine.

Justus Lipsius (1547-1606), a contemporary of Schoppe, also argued that stoicism is compatible with Christianity, or at least that it had an influence on early church doctrine. He argued that the main question that the Stoics bring up is, “Are passions natural?” In the mind of the Stoics, and in Lipsius argument, passions were not natural but brought about through wrong

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92 Jill Kraye, pp.234.

93 Ibid.

94 Jill Kraye, pp.237.

95 Ibid.

96 Jill Kraye, pp.239.

97 Ibid.

opinions and bad judgment. Steiner quotes St Augustine, another early church father, who says, “There is no difference, or virtually none, between the opinion of the Stoics and that of other philosophers with regard to the passions and mental perturbations; for both exempt the mind and reason of the wise man from their control.” Kraye agrees with Schoppe and Lipsius that early church fathers argued for a controlling of the passions in a similar manner to Stoics. However, she states that they were looser on them than Schoppe and Lipsius would argue. She quotes the early church father Lactantius who writes, “Passions only become vices if we use them badly; if we use them well, they become virtues.” Kraye details that Lipsius agreed with this, stressing that cause of the passion was the chief issue for early Christian ethics. She writes

For Christians, Lipsius insisted, it was the cause and purpose of the passions which mattered, not their degree; and he confirmed this view with a quotation from Augustine: “In our ethics, we do not so much inquire whether a pious soul is angry, as why he is angry; not whether he is sad, but what is the cause of his sadness; not whether he fears, but what he fears.”

Another early philosophy that the early church had to deal with was Gnosticism. Abraham Malherbe argues that an understanding of Gnosticism is essential to understanding primitive Christianity. Malherbe argues that the primary characteristic of Gnostic thought is

99 Justus Lipsius, pp.156-57.
100 Justus Lipsius, pp.159.
101 Jill Kraye, pp. 243
102 Ibid.
dualism, the idea that the body and soul are separate from each other. Gnostics believed that the soul was the true self of a man, and that it had become entrapped within the body and must be freed through the special knowledge given to man by Jesus Christ. Malherbe outlines that one of the problems that the doctrine of dualism posed for the early church was in the area of the passions, which Gnostics believed were part of the body that was holding the soul captive. Malherbe outlines that most of the Christians under the influence of dualism treated passions in one of two ways: the first followed the way of the Stoics and believed that the passions should be suppressed by the superiority of the rational of the soul; the second believed that because the soul and body were separate from each other one could indulge in the passions with no consequence.

Birger Pearson outlines that the one of the earliest references to Gnosticism in the New Testament is found in 1 Timothy 6:20-21 where Paul warns Timothy to avoid “what is falsely called knowledge.” Pearson outlines that traditionally Gnosticism has been considered a Christian heresy and not necessarily its own separate school of thought. However, Pearson claims that recent texts, such as the Nag Hammadi texts and Mandaean sources, have shown the possibly that Gnosticism was its own separate philosophy that received some influence from

104 Abraham Malherbe, pp.100
105 Ibid.
106 Ibid.
107 Abraham Malherbe, pp.100.
109 Birger A. Pearson, pp.98.
early Christianity.\textsuperscript{110} Even though their origin may have been separate, Pearson believes that there was a kind of symbiosis between the two.\textsuperscript{111} The influence that Gnosticism had on early Christianity was great enough for the early church father Irenaeus to respond to it.\textsuperscript{112} Terrance Tiessen outlines that Irenaeus’ goal was dispel the Gnostic heresy that had taken root in Christianity and was threatening to cause disunity among believers.\textsuperscript{113} Terrance argues that it was this propensity toward disunity that caused the Gnostics to die out even more than Irenaeus’ apology against them.\textsuperscript{114}

The next place in church history that one finds significant discussion about the passions is in the works of Jonathan Edwards and John Wesley. Gregory Clapper that the works of Jonathan Edwards and John Wesley are the primary sources for developing a definition of right emotions.\textsuperscript{115} To understand the works that John Wesley and Jonathan Edwards contributed to the subject, one must first look briefly at the Great Awakening that these two men found themselves in.

James T. Flynn and L. Tjong Wie claim that the Great Awakening was “God’s response to the Age of Enlightenment that was sweeping across Europe and making its way into

\textsuperscript{110} Ibid.

\textsuperscript{111} Birger A. Pearson, pp.99.

\textsuperscript{112} Terrance L. Tiessen \textit{Gnosticism as heresy: the response of Irenaeus} (Didaskalia Otterburne, Man. 18, no. 1 December 1, 2007: 31-48) pp.31

\textsuperscript{113} Terrance L. Tiessen, pp.36

\textsuperscript{114} Terrance L. Tiessen, pp.39.

\textsuperscript{115} Ibid.
Flynn and Wie detail that the Enlightenment encouraged rationalism to blend itself in Christianity. Cynthia Rice agrees with them, detailing how prior to the Great Awakening, religious apathy had begun to sweep the Americas as a direct result of the emphasis of rationalism. Rice details how pastors across the American colonies began calling upon a time of prayer and a “season of grace that would turn the hearts of the people back towards God.” She writes that what sparked the Great Awakening in this rationalistic climate was the emotional reactions that itinerate preachers, such as Jonathan Edwards, began to elicit from the congregations they preached to. Rice details that most historians believe that the Great Awakening received its start in Edward’s congregation as he appealed to the emotions of the youth to consider their standing before God. Rice expounds by stating:

This view of salvation as coming by reason of an emotional conversion experience placed primary emphasis on the emotional experience of the individual. This new emphasis on the individual and the importance of an emotional religious experience led to a new type of preaching, preaching aimed at the heart, the emotions, not the mind, the intellect, as was Puritan preaching. Edwards believed that the doctrinal preacher must not only fill the message in his own heart, he must also communicate it to his hearers with passion and power. Much of the passion in his preaching came out of his own understanding of the role of the affections in religion. Edwards believed that decisions were made in the realm of the affections, not in the realm of the mind. Knowledge and reason were useful in reaching the affections, but for Edwards, the goal of preaching was to touch the heart.

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116 James T. Flynn, L. Tjiong Wie, *Fanning the flames: how the renewal movement has shaped American theological education* (Pneuma 28, no. 1 March 1, 2006: 89-103), pp.91


118 Ibid.

119 Cynthia A. Rice, pp 108

120 Cynthia A. Rice, pp.110.

121 Cynthia A. Rice, pp.111
Jonathan Edwards wrote the classic work called *Religious Affections: a Christian's Character Before God* during the Great Awakening. Edwards’ goal was to provide a theologically sound criteria for the affections the colonist felt during their spiritual encounters.

Ian Campbell summarizes Edwards’ argument that the enthusiasm the colonists experienced in and of itself is not an indicator of true religious affections. True religious affections, Edwards argued, are a gift from God that are both the foundation and true mark of Christianity.

Edwards proves that, unlike postmodern belief which upholds unguided experience as a chief virtue, one has to have the right kind of experience. In order to have natural affections transformed into the religious affections that Edwards claims are the chief mark of salvation, one has to have the right kind of experience.

It was the task of the John Wesley to outline what the right kind of experience would consist of. Thomas Noble details that Wesley believed that trust in God required an emotional, spiritual experience that is given to man “objectively by the Holy Spirit.” Gregory Clapper outlines how, though Wesley differed from Edwards’ Calvinistic beliefs by being an Armenian, both men found common ground in religious affections being the chief mark of a true faith.

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124 Jonathan Edwards, pp.7,188.

125 Ian D. Campbell, pp.185.

126 Thomas A. Noble John Wesley as a theologian: an introduction (Evangelical Review Of Theology 34, no. 3, July 2010: 238-257) pp.247

Clapper claims that, “Wesley’s message, like Edwards’, was simply that if the seeker after Truth was not humbly filled with love and joy about what God had done for him or her, then the Gospel message had not really been heard and Christianity had not yet taken root in that person's life.”\(^{128}\)

When considering religious affections, one question that has been repeatedly posed asks do religious affections consist of certain kinds of emotions, such as love and joy, with the exclusion of other emotions such as anger or zeal? The question has its roots in the Gnostic and Stoic philosophies in that it carries the idea that there are certain emotions that are okay for a Christian to feel, for they do not interfere with reason. Clapper discusses how Wesley, in contrast to the popular thought on emotions in his day, did not believe that there was a hierarchy of the affections.\(^{129}\) By using John Wesley’s abridgment of Isaac Watts’ *The Doctrine of the Passions*, Clapper proves that Wesley did not believe that passions were of a lower nature than affections.\(^{130}\) Clapper argues that Wesley’s approach “Has the virtue of avoiding dubious speculations about what part of us was moved—body??—soul??—lower will??—higher will??—while also emphasizing that at least some of our affective life touches on our most central human elements.”\(^{131}\) This puts Clapper in contrast with Kenneth Collins and Randy Maddox who both believe that John Wesley had a hierarchy of emotions in mind in Wesley’s commentary of 1

\(^{128}\) Gregory S. Clapper, pp.86.


\(^{130}\) Gregory S. Clapper, pp.31

\(^{131}\) Ibid
Thessalonians 2:17 when Wesley used two words for emotions, tempers, and affections.\textsuperscript{132} Collins and Maddox argued that it would seem from the commentary that Wesley believed tempers generate affections, but Clapper disagrees. By summarizing other works of Wesley where the two words are used, he claims that tempers and affections in Wesley’s thought were the same and came from either the union or disunion with the Creator.\textsuperscript{133} Clapper makes this claim by outlining how in Wesley’s thought, which has always been considered a “heart religion,” emotions “are generated by targeting different aspects of our reality with our attention.”\textsuperscript{134} Clapper details that the heart, the place that shapes the nature of our emotions, takes the form of whatever is the object of the emotions.\textsuperscript{135} Clapper claims that, according to Wesley, emotions that have the self or “the flesh” as its object are considered natural or “carnal,” whereas emotions that have God as their object are the “religious affections.”\textsuperscript{136}

Edwards and Wesley’s thought on religious affections can better be understood when placed in dialogue with Rene Girard’s \textit{Mimetic Theory}. Andrew Marr gives a brief summary of Rene Girard’s anthropological theory. Marr first details how mimesis, or imitative behavior, which Girard considers the fundamental attribute of humanity, is responsible for all of human

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\textsuperscript{133} Gregory S. Clapper, pp.98

\textsuperscript{134} Gregory Clapper, \textit{Orthokardia: the Practical Theology of John Wesley’s Heart Religion} (Quarterly Review 10, no. 1 March 1, 1990: 49-66) pp.52.

\textsuperscript{135} Ibid.

\textsuperscript{136} Ibid. From this comes the understanding between an egocentric and a theocentric affectionate nature. Orthopathy is a theocentric affectionate nature, what Wesley would call a God centered heart. The emotions that are produced from such a heart are his “religious affections”.
culture because humans learn by mimicking behavior modeled to them. Girard argues this mimetic behavior develops into violence when two people begin mimicking the same desire for an object. Thus natural, or carnal, affections are the result of humans mimicking the world around them, which one can observe from nature as “survival of the fittest.” Girard’s theory supports Wesley’s Lockean epistemology that the affections can be transformed when they take God as their object. To keep it in Wesley’s metaphor, humanity’s heart or affections are created like mirrors (Mimetic Theory) designed to reflect God. The problem is that when one chooses to sin, they choose not to have affections reflect God, but instead begin to reflect others and the natural world around them, creating carnal affections that make humanity sin again, and thus creating a cycle of sinning by imitation. In Girardian anthropology, to break the cycle humanity must have their affections imitate God. When this is added to Wesleyan thought, it becomes clear that the right kind of experience Edwards was advocating would have to be one that causes the heart to take God, not the self, as its object.

Now Girard never intended his anthropological theory to be used in theology, so Kevin Mongrain took up the task of placing Girard’s theory within theology by looking at Girard’s works from the theological lenses of Hans Urs von Balthasar and John Cassian. Mongrain argues that while Girard’s intention is to keep the mimetic theory out of the realm of theology, it is theological in nature. Mongrain places Girard’s works in the lens of Balthasar by outlining

137 Andrew Marr, *Violence and the Kingdom of God: Introducing the Anthropology of René Girard* (Anglican Theological Review 80, no. 4, September 1, 1998: 590-603.) pp.591
138 Ibid.
139 Andrew Marr, pp.599.
140 Kevin Mongrain, pp.85.
Balthasar's theology of spiritual transformation. Balthasar argues that through prayer, in a manner similar to the Virgin Mary, the heart conceives the Divine Word of God which is then birthed as holiness and love for God and fellow man - works that are both fully and human and full Divine.\textsuperscript{141} Mongrain then summarizes Balthasar's critiques on Girard's work as too focused on the human nature without much concern given to how humans can imitate God and have their desires changed.\textsuperscript{142} Mongrain details that in later works Girard takes Balthasar's critiques to heart and claims:\textsuperscript{143}

\begin{quote}
Not the renunciation of mimetic desire itself, because what Jesus advocates is mimetic desire. Imitate me, and imitate the Father through me, he says, so it's twice mimetic. Jesus seems to say that the only way to avoid violence is to imitate him and imitate the Father. So the idea that mimetic desire itself is bad makes no sense. . . [M]imetic desire is itself a pharmakon—a medicine or a poison. . . Perhaps mimetic desire per se is not to be done away with, but it is to be fulfilled—transformed, “converted.”
\end{quote}

With these revisions in mind, Mongrain then places Girard’s thought in the lens of the early monastic father John Cassian. Mongrain outlines that Cassian’s thought, when read with a Girardean understanding, is that the transformation of the heart occurs through the imitation of Christ.\textsuperscript{144} Mongrain argues that, “Cassian insists that any genuine theology of how grace works to purify the heart cannot be based on ‘vain talk,’ ‘idle disputation,’ or ‘human argumentation and reasoning,’ but instead only ‘under the guidance of experience’ of prayerful faith.”\textsuperscript{145} Mongrain details that Cassian, in a similar manner to Girard, believed that the self-centered desires come

\begin{itemize}
\item \textsuperscript{141} Kevin Mongrain, pp.91
\item \textsuperscript{142} Kevin Mongrain, pp.93.
\item \textsuperscript{143} Kevin Mongrain, pp.97.
\item \textsuperscript{144} Kevin Mongrain, pp.101.
\item \textsuperscript{145} Ibid.
\end{itemize}
from imitating a self-centered world and the believer now has an opportunity to focus on
imitating Christ and thus have their desires shift theocentrically.\textsuperscript{146}

Thomas A. Noble argues that theocentric desires is the ultimate goal of Wesleyan
Christian perfection.\textsuperscript{147} Noble writes that for Wesley the goal is “simplicity of intention and
purity of affection...one design ruling all our tempers.”\textsuperscript{148} Noble details that Wesley believed
Christian perfection could be attained in this life, that a Christian could have his heart so filled
with the love of God that he might attain a level of maturity where the carnal affections were
completely replaced by religious affections.\textsuperscript{149} Noble outlines that Wesley’s doctrine was a
discipline of living a Christian Life, becoming perfect through maturity in one’s relationship with
Christ.\textsuperscript{150} Hal Knight argues that in a similar way, the emerging church has placed an emphasis in
“holiness of heart and life.”\textsuperscript{151} This can be most clearly seen in what is currently called the
Pentecostal Movement.

Pentecostalism has had a long history with methodism. William Simpson outlined the
connection between John Wesley and Pentecostalism and argues that while it may be
uncomfortable for the modern-day Methodist to hear, Pentecostalism was heavily influenced by

\textsuperscript{146} Kevin Mongrain, pp.104

\textsuperscript{147} Thomas A. Noble, \textit{John Wesley as a Theologian: an Introduction} (Evangelical Review Of Theology 34, no. 3, July 2010: 238-257) pp.249

\textsuperscript{148} Thomas A. Noble, pp.250

\textsuperscript{149} Ibid.

\textsuperscript{150} Thomas A. Noble, pp.253

\textsuperscript{151} Hal Knight, \textit{John Wesley and the Emerging Church} (Preacher’s Magazine, 2008).
Wesleyan thought.\textsuperscript{152} Simpson claims that the fourth area in the Wesleyan quadrilateral argues that experience shapes the inner life and this emphasis on experience is what made many early Methodist churches in America enthusiastic in their worship services.\textsuperscript{153} Simpson then details how, in a similar manner to Pentecostal's emphasis on a “baptism of the Spirit,” early Methodists under John Wesley believed in sanctification, a second blessing of grace that exhibits itself in the spiritual gifts described at the Day of Pentecost.\textsuperscript{154} Simpson outlines how Charles Parham, a Methodist minister in 1900s, influenced William Seymour, one of the founders of the Pentecostal movement, with this idea of sanctification.\textsuperscript{155} Simpson then argues that through Seymour, Pentecostals claim the Wesleyan heritage of “‘entire sanctification,’ ‘perfect love,’ ‘Christian perfection,’ or ‘heart purity.’”\textsuperscript{156} James P. Bowers claims that in the same way that Wesley helped Edwards understand the experience of the Great Awakening, Wesleyan thought can Pentecostals clarify their experientially-based theology.\textsuperscript{157} Connecting Pentecostalism with its roots in Wesleyanism allows Pentecostal theology to use the foundation that was laid by John Wesley to understand their experiential theology.\textsuperscript{158} For the Pentecostal, experiencing Christ is about a

\textsuperscript{152} William Simpson, \textit{John Wesley and Pentecostal Power}, (Living Pulpit 13, no. 2, April 1, 2004: 34-35), pp.34.

\textsuperscript{153} Ibid.

\textsuperscript{154} William Simpson, pp.35.

\textsuperscript{155} Ibid.

\textsuperscript{156} William Simpson, pp.35.

\textsuperscript{157} James P. Bowers, \textit{A Wesleyan-Pentecostal Approach to Christian Formation} (Journal Of Pentecostal Theology no. 6, January 1, 1995), pp.62-78

\textsuperscript{158} Ibid.
change in the heart. Steven Land details the for both Wesley and the Pentecostal, Christ in the believer results in a new heart which is "aflame with holy zeal and longing for the kingdom."\textsuperscript{159}

Thus it is clear that Pentecostals have always started with the heart. Pentecostals are understood to be an affectional people, whereby the emotional life is considered in all decisions. Mark Cartledge argues that this has caused Pentecostals to have an “integrated theology” where doctrine, practice and affections are combined when developing theology.\textsuperscript{160} By engaging first with the affectional life, Pentecostals are able to engage all spheres of influence in a believer. For the Pentecostal, when one has a theocentric affections one’s beliefs and actions with follow.

One may ask what do pentecostals mean by theocentric affections? Steven Land details that there are primary three affections which encapsulate what Pentecostals mean by theocentric affections: gratitude, compassion and courage.\textsuperscript{161} Gratitude is characterized by emotions such as joy and thankfulness for the mercy and grace of God in the life of a believer and is expressed through worship and praise of God.\textsuperscript{162} Compassion moves the Christian into conformity with Christ, causing peace both internally and with others.\textsuperscript{163} Finally courage is derived from the hope

\textsuperscript{159} Steven J. Land, \textit{Pentecostal Spirituality: a Passion for the Kingdom} (Sheffield, England.: Sheffield Academic Press, 1993), pp.139

\textsuperscript{160} Dr. Mark J. Cartledge, \textit{Pentecostal theological method and intercultural theology} (Transformation 25, no. 2-3, 2008), pp.94.

\textsuperscript{161} Steven J. Land, pp.134

\textsuperscript{162} Steven J. Land, pp.139.

\textsuperscript{163} Steven J. Land, pp.142.
that comes through Spirit Baptism and enables the believer not only to endure hardships but also boldly witness to the Gospel which has take root in their heart.\textsuperscript{164}

So one sees from the dialogue that Christianity has resisted the influences to relegate the affections to a lower nature that has no part in the Christian life, and has instead sought to take hold of the promise of God to give one a “new heart.” This heart is to be given to the Christian through experiences with the Holy Spirit, who makes Jesus present in the believer in a way that allows them to imitate Christ. This imitation of Christ prompts one to mature, reaching a perfection of affections which can be considered as orthopathy. Orthopathy, as the Pentecostals believe, is to be characterized by emotions such as gratitude, compassion, and courage, all of which are initiated, sustained and completed by the work of the Holy Spirit.

\textbf{Scriptural Dialogue}

Up till this point, the use of Scripture has been intentionally left out. However this does not imply that scripture is silent on the subject. So exhaustive are the scriptures on this subject that one could dedicate an entire work just to the affectionate present in scripture. Instead, this section will focus on three specific tasks that relate to orthopathy. The first task will be to examine spiritual formation at work in scripture to see if indeed there is an affectional aspect in it. This will require a narrative approach to the stories of Isaiah and Simon’s call to ministry to induce whether or not the affective is engaged. Then a systematic theology for orthopathy will be developed by tracing through scriptures the theological implications found in the Ezekiel’s prophecy of a “new heart.” This will be accomplished by first determining from Scripture what role, if any, does spiritual experience play in transforming the affections? The final task will

\footnotesize{\textsuperscript{164} Steven J. Land, pp.154.}
prove from Scripture that the changing of the affections from egocentricism to theocentricism is a mark of orthopathy.

Spiritual formation is most clearly seen in the narratives of scripture. Noel Woodbridge recognizes this and argues that theology can narrative as well as systematic. He defines narrative theology as using the stories of scripture to induce theological principles. When complemented with systematic theology, Woodbridge argues that one go from just exegeting ethical principles from scripture to actually learning how to relate to God. By imaginatively placing oneself within the historical context of the story, Woodbridge claims that one can uncover biblically truths in a way that cannot be produced by systematic theology. Using narrative theology, Woodbridge examines Isaiah 6:1-8 to discover the theological implications from the story rather than developing a system of theology to deduce the principles present within. The passage reads:


166 ibid

167 ibid.

168 ibid.

169 Noel Beaumont Woodbridge, pp.5
Woodbridge sees three moves occurring in this passage that all serve to show how the theological concept of holiness was engaged, or as Woodbridge calls “lived theologically,” in the life of Isaiah. First, as Isaiah sees the throne room of heaven he learns a right belief, orthodoxy, of holiness. By seeing the majesty of God in heaven, with his angels singing around his throne, Isaiah engaged a proper theological perspective of how unique and set apart God truly is. This communication of a theological truth is what prompted the confession of his sinfulness. Isaiah was moved emotionally at the sight of God’s holiness because it caused him to realize just how unholy his heart was. After engaging his affections in this theology, signified by his act of confession, an angel “cleansed” his lips as a symbol of the change in the affectionate nature of Isaiah theocentrically. By looking at the final move in the passage the narrative theologian may induce that it was only after Isaiah had engaged the holiness of God with his heart that he was

\[170\] Ibid.
changed and it was only after his change that he was able to carry the concept of God’s holiness with his hands. This is found in Isaiah’s orthopraxic declaration “Here I am. Send me.”

Woodbridge’s narrative theology is useful for inducing theology from other narratives.

One such story is Simon’s discipleship call. The story is found in Luke 5:4-11:

When He had finished speaking, He said to Simon, “Push out into the deep water. Let down your nets for some fish.” Simon said to Him, “Teacher, we have worked all night and we have caught nothing. But because You told me to, I will let the net down.” When they had done this, they caught so many fish, their net started to break. They called to their friends working in the other boat to come and help them. They came and both boats were so full of fish they began to sink. When Simon Peter saw it, he got down at the feet of Jesus. He said, “Go away from me, Lord, because I am a sinful man.” He and all those with him were surprised and wondered about the many fish. James and John, the sons of Zebedee, were surprised also. They were working together with Simon. Then Jesus said to Simon, “Do not be afraid. From now on you will fish for men.” When they came to land with their boats, they left everything and followed Jesus.

As in the story of Isaiah’s call, when one looks into story inductively for meaning rather than attempting to deduce the meaning systematically, several moves become apparent. In contrast to Isaiah, the first move is orthopractical. Simon obeys the Lord by throwing net into the water without having any sort of guiding theological principle guiding his actions. Unknowingly, by his actions he is developing an orthopraxical understanding of God’s preeminence. The miraculous catch of fish proved God’s preeminence despite Simon’s doubts, which moved Simon emotionally. His heart, when engaged with the preeminence of God, was distressed and prompted him to make the orthopathical confession of sinfulness, similar to Isaiah’s. In response to Simon’s confession, Jesus responds in Matthew’s parallel version of the story with “Follow Me, and I will make you fishers of men.” In this statement one finds the orthodoxy of Jesus’
preeminence, for Jesus asserts that he has power to turn ordinary fishermen into evangelists of his new covenant. The final move of the passage is again, orthopraxical, for in light of their new proper understanding of Jesus’ preeminence, Simon and those with him leave everything and follow Jesus, the only proper response when one has understood the theological concept with their hands, hearts and heads. Again, the crucial pivot in Simon’s story is when he is engaged in orthopathy. Because all three concepts are integrated, the Holy Spirit was able to use his orthopraxical actions to provide an experience with the divine. It was this experience that transformed Peter the fisherman into Peter the apostle.

Narrative Theology has been useful for examining stories within scripture to induce how different people were engaged in orthopathy. Now the task is to develop a systematic theology by tracing the affectionate through several key passages on the subject. Starting in Deuteronomy 6:5 which says, “You shall love the LORD your God with all your heart, and with all your soul, and with all your might” the chief command from God to his people is to place God as the primary object of their affections. Christine Mitchell outlines how the Hebrew word for heart in the passage, lev, covers more than just emotions — the common English idea behind the word heart — and includes ideas that in English would be attributed to the word “mind.” Dr. Charles Gaulden agrees with Mitchell and argues that Hebrew does not discern a difference between soul, body, spirit, and heart but instead sees a unity and fluidity between all four concepts. Gaulden insists that the word lev in particular is one of the most used anthropological words in


the Old Testament.\textsuperscript{173} Mitchell details how this word appears 850 times in the original Hebrew Scriptures.\textsuperscript{174} Gaulden outlines how the lev has to do with one's entire emotional life. The Old Testament Hebrew-English Library details that the word can include the intellect, conscience, and will.\textsuperscript{175} "A common phrase in Deuteronomy is 'with all the heart and soul; which emphatically declares that we must give all to Yahweh."\textsuperscript{176}

Mitchell argues that a correct understanding of lev in Deuteronomy 6:5 is to “not only love God emotionally, but to love God rationally.”\textsuperscript{177} God, it would seem, wants all of one’s faculties to be oriented affectionately towards Him. Horst Preuss agrees, claiming that in this passage the goal is to love God with all of who one is.\textsuperscript{178} J.A. Thompson details how this love is not born out of legalistic duty but out of a living relationship.\textsuperscript{179} Thompson points out that in the Old Testament there was a need for a deeper emotional rationale for treaties, even legal treaties between two states.\textsuperscript{180} Gerhard Rad agrees by claiming this verse implies that the only feeling

\textsuperscript{173} Ibid.

\textsuperscript{174} Christine Mitchell, pp.6.


\textsuperscript{176} Ibid.

\textsuperscript{177} Christine Mitchell, pp.13.


\textsuperscript{179} J. A. Thompson Ph.D, trans., Deuteronomy (London: Inter-Varsity Press, 1974), pp.122

\textsuperscript{180} Ibid.
worthy of God must be love.\textsuperscript{181} Rad outlines how this whole command was made in light of what God had already done to show his love for Israel.\textsuperscript{182} Thompson details the command to love “with all your heart, with all your soul, and with all your strength” was common in the book of Deuteronomy, and indicated that this covenant was supposed to be based on love from all of one’s being, not merely their emotional disposition.\textsuperscript{183}

The understanding of \textit{lev} being one’s entire emotional and intellectual will and the command from God to love Him with one’s \textit{lev} has several implications for its use in the book of Ezekiel. According to the \textit{Old Testament Hebrew-English Dictionary}, \textit{Lev} is used 38 times in the book of Ezekiel. In 37 instances it is translated as \textit{heart} and only once it is translated \textit{mind}.\textsuperscript{184}

The first time the word is used, it is in Ezekiel’s bleak assessment of the condition of the people in chapter 2:3-4.\textsuperscript{185} It reads, “He said: ‘Son of man, I am sending you to the Israelites, to a rebellious nation that has rebelled against me; they and their ancestors have been in revolt against me to this very day. The people to whom I am sending you are obstinate and stubborn.”

Daniel Block details that the first expression describing Judah is \textit{obstinate} which literally referred to a stiffness in the face of the people.\textsuperscript{186} Block continues with the second term \textit{stubborn}


\textsuperscript{182} Gerhard Von Rad, pp.64.

\textsuperscript{183} Ibid.


\textsuperscript{185} New International Version

which refers to the interior cause of the exterior expression, the condition of the heart, or lev, of
the people. Block describes that the fullness of the will of the people is set in rebellion against
God, causing a hardness of their hearts that fuels more rebellion. This rebellion is an
overarching theme of Ezekiel detailing just how far the people have come from God’s command
in Deuteronomy. Left alone, the people of Judah will never obey God because of the condition in
their hearts. The prophet knows that the people will never repent, therefore God’s punishment
is deemed necessary, both on the exiles and with the destruction of the temple.

However, within Ezekiel there is hope for the rebellious house of Israel. John Taylor
details how early on in Ezekiel there were passages of hope for a restoration of Israel. Taylor
argues that 11:17-21, which was set before the fall of Jerusalem, indicates just how far advance
was God’s plan for total restoration of the people. The passage reads:


187 Ibid.

188 Daniel I. Block, pp.118.

189 Mark J. Boda and J. Gordon McConville, eds., Dictionary of Old Testament Prophets (Nottingham: InterVarsity

190 Ibid.


192 Ibid.

193 Ibid.
Taylor indicates that this restoration was not merely God giving his people their land back, but that God would give them an entirely new heart, one capable of fulfilling the Deuteronomic command.\(^{194}\) However, as Taylor outlines, this promise is predicated by repentance.\(^{195}\) Walter Eichrodt agrees with Taylor as he outlines a similar promise in chapter 18:30-32.\(^{196}\) In this passage, God speaks to the Israelites and urges them:

> “Therefore, you Israelites, I will judge each of you according to your own ways,’ declares the Sovereign Lord. ‘Repent! Turn away from all your offenses; then sin will not be your downfall. Rid yourselves of all the offenses you have committed, and get a new heart and a new spirit. Why will you die, people of Israel? For I take no pleasure in the death of anyone,’ declares the Sovereign Lord. ‘Repent and live!’”

Eichrodt details that for the Jew to receive salvation from God’s judgment there is a great need for them to repent and change not just their actions but their attitudes and affections towards

\(^{194}\) John B. Taylor, pp.111

\(^{195}\) John B. Taylor, pp.112.

God. Eichrodt argues, “What is required now is no mere outward assent, but an inner reorientation, a revolution in one’s whole intimate inward attitude towards God.”

Eichrodt claims that this “imperative calling for a decision” is completed in light of chapter 36:26-28 which states, “I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. Then you will live in the land I gave your ancestors; you will be my people, and I will be your God.” Eichrodt details that this promise is a direct cure to the lack of affection shown by Israel towards God despite the extravagant love shown by Him. This “heart of flesh” is not to be just simply a temporary feeling of affection for God, but to be a direct re-orientation of the affectionate nature of man toward God and His commands. Ezekiel then forms the basis of engaging orthopathy — a correct affectionate life. The people participate with God in his recreating of their affections by re-orientating the whole of their Lev towards Him. They go from a the hardness of egocentricism, where the only affections felt are those that gratify the self, towards a theocentricity of affections where they become capable of loving God and, by association, their fellow man. The people of God are a people foremost of orthopathy; a people orientated affectionately towards God; a people with a heart of flesh.

197 Walter Eichrodt, pp.246.
198 Ibid.
199 Walter Eichrodt, pp.498.
200 Walter Eichrodt, pp.500.
201 Ibid.
Eichrodt argues that this in Ezekiel this re-orientation is directly related to an outpouring of the Holy Spirit upon an individual. The new heart cannot be separate from the new spirit.

Eichrodt states

The Spirit of God permeates each individual member of the people of God so as to carry out an inward transformation through which the regenerative power of God’s purity and holiness lays hold of the most intimate part of man's nature and assimilates it to the nature of God.

This transformation through an outpouring of the Spirit in Ezekiel is expanded in the prophecy found in Joel 2:28-29 when God says, “I will pour out my spirit on all people. Your sons and daughters will prophecy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days.” All people regardless of status will be able to receive the new heart through the outpouring of the Spirit.

Taylor argues that outpouring of the Spirit was the gift received by church at Pentecost.

This prophecy was used to defend the inauguration of the church at the day of Pentecost by Peter when he says in Acts 2:14-18:

202 Walter Eichrodt, pp.500.

203 Walter Eichrodt, pp.499

204 Walter Eichrodt, pp.500


Then Peter stepped forward with the eleven other apostles and shouted to the crowd, “Listen carefully, all of you, fellow Jews and residents of Jerusalem! Make no mistake about this. These people are not drunk, as some of you are assuming. Nine o’clock in the morning is much too early for that. No, what you see was predicted long ago by the prophet Joel

Polhill details that for Peter, this prophecy was a sign that final age of salvation had dawned, and in keeping with rabbinic traditions, the transforming power of the Holy Spirit had become available to everyone. The pouring out of the Holy Spirit had begun at Pentecost, but it is not completed. Paul expounds on this pouring out of the Holy Spirit in his letter to the Romans where he states “And hope does not put us to shame, because God’s love has been poured out into our hearts through the Holy Spirit, who has been given to us.” Robert Mounce details how hope for the Christian is based in the love of God made assured in the heart of the Christian through the Holy Spirit. Mounce claims that the Holy Spirit is poured out in response to faith in the promise of Jesus. Douglass Moo argues that this is a personal experience with God that is conveyed through the senses by the Holy Spirit who now resides in the believer. Moo details “And it is the internal, subjective—yes, even emotional-sensation within the believer that God does indeed love us…that gives us the assurance.”

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210 Ibid.


212 Ibid.
Paul gives the practicability of the experience of the outpouring of the Holy Spirit in Romans 12:2 when he says, ”Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing, and perfect will.” Mounce argues that for the Christian it is not enough to simply reject the mindset of the world but from within there must be a transformation.213 “The transformation of which Paul spoke in Romans 12:2 is not a change effected from without but a radical reorientation that begins deep within the human heart.”214 Moo details that this transformation is a direct result of the Holy Spirit’s with the heart of the believer.215 He claims that it is a lifelong process whereby the Holy Spirit actively renews one’s thinking into the way God wants us to think.216 While I agree with Moo that the Holy Spirit is continually renewing the believer through a process of experience and transformation, I disagree that the ultimate goal is merely correct thinking in a believer. Up till this point, scripture has promised a new heart, a re-orientation of our affectionate nature to theocentricism. For Ezekiel, orthopathy was the goal before the Israelites could have a true orthodoxy or orthopraxy. The Holy Spirit had been poured into the hearts of the believer. Moo has understood the Greek word mind in this verse by its first meaning, the intellectual capacity of a person.217 However, taken in context with Greek word

213 Robert Mounce, pp.232
214 Robert Mounce, pp.233
215 Dourglass Moo, pp.757.
216 Ibid.
217 “Greek Lexicon :: G3563 (KJV).” Blue Letter Bible
used for *pattern*, which denotes habits or the particular way one conducts their life\textsuperscript{218}, I argue for the second rendering of *mind*, which refers to one’s particular mode thinking and judging which include one’s feelings and desires. I argue for this first because this rendering better creates unanimity where the whole of the way one conducts their life is reoriented from egocentricism to theocentricism. Second, I argue for this because it better reflects the Hebrew concept of *Lev* in the Old Testament, which includes both the intellect and the affections. This rendering then falls more in line with Mounce’s argument that the ultimate goal of this verse is a reorientation of one’s heart theocentrically.

Orthopathically engaging one’s heart through an experience with the Holy Spirit can be expounded in Paul’s second letter to the Corinthians. Mounce details that the word for transformed in Romans is the same word Paul uses in 2 Corinthians 3:18 where he states “But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.”\textsuperscript{219} Paul Barnett details how earlier in this passage Paul had presented himself as a minister of the new covenant whereby the Spirit of God had taken away the “tablets of stone” and had given him a “heart of flesh.”\textsuperscript{220} The allusion to the prophecy from Ezekiel is undeniable and possibly intentional. Paul is clearly arguing that God, through the new covenant bought by Jesus, is accomplishing what up till this point was impossible. He is creating a new kind of people, a people no longer incapable of

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\textsuperscript{218} “Greek Lexicon :: G4976 (KJV).” Blue Letter Bible.
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\textsuperscript{219} Robert Mounce, pp.232.
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feeling anything else other than egocentric affections. Barnett details how Paul is arguing these people are now not just able to behold the glory of God in the face of Jesus but through the power of the Holy Spirit actually transformed into his very image. The final verses of the chapter contain two moves which detail the transformation to Orthopathy brought on by an experience with the Holy Spirit.

The first move requires beholding the glory of the Lord with “unveiled faces.” This is a reference to Paul’s earlier argument that Israelites — those of the old covenant — could not understand the glory of the old covenant because their hearts had been veiled to it. However, once one turns to the Lord, or has their hearts born anew through the justification of Jesus, they now can behold glory of God which is mirrored to them from the Lord. In a Girardian/Wesleyan understanding Paul is claiming that Jesus came as a mirrored image of the glory of God to a people who were hardened to that glory. He imitated theocentricity that the human heart is capable of when it is not veiled from the glory of God — its spiritual senses dulled to it from the stoniness of a covenant corrupted by sin. By the sacrifice of Jesus a new covenant is established whereby all who turn to him receive a heart of flesh capable of beholding and imitating the glory of God which is the second move of verse.

Barnett expounds on this and says “The Spirit as promised by the prophets, who is ‘now’ a life changing reality in the new covenant, is the only possible means of spiritual growth for God’s people.” Indeed the second move in Paul’s closing verse which states that believers “are

221 Ibid.

222 Paul Barnett, pp.204

223 Paul Barnett, pp.209
being transformed into the same image from glory to glory, just as by the Spirit of the Lord,”
details that the source of this transformation is the Holy Spirit who progressively turns the
believer from egocentricity, the ‘glory’ of the old covenant, to theocentricity, the ‘glory’ of the
new covenant, “from glory to glory.”

What does this transformation through an experience with the Holy Spirit look like in the
believer? John Stott outlines how Paul in Galatians 5 called this theocentricity, a life by the
Spirit, directly contrasted to a life of the flesh. Stott details that when Paul says of the flesh he
is referring to the self-centeredness, egocentricism, tendency in humanity. With this contrast in
mind Donald Guthrie outlines how Paul’s use of the singular fruit in this passage details that he is
not talking about the gifts of the Spirit which are designated for specific tasks of the church, but
rather a product of a life by the Spirit, or theocentricism. Thus the fruit that Paul goes on to list
in this passage is not a special endowment on the believer, but rather the natural by-product of a
life transformed through experiencing the Spirit. Timothy George details that the metaphor of
fruit is a common theme, detailing how the Psalms and the prophet Isaiah all use this imagery in
relation to those who are righteous, or theocentric.

224 Paul Barnett, pp.208
225 John Stott, The Unforbidden Fruit: why Power, Knowledge, Orthodoxy, Faith, and Service
are not the mark of a true Christian Christianity Today 36, no. 9, (August 17, 1992: 34-36), pp.36.
226 Ibid.
virtues that can be attained through actions, but is solely the result of grace transforming the life of the believer.229

Stott, looking at verses 22-23, which says, “But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law,” claims that the fruit is simply the forms that love of God takes in our lives.230 This fruit is emotive or affectionate in nature. F.F. Bruce details that this love was “the motive force” for Paul and naturally “springs up in the Christian” as a result of the Spirit being “poured out” in their hearts.231 Stott details how though some Christians might regard orthodoxy, faith, service or religious experience as the mark of the Spirit, it is clear from Scripture that love is the chief mark above all.232 Thus the way one knows whether or not the Spirit is transforming one’s life is by looking at one’s affections — are they becoming Jonathan Edward’s religious affections? Strong’s concordance details that the Greek word for love used in Galatians 5:22 means affection.233 Gerhard Kittel connects this word with Deuteronomy 6:5 and claims that the word causes the believer to “recognize the totality of the power indwelling thee, producing from the emotion of love a disposition to which determines the total direction of thy life.”234

229 Ibid.
230 John Stott, pp.35.
232 John Stott, pp. 34-35.
233 “Greek Lexicon :: G26 (KJV).” Blue Letter Bible.
The Spirit, who has been poured out in the believer, transforms the center of the believer’s affection and will into what Ezekiel promises to be a heart capable of loving God with the totality he required in Deuteronomy. The outpouring of the Spirit prophesied in Joel began in the church at Pentecost. It was not meant to be a one-time occurrence, but as Paul outlines in Romans and in 2 Corinthians, a continual process of the believer experiencing the Spirit and having their heart transformed. The fruit of this transformation, as promised in Ezekiel and detailed in Galatians, is a theocentric affectionate nature summed up in the theological concept of Love. This is orthopathy, and as both Isaiah and Peter’s experiences have shown, when spiritual formation occurs one's beliefs, affections and actions are fully engaged by the divine. No one aspect can be left out, nor one held superior, for all engaged by the divine. Thus when the Spirit engages and transforms one's affections, it naturally engages one’s beliefs and actions as well. Thus when Paul closes the fifth chapter of Galatians he states, “If we live in the Spirit, let us also walk in the Spirit.” (v25). This is a military metaphor, where the believer is to “be drawn up in line” with Christ through the power of the Spirit at work inside of us. Thus through a redirecting of the believer’s heart toward theocentricism, the believer's doctrines and actions fall in line.

**Practical Theology**

Practical Theology and Pentecostalism work hand in hand. In practical theology as well as Pentecostalism, the goal is an embodied theology. Neither wishes to see theology confined to the academic world but rather lived out in lives of people in ways that produce full change. Being that this paper is considered a practical theology work, it is necessary to outline the current

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235 Timothy George, pp.406.
discussion on practical theology and the way it is being used to study Pentecostalism as a whole. By looking at the practices employed by practical theologians the groundwork will be laid for taking the theology discussed in the paper and studying it as it is engaged those who attend “1st Chapel.”

The way that Pentecostals conduct their spirituality is essential to understand before applying their theology practically. Steven Land outlines how, for the Pentecostals, affections characterized by a desire for the in breaking of the kingdom of heaven form the core of their spirituality. These affections are integrated with and shaped by Pentecostal belief and practice. All three modes are conducted by the Holy Spirit who causes the believer to “belong to a new people…receives a new heart…receives an ‘authorized strength’ to be a courageous witness in word and demonstration of the Spirit.” Thus for Pentecostals, spirituality is the integration of affections, beliefs, and practices all of which are based on an experience with the Holy Spirit. This integration is what allows Pentecostalism in particular to be more easily studied by the variety of academic fields that make up practical theology. In Pentecostalism, theology is lived out, affections are expressed, and Christian practices are viewed as an inbreaking of the eschaton into the present. All of these can be, and are being, studied by practical theology.

236 Steven Land, pp.181

237 Ibid.

238 Steven Land, pp.153

239 Steven Land, pp.154
Dr. Mark Cartledge defines practical theology as “the crown of theological study,” whereby theology is put into practice in actual ministry. Cartledge argues that there are three strands of practical theology: formational, whereby theology creates practices; liberationist, when theology is created in response to unjust practices and is designed to change these practices; and empirical, creating theology out of observing already existing practices. Cartledge claims that while there are many academic sources for Formational, practical theology, there is a significant deficit of Empirical and Liberationist works in the Pentecostal tradition.

Using empirical practical theology, Dr. Cartledge wrote a book entitled *Practical Theology: Charismatic and Empirical Perspective* where he empirically studied a mainline Pentecostal church in England. In the book, Cartledge details the two forms of empirical investigation: qualitative and quantitative. Cartledge defines qualitative research as research done from observing a group from the perspective of the group itself. Participation observation, interviews, focus groups, life histories, oral history, and documentary analysis are all methods of qualitative research according to Cartledge. Cartledge then goes on to describes the methods used in quantitative research, which he defines as methods that are “similar to those

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241 Mark Cartledge, pp.269.


243 Ibid.

244 Mark Cartledge, pp.69-72.
employed by the natural sciences.” Cartledge then gives case studies he conducted himself, one done in the qualitative method and the other done in the quantitative mode, to show how these methods help develop an empirical understanding of the churches’ beliefs and practices.

Similarly, Dr. William Kay has done extensive empirical research on a branch of Pentecostalism he calls the Apostolic Network. This network consists of the biggest charismatic networks within Britain. These include C.net, Ground level, Ichthus, Jesus Fellowship, Kensington Temple, Kingdom Faith, Lifelink, New Frontiers, Together, Spirit Connect/Pioneers, Salt and Light, and Vineyard. After detailing each of the movements, Kay uses a quantitative sociological investigation to see how similar the networks are to each other. Kay sent out an 18-page questionnaire with 8 sections to the main administrative offices of the networks to send out to their church leaders to disseminate among their congregations. The questionnaire was made of 8 sections: the first dealt with demographic and growth trends, the second was the frequency of charismatic and evangelistic opportunities, the third asked doctrinal questions, the fourth section related to mysticism, the fifth was a personality questionnaire and the sixth tackled burnout, the seventh was ministry priorities, and the eighth was a personality

245 Mark Cartledge, pp.73.

246 Mark Cartledge, pp.74-76.


249 William K. Kay, pp.299.

250 Ibid.
Kay’s study showed how qualitative research can lead to a better understanding of the theology of different groups of people.

Dr. Stephen E. Parker in his book *Led by the Spirit: Toward a Practical Theology of Pentecostal Discernment and Decision Making* outlined an empirical investigation he conducted on a Pentecostal congregation to understand how Pentecostals make decisions based off of “being led by the spirit” or their experiential understanding of theology. Parker first outlines Matthew Lamb’s five ways in which theory and practice are related to one another for the purpose of using one of them as the basis of Parker’s methodology. Parker chooses the critical theoretical approach, which takes a “both/and stance of critical correlation,” between theory and practice. Parker then moves on to detail the qualitative different methods for gaining data on a Pentecostal congregation. The methods Parker uses are: thick description where an observer outlines symbols, rituals and practices that group uses, participant-observation where the observer participates in the group, and interviews asking members of the group about themselves.

251 William K. Kay, pp.299-300


253 Stephen E. Parker, pp.40-41.

254 Stephen E. Parker, pp.41.

255 Stephen E. Parker, pp.50.

256 Stephen E. Parker, pp.50-52.
Margaret Poloma used many of the aforementioned methods in her groundbreaking study of the Assemblies of God.\textsuperscript{257} Poloma had two goals for her study. First, being a sociologist she was conducting a case study the denomination’s major beliefs and what might have influenced those beliefs as a prototype for the Pentecostal movement at large.\textsuperscript{258} Second, by understanding the current state of the Assemblies of God, she would be able to make predictions to where it was headed in terms of growth and belief as well as make recommendations to help revitalize it.\textsuperscript{259} The bulk of her methodology was qualitative, or soft data, which Poloma deemed the flesh and blood aspect of her research. Through interviews and participant observation she was able to put narratives to the hard data of her research. This hard data, or the quantitative side, was made up in surveys sent to both congregations and pastors of the Assemblies of God. Poloma triangulated these three sources of data to come to her conclusions.

In a similar manner, I will triangulate the sources of interview, participant observation, and surveys to study 1st Chapel at the Assemblies of God’s Southeastern University. My goal is to follow in the footsteps of the aforementioned researchers to see if and how the affectionate nature of Pentecostal spirituality is being developed on the campus. In a similar manner to Poloma my hope is that I will be able to recommend practices that will allow for a greater development of the affectionate in the lives of the believer.

\begin{itemize}
\item \textsuperscript{257} Margaret M. Poloma, The Assemblies of God: Godly Love and the Revitalization of American Pentecostalism (New York: NYU Press, 2010),
\item \textsuperscript{258} Ibid.
\item \textsuperscript{259} Ibid.
\end{itemize}
Bibliography:


Chapter 3: *Reasonable Intention*

Orthopathy, by its very nature, does not sit well in just theory. The affectionate, by its very nature occurring pre-cognitively, cannot be fully understood without observing it in people. Indeed, the theology of orthopathy is based in the empirical, in the observation of the Holy Spirit doing *something* in the lives of believers. Thus this work must move out of the theoretical and into the empirical. It is my intention to observe the 1st Chapel service of Southeastern University, the largest Pentecostal university in America, to see if orthopathy is being engaged in those who attend it. I will then move to understanding what aspects of the services engage Orthopathy and why. The goal will be to develop practices in churches that create space for transformational experiences, as well as a criteria for orthopathy affections so ministries can prove if these experiences are occurring.

First, I would like to place 1st Chapel in its larger university context. Southeastern University, where 1st Chapel occurs, is located in Lakeland, FL. In the fall of 2013, its enrollment rate for traditional on campus students was 1,983, which puts the total enrollment for Southeastern at 3,083 for 2013.\(^\text{260}\) This is up by about 800 students compared to the 2012 number 2,213, placing SEU almost 1,500 more students than the average Assemblies of God liberal arts university.\(^\text{261}\) The campus places a heavy emphasis on spiritual formation, hosting 3 chapel services a week specifically for Southeastern students and 1st Chapel, a ministry designed for college age students from the entire city of Lakeland.

\(^\text{260}\) *Southeastern University 2013-2014 Fact Book.*

1st Chapel has an estimated 900 attendees every Monday night with service times being 8-9:15pm. A typical 1st Chapel service goes through several practices every night. It is opened with a welcome and prayer which transitions into a musical worship time for the first 25 minutes of service. Musical worship is transitioning by a special “ministry time” whereby campus pastor Andrew Gard shares a small word and prays over the congregation. The length of this practice varies night to night with the primary emphasis on prayer. The service then moves into a time of offering and announcements lasting anywhere from 5-10 minutes. One more song of worship is sung to transition into the message. Generally, Pastor Andrew Gard will preach anywhere from 35-45 minutes and ends with either a time of reflective prayer or an “altar call” where students can be prayed over by faculty and student leaders. The service concludes with a closing prayer.

As stated earlier, my intent is to observe “1st Chapel” and its practices. The first question that must be answered for this intent to be accomplished is what are the practices that are most likely engage Orthopathy during “1st Chapel”? My hypothesis is that the prayer and musical worship practices of the chapel service best consistently provide the space where orthopathy can be engaged. This is because worship and prayer are designed to engage one’s emotions.262

James Smith details that while Christians have always sung their theology, a people of the “hymnbook” rather than strictly systematic theology.263 Smith argues that singing is an action that activates the whole person, it calls upon the believer to use one’s body and imagination in a


263 James K.A. Smith, Desiring the Kingdom: Worship, Worldview, and Cultural Formation (Grand Rapids, MI: Baker Academic, 2009), pp.170
unique way. In singing, Smith contends, the Christian has an opportunity to “reorder” their desires. Smith details that because of the connection between singing and our bodies, song has the ability to open up our hearts to the Holy Spirit. Smith argues that this allows for worship to become a way for theology to become knitted into our hearts and even bodies, and not just our cognition.

Similarly Ralph Smith argues that in the Lutheran tradition, worship gives the worshiper experiential knowledge of God because they are participating in this knowledge rather than just receiving the knowledge. Kendra Hotz and Matthew Matthews agree with Smith, as they detail the five most common forms of worship: evangelism, where worship is thought to help attract the unchurched; expressing inner spirituality, as worship services grant us permission to be emotional in public; training in doctrine, as worship teaches truths; empowerment for social action, as worship heightens the awareness of social injustice; and repetition of tradition, where worship connects us to the church at large. After outlining the problems with each of these forms of worship, Hotz and Matthews argue for a form of worship that preserves the truths each of these forms of worship offers and places them within a comprehensive understanding of

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264 James Smith, pp.170-171
265 Ibid.
266 Ibid.
267 James Smith, pp.172.
268 Ralph F. Smith, Worship as Transformation (Currents In Theology And Mission 18, no. 5, October 1, 1991: 345-350)
worship.\textsuperscript{270} Hotz and Matthews claim that during worship a Christian is formed socially through the speech and bodily acts that generally make up the liturgy—the work of the church.\textsuperscript{271}

Worship then, Hotz and Matthews argues, becomes the primary means of shaping our affections because, “Worship evokes particular religious affections...It also shapes them individually and orders them by establishing relationships between the affections that assure that they compromise a coherent constellation rather then merely an aggregation. Worship then gives us an opportunity to express these well-ordered affections. Worship sustains our religious affections. Finally, worship directs our affections toward God in such a way that we are brought into fitting relationships with other creatures.”\textsuperscript{272}

Worship then has the ability to give the believer an experience with theology. Grace is no longer an abstract concept to the worshipper, but something they experience as they sing songs of worship and praise for the grace God has given them. It is this experience that allows the grace to affect them emotionally as the Holy Spirit reaches past the cognitive to, as Hotz and Matthews argue, “reorder” the affections orthopathically. The words the worshiper is singing take on a deeper, clearer meaning because of the orthopathic affections. Joy bubbles up from within them as they sing louder, her heart becoming more and more theocentrically orientated. Her heart, now more attentive to the grace of God than it was before, finds itself more at peace with

\textsuperscript{270} Kendra G. Hotz and Matthew T. Matthews, pp.65

\textsuperscript{271} Kendra G. Hotz and Matthew T. Matthews, pp.69.

those around her. Grace is now not just something that she can abstractly explain but can experientially testify in her community and can live out in relation to other people.

Prayer has a similar effect on the life of a believer. Returning to the mimetic theory from Rene Girard, prayer creates the space for the believer to experience God in a way that they can imitate him. Kevin Mongrain places Girard’s thought in the lens of the early monastic father John Cassian. Mongrain outlines that Cassian’s thought, when read with a Girardean understanding, is that the transformation of the heart occurs through the imitation of Christ that occurs in prayer.273 Mongrain argues that, “Cassian insists that any genuine theology of how grace works to purify the heart cannot be based on ‘vain talk,’ ‘idle disputation,’ or ‘human argumentation and reasoning,’ but instead only ‘under the guidance of experience’ of prayerful faith.”274 Mongrain details that Cassian, in a similar manner to Girard, believed that the self-centered desires come from imitating the self-centered world around us and that in prayer the believer has an opportunity to focus on imitating Christ inside the believer and have their desires shift theocentrically.275 Christoph Ehrat agree’s with this view that prayer shapes the desires or affections. Ehrat attempts to synthesize prayer and affections by stating “there is no genuine prayer life without the Holy Spirit operating in our hearts.”276 Ehrat argues that both prayer and affections have to be grounded in God and His acts in order to be genuine, and that prayer arises

273 Kevin Mongrain, pp.101.

274 Ibid.

275 Kevin Mongrain, pp.104

276 Christoph Ehrat, pp.15.
out of a deep intimate relationship with God in our hearts. Ehrat argues that prayer not only expresses affections, it also is a means for allowing the Holy Spirit to shape the affections. Thus prayer in Ehrat’s view is cyclical; it shapes the very affections it is expressing.

In prayer, the believer is choosing to open their lives to God. The Holy Spirit then can make the believer aware of the presence of Christ present within them. Again, in prayer this occurs pre-cognitively because it is coming from within the believer. The desires of Christ are present then within the believer, who can now imitate those desires as they experience them. In prayer, Christ becomes the subject of attention for the heart of the believer, reorienting the heart theocentrically. This creates Orthopathy in the believer’s affections. Orthopathy then makes the believer more aware of the Holy Spirit making Christ present in the life the believer. Fear is no longer as present in the believer’s emotional life. How could it be, when one is more aware of Christ being present within them? The more the believer prays, the more the believer’s desires reflect Christ’s desires.

The second question that must be answered for the intent to be accomplished is how does one discern what practices—if any—during 1st Chapel engage Orthopathy? I propose to use a triangulation of three data sources to both qualify and quantify the orthopathic practices of “1stChapel.” To quantify the transformation experience needed to engage orthopathy, I will use a specially constructed survey given to “1stChapel” attendees (See Appendix). After gaining

277 Ibid.
278 Christoph Ehrat, pp.16.
279 Ibid.
demographical information, the survey will ask three main questions based off of the criteria of an orthopathically engaging transformational experience argued earlier in this work: "Do you gain new knowledge of God?" "Did you feel the presence of God?" "Where you moved emotionally?" The survey then will ask what parts of the service did any of the aforementioned events occur. The survey then will ask what kind of change has occurred in the participant’s emotions to see if they have noticed themselves expressing orthopathic affections. The criteria for these orthopathic affections is based off of the primary sources of Jonathan Edwards and Steven Land discussed earlier in this work.

To qualify these findings I will use interviews (See Appendix) of those who produce 1st Chapel. This will help to create personal narratives of transformational experiences as well as self-reports of the change in affections that the interviewees experience. The interview questions will again be based off the definition of an orthopathic transformational experience argued for in this work, and it will look for the orthopathy as detailed by Land and Edwards. I will then combine these with my own participant-observations, to create a narrative of orthopathic transformational experiences.

This narrative, quantified by the survey, will then serve to confirm the occurrence of Orthopathy in particular practices of “1stChapel” or it will show how it is not occurring. Should it succeed in proving Orthopathy occurring and in what practices, I will then be able to detail how these practices can be replicated in any context. Should Orthopathy be found lacking, I will detail suggestions on what could be improved upon in “1stChapel” so that it could occur.
Bibliography


Chapter 4: Viable Application

“The man with an experience is never at the mercy of the man with doctrine.” Emotions have always been the fuel of experience, which in turn becomes the catalyst of emotions. The affective nature of man is engaged in one form or another from all mediums. The question is not if those attending “1stChapel” are having an emotional experience, the question is does this experience consistently create the space for orthopathy to be engaged? If so, can it be reproduced? The purpose of this section is to review the qualitative and quantitative data collected on 1st Chapel to determine if indeed the service is consistently creating the space necessary for orthopathy to be engaged, and during what practices is the space most consistently present. The quantitative survey will provide the underlying structure for the analysis and will triangulated with participant observation and personal interviews.

A survey was admitted to “1stChapel” attendees and of the estimated 900 in attendance, 130 completed the survey. The survey was given at the end of the fall semester at Southeastern University. It consisted of two parts, a demographic section and a Likert scaled section asking questions related to Orthopathy. Within those surveyed, 61% were female and 38% were male, which is on par for the demographics of Southeastern as a whole. 95% were between the ages of 18-24, again similar to the average age of students attending Southeastern. 99% considered themselves a Christian, with 65% of them claiming to have been a Christian for 9 or more years. 37% identified themselves as Pentecostal and another 30% identified themselves as “Other” - mostly Non-Denominational. 95% were currently Southeastern University students at the time of the survey. 57% attend “1stChapel” weekly with another 22% attending every other week. Of those surveyed, 93% stay for the whole service.
After a general understanding of the demographics of those surveyed was established, the survey then attempted to create quantitative data on whether or not “1stChapel” and its practices where consistently creating the opportunity for those in attendance to be engaged in orthopathy. Orthopathy can be studied this way because of its objective nature—it comes from outside the person experiencing it. This, however, makes it impossible to create any sort of formula which guarantees that orthopathy will be engaged every time. The best that can be hoped for are practices which consistently create the opportunity for the believer engage in orthopathy. Thus those who were surveyed were given four statements relating to the principles that must be present for Orthopathy to be engaged. These statements were then set on a Likert scale of 1 to 4 with the values of strongly disagree, disagree, agree, and strongly agree. Three of the four statements were followed up with the same Likert scale for each of the practices of the “1stChapel” service. The goal was for the attendee to answer not only if the statement was applicable to “1stChapel” as a whole, but what practice within the service was it most applicable. If the statement received a score of 3.3 then the principle that it represented was considered to be consistently present within “1stChapel” as whole. The principle was also considered consistently present within each of the practices that received a Likert score of 3.3 or higher. If each of the statements received a 3.3 or higher, then quantitatively “1stChapel” is consistently providing the opportunity for orthopathy to be engaged. Similarly, whatever practice within “1stChapel” received a 3.3 or higher for each of the statements is consistently providing the opportunity for Orthopathy to be engaged.

I will now review each of the statements of the survey. This will include a brief description of why that statement was used and what it represents. I will detail the results of it
from the survey and then compare and contrast those results with the qualitative data from the interviews and my own participant observation. The first statement given was “I have gained new knowledge of God.” As previously argued, orthopathy is an emotional experience with new knowledge of God or knowledge of God that one might have previously had but is experiencing in a new way. In orthopathy, doctrine becomes affection. Thus, in order for the opportunity for orthopathy to occur, one has to in some form be gaining new knowledge of God. The statement is purposely broad, it is intended to be as inclusive for all forms of knowledge as possible. This is in alignment with what both Campus Pastor Andrew Gard and Worship Director Chase Wagner detailed as the goal for “1stChapel.” Gard argues that the purpose is to “exhort” those who attend into a deeper relationship with Christ. “When people realize that ‘God loves me’, their character changes,” claims Gard. Wagner similarly details that “1stChapel” is supposed to reach the young adults of Lakeland with the Gospel in new and different ways.

This statement received a scored of 3.31 in the survey, indicating that those surveyed have gained new knowledge of God on a consistent basis. The practice of the message received a score of 3.5 and was the only practice to meet the criteria. The message is more intentionally designed to convey new knowledge of God than other practices of “1stChapel.” However, I do not believe that the message is the only time that new knowledge of God is gained. In my experience at “1stChapel” I have routinely gained a new perspective of knowledge I previously had during worship and ministry time. During an original song by SEU Worship called “Grace Has Come” the chorus declares that grace has come in the person of Jesus. Though I had previously known this, while singing I suddenly saw this knowledge from a new perspective. It went from a doctrine to an affection and my heart was warmed as it realized that grace is not just
some abstract concept, but that it has a name. I can personally know grace through Jesus, and if rather than implement (Needs Clarification) the doctrine of grace in my life by imitating Jesus I become a more gracious person. I was able to reflect on this concept while praying during ministry time and during the altar call.

However, scores for this statement in worship, ministry time, and altar call were 3.22, 3.09, and 2.89 respectively. I believe these scores are directly related to each other and all speak of the same issue. From what I have observed it seems that the reason why worship does not consistently allow for one to gain new knowledge of God is because during ministry time and altar call there is not intentional space created for reflection. The attendees, unless they intentionally do it for themselves, are not encouraged to reflect on any knowledge that might have been gained during worship and prayer. One would not necessarily even know if they had gained new knowledge of God during these times unless they were looking for it. Conversely, Gard routinely encourages reflection during his message. He always ends his message with some sort of reflective prayer. These consist of several questions that create the space to engage in the message Gard has presented. This space allows for one to use their newly awakened spiritual senses to gain knowledge of God because by experiencing it. The knowledge gain during these times of prayer “stick” in such a permanent way because they engage the affectionate. This time of reflective prayer is the primary reason why those surveyed feel that they consistently gain new knowledge of God during the message.

The next statement in the survey is “I have felt the presence of God in 1stChapel.” As earlier detailed, when one encounters new knowledge of God one’s spiritual senses are awakened by the Holy Spirit. This awakening of the spiritual senses allows one to be able to sense the
presence of God. Thus in order for Orthopathy to be occurring one has to become more aware of
the presence of God. Again, the statement is broad for the purpose of including all experiences.
The criteria for one feeling the presence of God is based on the gaining of new knowledge and
producing religious affections, not any particular way one feels the presence of God. Gard
agrees, stating that different personalities of people feel the presence of God in different ways.
He details that some people may not even fully realize that they had a moment with God until
sometime later. What is important in his opinion is not how they feel it, but that they do feel it.
During a chapel I observed, Gard stated that “Whether you know it or not you came here tonight
to have an encounter with the presence of God. Because only the presence of God can change
your heart. Man can change your mind, only God can change your heart.”

The statement received a 3.49, the highest score of the three statements. This indicates
that those surveyed are consistently feeling the presence of God during “1stChapel.” Pre-service
prayer, worship, the message and altar call all received score higher than a 3.3. Worship received
the highest score with a 3.59. My observations are consistent with this scoring. During worship I
have consistently felt the presence of God, most of the time I felt it with my spirit, with
occasionally physical sensations such as goosebumps and my hair standing on end. These
feelings were always associated with moments when I was learning something new about God.
One night when during a song about the closeness of God, I was particularly aware of the
presence of God the more I learned about how near God is through the song. The song made of
the knowledge of God real, thus making me more aware of the presence of God.

The next statement is “I have been moved emotionally during 1stChapel.” For
Orthopathy to be occurring, one’s emotions have to be engaged. If one is both gaining new
knowledge of God and feeling the presence of God, the emotions will be moved in some manner. Gard details that emotions play a huge role in 1stChapel. He details that, “emotions got me into the church. Emotions softens hearts to the Gospel.” Similarly, Wagner argues that people need to be “hyped up” to be more bold for Christ. According to Wagner, “God made our emotions and therefore they play a key role in our relationship with him.” Both Gard and Wagner believe that worship is one of the main practices where one is moved emotionally. They argue that one of the primary qualities of music is that it moves people emotionally. However, both argue that the whole service is designed to move people’s emotions. Gard details that the altar call can be particularly moving because one’s heart has been softened by both music and preaching.

The problem is this statement received a score of 3.27. While this does not mean that people are never moved emotionally during 1stChapel, it would seem to indicate that this does not happen on a consistent basis. However, when looking at the individual scores, worship received a score of 3.44, indicating that at least during worship, those surveyed are moved emotionally. Thus it is possible to say that 1stChapel, at least during worship, consistently provides the space for people to be moved emotionally. Now why the discrepancy?

The problem I believe lies in expectancy. From what I have observed, people who come to 1stChapel expect to be emotionally moved during worship, but not necessarily anywhere else. Gard, quoting Carl Lentz lead pastor of Hillsong New York, states that, “The Church is the only place where we feel like we have to keep our emotions in check.” This is reflected in the score of the final statement “After attending 1st Chapel, I notice a change in my emotions” which only achieved 3.15. Again, this indicates that peoples’ emotions are changed, but not on a consistent basis. For orthopathy be engaged one’s emotions have to be constantly changed towards
theocentricity. Contrary to what the survey has shown, I have observed my emotions being both moved and changed as a result of 1st Chapel. One instance I distinctly remember being in my car and spilling something on myself. However, rather than my usual outburst of anger, I felt calm and peaceful. I attribute this directly to Orthopathy being engaged in my life.

The difference between my observation and the survey is education. It would seem that people are not aware that their emotions are supposed to be moved and changed during 1st Chapel. Though both Gard and Wagner have indicated through the interviews that this is one of the intended outcomes for 1st Chapel, it is rarely taught from the pulpit. Gard stated that the difference between just an emotional reaction and a heart change is that in a heart change one’s emotions and cognition are engaged. The survey indicates that while both emotions and cognition are engaged, they are not engaged at the same time. What needs to happen is moments where both cognition and emotion are engaged simultaneously, which can only occur during times of reflection.

In conclusion, it would be incomplete to say that orthopathy does occur in 1st Chapel. People are gaining new knowledge of God and feeling His presence, but do not fully realize that this is causing a change in their affections. In order for people to reach this moment of realization, there needs to be times of reflection built into the service. I propose that this could be most accomplished during the practice of ministry time. Rather than being an almost pre-message, this time could be better spent being a time of guided reflection. The speaker could use this time to pose several questions to the audience designed to engage the cognition in what has been happening to the affections during worship. If the Holy Spirit has begun to open up the spiritual senses, these questions will allow one to use these senses to experience God. This
experience would then better prepare the hearts of those in attendance to have their affections changed during the message—a second space for a transformation experience to be initiated, or possibly continued from the time of worship. The altar call then would provide a third and final space for the Holy spirit to engage the affections. These three intentional times of reflective prayer would create the space for ones affections to be engaged, and possibly changed.

Worship and Prayer, the two together create the space necessary for the heart to be engaged by the Holy Spirit. What is needed in a churches service is intentional times for believers to engage in these practices. This means that a service should not simply participating in worship and prayer, but actually reflecting on what is happening to them during these time. By placing an emphasis on prayer and worship a church has the ability to change a person’s heart. Only by starting with the heart, can true change begin.
Appendix

The following pages outline the survey administered to students at 1st Chapel.
## Survey Report: 1st Chapel Experience

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The purpose of this survey is to better understand the spiritual experience one has at "1st Chapel" and learn about possible long-term benefits one might have for attending "1st Chapel". By filling out this brief survey, participants will be contributing to a deeper understanding of how individuals are formed spiritually through a service. This research is some of the first of its kind in this area, and participants in this survey have the chance to help pioneer an understanding of Church. The survey will take approximately 2 to 5 minutes to complete. No personally identifiable information will be collected from participants; all responses will be reported as grouped data. Participation is voluntary, and the participant may discontinue at anytime without any penalty or loss of benefits to which the participant is otherwise entitled. The decision to participate, decline, or withdraw from participation will have no effect on the subject’s grades at, status at, or future relations with Southeastern University. Results of this survey will be disseminated in a publicly available honors thesis for future analysis. Please contact the Responsible Project Investigator, Charles Dawes, (email:ctdawes@seu.edu, pn:863.667.5000) with any questions or concerns about the research. You may also call the RPI if you feel you have been injured or harmed by this research. If you have any questions about your rights as a participant in this study, please contact the SEU Institutional Review Board at 863 667 5097 or via email at pbleblanc@seu.edu. This survey has been approved by the Institutional Review Board at SEU. € I am 18 years of age or older. € I have read and understand the above consent form and voluntarily agree to participate in this study.

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<tbody>
<tr>
<td>1. Yes</td>
<td>134</td>
<td>99.26%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. No</td>
<td>1</td>
<td>0.74%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>135</td>
<td>100%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Mean: 1.007

Confidence Interval @ 95%: [0.993 - 1.022]

Standard Deviation: 0.086

Standard Error: 0.007
How long have you been a christian?

<table>
<thead>
<tr>
<th>Answer</th>
<th>Count</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Less than one year</td>
<td>2</td>
<td>1.48%</td>
</tr>
<tr>
<td>2. 1-3 years</td>
<td>15</td>
<td>11.11%</td>
</tr>
<tr>
<td>3. 4-8 years</td>
<td>29</td>
<td>21.48%</td>
</tr>
<tr>
<td>4. +9 years</td>
<td>89</td>
<td>65.93%</td>
</tr>
<tr>
<td>Total</td>
<td>135</td>
<td>100%</td>
</tr>
</tbody>
</table>

Mean: 3.519  
Confidence Interval @ 95%: [3.392 - 3.645]  
Standard Deviation: 0.752  
Standard Error: 0.065
What Christian Tradition do you identify yourself with (select all that apply)?

<table>
<thead>
<tr>
<th>Answer</th>
<th>Count</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Catholic</td>
<td>2</td>
<td>1.16%</td>
</tr>
<tr>
<td>2. Reformed</td>
<td>1</td>
<td>0.58%</td>
</tr>
<tr>
<td>3. Mainline</td>
<td>2</td>
<td>1.16%</td>
</tr>
<tr>
<td>4. Evangelical</td>
<td>26</td>
<td>15.03%</td>
</tr>
<tr>
<td>5. Charismatic</td>
<td>23</td>
<td>13.29%</td>
</tr>
<tr>
<td>6. Pentecostal</td>
<td>65</td>
<td>37.57%</td>
</tr>
<tr>
<td>7. Other</td>
<td>52</td>
<td>30.06%</td>
</tr>
<tr>
<td>Total</td>
<td>173</td>
<td>100%</td>
</tr>
</tbody>
</table>

Mean: 5.705
Confidence Interval @ 95%: [5.515 - 5.895]
Standard Deviation: 1.276
Standard Error: 0.097
Are you currently attending Southeastern University?

<table>
<thead>
<tr>
<th>Answer</th>
<th>Count</th>
<th>Percent</th>
<th>20%</th>
<th>40%</th>
<th>60%</th>
<th>80%</th>
<th>100%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. yes</td>
<td>127</td>
<td>95.49%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. no</td>
<td>6</td>
<td>4.51%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>133</td>
<td>100%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Mean: 1.045  
Confidence Interval @ 95%: [1.010 - 1.081]  
Standard Deviation: 0.208  
Standard Error: 0.018
How often do you physically attend 1st Chapel?

<table>
<thead>
<tr>
<th>Answer</th>
<th>Count</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>First time</td>
<td>2</td>
<td>1.50%</td>
</tr>
<tr>
<td>Weekly</td>
<td>77</td>
<td>57.89%</td>
</tr>
<tr>
<td>Every other week</td>
<td>30</td>
<td>22.56%</td>
</tr>
<tr>
<td>Monthly</td>
<td>24</td>
<td>18.05%</td>
</tr>
<tr>
<td>Total</td>
<td>133</td>
<td>100%</td>
</tr>
</tbody>
</table>

Mean: 2.571
Confidence Interval @ 95%: [2.435 - 2.707]
Standard Deviation: 0.800
Standard Error: 0.069
How long do you typically stay in 1st Chapel?

<table>
<thead>
<tr>
<th>Answer</th>
<th>Count</th>
<th>Percent</th>
<th>20%</th>
<th>40%</th>
<th>60%</th>
<th>80%</th>
<th>100%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leave after Pre-service prayer</td>
<td>1</td>
<td>0.76%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leave after Worship</td>
<td>2</td>
<td>1.53%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leave after Ministry Time</td>
<td>0</td>
<td>0.00%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leave after Offering and Announcements</td>
<td>0</td>
<td>0.00%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leave after Message</td>
<td>2</td>
<td>2.29%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leave after Altar call</td>
<td>2</td>
<td>1.53%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stay for whole service</td>
<td>123</td>
<td>93.89%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>131</td>
<td>100%</td>
<td></td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

Mean: 6.817

Confidence Interval @ 95%: [6.670 - 6.964]

Standard Deviation: 0.858

Standard Error: 0.075
"I have gained new knowledge of God during 1st Chapel"  

<table>
<thead>
<tr>
<th>Question</th>
<th>Count</th>
<th>Score</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. &quot;I have gained new knowledge of God during 1st Chapel&quot;</td>
<td>125</td>
<td>3.31</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Average</td>
<td></td>
<td>3.31</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
"I have gained new knowledge of God during..."

<table>
<thead>
<tr>
<th>Question</th>
<th>Count</th>
<th>Score</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Pre-service prayer</td>
<td>122</td>
<td>3.05</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Worship</td>
<td>125</td>
<td>3.22</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Ministry Time</td>
<td>123</td>
<td>3.09</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Message</td>
<td>123</td>
<td>3.50</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Altar Call</td>
<td>122</td>
<td>2.89</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Average</td>
<td>123</td>
<td>3.15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- Pre-service prayer: 3.05 | 76%
- Worship: 3.22 | 80%
- Ministry Time: 3.09 | 77%
- Message: 3.50 | 87%
- Altar Call: 2.89 | 72%

Average: 3.15
"I have felt the presence of God in 1st Chapel" : 3.49 | 87%

<table>
<thead>
<tr>
<th>Question</th>
<th>Count</th>
<th>Score</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;I have felt the presence of God in 1st Chapel&quot;</td>
<td>125</td>
<td>3.49</td>
<td></td>
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<tr>
<td>Average</td>
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<td>3.49</td>
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</table>
"I have felt the presence of God during...."

<table>
<thead>
<tr>
<th>Question</th>
<th>Count</th>
<th>Score</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Pre-service prayer</td>
<td>120</td>
<td>3.39</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Worship</td>
<td>121</td>
<td>3.59</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Ministry Time</td>
<td>121</td>
<td>3.11</td>
<td></td>
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</tr>
<tr>
<td>4. Message</td>
<td>123</td>
<td>3.33</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Altar Call</td>
<td>121</td>
<td>3.31</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Average</strong></td>
<td><strong>121</strong></td>
<td><strong>3.35</strong></td>
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</tbody>
</table>
"I have been moved emotionally during 1st Chapel"

<table>
<thead>
<tr>
<th>Question</th>
<th>Count</th>
<th>Score</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. &quot;I have been moved emotionally during 1st Chapel&quot;</td>
<td>124</td>
<td>3.27</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Average</td>
<td></td>
<td>3.27</td>
<td></td>
<td></td>
<td></td>
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</tbody>
</table>
"I have been moved emotionally during..."

<table>
<thead>
<tr>
<th>Question</th>
<th>Count</th>
<th>Score</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Pre-service prayer</td>
<td>125</td>
<td>3.06</td>
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<tr>
<td>2. Worship</td>
<td>124</td>
<td>3.44</td>
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</tr>
<tr>
<td>3. Ministry Time</td>
<td>125</td>
<td>2.92</td>
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</tr>
<tr>
<td>4. Message</td>
<td>126</td>
<td>3.21</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Altar Call</td>
<td>125</td>
<td>3.06</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Average</strong></td>
<td><strong>125</strong></td>
<td><strong>3.14</strong></td>
<td></td>
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</tr>
</tbody>
</table>
"After attending 1st Chapel, I notice a change in my emotions" 3.15 | 78%

<table>
<thead>
<tr>
<th>Question</th>
<th>Count</th>
<th>Score</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. &quot;After attending 1st Chapel, I notice a change in my emotions&quot;</td>
<td>126</td>
<td>3.15</td>
<td></td>
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<tr>
<td>Average</td>
<td>3.15</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>
"After attending 1st chapel, I feel..."

<table>
<thead>
<tr>
<th>Question</th>
<th>Count</th>
<th>Score</th>
<th>More</th>
<th>No Change</th>
<th>Less</th>
</tr>
</thead>
<tbody>
<tr>
<td>Irritable</td>
<td>120</td>
<td>2.73</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anxious</td>
<td>120</td>
<td>2.53</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pessimistic</td>
<td>118</td>
<td>2.58</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Joyful</td>
<td>123</td>
<td>1.21</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Calm</td>
<td>124</td>
<td>1.43</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hopeful</td>
<td>124</td>
<td>1.21</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Average</td>
<td></td>
<td>1.95</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

Irritable : 2.73 | 91%
Anxious : 2.53 | 84%
Pessimistic : 2.58 | 85%
Joyful : 1.21 | 40%
Calm : 1.43 | 47%
Hopeful : 1.21 | 40%