On becoming whole in "Pentecostal spirituality": The quest for an integrative approach to pastoral caregiving and healing

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DECLARATION

By submitting this dissertation electronically, I declare that the entirety of the work contained therein is my own, original work, that I am the authorship owner thereof (unless to the extent explicitly otherwise stated) and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

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ABSTRACT

The study investigated whether Pentecostal spirituality is contributing to, or a hindrance to healing and wholeness in pastoral caregiving. In the quest for wholeness and healing in Pentecostal spirituality, the methodology of a literature study and hermeneutical approach was employed in this study. To determine whether Pentecostal spirituality is contributing to healing and wholeness, Chapter 2 explored the doctrinal component in Pentecostal spirituality by looking at specific themes, such as doctrine, experience, epistemology, and the cognitive component (which included a reflection on theodicy, paradigms, and schemata of interpretation), as well as the doctrine of healing from a Pentecostal perspective. Chapter 3 explored the anthropological component in Pentecostal spirituality, by reflecting on a number of key themes, namely: the notion of *cura animarum* (in the quest for the care and cure of the human soul); theory formation; the influence of paradigms on anthropology, and the Pentecostal view of human personhood (trichotomy). In the quest for wholeness and healing, and working towards an integrative approach to pastoral caregiving, Chapter 4 explored a number of key themes, namely: health, wholeness, and an integrative and holistic approach to pastoral caregiving. Chapter 5 provided a brief summary/outline of the main focus of each chapter, a presentation of the key research findings, the limitations of the study, a recommendation for further research, and a final conclusion.

It was found that healing encompasses much more than just physical healing and extends to various other dimensions of the human person, including the cognitive, conative, affective, as well as physical, environmental, and spiritual dimensions. Wholeness is for the 'whole person' and includes the cognitive, conative and affective, physical and spiritual anthropological dimensions. It also has a relational (interpersonal and intrapersonal) and ecological (cosmos) component. For Pentecostals, it is God's will that we be made whole in every dimension of our being. This holistic approach to pastoral care is compatible with Pentecostal spirituality and seeks wholeness in each of the anthropological dimensions of the human person, but it was also further extended to include *cura vitae* (the healing of life itself) and *cura terrae* (the healing of land) (Louw, 2015), reflecting a broader focus and view. The aim of this study is to ensure that the spiritual, psychological, social, physical and anthropological needs of the human person are attended to holistically. The envisaged outcome is healing of the 'whole person' — which will lead to an improved quality of life. The implication of this study is for academics, theologians, and pastoral caregivers to move beyond negative stereotypes and unfair biased criticisms, and begin to take Pentecostal spirituality, and all that it has to offer, more seriously and to recognize the positive contribution that Pentecostal spirituality has had on people's lives in terms of fostering healing, wholeness, and overall well-being.

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OPSOMMING

Die studie het ondersoek ingestel of Pinkster spiritualiteit bydra tot genesing en heelheid in pastorale versorging, en of dit ‘n hindernis vir genesing is. In die soeke na heelheid en genesing in Pinkster spiritualiteit was die metodologie van 'n literatuurstudie en hermeneutiese benadering in hierdie studie aangewend. Om vas te stel of Pinkster spiritualiteit bydra tot genesing en heeligheid, het Hoofstuk 2 die leerstellige komponent in Pinkster spiritualiteit ondersoek deur spesifieke temas te ondersoek, soos leer, ervaring, epistemologie en die kognitiewe komponent (wat 'n refleksie oor dieododie, paradigmas en skemata van interpretasie), sowel as die leerstuk van genesing vanuit 'n Pinkster-perspektief. Hoofstuk 3 het die antropologiese komponent in Pinkster spiritualiteit ondersoek, deur te besin oor 'n aantal sleutel temas, naamlik: die idee van cura animarum (in die soeke na die versorging en genesing van die menslike siel); teorie vorming; die invloed van paradigmas op antropologie en die Pinkster se siening van menslike persoonlikheid (trichotomie). In die soeke na heelheid en genesing, en in die rigting van 'n integrerende benadering tot pastorale versorging, het hoofstuk 4 'n aantal sleutel temas ondersoek, naamlik: gesondheid, heelheid, en 'n integrerende en holistiese benadering tot pastorale versorging. Hoofstuk 5 het 'n kort opsomming van die hooffokus van elke hoofstuk gegee, 'n voorlegging van die sleutelnavorsingsbevindings, die beperkinge van die studie, 'n aanbeveling vir verdere navorsing en 'n finale gevolgtrekking.

Daar is bevind dat genesing veel meer as net fisiese genesing behels, en strek tot verskeie ander dimensies van die menslike persoon, insluitend die kognitiewe, konatiewe, affektiewe, sowel as fisiese, omgewings- en geestelike dimensies. Heelheid is vir die 'hele mens' en sluit die kognitiewe, konatiewe en affektiewe, fisiese en geestelike antropologiese dimensies in. Dit het ook 'n relasionele (interpersoonlike en intrapersoonlike) en ekologiese (kosmos) komponent. Vir Pinksterlinge, is dit God se wil dat ons in elke dimensie van ons wese geheel word. Hierdie holistiese benadering tot pastorale sorg is verenigbaar met Pinkster spiritualiteit en soek heelheid in elk van die antropologiese dimensies van die menslike mens, maar dit is ook uitgebrei om *cura vitae* (die genesing van die lewe self) en *cura terrae* (die genesing van land) (Louw, 2015), wat 'n breër fokus en siening weerspieël. Die doel van hierdie studie is om te verseker dat die geestelike, psigologiese, sosiale, fisiese en antropologiese behoeftes van die mens holisties nagesien word. Die beoogde uitkoms is genesing van die 'hele mens' - wat sal lei tot 'n verbeterde lewenskwaliteit. Die implikasie van hierdie studie is vir akademici, teoloë en pastorale versorgers om verder te gaan as negatiewe stereotipes en onbillike vooroordeel kritiek, en begin om Pinkster spiritualiteit en alles wat dit aanbied ernstiger op te neem, en om die positiewe bydra wat Pinkster spiritualiteit op mense se lewens het te erken, ten opsigte van genesing, heelheid en algemene welsyn te bevorder.

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"I can do all things through Christ who gives me strength"
Phil 4:13

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CHAPTER 1
INTRODUCTION TO THE STUDY

1.1 INTRODUCTION: IN A NUTSHELL

The aim of this dissertation is to do an in-depth study on Pentecostal spirituality – with particular attention given to the concepts of healing and wholeness. The specific focus will then be on whether Pentecostal spirituality contributes to, or becomes a hampering factor to, healing and wholeness. At stake here, is the connection between anthropology, healing, and how current views on our being human in Pentecostal spirituality and the praxis of caregiving is influenced by doctrine.

It therefore also becomes important to research the essence and character of Pentecostal spirituality due to the fact that in many Pentecostal/Charismatic circles claims are being made regarding healing (i.e. faith healing, miraculous healing) in practices of caregiving (cf. Alexander, 2000). Without any doubt healing can be called one of the cornerstones of what is meant by the connection between Spirit and anthropology in Pentecostalism (cf. Krause, 2014; Brown, 2011).

The notion 'Pentecostal' is a many-layered concept, which is used differently in various cultural and ecclesial contexts.[1] The researcher is also aware that the concept 'Pentecostal spirituality' is indeed complex and used in the various confessional contexts in different ways, and that Pentecostalism is not necessarily 'charismatic' (see definition of concepts further below). Therefore, clarity on the connection between healing and the doctrine of the Holy Spirit (pneumatology) also becomes vital within the parameters of this study.

Explanatory remarks regarding the background of the study project

The researcher will begin by providing the background to the research study. In doing so, the diversification within this movement will be explored. In this regard Bergunder, Droogers, Anderson and van der Laan (2010:225) state, "Pentecostalism, unlike any other contemporary religious movement, Christian or non-Christian, is spread across most cultures, linguistic barriers, and social locations. Related to this is the theological and ecumenical diversity, which simply means that there are several more or less distinct Pentecostalisms – not only with the emerging three-tiered typology 'Classical Pentecostalism,' 'Charismatic movements,' and 'Neo-Charismatics,' but also within Pentecostal movements themselves".

[1] See further below under the heading 'Definition of concepts'.

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It is also noted that despite the great disparities, the issue of 'healing' remains central to all 'Pentecostalisms'. Most Pentecostals, regardless of type, believe in divine healing (A. Anderson, 2002:523).

Immediately the theological question surfaces: "What is the connection between divine intervention, healing, and the role of faith in this regard?"

It should be mentioned that the researcher is personally connected to the tradition of Pentecostalism. Participatory observation will therefore definitely play a role in the interpretation of information and research data. This explains the researcher's personal interest in the research topic and intrinsic motivation to learn more about the subject, and by means of this dissertation seeks to contribute to the current, global discourse on 'religion, health, and well-being'. The latter will be necessary because the researcher's hunch is that the connection between healing, wholeness and spirituality is dominating the current discourse on the contribution of pastoral caregiving to the professional practices of health and healing in the humanities, medical and para-medical disciplines (cf. Louw, 2008).

An exposition of the identified problem follows, where the research problem, research questions, and research assumptions are clearly stated. The research methodology and design adopted in this study will also be indicated—a literature study and hermeneutical approach. The research objectives are also listed, so as to stipulate the goals of the research. This is followed by an outline of chapters – in which a framework for each chapter is given, highlighting key issues that will be addressed in each chapter to come. The chapter concludes by clarifying relevant key concepts used in the study.

1.2. BACKGROUND & MOTIVATION

1.2.1 Background to the study

The following points are discussed in order to provide a background and context to the study. It will also give an indication of both the complexity of the topic on the one hand, but on the other hand it will underline the urgent need and relevancy of the study:

- ***Impact and global influence***

Pentecostalism is said to be "the fastest growing religious movement in the twentieth century" (A. Anderson, 2004:206). It is also thought to represent the largest protestant grouping in the world and to

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have influenced every branch of Christianity (1993). As a global phenomenon, it has made an impact[2] upon almost every country on earth (Anderson & Tang, 2005:1).

- ***Statistical significance***

Even though this study does not focus exclusively on the South African context, a few points, as indicated by the Pew Forum's 2006 survey[3], are relevant here, although this survey took place a few years ago. Their findings indicate that in the South African context, one-in-ten urban respondent said they belong to a Pentecostal denomination, and two-in-ten claimed to be charismatic, bringing the total for renewalists to be one-third of the total urban population. Thus, approximately half of the Protestants surveyed say they are either Pentecostal or charismatic, and about one-third of South African AIC members claim to be charismatic (Pew Research Center, 2006). Based on these figures, as well as the rapid growth of the Pentecostal movement, the diverse manifestations of Pentecostalism in local contexts, diversity within the movement, and the significant influence it has on worldwide Christianity in general, the importance of conducting a study on Pentecostalism is well justified.

- ***Variety of "Pentecostalisms"***[4]

A review of the literature soon reveals that Pentecostalism is a movement characterized by much heterogeneity and diversification. Diversity manifests in the cultural and theologico-ecumenical dimensions: Regarding the former, Pentecostalism is spread across cultures, linguistic barriers, and social locations—creating much diversity. Regarding the latter, the several distinct Pentecostalisms found within the current typology is the reason for much of the theological and ecumenical diversity evident in the movement (Kärkkäinen, 2009:161).

- ***Distinctive features***

Although falling under the umbrella term of 'Christian spirituality' (cf. Albrecht, 1999:23), Pentecostal spirituality has the following distinctive features**:**

- A Spirit-centered faith,
- Tongues/glossolalia,
- Baptism of/in the Holy Spirit,

[2] For more information on the global impact of Pentecostalism see: Walter J. Hollenweger (2005), who looks at the origins and developments of Pentecostalism Worldwide; and David Martin (2002), who examines the widely differing forms of Pentecostal religion across five continents.

[3] Pew Research Center. 2006. *Historical overview of Pentecostalism in South Africa*, Viewed from: http://www.pewforum.org/2006/10/05/historical-overview-of-pentecostalism-in-south-africa/. [Accessed 27 March 2018].

[4] See the heading: 'Types of Pentecostalism: Categories & Sub-types' further below in this chapter.

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- Gifts of the Spirit (*charismata*),
- Miracles, signs and wonders
- Affectivity
- Prosperity
- Spiritual warfare
- Prophecy
- An emphasis on divine healing
- Experience
- Pneumatology

Alexander (2000:117) notes that divine healing is always possible and rarely disputed by Pentecostals. The distinctive feature of 'healing' is therefore of particular interest in this study.

- ***Healing***

Healing and the ministries of healing have been associated with Pentecostals and Pentecostalism since its very beginning (Theron, 1999:49; Alexander, 2000:117). Common to all Pentecostalisms is the belief in divine healing. A. Anderson (2014:30) says the belief in divine healing is one of the reasons for the rapid growth of Pentecostalism in the developing world. From the start, Pentecostals have believed in divine healing as a legitimate expression of the ministry of the church (Warrington, 2003:45). Healing has frequently been a significant marker of Pentecostal spirituality (Williams, 2013:2) and a cardinal tenet of the Pentecostal faith and practice (Thomas, 2012:16). Owing to their anticessasionist worldview, Pentecostals believe that (supernatural) healing is still possible today (Warrington, 2003:48).

- ***Strong oral character, early anti-intellectual stance, and emphasis on experience***

A review of the literature shows that (early) Pentecostalism was anti-intellectual, anti-academic, oral, anti-creedal, narrative orientated — and driven by intuition, experience and emotion. Early Pentecostals expressed their theology by means of "testimonies, songs, trances, inspired preaching, and dance" (Archer, 2011:7), with primacy given to oral means of communication and narrative forms.

Their way of doing theology, as well as that of contemporary (especially poor—grassroots) Pentecostals, do not conform to modern-day academic standards (that which is conceptual, rationalistic, systematic, scholastic in form, and was not concerned with critical reflection, contextualization, and methodological procedure) (Archer, 2011:10). Grassroots Pentecostals are predominantly oral/aural learners—who do theology mainly in narrative forms (they are often masters of story) (Archer, 2011:8, 9). This is discussed in more detail in Chapter 2.

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Although Macchia refers to such early forms of Pentecostal theology that is more devotional and popularistic in tone (i.e. prayers, commentaries, devotional writings, and disputations) using the term 'non-academic,' Archer (2011:10) prefers the use of the term 'pietistic' instead.

According to Nel (2016), contemporary Pentecostalism in South Africa and worldwide, is neither anti-intellectual nor intellectual; but instead, there is a co-existence of both elements. By 'anti-intellectual' Nel (2016) means: "Its anti-intellectualism does not allow Pentecostals to be stereotyped as rejecting academic enterprises and the intellectual dimension of life; it allows Pentecostals to be skeptic and uneasy with the purely cognitive, rational, and scientific modes of knowing". In that, "Pentecostal 'knowing' consists in terms of dynamic, experiential, and relation knowledge" (Johns, 1993:12, cited by Nel, 2016). "Its emphasis on the affections, imagination, and the limits of speech define Pentecostalism's anti-intellectualism but also the unprecedented rise of Pentecostal scholarship during the second part of the 20th century" (Hollenweger, 1992:44, cited by Nel, 2016).

One distinctive that sets Pentecostals apart from other Christians is that they prize experience (the experiential side of faith) over doctrine (the cognitive side of faith). They are not confined to purely rational cognitive ways of knowing. This has been problematic for non-Pentecostal scholars. This is discussed further in Chapter 2.

With Pentecostalism being an affective-experiential theological tradition, and worship being its primary way of doing theology, and Pentecostals being pragmatic rather than contemplative — it is necessary to consider the doctrinal (cognitive) component of Pentecostal theology (spirituality). This is the main focus of Chapter 2.

In the early days, Pentecostals made little effort to try to develop their specific doctrines on paper, or systematize their theological beliefs (Theron, 1999). Perhaps this was owing to their strong oral character and original anti-intellectual stance (Theron, 1999). More recently, much research has been done by later generations to stimulate discussion, reflection and research. In this study, the researcher will mainly make use of current literature pertaining to the research topic, with an exception here and there. Theron (1999) notes that millions (of Pentecostals) were converted by their experiences and hearing the testimonies of others, and not because they first carried out a thorough exegesis, performed a critical hermeneutical study, or engaged in systematic theology. Their experiences of healing and speaking in tongues usually preceded any formal articulation of their belief system, and how these had changed (Theron, 1999). Pentecostalism originates from "dynamic experience" rather than theological deliberation (Bergunder et al., 2010:225).

The challenge here is that, unlike established Christian traditions (e.g. Roman Catholicism), Pentecostalism cannot be built on tradition because it only came into existence a little over a century ago

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(Bergunder et al., 2010:225). The concern here is the vulnerability of adopting maladaptive knowledge and inappropriate God-images.

In the tradition of Christian theology, theology was often described as *fides quaerens intellectum* ("faith seeking understanding" — Anselm's motto) (Jones, 2002:30). The point is that faith does not exclude reason. Knowledge in Christian spirituality does not exclude the realm of rationality. In doctrine a cognitive dimension is at stake. It will be thus indeed a question to what extent a rational component played a role in the formulation of views on healing in Pentecostalism (this is discussed further in Chapter 2).

The researcher is aware of the fact that the research topic touches the medieval problem regarding the relation between faith (revelation) and knowledge (reason). In this regard the reflections of Thomas Aquinas cannot be ignored in the debate on the interplay between the cognitive and the realm of faith. It can be said that Thomas Aquinas synthesized faith and reason to a greater extent than any other philosopher. Unlike Augustine — who had made a sharp distinction between the natural and divine world in his *City of God* — Aquinas made no sharp distinction between the natural and divine worlds. He thought that all of creation — natural and supernatural — and all truth, revealed or rational, emanated from God. The two sources of knowledge—reason and revelation—do not conflict. Revelation does not contradict reason. It should also be noted that Aquinas distinguished theology from philosophy. Theology gives you knowledge through faith and revelation, and philosophy gives you knowledge through the natural powers of the intellect common to all humans.[5]

In order to deal with the question of the cognitive dimension in pastoral caregiving the Aquinas background will indeed be informative for the researcher. However, the focus will be more on the possible conflict between faith in healing (faith healing) and the cognitive dimension in healing (e.g. RET: Rational Emotive Therapy).

The introduction of cognitive therapy in psychology in the twentieth century and the emphasis on a critical and rational approach to all forms of belief systems (especially within Christianity) started to criticize healing models in caregiving. In this regard, RET, as proposed by Ellis, is becoming an important partner in the discourse on healing and the possible role of inappropriate conceptualization on spiritual and psychological pathology.[6]

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[5] Viewed from: http://www.netplaces.com/philosophy/late-medieval-thought-st-thomas-aquinas/faith-and-reason-2.htm. [Date accessed: 24/04/2014]

[6] Rational-emotive therapy (RET) is a form of psychotherapy that holds that when a highly charged emotional consequence (C) follows a significant activating event (A), A may seem to, but actually does not, cause C/emotional consequences are largely created by B—the individual's belief system. RET makes use of a variety of cognitive, emotive, and behavior therapy methods. It is designed to counteract people's irrational, grandiose, perfectionistic shoulds, oughts, and musts. Viewed from: http://psycnet.apa.org/psycinfo/1989-97169-006. [Date Accessed: 20/04/2014]

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Rational Emotive Behavior Therapy (REBT) forms part of, and is the oldest form of, Cognitive Behavior Therapy (CBT) (Dryden, 2004) and makes reference to 'irrational beliefs,' i.e. demandingness or the creation of unrealistic expectations (cf. Tiba, 2010:87). Quoting Poloma, Grey (2011:15) draws attention to the anomaly in the Pentecostal worldview, i.e. the "tension between the "rational cognitive and the affective experiential". She describes two distinct features of Pentecostal spirituality, namely, "the experiential orientation of their epistemology and the doctrinal appropriation of this in the 'Baptism of the Holy Spirit'". She writes, "The orientation toward and through experience can be described as an epistemology in which religious truths are not objects of abstract belief (i.e. belief as cognition), but are living facts experimentally known as personal, first-hand knowledge (i.e. belief as comprehension)" (Grey, 2011:15). However, it will be part of the research project to look at this tension between the rational cognitive (belief systems) and the affective experiential (cf. Chapters 2 and 5).

- ***Changes and paradigm shifts***

Thus, as new generations are converted to the Pentecostal faith and as the Pentecostal ministry is passed down from one generation to the next, some of the uniqueness of the Pentecostal heritage is retained, and some is lost. For example, Warrington (2003:45) notes developments (or changes) that have taken place in perception concerning healing in Pentecostalism, as the result of paradigm shifts in theological understanding, that he says were brought about by experience and a re-examination of biblical principles concerning healing, as well as a reassessment of the paradigmatic nature of the healing ministry of Jesus (cf. Warrington, 2003).

The above background has set the stage for the remainder of the study. The distinctive features and characteristics of Pentecostalistic spirituality, as well as certain challenges and vulnerabilities will form part of the remainder of the discussion.

1.2.2 Motivation

The following points explain the researcher's motivation for the study:

- ***The context of pastoral care***

This study fits into the field of pastoral care. Pastoral care helps people deal with everyday matters, but also with deeper existential problems (although it does not deal with these in great depth). It also tends to be more solution focused and growth oriented, than problem centered. It is concerned with the general well-being of people and inquires into how they are doing. It also provides a context where people can reflect on and discuss themselves as Christians. In addition, pastoral care "nurtures the development of ordinary, relatively healthy people. Its primary focus is on caring for all God's people through the ups

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and downs of everyday life and creating caring environments in which all people can grow and develop to the fullest potential" (Gerkin, 1997:88, cited in Van Arkel, 2000:162). Pastoral care also "deals with God's involvement with our being human and our spiritual journey through life. Essentially, it is engaged with the human search for meaning and our quest for significance, purposefulness and humanity" (Louw, 1999:5).

Central concepts in the theological discipline of pastoral care include 'care,' 'help,' and 'comfort'. Pastoral care is concerned with "communicating the Gospel and the encounter and discourse between God and persons. This encounter is based on the notion of stewardship and the covenantal partnership between God and human beings" (Louw, 1999:5). The ministry of pastoral care is not merely directed to the inner life of the person, but also to the spiritual care of the total (whole) person in all the psycho-physical and psycho-social dimensions (Louw, 1998:20). (This will be discussed in more detail in Chapter 4). The essential function of pastoral care is *cura animarum*—cure of human souls (Louw 1998:1). (This will be discussed further in Chapter 3). Louw also pointed out that due to new developments in spirituality and the emphasis on suffering and the predicament of our being human in concrete existential contexts, the notion of *cura animarum* should be supplemented by the notion of *cura vitae* (life care) (Louw, 2008).

The following question surfaces: Is it then possible to refer to healing in Pentecostalism without taking into consideration the notion of the healing of life with the emphasis on 'wholeness'? This description of care for the whole person, specifically from a (Pentecostal) spiritual perspective, places this study in the realm of pastoral caregiving as an inclusive endeavor within the dynamics of existential realities in life. This is discussed further in Chapter 4.

- ***The connection between mental health, spiritual health, and wholeness***

The connection between mental health, spiritual health, and wholeness forms another motivation for this study. Already in the previous century Howard Clinebell (1969) drew attention to the relationship between mental and spiritual health and wholeness, when stated that mental health and spiritual health are inseparable: "The health and pattern of one's relationships with self and others (mental health) and with God, and universe and ultimate values (spiritual health), are deeply interdependent. No understanding of mental health is complete if it ignores spiritual health, and adequacy and maturity of one's relationships with the vertical dimension of every day experience. No conception of spiritual health is complete if it ignores what is usually meant by mental health. Positive mental health is synonymous with the biblical term 'wholeness'. Both point to the fulfillment of human potentialities for living a constructive life in mutually satisfying and loving relationships" (Clinebell, 1969:34). The concept of wholeness is discussed in detail in Chapter 4.

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- ***The relationship between Pentecostal spirituality and healing***

The relationship between Pentecostal spirituality and the healing process is another motivation for this study; it is also not a new point of discussion. However, for the purpose of this study, it will be briefly mentioned here. As noted by Keith Warrington (2003:45), there has been an increased readiness by some Pentecostals to develop a theology of healing. Articles, such as those by Warrington (2003), show developments that have taken place in perception concerning healing in Pentecostal thought, even paradigm shifts in theological understanding and recognition. These paradigmatic shifts and their impact on the practice of healing in Pentecostalism should thus be researched in order to describe the bigger picture of what can be called 'charismatic healing'.

- ***Doctrinal diversity and co-existence of beliefs***

Macchia (2009:13), Dayton and Faupel (in Macchia, 2009:13) recognize that Pentecostalism is and always has been doctrinally diverse. To provide an example, Macchia (2009:13) reflects on Hollenweger with regard to Spirit baptism, as follows:

> Hollenweger not only diversified the doctrinal distinctive of Pentecostal theology, he shifted what was most distinctive about Pentecostal theology from doctrinal points to religious experience and how this was expressed orally and narratively. He wrote that "talk of 'the doctrine' of the Pentecostal churches is highly problematical. What unites the Pentecostal churches is not a doctrine but an experience and this can be interpreted and substantiated in many different ways. Hollenweger thus sought to describe Pentecostal distinctive experientially and in terms of how Pentecostals bring their experiences to expression orally. He wrote in another context concerning the diversity of Pentecostal theologies, "A description of these theologies cannot begin with their concepts. I have rather to choose another way and describe how they are conceived, carried and might finally be born".
>
> Specifically, Hollenweger was taken with the typically non-Western ways in which Pentecostals experienced God and expressed theological truth, namely, through visions, bodily healing, and stories rather than primarily through rational discourse and abstract propositions. This shift in focus from doctrine to experience and theological method made Spirit baptism seem like an accident of history, a holdover from the Holiness Movement that is not at all significant to what is most distinctive about Pentecostal theology.

There are some noteworthy points mentioned in this extract above. These will be discussed further in this chapter, as well as later chapters. Macchia (2009:15) also refers to Simon Chan who highlights the lack of agreement over Pentecostal distinctives amongst Pentecostals themselves. But what he does recognize as a commonality between them is a particular overwhelming experience that they refer to as 'baptism in the Holy Spirit'.

Pentecostalism is a way of doing theology that is not fixated on post-Enlightenment standards of rational discourse (Macchia, 2009:13). Their broad variety of beliefs are not always summed up in their doctrinal statements. In addition, their statements of faith and doctrinal teachings do not necessarily apply to all groups within the movement. In actual fact, some Pentecostal groups adhere to teachings that stand in

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direct contrast to classical formulations of the Christian tradition and are even considered heretical by some. These points are focused on in Chapter 2. An example of such diversity is the doctrine of God (trinity) as understood by Oneness Pentecostals and classical Pentecostals (Vondey, 2013:69). Regarding the coexistence of a variety of beliefs, Warrington (2003:45) states:

> …the occurrence of healings and the belief in the ongoing nature of such phenomena is no guarantee for the internal coherence or consistency on Pentecostal teaching concerning such an issue. *A variety of beliefs that sometimes differ from one another co-exist within Pentecostalism* (italics is mine) and act as reminders that Pentecostalism is neither a single nor static phenomenon. It would be more accurate to recognize that the Christians represented by the umbrella term 'Pentecostal' actually reflect with some fluidity from their past and from each other, certain central characteristics being owned by most Pentecostals.

The concern here is the vulnerability of adopting beliefs that are not necessarily in line with a Christian spiritual interpretation of healing. One should therefore reckon with the possibility that even Christian spirituality can be exposed to what is called 'irrational' in RET. The research will therefore have to deal with the fact that inappropriate belief systems in spirituality can also add to the problem of a pathology of faith (cf. Louw, 2008:138). Louw (2008:138) says, "Faith becomes sick when religion is predominantly viewed as a vehicle to heal and prevent all pain and suffering". Further examples of distorted or irrational beliefs may be beliefs that provide a way to avoid reality and responsibility, or create false expectations of God, or lead to self-destructive behavior (Nielsen, Ridley & Johnson, 2000:16).

- ***Integrative and holistic approach***

In working towards an integrative and holistic approach, this study seeks to ensure that spiritual, psychological, social, and anthropological needs will be attended to holistically. The envisaged outcome is healing of the 'whole person' – which will lead to improved quality of life, as human beings move towards healing and wholeness, which is also a concern in pastoral care i.e. *cura animarum* – care of the human soul. (This topic is discussed further in Chapter 4).

By focusing on an integrative approach, this research project will be both intra-disciplinary as well as inter-disciplinary.[7]

- ***Pentecostal spirituality as an accepted category of research***

Another motivation for this study is to reinforce the argument that Pentecostal spirituality is also an accepted category of research, e.g. as is Reformed or Catholic theology. Numerous researchers from diverse religious and spiritual backgrounds have entered the current discourse and debate on health and

[7] This study reflects on literature within the fields of anthropology, psychology, and theology, to name a few.

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healing (cf. Lamberton & Sorajjakool, 2004; Koenig, King & Carson, 2012; Warrington, 2003; Young & Koopsen, 2011). Through this study, the researcher seeks to add her voice, writing from a Pentecostal perspective. In doing so, she hopes to offer diverging, challenging, and perhaps even opposite viewpoints, which will enable comparisons to be made between the different perspectives, thereby enriching the current discourse and possibly even stimulating further research in the field.

To sum up

Writing from the pastoral care and counseling context, and sharing this same faith perspective, this researcher is predominantly interested in exploring Pentecostal spirituality from a critical pastoral perspective – with a specific focus on healing and wholeness. By reflecting on the connection between mental health, spiritual health, and wholeness, and the relationship between Pentecostal spirituality and healing, the researcher aims towards an integrative and holistic approach to pastoral caregiving and healing. Having articulated the agenda for this study, these concepts will now be explored further.

1.3 RESEARCH PROBLEM

The identified research problem in this study is whether Pentecostal spirituality contributes to, or becomes a hampering factor, to healing and wholeness.

a) In Pentecostal spirituality, when the connection between faith and divine healing is made, the theological question that needs to be posed is: What is the God-image behind this and what is the connection between faith and reason when the notion of prayer, God, and healing comes into play?

b) Furthermore, is healing in Christian spirituality exclusively focused on the connection between "human soul" and "God" with the exclusion of existential realities and the anthropological connection between spirituality, and the dimensions of the cognitive, the affective, the conative, and the physical?

To explain this problem in more detail, a number of essential concepts and themes will be unpacked and explored further. Special attention is given to the connection between wholeness and healing. Thus, the fact that the research project relates to the current, global discourse on: 'Religion, spirituality, health and well-being'.

The quest for wholeness in caregiving

A review of the literature shows that there are many primary and secondary resources available on this discourse. A seminal book on religion, spirituality and health, outlining a rational argument for the

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connection between religion and health, is the book by Harold Koenig, Dana King and Verna B. Carson (2012) entitled, *The Handbook of Religion and Health*. In one of his more recent books, *Is Religion Good for Your Health? The effects of Religion on Physical and Mental Health*, Harold G. Koenig (2013) takes a deeper look into the heart of the ageless debate on the importance of religion and faith to physical and mental health; he also covers trends that have occurred in society over the last century (cf. Gallagher, Wadsworth & Stratton, 2002; Young & Koopsen, 2011; Lamberton & Sorajjakool, 2004). Of particular interest in this study is material that looks specifically at the concepts of wholeness and healing in Pentecostal spirituality, because it seeks to contribute to the larger global discourse between the various disciplines (cf. Clinebell, 1996; Louw, Ito & Elsdörfer, 2012). This topic is also relevant to the field of pastoral care and counseling – as it looks at health, healing and wholeness in Christian spirituality in general, and Pentecostalistic spirituality in particular.

What is now emerging in this study is not merely the 'plight for healing' – but a deeper focus on 'wholeness in healing'. This is explored further in Chapter 4.

Writing from the pastoral care and counseling context, this study on healing and wholeness is not only a relevant one, but according to Clinebell (1996:7), an also much needed one because of the enormous unmet needs for healing and wholeness in our society. He further highlights the important role of religion and religious leaders in meeting these unmet needs, and how this process can facilitate healing and wholeness (Clinebell, 1996:7). "Mental-physical-spiritual-relational health is the continuing movement toward living life more fully, joyfully, and productively. Wholeness is a growth journey, not the arrival at a fixed goal" (Clement & Clinebell, 1995:2).

The following statement explains the paradigm switch towards wholeness and the connection to faith and healing. Anderson & Tang (2005:544) note, "What Full Gospel theology seeks is not merely limited to physical healing but is extended to holistic healing, embracing mental and spiritual wholeness as well. A life of wholeness is a life of health, because healing reconnects people with wholeness. In this connection, healing involves making human beings whole. It is a realization of potential" (Anderson & Tang, 2005:545). Full Gospel theology is discussed further in Chapter 2.

This research is a quest into what is meant by 'wholeness' in the context of Pentecostal spirituality.

Although this is the main focus of Chapter 4, a few pertinent points will be mentioned here. "The classical formula for care is *cura animarum*, the care of human souls" (Louw, 2012:29). The aim was to bring about healing by helping people to discover wholeness and soulfulness. "Wholeness in the Christian tradition implies more than healing and a condition of well-being. Wholeness refers to a new condition of being, to a radical transformation of our existence. It refers to a new direction, to life as determined by God's grace and defined by the justification in Christ" (Louw, 2012:29). In the context

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of this study, the researcher will clarify what is meant by wholeness in Pentecostal spirituality and identify when one becomes whole.

Clinebell (1996:14), writing from the pastoral care and counseling context, notes: "We need to maintain alertness to fresh theological and psychological understandings of the brokenness, healing and wholeness while also being *critical of the implicit theological assumptions* (emphasis is mine) in psychologies and counseling theories". With this is mind the researcher also seeks to explore the role of cognition in healing and how doctrine in Pentecostal spirituality can play a hampering role.

Cognitive processes help people think through life choices and core beliefs. Cognitive processes therefore include belief formation (Watts, 2011:126). Having noted this, the researcher connects the cognitive dimension to Pentecostal spirituality, by paying particular attention to the very important role of underlying assumptions in Pentecostalistic spirituality (this forms part of the cognitive dimension).

Central to CBT is analyzing core beliefs, underlying assumptions, automatic thoughts, and schemata of interpretation. Borrowing from CBT theory, the researcher draws attention to the implicit theological assumptions in the Pentecostal doctrinal paradigm. This includes the kind of rational categories Pentecostals use to formulate their understanding of God (God-images), the human person (anthropology), healing, and so on.

This explains the focus area of the interplay between assumptions and paradigmatic frameworks in processes of healing.

Assumptions are "fundamental beliefs that include, for example, how we believe people will behave, how events should unfold, and our ability to influence events" (Cann, Calhoun, Tedeschi, Kilmer, Gil-Rivas, Vishnevsky & Danhauer, 2010:19). Assumptions "give structure to events in an individual's world, allow each individual to plan and predict, and contribute to how people and events in the world are perceived and understood" (Cann et al., 2010:19).

The researcher hereby inquires into the implicit theological assumptions in Pentecostal doctrine, with regards to healing and wholeness. Warrington (2003:45) points out, "Certain issues are important to Pentecostals in the context of healing". The researcher therefore inquires into whether doctrine in Pentecostalism contributes to wholeness or not? Which may be due to very specific emphases in the theology of Pentecostalism.

In addition, the researcher also seeks to find out whether some emphases in Pentecostal doctrine and spirituality are contributing to irrational thinking, or not? In REBT, for example, the cause of 'disturbance' can be attributed to holding unrealistic expectations and irrational beliefs (Hamamci,

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2005:246). *With these insights in mind, the researcher seeks clarification on the cognitive dimension in Pentecostal spirituality.*

Another identified problem is the close link between religious beliefs (and practices) and health (both physical and mental) (cf. Koenig, 2009; 2012).

Research in psychology has shown that religion and spirituality have a significant impact on both mental (e.g. a general sense of well-being; the ability to deal with stress) and physical (e.g. healing after injury, life expectancy) health, and thus, the quality of life (Giacalone & Jurkiewicz, 2010:vii). The researcher therefore seeks to take a closer look at the link between cognition, religion (beliefs), health, and well-being. This requires further inquiry into the cognitive foundations of Pentecostal religious beliefs, concepts, and ideas.

In speaking about religion and mental health, Koenig (2009:285) argues that religion is a powerful tool than can help people cope and make sense of suffering. It also "provides control over the overwhelming forces of nature (both internal and external), and promotes social rules that facilitate communal living, cooperation, and mutual support". But he also points out that "religious beliefs and doctrines may reinforce neurotic tendencies, enhance fears or guilt, and restrict life rather than enhance it." In terms of the latter, "religious beliefs may be used in primitive and defensive ways to avoid making necessary life changes" (Koenig, 2009:289). So, in other words, on the one hand, religious beliefs and practices may be a great source of comfort, hope, and meaning, while on the other hand, they may also be closely connected to neurotic and psychotic disorders. So, in this sense, it is sometimes difficult to determine whether religion is a valuable resource or a liability (Koenig, 2009:283). "Clinicians need to be aware of the religious and spiritual activities of their patients, appreciate their value as a resource for healthy mental and social functioning, and recognize when those beliefs are distorted, limiting, and contribute to pathology rather than alleviate it" (Koenig, 2009:289). It is therefore also relevant (in keeping with this topic) to take a closer look at the *link between religious beliefs, healing and wholeness in Pentecostal spirituality.*

Another research problem is the paradigmatic frameworks within Pentecostal doctrine.

Grey (2011:15) notes, it is "mostly Western, Pentecostal scholarship that is more inclined to 'theologize, study, and organize' than their predecessors". She also states that it is "imperative that Pentecostal scholars attempt to describe, rather than prescribe, the nature of Pentecostalism as both a spirituality and a movement, if only so that others may more accurately prescribe the academic categories which will be used about the movement in the future". The researcher in this study takes up this plea, to give an account in words, of the relationship between health and healing in Pentecostal spirituality, including all its relevant categories and characteristics. Considering the above, this then leads the researcher to look at

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the paradigmatic frameworks in Pentecostal doctrine, and the impact of these on spirituality, wholeness, healing, and well-being. *Is Pentecostal spirituality a helping or hindering factor to healing?* This will be explored further in Chapter 2.

This necessity of exploring doctrine and paradigmatic frameworks within Pentecostal spirituality is explained next.

Nielsen, Johnson and Ridley (2000:22) state, "Although major religious traditions often disagree about the nature of God, sin, repentance, atonement, and other doctrinal particulars, most religions are in sympathetic agreement with REBT's theoretical notions about irrational thinking". Therefore, in this study, the researcher will also analyze Pentecostal doctrine and paradigmatic frameworks (particularly relating to wholeness and healing). "Religious doctrine and rational emotive psychology both endorse the centrality of belief in the emotional, behavioural, and cognitive lives of human beings" (Nielsen, Johnson & Ridley, 2000:22). *Here, the researcher seeks clarification on doctrine and paradigmatic frameworks within Pentecostal spirituality. The issue is to determine whether these are contributing to wholeness and healing.*

Building on the identified problem described above, the following themes are discussed in order to orient the reader to the significance of the topic being studied:

In the context of this study and in the quest for an integrative and holistic approach to pastoral caregiving and healing, the researcher will inquire into several aspects on becoming whole in Pentecostal spirituality.

The concepts of faith, healing and wholeness are closely intertwined (Hickman, 2006:50), but "healing is the precursor to wholeness" (Hickman, 2006:50). Wholeness is achieved when there is balance between the body, mind and spirit. The spiritual aspect is essential in wholeness. Key concepts and phrases are therefore researched further in the context of this study. These include: Pentecostal spirituality, doctrine, health, healing, doctrine of healing, wholeness, components of wholeness, anthropology, soul, hope, the cognitive dimension, pastoral care (*cura animarum),* and *cura vitae,* to mention a few. The assumption here is that these concepts are interconnected and impact on one another.

This research is a quest for an integrative and holistic approach to pastoral caregiving and healing. Holistic approaches have become popular in disciplines that deal with health and healing (Louw (2012:194). But in seeking healing, the important thing is not to divide the human person into different parts or segments, because "the fragmentation of life can harm processes of growth and healing" (Louw, 2012:194). Instead, we need to move towards an integrative and holistic approach to healing that includes the spiritual dimension of the human person and connects the different aspects of anthropology

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[the affective, the cognitive, the conative, the bodily dimensions] into a whole (Louw, 2012:18). In doing so, "integration is about the spiritual realm of meaning, the normative dimension (values and virtues) which can integrate the conative, the cognitive, the affective and the bodily dimensions of life within cultural contexts into a meaningful whole" (Louw, 2012:18). (This is the focus of Chapter 4). In this study, the researcher tries to avoid fragmentation and processes that harm growth and healing, by embracing an integrated and holistic approach.

This research is a quest into the cognitive dimension in Pentecostal spirituality – so as to obtain a better understanding of healing and wholeness within the broader context of praxis-thinking in practical theology.

In the context of an integrative approach to Christian spirituality, Louw writes that spirituality should be linked to what he calls "praxis thinking". "Praxis," he says, "is connected to ethos, i.e. a very specific mode and way of living" (Louw, 2012:194). Within the context of Christian spirituality, one of the components of the spiritual praxis of ethos is "to think" (Louw, 2012:195), which Louw explains as, "to interpret life from the perspective of wisdom. The principle of wisdom thinking is a true discernment which reckons with an understanding of the will of God in decision making". The researcher therefore draws attention to one of the shadow sides listed within this cognitive dimension, that of "irrational thinking," which Louw explains as "(ideology), ideas and concepts which cannot be related to existential realities of life and prejudice" (Louw, 2012:195). In what he refers to as "the realism of an integrative approach to Christian spirituality," Louw (2012:198) explains, "Christian spirituality is guided by very specific paradigms (patterns of thinking)". He lists these as: eschatological thinking, incarnational thinking, pneumatological thinking, and hermeneutical thinking. In addition, the researcher also mentions one of the basic principles in pastoral healing listed by Louw (2012:17) that relates to rational thinking and the cognitive dimension and is relevant to this study here is that of 'reframing'. Reframing is a therapeutic method used in pastoral care to help one see a stressful, traumatic or negative event/situation from another angle/perspective (Capps, 1990).

In addition, the rational categories (an element of the cognitive dimension) Pentecostals use to formulate their paradigmatic frameworks (patterns of thinking, i.e. with regards to doctrines) as well as understanding of God (i.e. God-images) and the human person (anthropology) – all impact on and influence their spirituality, and view of healing and wholeness. The following example illustrates the influence of a rational category (paradigmatic framework) on healing: "Pentecostals affirm the importance of Jesus' healing role to his mission and many believe that the healing authority of Jesus has been delegated to the church. Undergirding this belief is the assumption that Jesus acted as a paradigm for believers with regards to healing" (Warrington, 2003:45). Pentecostals generally agree that "the healing ministry of Jesus Christ was paradigmatic for all believers to emulate," although some Christians say his ministry was unique (Grey, 2011:90). "Understanding religious belief, including both the content

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and quality of an individual's religious belief system, is fundamental to understanding the nature and quality of both religion as a human phenomenon and religion as a force in an individual's life" (Nielsen, Johnson and Ridley, 2000:22).

The supposition here is that one cannot ignore paradigms (patterns of thinking) and the cognitive dimension in understanding healing and wholeness in a Christian spiritual approach to pastoral caregiving. The researcher will therefore clarify the rational categories used in Pentecostalistic spirituality, and determine whether these are contributing to or hampering, wholeness and healing in pastoral caregiving. The concern is that irrational thinking contributes to 'spiritual pathology' (Louw, 2008:138). *A link will be drawn between the cognitive dimension (rational categories), spirituality, anthropology, healing and wholeness. The cognitive dimension (i.e., rational categories and paradigmatic frameworks) in Pentecostal spirituality will be clarified.*

This research includes a focus on anthropology, very specifically the dimension of the cognitive in theories on personhood and the human ego and self. What then is the connection to 'soul' in Scripture and the realm of the cognitive?

With regards to anthropology, Louw (2012:198) explains that Christian spirituality is an expression of a very specific understanding of the human soul. Making reference to the Hebrew word *nefesj*, he explains soul "not as a substance within our being; it is rather an indication of being itself within a relationship of love to God and fellow human beings" (Louw, 2012:198). In the context of this study, anthropology cannot be ignored because Louw (2008:80) reckons that, "Anthropology determines healing because the questions 'How do I see myself?", "Who is the other?" and "How do you understand and perceive God?" determines our approach to life.

The assumption here is that the paradigms (patterns of thinking) and rational/irrational categories used will have an influence on anthropology and the understanding of the human soul in a pastoral anthropology, and in the long run – the concept of healing and wholeness. The concern here is whether this is playing a helping or hampering role in pastoral caregiving, and in Pentecostal spirituality. The researcher will inquire whether some of the emphases in the anthropology operating in Pentecostal spirituality are contributing to human wellness and well-being, or is a hampering factor, contributing to spiritual pathology or spiritual illness. This explains the relevance of the inclusion of an anthropological chapter in this study (Chapter 3).

There will also be a critical 'revisiting' of Pentecostal spirituality – especially because healing plays such a very important role in their understanding of doctrine and faith (i.e. the doctrines of divine healing, healing in the atonement, and belief in the full gospel (cf. A.H. Anderson, 2002; Warrington, 2003). "The role of 'signs and wonders,' particularly that of healing and miracles, has been prominent in

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Pentecostal praxis and reflection all over the world since its inception, and one of the most important emphases of its mission and outreach" (A.H. Anderson, 2004:525). *Due to the prominent emphasis of healing in Pentecostal spirituality, clarification is sought whether Pentecostal spirituality is contributing to the concept of wholeness and healing, or not?*

These core concepts and identified issues all form part of the research problem of this study. The research questions guiding this study are stated next.

1.4 THE RESEARCH QUESTIONS

The main research questions of this study are:

1) What is the connection between divine intervention and healing when one opts for an integrative and inclusive approach in pastoral anthropology wherein the dimensions of the cognitive, the conative, the affective, the physical and cultural realm all play a role in what is known as 'faith healing' in Pentecostalism?
2) In what sense does 'Pentecostal spirituality' contribute to, or become a hampering factor to, healing and wholeness in pastoral caregiving when healing practices are fundamentally shaped by doctrinal issues and denominational ecclesiology? Can the doctrinal position in Pentecostal spirituality be merged with the current emphasis on 'wholeness' in pastoral caregiving?

The subsidiary questions below will help clarify what the researcher seeks to find out. Combining the answers to these sub-questions, as well as reflecting on subsequent research, will help answer the main questions.

The sub-questions of this study are:

1) What is meant by 'healing' and 'wholeness' in Pentecostal spirituality?
2) What is the importance of the cognitive dimension in spiritual healing? And what is the connection between the cognitive dimension in faith, healing and wholeness in Pentecostal spirituality?
3) How is doctrine and paradigmatic frameworks in Pentecostal spirituality influencing anthropology, and in the long run the concept of healing? Is it playing a helping or hampering role in terms of establishing an integrative approach in pastoral caregiving?
4) With reference to pastoral theology and practical theology, what is the unique feature and characteristics of 'spiritual healing' within the tradition of *cura animarum*?

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1.5 RESEARCH ASSUMPTIONS

This study rests on the following assumptions:

- The topic of healing and wholeness forms part of the current, global discourse.[8] By means of this study, the researcher seeks to contribute to the global discourse on healing and wholeness from a Pentecostal perspective.
- The concepts of healing and wholeness are interconnected.
- There is a connection between the cognitive dimension in Christian spirituality, healing and wholeness, and in Pentecostal spirituality in particular.
- The kind of rational categories (paradigms, schemata of interpretation) used will influence how Pentecostals formulate their understanding of God (God-images) and the human person (anthropology), and in the long run – the concept of healing, and in turn, wholeness.
- Irrational thinking (or skewed perceptions) contributes to spiritual pathology and spiritual illness. This will be a hampering factor in the establishment of the concept of wholeness and healing in Pentecostal spirituality.

1.6 RESEARCH METHODOLOGY

Over the years, the scope and content of hermeneutics has broadened quite substantially since its beginning in biblical exegesis, shifting in focus from texts to human actions. However, it has retained at its core the notion of being the *art and science of interpretation and understanding*. Louw (1998:102) explains, "As a technical term, hermeneutics simply refers to interpretation. It describes the science or principles of interpretation. It illuminates the movement of understanding and communication between two entities or texts. In our case, the text of Scripture and church tradition, and the text of human beings within different contexts" will be critically assessed.

1.6.1 Pastoral hermeneutics

With regards to pastoral hermeneutics, Louw (1998:98) explains, "Pastoral care understands the encounter between God and humans from the perspective of the comforting effect of God's grace, presence, and identification with human need and suffering. It interprets this comfort in such a way that God's care reveals a horizon of meaning, which in turn gives hope and generates faith". Keeping within the field of pastoral care, the researcher contends the significance of this study. "All theology, also

[8] For confirmation, refer to Riaan van der Merwe, 2016. 'Broken wholeness: A critical analysis of Henri JM Nouwen's spirituality of vulnerability and its possible value for the current discourse on health and wholeness,' Stellenbosch Theological Journal, 2(2). Viewed from: http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S2413-94672016000200028. [Accessed: 21 May 2018]

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practical theology, also pastoral care, is a hermeneutical activity since it is about *how* one should understand and how one should communicate in order for the recipients to best understand what is being communicated" (Dreyer, 2005:114). "The art of interpretation and the quest for meaning become a focal point in pastoral care and counseling" (Louw, 2002:347). In the context of this study, and when the understanding is on wholeness and the quest for the integrative – this methodology proves to be suitable and sufficient. Especially useful to qualitative research in the discipline of practical theology is a methodological framework that makes use of pastoral hermeneutics and a comprehensive literature review—the two approaches employed in this study.

In terms of the hermeneutical approach: Hermeneutics inquires into the way individuals interpret and reach an understanding of what they consider to be meaningful. In the context of this study, the researcher seeks to explore, interpret, and understand key concepts such as wholeness, health, healing, soul, anthropology, and pastoral care (to mention but a few) in Pentecostal spirituality. It is therefore a hermeneutical study in that the value, meaning and impact of these concepts, and how they function in the pastoral care and counseling context, will be assessed.

Louw's hermeneutical approach

In this practical theological study, the researcher employs Louw's hermeneutical approach. Louw (1998:98) identifies four main phases in the research process. These are:

The first phase of the process is that of *description and observation*, which entails problem identification and exposition (explanation) of the field/phenomenon of study (Louw, 1998:98). The mode of reasoning in this study then, will be predominantly hermeneutical, and as such will serve to report on the ***exploratory and descriptive*** dimensions of the study. Here, a thorough literature study will be conducted on the concepts of wholeness and healing, to see whether 'Pentecostal spirituality' contributes to or becomes a hampering factor to healing and wholeness, and to describe and explain these concepts in more detail.

The second phase of this process includes a ***critical analysis*** of the data that will be gathered in the literature study. The analysis here will endeavor to describe and integrate the current scholarly body of research regarding this research topic, i.e. how healing and wholeness is understood in the different healing and helping professions, and an exploration of how they are going to benefit from understanding healing from a wholistic perspective. This will determine whether an interaction can be established between the applicable theological perspective and research data (Louw, 1998:98). This process will be applied to literature that has taken a deeper look into how healing and wholeness is understood by the different helping and healing professions, to see how it is understood/functioning in the different disciplines; the connection between wholeness and anthropology will be reflected upon, *as well as*

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healing the human soul; the impact of cognitions in terms of becoming healed or becoming whole will be analyzed; in addition, Pentecostal spirituality will be revisited.

The third phase calls for a ***critical reflection and systematizing*** where the theological meaning and impact of the data is reflected upon. The aim of this specific phase is: 1) To identify whether the presuppositions concerning healing and wholeness (in connection with this thesis) are supported by the literature consulted; 2) To identify how these could be refined and developed further (in terms of theory formation). This phase includes theory formation. In the process of theory formation, one generally makes use of a critical analysis. During this process, various concepts will be analyzed critically. This research centers on exploring paradigmatic frameworks in Pentecostal spirituality, and paradigmatic backgrounds in theory formation—from a critical pastoral perspective. This will mean, revisiting specific paradigmatic frameworks, and analyzing them by means of a critical analysis. **Critical assessment and critical analysis** will therefore form part of the methodology. In the process of comparing different models and frameworks with one another, **reasoning and logical reasoning** will also be used.

The fourth phase consists of ***strategic planning*** and deals with *design* – in order to generate models for ministry and develop strategies to influence or transform the context (Louw, 1998:98). Here, the researcher will connect the data and move towards an integrative and holistic approach to healing and wholeness in pastoral caregiving.

1.6.2 Qualitative design

Flick (2014:67) explains that the use of existing literature in qualitative research is necessary. The researcher here will conduct this project within the qualitative research paradigm, by means of a literature study. The use of a qualitative design is appropriate and relevant to this study in that it takes into account subjective viewpoints; it demonstrates a variety of perspectives on the subject studied; and starts from the subjective and social meanings related to it (cf. Flick, 2014:17). Thus, "The subjectivity of the researcher and of those being studied becomes part of the research process" (Flick, 2014:17).

1.6.3 Literature study

This study is a **literature research**, which will be accomplished by means of analyzing the writings (books and articles) and viewpoints of various authors, scholars, and researchers in the field. Through a comprehensive literature study, relevant literature will be closely examined so as to bring to light insights on Pentecostal spirituality. Primary and secondary data (documents, texts, articles and books) will be analyzed to reflect on the research questions/objectives. An Internet and database search on keywords related to this study shows a wealth of existing psychological, theological, anthropological, and medical

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research in the field of health and healing. A plethora of knowledge thus exists on related topics, such as: Pentecostal, healing, healing ministry, wholeness, the relationship between religion, spirituality, health, and wellness (cf. Cartledge, 2013; Brown, 2012; Theron, 1999; Warrington, 2003; Louw, 2008).

1.6.4 Critical reflection and logical reasoning

Due to the emphasis on a qualitative approach and pastoral hermeneutics, concepts and paradigms (patterns of thinking within the realm of conceptualization) will be critically analyzed and assessed in order to probe into the theological and philosophical background of the meaning of texts within contexts. By means of logical reasoning and conclusive remarks the researcher hopes to come up with research outcomes that will help to illuminate the intriguing interplay between faith and reason in spiritual healing.

1.7 RESEARCH OBJECTIVES

The objectives of this research are to:

1) Contribute to the current discourse on spirituality and health (healing and wholeness) and to add a Pentecostal voice to the current discourse. Summarizing the point made by Veli-Matti Kärkkäinen (2009:3), adding to current trends in Pentecostal Theology can only serve to enhance our appreciation for the depth and richness of Pentecostalism as a movement of Christian faith and life.
2) Show the connection between theological anthropology and healing in the tradition of Christian (pastoral) caregiving in general, and Pentecostal theology in particular, and thereby overcome dualisms[9].
3) Develop a holistic (integrative) approach to pastoral caregiving and healing and indicate the benefit thereof.
4) Encourage Pentecostals to be open to thinking about, and possibly even "rethinking" some of their paradigms and long held beliefs and practices, particularly related to wholeness and healing. As Clinebell (1996:45) notes, "…new understandings of healing and brokenness, growth and wholeness, continue to inform and shape the visions guiding caregiving practice".

[9] For instance, individualism and communalism; intellectualism and emotionalism; orality and written discourse; experience versus cognitive; experience (empiricism) and rationalism; modernism and postmodernism, etc.

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1.8 DEFINITION OF CONCEPTS

1.8.1 Health

Health is one of those terms that you think you know what it means, until you are asked to explain it. As a starting point, the researcher will reflect on Louw's (2008) description of what is meant by 'health':

- ***Health as a cultural value.*** Louw (2008:43) explains that due to the contemporary concern with health and healing it has become a central cultural value and can therefore not be separated from existing cultural contexts.
- ***Health as the absence of sickness.*** In some views, health is regarded as "one's normal and natural state"; and therefore, "Illness is viewed as abnormal and unnatural" (Louw, 2008:43). "A definition of health as a state of not-being-ill implies that health, as such, is the norm. Thus, health denotes the absence of sickness" (Louw, 2008:43). The limitation of this view is that, "To see health only against the shadow of illness is one-sided. Health is more than the absence of infirmity" (Louw, 2008:43).
- ***Health as the perfect state of well-being***. In this view, health is viewed as the perfect state of well-being (Heim, 1980:12, quoted in Louw, 2008:43). This view is adopted by the World Health Organization (WHO): "Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity".[10]
- ***Health according to the dynamic spiral model.*** According to Louw (2008:43), when formulating and defining health, the ***dynamic spiral model*** should be the taken into account and should be the point of departure. Following this model, "the norm is neither health nor illness as such. The quality of patients' maturity, the content of their belief system, the nature of their relationships (their relationships with themselves, their fellow humans, their relationship to nature and their environment, their relationship to their culture and their relationships with God) all play a decisive role in a holistic approach". "The health—illness continuum implies a dynamic network determined by the nature of relationships. Thus, the normative factor is maturity and a sense of meaning and direction, not merely illness and healthy per se" (Louw, 2008:43-44).
- ***Decisive issues in defining health.*** Louw (2008:44) points out, when understanding both illness and health the following issues are decisive: "maturity, our human quest for meaning, the quality of relationships; or philosophy of life, the different schemata of interpretation determining attitude and disposition, as well the quality of the spiritual dimension and its connectedness to appropriate God-images. Sickness and health are relational entities and refer to fundamental life and existential issues. They do not denote fixed concepts".

[10] Viewed from: http://www.who.int/about/definition/en/print.html. [Accessed March 2015]

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- ***Seven perspectives of health:*** In addition, health can be viewed from various perspectives, for instance: The psycho-analytical, existential, functional, sociological, natural-scientific, medical, and religious-ethical perspectives (Louw, 2008:44).
- ***A religious-ethical approach to health.*** In pastoral terms, one is healthy when one has a source of faith (mature faith) that enables one to live with meaning. This means that mature faith behavior reflects a certain understanding of God that enables a meaningful life. By 'mature faith' is meant the congruency between that which one believes of God (content) and how one acts in the awareness of God's presence (witness) (Louw, 2008:46).
- ***Health as wholeness.*** Louw's argument is thus: Health should include more than merely the restoration to normality of deranged physical functions. Human beings should function as whole entities. Wholeness includes spiritual wholeness. Health includes responsible medical practices as well as the utilization of spiritual, cultural, psychological and social sources (Louw, 2008:47).

The concept of health will be described in more detail in Chapter 4. Next, the researcher will define the concept of healing.

1.8.2. Healing

- **The difference between 'healing' and 'curing'**

In seeking to define the concept of healing, it is necessary to distinguish between healing and curing, since these two terms are often used interchangeably, but are inherently different. "Curing means 'eliminating all evidence of disease,' while healing means 'becoming whole'" (Rankin, 2011:np). "You can cure without healing, and you can heal without curing" (Rankin, 2011:np).

- **The connection between healing and wholeness**

According to John Wilkinson (1998:2), healing encompasses all areas of human life and concerns the whole human being. "It cannot be confined to the body and the purely physical phenomena of the repair of wounds and the union of fractures. If human beings are indivisible entities, as we believe them to be, any disturbance of their health affects them as a whole and if it is to be effective, healing must also extend to the whole of their life and being". "Healing, then, concerns the whole of the human being and not just one aspect of it whether this be the body, the mind of the spirit. This means that it is not satisfactory to attempt to make the meaning of healing more precise by adding adjectives to it and speak of 'faith healing', 'spiritual healing', 'divine healing', 'miraculous healing' or 'charismatic healing'. Each one of these terms begs its own questions and does not really help but to understand the nature of healing which the terms describe, but only indicates its possible source" (Wilkinson, 1998:4).

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- **The Pentecostal view of healing**

Some Pentecostals view healing as more than simply the 'disappearance of physical pathologies'. Chiquete (2004:484) notes, "The whole of life has to be healed: relations, different areas, processes within the church, certain theologies and certain forms of worship". He adds, "Pentecostals should not invite people to come to church to be healed of a disease, but to be healed of an unhealthy or incomplete life through the encounter with God's saving power, as conveyed to us by the Word, the sacraments and the Spirit and testified by the love manifested in the community. The focus of attention should not be disease, but the human being and every dimension of what it means to be human". Healing in this study is then closely connected to wholeness. In addition, for Vondey (2017:189), Pentecostal "healing speaks not only to biomedical but also to social, economic, political, and moral justice as components of human conversion, reconciliation and transformation".

- **Types of healing**

In the literature, various authors make use of a variety of related terms, such as: faith healing, divine healing, miraculous healing, charismatic healing, supernatural healing and spiritual healing, to name a few. Based on the explication below, the researcher opts for the use of the term 'divine healing' in this study.

- **Various definitions of 'divine healing' in the literature**

According to **Herhold**t (1990:50, cited in Bosman & Theron, 2006:2) the term "divine healing" has been used right from the beginning of the modern Pentecostal movement, and is still widely used to refer to healing by God. Divine healing, as noted by **Anderson**, "is perhaps the most universal characteristic of the many varieties of Pentecostalism and perhaps the main reason for its growth in the developing world" (cited in Poloma & Green, 2010:126).

In *Global Pentecostal and Charismatic Healing,* edited by Candy Gunther Brown (2011), the **various authors** made use of the term "divine healing" rather than "faith" or "spiritual" healing in their contributions because divine healing "emphasizes that God's love, rather than merely human faith or an impersonal force, is the source of healing". In addition, "it underscores the perceived need for supernatural intervention instead of implying that faith is a natural force that can be manufactured by human will; and it emphasizes that the object of faith, not simply the degree of faith or spirituality, matters in receiving healing" (Brown, 2011:5).

For **Clifton**, the term 'divine healing' reveals the source of the healing—God. Of significance here is that divine healing is the result of "supernatural intervention". It does not rely on human will, natural

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healing, or medical achievements. "…this is more than just the regeneration that occurs by the body's capacity to heal naturally, and it also transcends the scientific achievements of medical science. At the least, supernatural healing implies a natural process that is speeded up or that "beats the odds". It also embraces miraculous superseding of or intervention in natural laws" (Clifton, 2014:212-213).

Pretorius (2009:3) comments, for most Christians the term 'divine healing' refers to the "belief that God heals people through the power of the Holy Spirit". **Kydd** (cited in Alexander, 2000:119) describes 'divine healing' as: "Restoration to health through the direct intervention of God". A characteristic attribute here being 'God's direct involvement'. **Belcher and Benda** (2005:22) explain 'divine healing' "as an expectation that God will heal" (whether it be from a physical or a mental health problem). A further comprehensive definition provided by Pentecostal preacher, **F.J. Dake** (1990), is as follows: "Divine healing and health is a definite act of God through faith in Jesus by the power of the Holy Spirit, the Word of God, and the precious blood of Christ, whereby the human body is cured, healed, repaired, delivered from sickness and its power, and made as whole, sound, and healthy as it was before the attack". **Theron** (1999:51) says that divine healing should not be confused with faith healing or spiritual healing, as these other terms are 'suspect' in Pentecostal circles.

Some authors also associate these other designations (i.e. faith healing) rather negatively, for example, **Brown** (2011:5) "attaches a negative connotation to the term "faith healing," saying that it evokes negative stereotypical images such as "flamboyant, fraudulent, money-grubbing 'faith healers,'" which she says does not accurately represent most healing practices. In addition, "faith healing" is not exclusive to Christianity, but also forms part of the spirituality of other religions (Pretorius, 2009:2).

Divine healing comprises much more than just physical or emotional healing, but includes full salvation, "alongside forgiveness from sin, deliverance from demonic oppression, and baptism with the Holy spirit…" (Brown, 2011:5). In short, divine healing encompasses a holistic view, which includes "prosperity, abundance, wholeness, and reconciled relationships with the human and spiritual worlds" (Brown, 2011:5). This latter definition describes the understanding adopted in this study.

This brief reflection on the definitions of divine healing reveals the viewpoints of some primary thinkers in Pentecostal scholarship. But, how does one ascertain whether healing is in actual fact 'divine healing'? In this regard, the following criteria are helpful.

- **Criteria for divine healing**

a) Latourelle's criteria:

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The criteria for divine healing offered by Latourelle[11] include:

1) There must be solid historical proof that the event in question actually occurred.
2) It must be something unusual and difficult to believe.
3) It must have taken place in a setting of prayer and holiness.
4) The rejection of any event that has the appearance of frivolity, suspect morality, fakery, emotional excitement, greediness, or magic.

b) Simpson's criteria:

The criteria provided by Albert B. Simpson[12] is as follows:

He first lists a number of things that divine healing is not. For instance, divine healing is not: medical healing; metaphysical healing; magnetic healing; spiritualism; prayer cure; faith cure; cure by will power; defiant of God's will; physical immortality; mercenary healing.

But rather, divine healing[13] is:

- The infusion of supernatural divine power of God into human bodies, renewing their strength, and replacing the pathology with the life and power of God.
- Founded on the Word of God alone (not human reason, intellect, testimony, and so on).
- Always done in submission to and within the will of God.
- Part of the redemptive work of Christ.
- Possible by means of the atonement, life and resurrection of Christ.
- The product of the work of the Holy Spirit.
- Based on God's grace (not the work or merit of any person).
- By faith.
- Observed throughout church history. It is supported by numerous biblical examples, to the present.
- A sign of the age—preceding Christ's coming and proof of God's power.

To sum up

In light of the above discussion, and considering the context of this study, the researcher opts for the use of the term "divine healing" for the following reasons:

- It indicates the source of the healing — God (cf. Brown, 2011; Herholdt 1990:50, cited in Theron, 1999:51; Belcher and Benda, 2005:22; Kydd, 1998:xv; Pretorius, 2009:3).
- Healing is the result of supernatural intervention (cf. Brown, 2011).
- It is the more accepted term in Pentecostal circles (cf. Theron, 1999).

[11] See Kydd, cited in Alexander, 2000:119.
[12] See Simpson, cited in Wilhelmsson, (nd.):21-23.
[13] See Simpson, cited in Wilhelmsson, (nd.):22.

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- It is holistic in its approach to healing (cf. Brown, 2011).
- Healing entails more than just amelioration of physical ailments—it is holistic in focus (cf. Brown, 2011).
- It is based on Scripture and demonstrates the will and power of God (cf. Wilhelmsson, nd:22).

Having looked at the concept of healing and all that it entails, and reflected on the Pentecostal understanding of healing, next, the researcher will define the concept of wholeness.

1.8.3 Wholeness

- **Health as wholeness**

According to Louw, Ito and Elsdorfer (2012:85), in the context of pastoral care, we need to start speaking of 'human wholeness'. The reason being, "health in a biblical sense points to life, *shalom,* and salvation…." Louw's speaks about a comprehensive understanding of health as wholeness and well-being (Louw, 2008:47). This is explored further in Chapter 4.

- ***Shalom* as wholeness**

Wholeness is best summed up by the Hebrew word '*shalom*,' translated as "completeness," "wholeness," "well-being," or "welfare and peace" (Carpenter & Comfort, 2000:135). Although *shalom* is often translated as 'peace,' "…it is more linguistically related to the root word meaning 'wholeness,' the opposite of fragmentation, shattered dreams, and broken hearts. Even when it means peace, shalom is far more than the absence of war. It is the presence of peace, wholeness and fulfillment" (Dodds & Prosser-Dodds, 2003:73). It is broadly understood as "wholeness, completeness, well-being, peace, justice, salvation and even prosperity" (Swartley, 20006, cited by Milton, 2015:206).

- **The difference between 'wholistic' and 'holistic'**

"While wholeness refers to the healing dimension of interconnectedness, the concept "hole" in a holistic approach refers to different parts as related and connected to the entire picture and network; to the whole unit in all of its dimensions and functions" (Louw, Ito & Elsdorfer, 2012:85). A biblical understanding of becoming whole is connected, for example, to the concept of *shalom*, and of peace. In this view, body, soul, emotional, rational—all these aspects are implied (cf. Chapter 3). In a holistic approach, it is not always necessarily the case that all the different parts are assessed in terms of the whole of the outcome. Therefore, every aspect of life whether its from a rational, cognitive, conative, emotive, affective perspective all contribute to the understanding of what is meant by the meaning of being human (cf. Chapter 4). But that the meaning of being whole implies much more than all the different parts connected

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to one another. So, from all the different viewpoints and disciplines, as they interact with one another—a very broad whole perspective can be obtained. But that is not necessarily 'whole'. Here, one would need to probe into the dimension of meaning, of destiny, of the quality of relationships, which is a much more comprehensive understanding of what healing is about. Wholeness is about going a step deeper; it is where spirituality comes into play. The researcher will thus look into whether Pentecostals (Pentecostal spirituality) are really opting for wholeness, or are they still holistic, by focusing only on certain aspects? Wholeness in the context of this study focuses on becoming whole in Pentecostal spirituality; it concerns the quest for an integrative approach in pastoral caregiving and healing. The concept of wholeness is described more comprehensively in Chapter 4.

Considering the topic of this study, it is extremely important to define what is meant by the term 'Pentecostal' and its associated concepts. This will be done next.

1.8.4 Pentecostalism and associated terms

1.8.4.1. Pentecostal

After the ascension of Christ, we read about the coming of the Holy Spirit on the day of Pentecost. A crowd of followers of Christ had gathered in an upper room in Jerusalem, to celebrate the Jewish feast of Pentecost (Acts 2:1-8). While they were gathered together, the Holy Spirit descended (was poured out) upon them, filling them with spiritual power and giving them the ability to speak in unknown languages (Jacobsen, 2011:50). It is from this story that the term 'Pentecostal' came into use.

1.8.4.2. Pentecostalism

- **What is 'Pentecostalism'?**

When embarking on a study of a global movement such as Pentecostalism, one very difficult to answer questions is: 'What is Pentecostalism?' How does one define/describe a movement that is so complex and diverse in nature? Not only is it far from being a homogenous movement, Pentecostalism also manifests differently in various churches, localities and contexts.

This complexity is confirmed by Allan H. Anderson (2013:4), who states: "'Pentecostalism' has been used to embrace large movements as widely diverse as the celibacy-practicing Pentecostal Mission in India, the Saturday-Sabbath keeping and 'Oneness' True Jesus Church in China, the uniform-wearing, highly ritualistic Zion Christian Church in Southern Africa, and Brazil's equally enormous, prosperity-oriented Universal Church of the Kingdom of God. These are lumped together with the Assemblies of God, the various Churches of God, the Roman Catholic Charismatic movement, 'Neocharismatic' independent churches with prosperity and 'Word of Faith' theologies, the 'Third Wave' evangelical

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movement with their use of spiritual gifts framed within a non-subsequence theology, and many other forms of Charismatic Christianity as diverse as Christianity itself".

Similarly, Edith Blumhofer (1993:1-2) writes, "Pentecostalism comes in a bewildering variety of forms, each marked by tremendous internal diversity - Catholic and Protestant; classical and charismatic; black, white, Hispanic, Asian; trinitarian and oneness. The sheer size of the movement is staggering, and its immensity issues in confusion. It is impossible to give precise parameters for this experience-oriented tradition, but adherents generally share at least two suppositions. They agree that the gifts of the Holy Spirit described in the New Testament should operate in the church today. They also believe that Christians should experience a distinct 'filling' or 'baptism' with the Holy Spirit, but they disagree about how this will be evidenced. Some believe that tongues speech always attests Spirit baptism; others insist that any New Testament spiritual gift (1 Cor. 12, 14) can appropriately manifest the Spirit's filling; still others deemphasize spiritual gifts and regard Pentecostalism as a means to gain power over evil spiritual forces and life's difficulties".

In this regard, Jacobsen (2003:12) notes:

> In a general sense, being pentecostal means that one is committed to a Spirit-centered, miracle-affirming, praise-oriented version of Christian faith, but as soon as one begins to ask for specific questions (e.g., How exactly does one receive the Spirit, justification, and sanctification? How is the Spirit related to or identified with the godhead as a whole?) Pentecostal opinion begins to diverge, sometimes in rather marked ways. Different schools of opinion naturally arise from this kind of debate, and each of these schools tends almost automatically to see its own position on any issue as the best possible answer. Differing schools of opinion can usually muster fairly good hermeneutical and theological arguments for their divergent opinions, and ordinarily believers are left to choose as best they can between the diversity of contested visions of pentecostal faith available to them. All of this means that there is no meta-model of Pentecostalism – no essence of Pentecostalism or normative archetype – that can provide an infallible rule against which to judge all the various particular renditions of pentecostal faith and theology to determine precisely which is the most pentecostal and/or the least pentecostal. Instead, all the diverse versions of Pentecostalism stand to some degree on their own, mutually criticizing each other and confirming each other in complex ways. They are held together by the overlapping (but not necessarily identical) concerns, practices, and experiences, which, as each separate pentecostal subtradition illustrates, can be theologically explained in an umber of different relatively coherent and consistent ways. Within the tradition as a whole, different groups have championed different ways of making sense of Pentecostalism, each vying with the other to see which articulation of pentecostal theology might make the most sense to the most people. That debate began in the first generation of the movement, and it continues in quite lively form today.

- **Pentecostalism or Pentecostalisms**

But first, due to its inherent diversity, Allan H. Anderson (2013) notes that it might be more accurate to speak of 'Pentecostalisms (plural) rather than 'Pentecostalism' (singular). However, because Pentecostalism is rooted in the local context, this complexity is compounded even further: "Pentecostalism's localness makes any attempt to understand the dynamics of its globalization a

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hazardous exercise" (A.H. Anderson, 2013). In an article titled, 'An Introduction to Pentecostalisms,' written by Walter J. Hollenweger in 2004, the abstract reads as follows:

> Pentecostalism is the result of an interesting amalgamation of different traditions: black and oral cultures, middle-class and proletarian languages, catholic and evangelical spiritualities. These traditions are contextualized in Western, Latin American, Asian and African contexts which produce a bewildering pluralism. This "post-modern religion" is not only a challenge to Pentecostal theologians but also to the ecumenical community (2004:125).

When Hollenweger wrote this article in 2004 he said that there was still no agreed definition on the worldwide Pentecostal movements. When reflecting on the vast amount of literature, one sees that even earlier and first-generation Pentecostals defined the term differently to present day Pentecostals. Nevertheless, over the years, many scholars have tried to formulate a working definition of 'Pentecostalism'. As a result, there is no single definition by which to define this movement today. In their endeavor to define Pentecostalism, some scholars have opted for a narrow definition, whereas others have preferred a much broader definition. However, as indicated below, some definitions are noteworthy.

- **Various definitions of Pentecostalism in the literature**

Margaret Poloma and John C. Green distinguishes between "Pentecostalism" (written with an uppercase "P," used to designate historic denominations) and "pentecostalism" (with a lowercase "p," used as an inclusive term to refer to any group under this broad covering) (Poloma & Green, 2010:3). In their view, there is no single "Pentecostalism" but rather many "pentecostalisms"—classified under a single umbrella term. Expanding this definition even further, Pentecostalism itself falls under the larger umbrella of evangelicalism, but according to these authors, it does not equate to evangelicalism (Poloma & Green, 2010:3-4).

In his contributory chapter to the volume edited by Amos Yong and Vinson Synan, titled *Global Renewal Christianity: Spirit-Empowered Movements, Past, Present and Future*, **Timothy T.N. Lim** (2015: ch12, no page), writing on Pentecostalism in the Singapore and Malaysian context, explains his rather broad use of the term Pentecostalism as follows: "…Pentecostalism includes various renewal streams (classical, neo-pentecostals, charismatic, neo-charismatic, and third wavers) who share similar phenomenological experiences of the Spirit-baptism, glossolalia, operation of charismata, power encounters, healing, exorcism, and deliverance ministries - although each of these streams would nuance their history, theology, and practices".

Introducing the topic of "global Pentecostalism" in the book *The Cambridge Companion to Pentecostalism*, editors **Cecil M. Robeck, Jr, & Amos Yong** (2014:1) make the following comment which is relevant to my discussion here: "…the definition of what it means to be "Pentecostal" has

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become nearly as elusive as a grain of sand in a desert windstorm". These authors find a single definition too limiting, and instead propose "pentecostal movements (plural) with multiple modifiers highlighting their unique contributions" (Robeck & Yong (Eds.), 2014:2).

Reflecting on past usage of the term, the word 'Pentecostal' seems to have been used more freely; however, today, more interest/emphasis is placed on specifying one's type of Pentecostalism (e.g. classical, holiness, Oneness, etc.). For the contributors if this book, a freer use of the term 'Pentecostal' was permissible. The usage here is therefore very broad but the editors argue that it is "fully consistent with the historical, theological, and/or praxiological realities that these groups manifest" (Robeck & Yong (Eds.), 2014:3). Their justification is that "the term Pentecostal has been or may be used to describe movements that do not always see eye to eye on all aspects of their history, theology, or praxis does not in itself disqualify them from the core realities that make them Pentecostal" (Robeck & Yong (Eds.), 2014:2).

Perhaps helpful here is **Todd M. Johnson and Gina A. Zurlo's** (2017:502) explanation: "One difficulty that has plagued all researchers and historians of Pentecostalism is what to call the overarching movement. Some have used 'Pentecostalism' or 'Global Pentecostalism,' while others have used 'Charismatic'. Still others have used 'Pentecostal and Charismatic.'" They then briefly clarify Barrett's usage of these terms, hoping to shed light on the conundrum that seems to have evolved. "As noted earlier, Barrett originally used the lengthy phrase "the Pentecostal and Charismatic Renewal of the Holy spirit," which he later shortened to "Renewal." He them coined the term Renewalist[14] to refer to all three waves or types". In their opinion, this may not necessarily be the best term to use — but it does avoid confusion with these other terms.

The difficulty in formulating a definition is that definitions depend on the criteria that one is using. Coming from different backgrounds, scholars will tend to apply different criteria, and these tend to be subjective and arbitrary. There is also the risk of being overly simplistic, making generalizations or excluding many because they do not neatly fit the criteria.

Allan H. Anderson (2010:15) notes that whatever is included in a definition "needs to be completely flexible, so that we make room for the fringes where constantly changing new developments deviate from the 'normal.'" To provide more clarity, perhaps the perspective taken by Anderson (2010) will help demystify the complexity that has arisen here. In order to address this problem, Anderson has provided scholars with a framework that can be used to identify the movement using '**The family resemblance metaphor**,' which focuses on the "universal features and beliefs" in all the different manifestations and

[14] The Pre Research Center (2006) defines the term 'renewalists' as "An umbrella term used to refer to pentecostals and charismatics". Viewed from: http://www.pewforum.org/2006/10/05/spirit-and-power-a-10-country-survey-of-pentecostals2/. [Date Accessed: 2 Feb 2018]

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varieties of this movement (A.H. Anderson, 2010:15). It does not mean that there is something that all have in common but that all have certain similarities and relations with each other (A.H. Anderson, 2010:15).

Anderson lists 4 approaches (criteria) that academics commonly use to define Pentecostalism. These approaches are not exclusive, but mutually dependent. Without going into too much detail here, a very brief explanation is given below to provide the reader with a gist of each:

- The **typological approach** classifies Pentecostalism into types (and its sub-types) (A.H. Anderson, 2010:16);
- The **social scientific approach** defines Pentecostalism according to perceived common characteristics or phenomena (A.H. Anderson, 2010:20);
- The **historical approach** links Pentecostalism with its historical roots, linking it to movements that have diachronic and synchronic relationships (A.H. Anderson, 2010:22);
- The **theological approach** defines Pentecostalism according to those who share a particular theology and emphasis on the Holy Spirit (A.H. Anderson, 2010:25).

A.H. Anderson explains that in order to construct a broad taxonomy,[15] the **family resemblance model** should be used, which includes all the above-mentioned approaches — the historical links of this movement, its theological emphasis, and its sociological focus (2010:27). However, bear in mind, that each approach on its own is narrow and limiting. For instance, relying on a single criterion (i.e. Spirit baptism) to determine whether one is Pentecostal or not.[16]

- **The definition adopted in this study**

So many orientations view themselves as Pentecostal. The diversity is rich, but it is important to note here, that for the purpose of this study, and in light of the above descriptions, the researcher adopts a broad understanding of 'Pentecostal/Pentecostalism'. The researcher employs the term "Pentecostal" in the broadest sense to refer to those who have 'family resemblances' (i.e. Classical, neo-pentecostal and charismatic, and all their sub-groups) to the movement as a whole, although she herself is from the Classical grouping.

As noted by A.H. Anderson (2010:15), "Describing and defining something must allow for "blurred edges," so an imprecise definition can still be meaningful. Defining Pentecostalism may be considered

[15] A.H. Anderson adopts this term. 'Taxonomy' is generally defined as the science of categorizing.
[16] cf. Allan H. Anderson's (2010) chapter contribution titled, 'Varieties, Taxonomies and Definitions' in the book, *Studying Global Pentecostalism: Theories and Methods*.

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in this way. The term itself is one with shortcomings but despite its inadequacy *refers to churches with a family resemblance that emphasize the working*[17] *of the Holy Spirit* [emphasis is mine]".

This definition also provides some guidelines that can be used to keep within the conceptual framework of this study and the key aspects that should be studied. "No working definition answers all the objectives or altogether avoids generalizations, but at least parameters acceptable to most scholars can be set" (A.H. Anderson, 2010:16). But by doing so, the conceptual framework connects the researcher to existing knowledge in the field. The guidelines could be directives that can be used to determine the limitations.

Adopting such a broad approach helps clarify what relevant scholarly literature to include/consult in this study, particularly with regards to authors who have not provided a clear working definition of 'Pentecostalism' in their writings. Accordingly, the researcher acknowledges the variety of 'Pentecostalisms' in the literature, and in doing so, seeks to provide a general understanding of healing and wholeness in Pentecostal spirituality. Therefore, in this study, Pentecostal (spelt with an uppercase 'P') will be used (unless otherwise stipulated or if the source directly cited has made use of the lowercase 'p') to encompass the movement as a whole.

- **Types of Pentecostalism: Categories & subtypes (A.H. Anderson, 2013)** [18]

1) Classical Pentecostals – trace their origin back to the evangelical revival and missionary movements of the early twentieth century (particularly in the Western world) (A.H. Anderson, 2013:5). Due to theological differences, this group is further divided into:

- For **Holiness Pentecostals,** their roots lie in the nineteenth-century holiness movement. They believe in a second work of grace called "sanctification" and a third stage called "baptism in the Spirit" (A.H. Anderson, 2013:6);
- "**Finished Work" Pentecostals** are committed to the view that sanctification is a consequence of conversion to be followed by Spirit baptism as a second work of grace (A.H. Anderson, 2013:6);
- **Oneness (or "Jesus Only") Pentecostals** hold to an anti Trinitarian belief (rejecting the doctrine of the Trinity). Instead, they posit an Unitarianism that includes the deity of Christ (A.H. Anderson, 2013:6);

[17] Pneumatological discussions of the Holy Spirit usually focus on the *person* or *nature* or *work* of the Holy Spirit. Pentecostals are particularly interested in the work of the Holy Spirit (evident when they speak about the energizing power of the Spirit in their lives) and personal encounter (Parker, 2016:51). As will be discussed further in Chapter 2, Pentecostal theology is more practical than contemplative, and therefore less priority is given to cognitive explanations of the work and nature of the Holy Spirit. In other words, there are both practices and emotions that accompany beliefs about the Spirit. In this regard, Parker (2016:51-52) states, "A Pentecostal pneumatology does not simply consist of right beliefs about the Spirit (orthodoxy) but also involves right actions (orthopraxis) and right feelings (orthopathy)".

[18] The following classification is adopted from Allan H. Anderson (2013).

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- **Apostolic Pentecostals** emphasize the authority of present-day "apostles" and "prophets" (which is particularly strong in West Africa) (A.H. Anderson, 2013:6).

These 4 categories apply mostly to those denominations emanating from Western Pentecostalism. All of these groups have a theology of subsequent experience of Spirit baptism usually accompanied by speaking in tongues (A.H. Anderson, 2013:6).

2) Older Church Charismatics. These are characterized by Pentecostalism in the historic churches (i.e. Catholic, Anglican, Orthodox, and various Protestant Charismatics). They differ from each other in the same ways that their denominations differ in theology, but do not leave their churches and create schism (A.H. Anderson, 2013:7).

Charismatics believe very much the same things as classical Pentecostals, but prefer not to separate themselves from their mainline churches. Thus, charismatic Christians who are from the historical churches typically identify themselves as both—from the denomination to which they belong—as well as charismatic.

3) Older Independent Churches. Anderson (2013:7) describes the following Independent churches as being Pentecostal, even though they do not recognize themselves as such: "Chinese 'Old Three-Self Churches' that did not join the government-recognized Three Self Patriotic Movement, and contemporary house churches in China of a 'Pentecostal' nature; the Indian Pentecostal churches emanating from the (Ceylon) Pentecostal Mission and the Indian Pentecostal Church; and the multitudes of 'Spirit churches' in sub-Saharan Africa," based on their practices of healing, prayer, and spiritual gifts (Anderson, 2013:7).

4) Neo-pentecostal or Neo-charismatic churches. These are the "Charismatic" independent churches (including mega-churches) and consist of many overlapping kinds, such as the:

- "**Word of Faith**" churches - emphasize physical health and material prosperity by faith (A.H. Anderson, 2013:7).
- "**Third Wave**" churches - combine Spirit baptism with conversion and see spiritual gifts as available to every Christian believer without a 'crisis' experience (A.H. Anderson, 2013:7).
- **New Apostolic churches**[19] - have reintroduced an apostolic leadership into their governance (like that of the earlier Apostolic Pentecostals) (A.H. Anderson, 2013:7).
- **All other different independent churches** - This group consists of all the other different independent churches that overlap and vary considerably in their theology between "Third Wave," "Word of Faith" and "classical Pentecostal" making them difficult to be categorized but

[19] To clarify, this is the exact term used by A.H. Anderson (2013:7).

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making them the largest of the groups (A.H. Anderson, 2013). In addition, "These various churches are constantly mutating and proliferating, creating new forms of independent churches literally every week" (A.H. Anderson, 2013:7).

- **Similarities and differences**

There are thus many variations within this movement itself. In the literature the terms 'Pentecostal,' 'charismatic,' 'neo-pentecostal,' or 'neo-charismatic' are often used interchangeably. Despite their differences, there are also overlaps, but it is clear that these terms do not refer to the same thing. It therefore becomes confusing when the terms are used interchangeably in the literature and not clearly distinguished or defined by the author.[20] "These movements seem to have been placed under the generic term 'Pentecostalism' based on phenomenological evidence, with little regard actually given to their theological and historical differences" (A.H. Anderson, 2013:4).

1.8.4.3 Pentecostal spirituality

There are many different understandings of what is meant by 'spirituality,' and different meanings are ascribed to this word in the various religious and faith traditions. When seeking to understand what is meant by spirituality, Louw (2008:49) reckons, "Confession, church polity, communities of faith and their traditional customs, national issues, dogmatic issues, rituals, cultural settings and environmental context all play a pivotal role". This explains the reason for seeking to understand Pentecostal spirituality in this study.

The following extracts help clarify what is meant by Pentecostal spirituality:

James K.A. Smith (2010:25) notes: "Pentecostal spirituality is a construal of the world, an implicit understanding that constitutes a 'take' on things". He explains the relevance and importance of Pentecostal spirituality as "not only for 'religious' edification, but also that a pentecostal 'worldview' has something unique, powerful, and viable to say to the academy precisely because implicit within pentecostal practice is a take on our being-in-the-world" (Smith, 2010:25). Furthermore, "Pentecostal spirituality is not just a compartmentalized way of being 'religious'; the practices of Pentecostal spirituality carry within them an understanding of the world that spills over any sacred/secular divides" (Smith, 2010:25). The Pentecostal faith therefore not only involves *speaking* in tongues, but also *thinking* in tongues. "Pentecostalism offers not only a distinct way of worshipping, but also a distinct way of *thinking*; embedded in Pentecostal practice is not only spirituality (in the narrow sense), but also something like a "worldview" (J.K.A. Smith, 2010:25).

[20] This was one of the limitations of this study.

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Albrecht describes Christian spirituality as "the lived religious experience of the Christian faith" and "Pentecostal/Charismatic spirituality as a particular type of Christian spirituality" (Albrecht, 1999:14). He thus distinguishes Pentecostal spirituality and describes it as a specific type of spirituality within the broader category of Christian spirituality (Albrecht, 1999:23). Therefore, there may at times be some sort of overlap between Pentecostal spirituality and other Christian spiritualties. "Pentecostal spirituality cannot be utterly unique," says Albrecht (1999:23), "for it shares in a basic Christian experience. Pentecostal aims, values and other characteristics are not in themselves peculiar". This means that sometimes there may be overlap between Pentecostal spirituality and other Christian spiritualties, yet it is still distinctive in that, "Little distinguishes Pentecostalism other than its spirituality. Its trademarks include particular religious convictions, sensibilities, practices, social behaviors, emphasis on individual religious experiences and perceptions of the world" (Albrecht, 1999:23). Albrecht (1999:24) also describes Pentecostal spirituality as fostering "a deep, even mystical, piety that emphasizes the immanent sense of the divine. The belief system accentuates an understanding that 'gifts of the Spirit,' including the subjective religious experience of 'Spirit baptism' appear and operate as normative in the life of the Church. This conviction informs all of Pentecostal religious experiences and expressions".

Despite all these differences and diversity, it seems its core spirituality is what gives this movement its unity (Albrecht, 1999:28). Amid the diverse expressions of Pentecostal spirituality, for Albrecht "there is a core spirituality, an experience in and of the Spirit that unifies the vast variety. The core or underlying spirituality mixes with many theologies, traditions and cultures to produce a wide range of types of Pentecostal/Charismatic spirituality" (Albrecht, 1999:28).

Similar to what Albrecht says above, Cettolin[21] (2008) explains that many of the aims, values and features of Pentecostalistic spirituality are not unique, but overlap with other Christian traditions. However, its emphasis on the work and initiative of the Holy Spirit is a distinguishing factor. He adds, "Pentecostal/Charismatic spirituality is an emerging distinctive expression of Christian spirituality that emphasizes a number of features: It focuses on the presence of God seen to be present and active; renewal usually in a two-stage process; spontaneous enthusiastic worship; manifestations of the spiritual gifts as normative for today; the practice of 'speaking in tongues'; the authority of the bible with an expectation of specific and personal enlightenment from the Spirit, revelation from God and Divine guidance; and the group as the locus for hearing the Word of God both through Scripture and 'prophecy'".

Another significant concept in this study that needs to be defined is 'soul,' which is a central concept in Chapter 2. This is defined next.

[21] Viewed from: http://webjournals.ac.edu.au/ojs/index.php/PCBC/article/view/8851/8848. [Date accessed: 16 March 2017]

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1.8.5 Soul

In seeking to define the concept of 'soul,' this study adopts a trichotomous view of the human person—where body, soul, and spirit are distinguished, yet interconnected components of the human being. The soul (along with the spirit) forms part of the inner person, whereas body is the outer component. The soul is the component that includes "the seat of one's affections, emotions, appetites, desires, and all feelings" (Dake, 1992, Lesson 6, GPFM; see also The Strong's Dictionary, No. 5590). (This will be discussed further in Chapter 3). The soul is also the true self.

In this study, the soul is described as the focal point of pastoral care (soul care). As indicated by Louw (2008:78), pastoral care deals with a very specific dimension of the human person, which he calls 'soul'. He adds, "One can even say that the 'what' in pastoral care is the human soul. We therefore don't address the ailment or illness of the patient (caregivers are not medical staff) or merely the psyche of the person, but the whole person as an 'ensouled body' and an 'embodied soul'" (Louw, 2008:78).

It is also necessary to describe and define what is meant by 'anthropology,' which forms the main focus of Chapter 3. This is done next.

1.8.6 Anthropology

'Anthropology' in general, refers to the study of human beings. 'Theological anthropology,' however, is related but different, and concerns theological reflection of the human person (Cortez, 2016). This study particularly includes the latter.

Louw (2008:80) reckons that, "Anthropology determines healing because the questions 'How do I see myself?", "who is the other?" and "How do you understand and perceive God?" determine our approach to life. Our care and support for one another are interpretive activities and are influenced by perceptions and prejudice. That is why a pastoral, hermeneutical competence can be seen as the basic skill of caregivers (cf. Meininger, 2001:24, quoted in Louw, 2008:80). The significance of anthropology in this study is therefore noted, as well as what is meant by the 'human soul' in a Christian approach to anthropology. One's anthropology, that is, how one sees the human being, whether from an individualistic, or even a psychological understanding of the human soul—will determine how one argues what healing is about. For example, in Pentecostal spirituality, if healing is framed in the atonement and through salvation, i.e. one's soul must be saved and one must become child of God—then one's spirituality is framed by that anthropology. Or, if one's anthropology is designed according to the Fall and the person as a sinner—then, healing would be to profess and confess one's sin, to be converted in Christ, and to become a child of God. The emphasis will then be on salvation, to bring healing. This is discussed further in Chapter 3.

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The following phrase appears throughout the study. It is therefore important to know what is meant by 'paradigmatic framework'. This is described next.

1.8.7 Paradigmatic framework

Based on Thomas Kuhn's definition of a paradigm, "A particular paradigm defines the types of problems to be examined, the interpretations to be applied, the range of explanations that can be given, as well as certain assumptions about the nature of the world" (Thornton, 2002:54). Louw (2005:75) explains, "With paradigms are meant conceptual frameworks and schemata of interpretation [patterns of thinking that represent different schemata of interpretation] reflecting philosophical worldviews, cultural constructs and various theological stances and perspectives" [attempt to conceptualize life issues in terms of cultural setting, philosophical convictions and belief systems] (Louw, 2005:73; 2015:181). Thus, paradigms include "conceptualized patterns of thinking, perceptions, containers of life views and rational convictions" and "patterns of thinking embedding philosophies of life" (Louw, 2015; 2012). A paradigmatic framework, thus, comprises patterns of thinking (which consists of premises) that represent a framework (or set of beliefs) that guide one's understanding of the world and its inhabitants. Paradigmatic frameworks "are reasonable and rational representations of convictions and philosophies of life. They are shaped by cultural contexts, expressed in metaphors and portrayed in symbols" (Louw, 2010:72).

To illustrate a paradigmatic framework in the pastoral care context, Thornton (2002:54) provides the following example: "Until now, modern pastoral care and psychology have relied on a therapeutic paradigm, one construed mainly from the various schools of psychology. And psychology is considered, by most, to be a scientific discipline. Pastoral care, by adopting this paradigm, has assumed this scientific worldview". Thus, "An alternative to this is a theological paradigm grounded in a faith orientation". In that, "A faith paradigm offers a radically alternative standpoint and reveals old assumptions in totally new perspectives" (Thornton, 2002:54). "However, this theological or faith paradigm can only be practiced when there are structures and alternative systems of knowledge to support it".

To illustrate further, the following paradigmatic approaches can be identified in the history of pastoral care: the kerygmatic paradigm, the phenomenological paradigm, and the spiritual hermeneutical paradigm[22] (Louw, 2010:77-78). The movement from one approach to another required a 'paradigm

[22] The kerygmatic approach focuses on human sinfulness, and seeks forgiveness and redemption, and reduces problems to sin. It is therefore focused on salvation. The phenomenological (client-centered) approach focuses on human need fulfillment, self-realization, and self-development, ascribes human problems to human failure, or the lack of self-confidence and self-insight (Louw, 2010:77). Healing takes place through building inner potentials. The hermeneutical approach "focuses on the affirmation of beings functions: the healing of positions (attitudes) within the systemic network of existential and relational life issues. It is about the empowerment of human beings through the spiritual realm of the Christian hope in order to instill courage to be (spiritual fortigenetics)" (Louw, 2010:77).

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shift' (deconstructing fixed perceptions and concepts, and changing rational and noetic categories and investing them with new content and meaning" (Louw, 2010:79). Shifting from pessimistic and destructive thinking to prospective and constructive thinking is another example of a paradigm shift (Louw, 2015:181). Or, the paradigm of pastoral care as *cura animarum* to pastoral care as life care (*cura vitae*)—serves as another example of a paradigm shift (Louw, 2015:118).

The significance of paying attention to paradigms is that patterns of thinking can become skewed, 'zombie categories,' and obsolete (no longer relevant for contemporary life issues and critical human needs) (Louw, 2015:394) and can also lead to spiritual illness and pathology (Louw, 2015:388). This is important because "…the fibre, flavor, value, meaning of life are determined by patterns of thinking, paradigms that direct human behavior and shape human needs and conditions" (Louw, 2015:394). Paradigms can change (and influence cognitive, conative and affective) behavior. Paradigms can be rational or irrational; therefore, to bring about healing sometimes requires the assessment, scrutiny, and transformation of (inappropriate) paradigms (to seek alternative paradigms and patterns of thinking).

This study works toward an integrative and holistic approach to pastoral caregiving and is discussed extensively in Chapter 4. For a now, a brief explanation is provided below.

1.8.8 Integrative approach

According to Louw (2012), a holistic and integrative approach to healing connects the various anthropological aspects—the affective, cognitive, conative, and bodily dimensions of the human person—into a whole. Louw (2012) explains, "Integration is about the spiritual realm of meaning, the normative dimension (values and virtues) which can integrate the cognitive, the conative, the affective and the bodily dimensions of life within cultural contexts into a meaningful whole". As holistic beings, every dimension of our being is connected—our emotional, physical, psychological, and spiritual lives are entwined (Guinness, 2015:46). This study recognizes this interconnection. Therefore, in seeking to achieve healing, the human person should not be divided into different parts/segments, as fragmentation is a hindrance to growth and healing (wholeness). Thus, one should opt for an integrative approach to healing and wholeness (Louw, 2012:194). An integrative approach includes integrating different perspectives from various disciplines, so that one can contribute to a much more holistic approach (in the context of this study—to understanding wholeness and healing). The different perspectives are thus integrated and should always be interconnected.

The above sections defined a number of pertinent and relevant concepts that will frequently occur in this study. Now that we have a better understanding of these concepts, the scope and layout of each chapter is discussed next.

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1.9 OUTLINE OF CHAPTERS

Chapter 1: Introduction to the study

This is an introductory chapter. The chapter begins with a brief introduction, background, and motivation for the study. Furthermore, it includes: the research problem and problem statement; the research questions, assumptions, and objectives; the methodology; definitions of key concepts, and an outline of the chapters.

Chapter 2: The doctrinal component in Pentecostal spirituality

Chapter 2 focuses on the doctrinal component in Pentecostal spirituality. In this Chapter, a number of key themes are explored, namely: doctrine, experience, epistemology, and the cognitive component, which includes a reflection on theodicy, paradigms, and schemata of interpretation. The cognitive component (which includes rational categories, patterns of thinking, schemata of interpretation, underlying assumptions) undergirding the doctrine of healing is explored in detail in order to obtain a better understanding of the concept of healing in the context of pastoral care in general, and Pentecostal spirituality in particular. The main tenets of the Pentecostal doctrine of healing are identified, as well as a number of stumbling blocks to healing. The purpose of this chapter is to find out whether Pentecostal spirituality is contributing to, or is a hampering factor to, healing and wholeness.

Chapter 3: The anthropological component in Pentecostal spirituality

Chapter 3 focuses on the anthropological component in Pentecostal spirituality. It reflects on a number of key themes, namely: the notion of *cura animarum* (in the quest for the care and cure of the human soul); theory formation; the influence of paradigms on anthropology, and the Pentecostal view of the human person (trichotomy). This chapter shows that one's anthropological view determines one's approach to pastoral care, what healing entails, and approach to life; it also influences how one deals with existential realities. Therefore, this chapter seeks to understand the Pentecostal view of the human person. It also looks at the influence of paradigms and schemata of interpretation (theory formation) on one's anthropology, understanding of the 'human soul,' and concept of healing and wholeness. The purpose of this chapter is to find out whether some of the emphases in the anthropology operating in Pentecostal spirituality is contributing to human wellness and well-being, or whether it is a hampering factor, contributing to spiritual pathology or spiritual illness.

Chapter 4: An integrative approach to healing in pastoral caregiving

Chapter 4 focuses on healing and wholeness and develops an integrative and holistic approach to healing in pastoral caregiving. A number of key themes are explored, namely: the concepts of health, healing and wholeness, and an integrative and holistic approach to pastoral caregiving. Special attention is given to the spiritual dimension in the context of pastoral care. In addition, the whole person is considered in the process of healing—by attending to the body, soul and spirit, and the various dimensions of

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wholeness, and therefore emphasizes a holistic and integrated (bio-psycho-socio-spiritual) approach to healing. It recognizes the relatedness of the physical, mental (cognitive, affective and conative) and spiritual dimensions of the human person, as well as the environmental component, and views these as (interconnected) components of wholeness. This chapter therefore looks at how Pentecostals connect a Pentecostalistic understanding of the doctrine of anthropology (Chapter 3) with healing (Chapters 2 and 4) and wholeness (Chapter 4).

Chapter 5: Summary, findings, recommendation, and conclusion

The final chapter provides a summary of each chapter; it also presents the research findings, states the limitations of the study, provides a recommendation for future research, and ends the study with a final conclusion.

1.10 CONCLUSION

Chapter 1 introduced the study titled: 'On becoming whole in 'Pentecostal spirituality': The quest for an integrative approach to pastoral caregiving and healing'. With Pentecostalism being such a diverse, heterogeneous, and global movement that emphasizes experience over formal doctrine, as well as practical rather than contemplative, and favors non-traditional (non-rational) ways of knowing (i.e., subjectivity, experience, intuition, imagination, play) over science or rationalistic models, combined with a tripartite view of human personhood, lead to the concern of whether Pentecostal spirituality is contributing to, or becoming a hampering factor to, healing and wholeness. This background gave rise to the research problem to be investigated. Further motivation was given to explain the relevance of, and justify the necessity of, this study. Two main research questions and 4 sub-research questions were formulated. These are quite complex. Each chapter will therefore focus on specific aspects identified by the research questions. Due to the intricacy of the research questions, some will be partially answered in one chapter, and then fully addressed in another. So there will be some level of overlap, which will connect the various chapters. In addition, the assumptions and objectives were also stated above. A suitable methodology was selected to investigate the research problem and answer the research questions (a literature study and hermeneutical approach). Resulting from the literature review, a number of key concepts were identified, and also briefly defined. These, as well as some other relevant concepts, will be expanded on in later chapters. The scope and focus of each chapter was also provided: Chapter 2 focuses on the doctrinal component in Pentecostal spirituality; Chapter 3 examines the anthropological component in Pentecostal spirituality; Chapter 4 reviews the concepts of healing and wholeness, and develops an integrative and holistic approach to healing in pastoral caregiving, while the final chapter (Chapter 5) ends the study with a summary of each chapter, a presentation of the research findings, a recommendation for future research, and a final conclusion. In the further development of the study, an exploration of the doctrinal component in Pentecostal spirituality follows next (Chapter 2).

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CHAPTER 2:
THE DOCTRINAL COMPONENT
IN PENTECOSTAL SPIRITUALITY

2.1 INTRODUCTION

The first chapter provided a general introduction to the study. This included the background and motivation for the study, and a detailed description of the research problem. The research questions were also clearly stated, as well as the methodology, research objectives, and assumptions. This was followed by an explanation of the main concepts used in this study, and a brief outline of the proposed chapters.

In beginning the task of moving towards an integrative and holistic approach to healing and wholeness in pastoral caregiving and in seeking to develop a clearer understanding of the concepts of healing and wholeness in Pentecostal spirituality, this chapter will explore the doctrinal component in Pentecostal spirituality, by reflecting on a number of key themes, namely: doctrine, experience, epistemology, and the cognitive component, which includes a reflection on theodicy, paradigms, and schemata of interpretation (these form the main sub-headings of this chapter). Furthermore, these themes are relevant to the main topic of this chapter and are in response to the specific research questions guiding this chapter.

To explain further, each chapter of this study addresses a specific topic in order to answer the research questions, and thereby adequately address the problem under investigation. Due to the intricacy of some of these questions, they may only be partially answered in one chapter, and then fully addressed in another. There may also be a certain amount of back-and-forth movement between the chapters, particularly regarding central themes, establishing an interconnection. However, each chapter seeks to address a main topic/theme in order to answer the research questions guiding that chapter. This in turn informs the focus of each chapter, namely: Pentecostalism (Chapter 1), doctrine (Chapter 2), anthropology (Chapter 3), healing and wholeness (Chapter 4), and an integrative and holistic approach (Chapter 4). The final chapter will provide a concise summary of each chapter, as well as present the main research findings, a recommendation for further study, the limitations, and a brief conclusion (Chapter 5).

In light of the above, Chapter 2 seeks to answer the research questions inquiring about doctrinal issues and the cognitive dimension in Pentecostal spirituality. The aim of this chapter is therefore to: 1) investigate the cognitive dimension in spiritual healing, 2) explore the connection between the cognitive dimension in faith, healing and wholeness in Pentecostal spirituality, 3) look at the influence of doctrinal issues on healing practices, in order to determine whether Pentecostal spirituality contributes to, or

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becomes a hampering factor to, healing and wholeness in pastoral caregiving; and finally 4) ascertain whether the doctrinal position in Pentecostal spirituality can be merged with the current emphasis on wholeness in pastoral caregiving. These themes will be guiding the focus and content of this chapter. As noted above, some questions may be partly answered here, and completely answered in another related chapter.

The section below provides justification of the current chapter.

2.2 MOTIVATION

To avoid heresy, as well as false doctrines and beliefs about God, most churches or theological traditions have a specific form of systematic theology that guides their belief system (or spirituality). These beliefs and doctrines are central to that church and becomes 'the rudder' directing[23] that organization (Leonard, 2015:13). Commonly shared ideas and doctrinal beliefs unite a community of believers.[24] According to Stenmark (1999:134), beliefs are accepted to be true when they no longer require scrutiny, and do not lack credibility. But if they are perceived to be false, then they are not accepted as a starting point for what one is doing (Stenmark, 1999:134). In light of the above, the researcher will inquire into Pentecostal beliefs and doctrines, particularly the doctrine of healing (the central focus of this study), to locate the 'rudder' guiding this movement.

This investigation is relevant because our beliefs can have a negative or positive effect on our spirituality and faith development (cf. Agorastos, Demiralay & Huber, 2014). Therefore, the broad aim of this dissertation is to do an in-depth study on Pentecostal spirituality[25] with the purpose being to determine whether Pentecostal spirituality contributes to, or becomes a hampering factor to, healing and wholeness.[26] This will require a closer inspection of the relationship between Pentecostal spirituality, doctrine and healing, which necessitates a study of the Pentecostal doctrine of healing.

In the literature, not only has the distinctive belief in divine healing[27] received much attention, but also much criticism. For instance, Tramel (2008) explains, many of the 'absolute ideas' that are held by

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[23] But in certain situations it can also become a "spiritual type of straightjacket" (Leonard, 2015:13). This is something the researcher seeks to explore in this study.

[24] Although it is acknowledged that not all Pentecostals are unanimous with regards to Pentecostal beliefs, it is generally recognized that healing, particularly divine healing—is central to their beliefs and practices (cf. Anderson, 2004a:486). See the sub-heading: 'Co-existence of a variety of beliefs' in Chapter one and 'The pentecostal doctrine of healing' (heading 2.3.3.) discussed later in this chapter.

[25] For a more detailed description of Pentecostalistic Spirituality, see: Albrecht, D.E. 1999, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality*, Sheffield Academic Press, England; and Land, Steven. J., *Pentecostal Spirituality: A Passion for the Kingdom*, Sheffield Academic Press, London & New York; and Stephenson, Christopher, A. 2013. *Types of Pentecostal Theology: Method, System, Spirit*. Oxford University Press, New York.

[26] See Chapters 1 and 4 for a comprehensive definition/explanation of the concepts of 'healing' and 'wholeness'.

[27] Cf. Chapter 1 for a comprehensive definition of 'divine healing'.

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Pentecostals, for example: "everyone may be healed right now," "all suffering is from the devil," "lack of healing means a lack of faith," may arise from good intentions, but often result in heartache, guilt and disappointment. He ascribes this to a "simplistic, shallow, and shaky understanding of healing". Some scholars may consider such beliefs irrational. For this reason, this chapter will expound on the doctrinal component in Pentecostal spirituality,[28] with particular attention given to the doctrine of healing. This serves as another motivation for this chapter.

Basically, this chapter is a quest into the doctrinal dimension of Pentecostal spirituality, which includes the cognitive component[29]. The cognitive component encompasses a theoretical component (i.e. knowledge, patterns of thinking, paradigms, and rational categories), so as to obtain a better understanding of healing and wholeness in Pentecostal spirituality, as well as a practical component (Lewicka-Strzalecka, 1993:124) that informs behavior based on that knowledge (i.e. action guided theories, goals, and so on). This in turn impacts on praxis–thinking in practical theology in general, and pastoral care in particular, because the paradigms we use for pastoral ministry may become "zombie categories" that support our doctrines, but not orthopraxis (right practices) (Louw, 2013:153). Praxis-thinking is therefore more than emphasis on action in practical theology. It must move beyond church structures, to include life itself, what Louw refers to as "the networking of life (existential realities)," and manifests as "praxis as cura vitae" (Louw, 2013:153). In this regard, praxis significantly impacts on human attitudes (*habitus*), which is of particular interest in this study. "The Pentecostal 'imagining of the world otherwise' places less trust in purely cognitive knowledge than in participatory 'action-reflection in the Spirit'" (Vondey, 2013:n.p.). Being less interested in formal doctrine (the cognitive component), and more pragmatic focused, with an "activist, evangelical, and missional thrust" (Yong, 2018) (the practical component), this study is also interested in praxis-thinking in Pentecostal spirituality and the interplay between the theoretical and practical component. The argument here is therefore that praxis and praxis-thinking are both important in Pentecostal spirituality.

Furthermore, our theology, doctrines, and teachings (that we receive from our tradition and church leaders) may become the lens through which we interpret God, the Bible, and life (Leonard, 2015:15). [30]In addition, these often form the foundation for our way of understanding God, rather than being one way of understanding God. So then, when trying to build a theological foundation, the doctrine becomes the only standard upon which we build our theological framework. Leonard (2015:15) explains that one reason for a structured understanding of God is to avoid "heresy and false doctrines that could lead

[28] The researcher acknowledges that there are a variety of Pentecostal spiritualities. In essence, one cannot speak of a single Pentecostal spirituality. According to Anderson (2013:196), it may be more accurate to speak of 'Pentecostal spiritualities' (plural), rather than 'Pentecostal spirituality' (singular). However, having noted this, the researcher focuses on core/essential elements of Pentecostal spirituality within the movement as a whole.
[29] Louw (2015:101) indicates that "Paradigmatic frameworks and models are cognitive".
[30] There may be a disconnection between doctrine and life. Therefore, the aim of Chapter 2 is to find out whether some of the emphases in Pentecostal doctrine and spirituality are contributing to irrational thinking, or not. The problem being, this leads to spiritual pathology. Spiritual distress and pain leads to the loss of a sense of wholeness.

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people astray," but "it can also restrict a person's ability to understand God from his or her own experience". He adds, "This ordered and structured understanding of God, the church, and the Bible often leaves no room for ambiguity and unresolved questions and can discourage a person's own unique faith and faith experience. A disorderly interruption of our belief system can cause crisis and chaos within a systematized approach to knowledge...." (Leonard, 2015:15). For this reason, the impact of doctrine on beliefs will also form part of the focus of this chapter.

With attention being given to the doctrinal dimension, the influence/role of rational[31] categories (i.e. paradigmatic frameworks) on healing comes to the fore. The rational categories (an element of the cognitive dimension) Pentecostals use to formulate their paradigmatic frameworks [that is, patterns of thinking, i.e. with regards to doctrine, as well as their understanding of God (i.e. God-images) and the human person (i.e. anthropology)]—all impact on and influence their spirituality, and view of healing and wholeness. This viewpoint will be substantiated as the study progresses.

The cognitive dimension encompasses thought processes, information processing, schemata of interpretation, and so on. Cognitive processes help people think through life choices and core beliefs; it includes belief formation, and an entire worldview (i.e. the cognitive as related to paradigmatic issues within the framework of ecclesial matters or denominational concerns). This is one motivation for the focus on the cognitive schemata of interpretation in this chapter. When discussing a subject such as this one, one cannot ignore paradigms (patterns of thinking) and the cognitive dimension in understanding healing and wholeness in a Christian and spiritual approach to pastoral caregiving.

To recapitulate: A "paradigm refers to patterns of thinking and a horizon of understanding supported by philosophical factors and belief systems that can influence the researcher's knowledge and methods. A paradigm may be viewed as a set of basic beliefs (metaphysics) that deals with ultimate questions of first principles, it represents a worldview that defines, for its holder, the nature of the 'world', the individual's place in it and the range of possible relationships to that world and its parts, as, for example, cosmologies and theologies do" (Guba & Lincoln, cited by Louw, 2015:115). Paradigmatic frameworks, thus, refer to patterns of thinking (which consists of premises) that represent a framework (or set of beliefs) that guide one's understanding of the world and its inhabitants (cf. Chapter 1). In this study, the researcher seeks to explore/adopt a theological paradigm grounded in a particular faith orientation — that of Pentecostalism. The aim is to clarify the basic paradigms and dogmatic conceptualizations that are used in Pentecostal spirituality and determine whether these are contributing to or hampering healing and wholeness in pastoral caregiving in general, and Pentecostal spirituality in particular. The concern is that

[31] Hiebert (2016:53) provides a general definition of 'rationality' as follows: "Rationality is the state of being reasonable, of weighing and evaluating reasons to believe or act according to one's overarching view of the world". Thus, "To reason is to make sense of things consciously and critically for the purpose of establishing what are then held to be facts, and thereby justifying subsequent beliefs or acts".

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irrational or destructive thinking[32] contributes to *spiritual pathology* or *spiritual distress.*[33] This will also be explored further in this chapter.

Similarly, to recap, in the current study the cognitive dimension refers to the rational categories and frameworks used by Pentecostals to make sense of their reality and spirituality — these can be *rational* or *irrational.*[34] By analyzing the cognitive dimension and schemata of interpretation[35] the researcher focuses on implicit[36] theological assumptions in the Pentecostal doctrinal paradigm and paradigmatic frameworks. This includes the kind of rational categories Pentecostals use to formulate their understanding of God, the human person, healing, and so on. The focus here is on the interplay between underlying assumptions and paradigmatic frameworks in the process of healing. A link can therefore be drawn between the cognitive dimension (which includes rational categories), spirituality, healing and wholeness (cf. Chapter 4) and anthropology (cf. Chapter 3).

As Louw (2015:381) clearly indicates, "Theories, schemata of interpretation, paradigms and rational patterns of thinking determine the networking of human minds (mind-set) as well as processes of interpretation (hermeneutics)". He adds, "…the theory, paradigm or idea behind a human action plays a decisive role in dispositions/attitudes (*habitus*), and the human attempt to come to grips with the demands of life. The undergirding conviction about the hoped outcome of life, the eventual ultimate

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[32] For a detailed description of destructive thinking, see Roux (2013).

[33] In 1980, at the Fourth Conference of Classification of Nursing Diagnoses the term 'spiritual distress' was kept as an approved nursing diagnosis, thus recognizing the spiritual dimension of human experience in the nursing field. In other words, it was recognized that the parameters of well-being and distress are not only those of the body and mind, but also of the human spirit (Kahn & Steeves, 1993). "The nursing diagnoses of spiritual distress explicitly recognizes a spiritual dimension of well-being that integrates and transcends biological and psychosocial well-being" (Kahn & Steeves, 1993). The term 'spiritual distress' was defined as "a disruption in the life principle that pervades a person's entire being and that integrates and transcends one's biological and psychological nature" (Ellerhorst-Ryan & Mooney, 2004:229). Spiritual needs generally arise out of situations of spiritual distress (Ellerhorst-Ryan & Mooney, 2004:229). However, a person may experience spiritual distress yet still function normally in other areas of his/her life (Topper, 2004:26).

[34] Rationality (in science and religion) has been a hotly debated topic for centuries. Rationalism is often associated with Modernity and the Enlightenment (modern Enlightenment rationality). Modernity 'embraces the mind above all else' … and … 'privileges the cognitive' (Hiebert, 2016:72). Müller (2011) notes the approaches to rationality in theology: foundationalism (universal rationality), non-foundationalism or anti-foundationalism (multiversal rationality), and post-foundationalism (transversal rationality).

[35] 'Schemata of interpretation' refer to "comprehensive paradigms (comprehensive systems of understanding in terms of conceptualization and patterns of thinking) that capture a kind of general principle or truth that helps to organize knowledge and directs human behavior within *epistemological processes of knowing*. In this sense, schemata of interpretation are related to the quest for valid and true sources of knowledge" (Louw, 2015:386). Schemata of interpretation also enable people to locate, perceive, identify, and label activities/experiences that take place in their lives (cf. Aldrich, 1999:146). It is also noteworthy to mention here, that schemata of interpretation in themselves are not necessarily good or bad. In this regard, Louw (2015:423) indicates that they should not be assessed in terms of morals but rather as "…inevitable, cultural and philosophical paradigms, noetic frameworks of interpretations, to be used as diagnostic criteria in processes of theory formation". Furthermore, Louw points out that during a specific period or historical setting, one schema can be appropriate while another inappropriate. Therefore, the challenge in a hermeneutical approach is to "detect and assess the value of a specific paradigm for a very specific cultural context" (Louw, 2015:423).

[36] From early on, schemata (cognitive structures of organized knowledge) are generated from the socialization process and by interacting with others. They become implicit and taken for granted ways of perceiving and categorizing the world (Aldrich, 1999:146).

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goals, projected perceptions about destiny, prescribed cultural taboos and customs, all of them determine processes of healing". These also provide people with a worldview and context to view and interpret life, events and experiences (this forms part of the cognitive dimension). For this reason, the researcher seeks to explore the link between the cognitive dimension (i.e. schemata of interpretation, paradigms and rational patterns of thinking[37]), praxis-thinking, and healing in Pentecostal spirituality.

Another motivation for this chapter is to highlight that the categories (and paradigms) we use to interpret life and formulate our beliefs/convictions can become skewed, or even outdated.[38] Over the last century, much of the early Pentecostal worldview has undergone revision (including methodological, eschatological and ecclesiological perspectives) (Clifton, 2007:19). When we are challenged to change an outdated paradigm, a *faith crisis*[39] may arise. To add to this, Louw refers to *zombie categories*,[40] and links these to pathology (Louw, 2015:385). In addition, *inappropriate*[41] *God-images* may lead to

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[37] "Theories, schemata of interpretation, paradigms and rational patterns of thinking as related to the function of the "human spirit" to transcend the merely mundane realm of life, determine the networking of the human mind, and processes of interpretation (hermeneutics) in such a way that the theory and idea behind the human action, play a decisive role in dispositions/attitudes (habitus) and the human attempt to come to grips with the demands of life. They determine processes of healing, but can also lead to "spiritual illness" and pathology [*emphasis is mine*]. The idea embedded in theory and expressed in rational categories or paradigms, can change human behavior. "Ideas" can promote meaningful perspectives and actions, but on the other hand also instigate the "the illness of the human mind": i.e. skewed perceptions, unrealistic expectations and irrational thinking" (Louw, 2015:388).

[38] These may no longer be appropriate due to a number of reasons. For instance:

- New demands
- Paradigm shifts (and therefore, have become outdated/irrelevant) (Louw, 2015:386).
- Developments in human knowledge may illuminate the need for doctrines to be recast (Lonergan, cited by Clifton, 2007:10).
- Changing contexts, as well as interaction between contexts, may produce new data, questions and insight, highlighting the need for doctrines to be readdressed (Lonergan, cited by Clifton 2007:10).
- Doctrinal change in some instances is also dialectical (in the light of discovering error – either by means of commission or omission) (Lonergan, cited by Clifton, 2007:10).

Clifton (2007:16) indicates, "…doctrine will inevitably be subject to development and change," but he excludes doctrine which is considered dogma.

[39] Leonard (2015:38) describes a 'faith crisis' as follows: "However, faith crises are simply points of learning and change where our understanding of an aspect of our faith is being challenged to push aside an outdated paradigm and adapt to a new way of understanding God and our relationship with God. Faith crises also illustrate such points of lack of control, or of change and changing ideas, that are often forced upon us in moments of crisis. The changing ideas, new information, and shifting events often bring us to a point of crisis because we are being challenged to adapt to this new experience, concept, or paradigm, and often the situations are beyond our control". It is common during a 'faith crisis' to question or doubt God, and struggle with an aspect of one's faith, giving rise to cognitive dissonance. These struggles may be more common than we realize, and occur throughout our lives (Leonard, 215:9). A direct link can thus be found between one's belief system, paradigm (view of God), and a faith crisis. Leonard (2015:47) says, "A faith crisis is related to one's belief system, which in turn is related to one's paradigm of how he or she views faith and/or God". Another important point to note is that a faith crisis "allows one to question what he or she has been told and to seek to understand for him or herself". When experiencing a faith crisis, "the goal is not the resolution. Instead, a faith crisis seeks a deeper and fuller understanding of and experience with God" (Leonard, 2015:20).

[40] Louw (2015:386) defines 'zombie categories' as follows, "….these are the continued employment of concepts that no longer do justice to the world we experience and yet which are difficult to abandon because of tradition, and because they are not yet totally redundant. Zombie categories are therefore described as the "living dead"…."

[41] Louw (2015:450) states, "Appropriate God-images can disclose new horizons of meaning: inappropriate God-images can block religious schemata of interpretation and blur the vista of hope". The ideal is therefore to foster appropriate God-images.

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spiritual pathology. There is also the danger of *unhealthy or sick patterns of thinking* (and irrational thinking) undergirding our rational categories/constructs, spiritual practices, convictions and behaviors. For spiritual healing to occur, these will need to be transformed, and outdated/inappropriate philosophies of life reframed (cf. Louw, 2015:386).[42]

Leonard warns that if we remain mired in our old paradigms and refuse to believe or understand new concepts regarding God and our faith, our spiritual growth will be hindered. Conversely, if we accept new concepts, adapt to new paradigms, and allow our faith to change, our spiritual growth is more than likely to flourish (Leonard, 2015:112). Essentially, the rational categories Pentecostals use to formulate their paradigmatic frameworks (patterns of thinking, i.e. with regards to doctrines), as well as understanding of God (i.e. God-images) and of the human person (i.e. anthropology)—impact on and influence their spirituality, and view of healing and wholeness. For this reason, our core assumptions (as well as principles and life views) need to be critically challenged and disputed in order to promote growth and healing (Louw, 2015:423). This includes our religious convictions, located within our main doctrines. This indicates another motive for this chapter.

All things considered, the researcher will investigate the interplay between implicit/underlying assumptions and paradigmatic frameworks in processes of healing. The argument here is: Paradigms need to be meaningful, that is, appropriate in order to facilitate healing and promote wholeness. Inappropriate paradigms may need to be challenged and/or changed. A paradigm is considered appropriate when "it empowers people to make informed decisions and help them to take the responsibility for their lives in terms of meaning and destiny. One cannot change what happens and befalls one, however, one can change how one interprets and responds, thus the necessity to probe into the character and normative dimension of belief systems that incorporates the value dimension of life" (Louw, 2015:449). Appropriate, thus means, "they should enhance the quality of human life and foster human dignity" (Louw, 2015:442). "Changing rational and noetic categories and investing them with new content and meaning is an important ingredient of the process of healing in pastoral care" (Louw, 2015:427). This again links to the hermeneutical approach adopted in this study. As Louw (2015:427) states, "In a hermeneutical approach, healing implies how one connects life and existential issues with the spiritual realm of the content of the Christian faith".

Furthermore, reflecting on the broader context of this study, one of the goals of a pastoral caregiver is to work with the spiritual needs of people, address spiritual distress and spiritual pathology/illness, as well as facilitate spiritual well-being and health (pastoral care). Disputing skewed ideas is part of the pastoral process. Offering alternative paradigms and patterns of thinking is one of the important roles of

[42] Louw (2015:386) links spiritual pathology with – skewed philosophies of life, inappropriate God-images, zombie categories, and unhealthy/sick patterns of thinking. For healing to occur, these require transformation/change of some sort (i.e. the reframing of outdated philosophies of life).

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a spiritual caregiver (cf. Louw, 2015:449).[43] Louw (2015:386) describes life as becoming 'sick' when we hold "inappropriate philosophies of life and skewed perceptions, belief systems and expectations". Whereas healing of life takes place "…when convictions, perceptions and ideas are appropriate in terms of daily demands and criteria set by dominating cultures, communities of faith contexts and customs". He then highlights, "A pathology of life correlates with the dynamics between appropriate and inappropriate responses, and between rational/comprehensive and irrational/unrealistic thinking. Irresponsible behavior as the outcome of unrealistic ideologies, adds up to misery and dread". To this he concludes, healing necessitates a paradigm change on a meta-level, i.e. the level of conceptualization and of normativity (the realm of convictions) (Louw, 2015:386). This is another motive for this chapter. Therefore, the researcher also inquires whether some emphases in Pentecostal doctrine and spirituality are contributing to irrational thinking and/or spiritual distress, or not. The potential outcome of such on spiritual well-being will also be examined. This is significant because spiritual factors are important components of health and well-being, which highlights the connection between spirituality and health.[44]

In addition, strong spiritual care, spiritual healing, and spiritual development[45] do not happen naturally or automatically; it needs to be more consciously developed (Topper, 2003:30). This serves as another motivation for this chapter. The researcher seeks to investigate the link between Pentecostal beliefs (and practices), well-being and health (physical, psychological and spiritual) by taking a closer look at the interrelationship between these concepts. This requires further inquiry into the cognitive foundations of Pentecostal spirituality, religious beliefs and concepts. To do so, the researcher will explore the doctrine of healing and examine the paradigmatic frameworks within Pentecostal spirituality. The issue is to determine whether these are contributing to healing and wholeness, or not. Stumbling blocks stand in the way of a closer relationship with God and are a hindrance to obtaining healing and wholeness. However, spiritual needs do not need to be 'stumbling blocks,' but rather 'stepping-stones' to spiritual well-being and health.

Basically, healing plays a very important role in the Pentecostal understanding of doctrine and faith. The reason for the close inspection of Pentecostal doctrine, especially the doctrine of healing in this chapter, is to:

- Give consideration to the influence of doctrinal issues on healing practices in Pentecostal spirituality

[43] This links healing and pastoral caregiving.
[44] Young and Koopsen (2011:18) note that healing and spirituality are closely connected.
[45] In the past, much focus was placed on the body (physical component) and the mind (psychological component), with little attention given to the spirit (spiritual component). But as Topper (2003:28) highlights, the "…spirit is the life principle that completes, integrates, and fuses the body and the mind". "The body and mind are never really healed and made whole without healing the third, the spirit" (Topper, 2003:28). For this reason, the concept of healing in this chapter is not confined to physical healing. Instead, the body-mind-spirit relationship is acknowledged.

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- Explore the role of the cognitive dimension (i.e. rational categories, paradigms of thinking, and so on) in healing (the role of rational categories within processes of theory formation for the ministerial practice of caregiving).
- Determine whether 'Pentecostal spirituality' contributes to, or becomes a hampering factor, to healing and wholeness. In other words, does it play a hampering or facilitative role?
- Identify the implicit (underlying) theological assumptions in Pentecostal doctrine, especially with regards to healing and wholeness.
- Investigate the link between Pentecostal spirituality, doctrine, and healing.
- Find out whether the doctrinal position in Pentecostal spirituality can be merged with the current emphasis on 'wholeness' in pastoral caregiving.

These points, as discussed above, lie at the heart of this chapter. Therefore, in the pages that follow, the researcher seeks to draw attention to the implicit theological assumptions by identifying the rational categories that are used to formulate their understanding of healing (including God and people), as well as the interplay between these assumptions and paradigmatic frameworks (i.e. Pentecostal view of doctrine in the process of healing). This will then be linked to the broader framework of this study — one of the core functions of pastoral care is healing.

Starting in the realm of practical theology, but including perspectives from anthropology and psychology, this study will adopt an interdisciplinary approach to healing, and therefore, contribute to the current discussion and interdisciplinary research on healing.

In view of the above motivations, the aim of this chapter is to clarify the doctrinal component, so as to determine whether Pentecostal spirituality is contributing to, or is a hampering factor, to healing and wholeness. This will be done next.

2.3 THE DOCTRINAL COMPONENT

In seeking to clarify the doctrinal component and understand the rational frameworks and belief system (schemata of interpretation) undergirding the Pentecostal doctrine of healing, the researcher will begin by defining what is meant by doctrine, followed by an exploration of the Pentecostal view of doctrine (a general understanding), and an explication of the Pentecostal doctrine of healing in particular. This will be done next.

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2.3.1. Doctrine defined

Before proceeding further, it is necessary to clarify what is meant by 'doctrine'. Waller is most helpful in this regard. Religious doctrine, according to Waller (2015), "Is commonly defined as a codified set of beliefs—a body of teachings, instructions, or taught principles or positions—in a religious belief system". Thus, in a nutshell, doctrines make up the authoritative teachings of the church, regulate church practices, and also comprise basic convictions and primary (most fundamental) beliefs. Of particular interest here is how Pentecostals view doctrine, and in particular, the Pentecostal doctrine of healing. This will be expanded on below.

2.3.2 Models for understanding doctrine (Lindbeck, 1984)

Although, not without its criticisms,[46] George Lindbeck (1984) provides three (basic) models for understanding doctrine. In a nutshell, these are as follows:

a) The cognitive – propositional approach. This is a foundationalist approach. Briefly, this approach understands church doctrines to function as "propositions or truth claims about objective realities" (Lindbeck, 1984:16). In other words, "doctrinal propositions are understood as objective (scientific) truths" (Clifton, 2007:6). To explain further, Friesan (2013:156) adds, "…The proposionalist sees a doctrinal statement as being either true or false based on its success or failure to correspond with objective reality, a reality that is unaffected by the historical and cultural particularities from which the doctrine arose. …a proposionalist understands a doctrine that is once true (at a specific time and in a specific culture) to always be true (at any time and in any culture)".

b) The experiential – expressive approach. This is also a foundationalist approach. Doctrines are interpreted as "noninformative and nondiscursive symbols of inner feelings, attitudes and existential orientations" (Lindbeck, 1984:16). Furthermore, Friesan (2013:156) explains, "As an outward interpretation of an inward reality, the reference point for any one doctrine is entirely subjective and open to endless interpretations. Thus, assent to or denial of doctrine becomes meaningless because neither can be a reliable indicator of what one is actually experiencing".

Hybrid approach. This approach attempts to remedy the impasse created by the previous two approaches, by combining them (Lindbeck, 1984:16).

c) The cultural – linguistic approach. Lindbeck then proposes an alternative post-liberal approach.

[46] A lot has been written on Lindbeck's three approaches to religious doctrine. Although these models have been severely criticized over the years, they also provide a framework for understanding doctrine, which is helpful here. But due to limited space, the researcher will not discuss these approaches/models in detail here.

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Doctrines are understood as:

> …a kind of cultural and/or linguist framework or medium that shapes the entirety of life and thought. …It is not primarily an array of beliefs about the true and the good [contrary to the propositional view], or a symbolism expressive of basic attitudes, feelings, or sentiments [contrary to experiential expressivism]. …Like a culture or language, it is a communal phenomenon that shapes the subjectivities of individuals rather than being primarily a manifestation of those subjectivities (Lindbeck, 2004:33, cited by Clifton, 2009:191).

In his view, doctrines are best understood as "communally authoritative rules of discourse, attitude and action." Once again, Friesan's (2013:156-157) explanation is helpful here: "Rather than being a claim to ontological truth or a symbol of religious experience, Lindbeck argues that doctrines make claims to "intrasystematic" truth rooted in the grammatical and religious traditions of a given context. Thus, doctrines are best understood to be right or wrong (authentic) on the basis of their coherence with the imbedded language and practices of a given religious tradition, and their own unique conception of "the Ultimate Mystery". Another noteworthy point made by Friesen (2013:158) concerning the function of doctrine is that it helps regulate or guide the community of faith.

The discussion below looks at the necessity for considering the topic of doctrine in this study and reviews some pertinent points/issues related to this topic in terms of Pentecostal spirituality.

2.3.3. Pentecostalism & doctrine

2.3.3.1 Unpacking Pentecostal doctrine: A necessary undertaking

In our postmodern age, some may not think it is necessary to formulate their beliefs in terms of doctrine (cf. Vanhoozer, 2005:xi). In his book, *The Drama of Doctrine*, Vanhoozer (2005:3) is concerned about the grave consequences that lacking a sound doctrine can have. This is worrisome for the researcher as well. Vanhoozer therefore insists that sound doctrine is completely necessary for the well-being of the church and for effective witness (Vanhoozer, 2005:xii). He therefore pleads that doctrine must not at any stage be discounted as irrelevant. From another perspective, Simon Chan's view of doctrine is an interesting one. He explains that (Protestants) have generally viewed doctrines as "a *depositum* of propositions about God, and tradition as the handing down of this fixed body of truth *unchanged* to the next generation. Tradition is like an heirloom to be preserved and handed down". But instead of doctrines being archaic and fixed formulations with little relevance for our current context, true doctrines are constantly developing[47] (Chan, 2004:57, 58).

[47] In the Reformed tradition, this refers to the widely known slogan '*semper reformanda*,' which means, "always reforming" (Koffeman, 2015).

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In the Pentecostal tradition, despite the differences that manifest among the various denominations, a number of distinctive beliefs[48] can be identified that remain central to the movement—divine healing—is one of these beliefs. It is the impact of doctrine on 'beliefs' that is of particular interest to the researcher in this chapter. As Waller (2015) explains, "Doctrinal beliefs impact attitudes, values, beliefs, and actions". By examining components of doctrine, the researcher seeks to clarify the fundamental belief of the Pentecostal doctrine of healing. Being a tradition that is so diverse in nature, the researcher plans to conduct an extensive literature study/review on the fundamentally important doctrine of healing in Pentecostal spirituality. This will be carried out by examining scholarly publications and predominantly contemporary academic literature on the topic, the intention is to uncover various viewpoints held by prominent scholars/authors in the field, and thereby, contribute to the on-going global discussion.

In the on-going practices of the church (i.e. prayer and worship), doctrines are re-enacted, renewed and developed (cf. Chan, 2004:57). The researcher assumes that many adherents of Pentecostalism have simply absorbed an unexplained and unexamined theology from those around them — friends, family, church leaders, and by means of religious socialization. They are therefore unaware/uninformed about the theological assumptions underpinning these/their beliefs. Also, are these truly Pentecostal beliefs; are they 'faithful conceptions' or 'corruptions'? It is therefore the role of academics and theologians to determine what is authentically Pentecostal in its healing tradition, and what is not, and how these can be restored (Alexander, 2000:127). This highlights the significant role and function of this dissertation: To determine what is authentically Pentecostal in the healing tradition, and to explore and examine Pentecostal theology, undergirding assumptions, and doctrine (regarding healing), so as to gather relevant facts to make decisions/evaluations from a more informed standpoint.

Many have sought to identify Pentecostals on the basis of their beliefs (Warrington, 2008:18). But, as noted by Anderson (2002:525), it is difficult to generalize about Pentecostal beliefs in such a multifaceted movement. To clearly identify and unpack the Pentecostal doctrine of healing is therefore no simple task. But first, as Stephenson (2013:112) states, it is pivotal for Pentecostals to engage in doctrinal theology. By means of this study, the researcher has taken Stephenson's call to heart. The following sections will therefore unpack and explore the general Pentecostal view/understanding of doctrine.

2.3.3.2 Pentecostals & doctrine: Some noteworthy points

- **An affective-experiential theological tradition**

Pentecostalism is an affective-experiential theological tradition (Perry, 2017:51). Pentecostal spirituality is experiential, rather than doctrinal (Neumann, 2012:5), and the authority of experience is recognized

[48] See the discussion of these distinctive beliefs under heading 2.3.6.2: 'Key tenets of the Pentecostal doctrine of healing'.

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along with Scripture and reason (Neumann, 2012:5). This is confirmed by Kalu (2008:267) who notes that emphasis is on the "experiential, relational, emotional, oral aspects of faith". Thus, classical formulations of doctrine are not of central concern in Pentecostal theology (Vondey, 2013:83), and experience tends to be emphasized over doctrine.

- **Pentecostals are pragmatic**

Pentecostals are pragmatic rather than contemplative. Regarding the former, Vondey (2013:83) notes, "The emphasis on encounter focuses on the presence of God in the here and now, a pragmatic rather than dogmatic pursuit of the divine". Regarding the latter, Vondey (2013:83) explains, "The overwhelming emphasis on experience and spirituality outweighs contemplation on speculative elements of doctrine". He adds, "We might say that experience replaces doctrine in Pentecostal faith and praxis".

- **Lack of clearly defined creeds, rules and guidelines**

Pentecostal beliefs are not always readily summed up in doctrinal statements. In addition, the statements of faith of some Pentecostal groups are not necessarily shared by others in the movement. Furthermore, some teachings are not recognized as classical formulations of the tradition and are therefore deemed heretical by many non-Pentecostals (Vondey, 2013:69). Comments such as that made by Belcher and Hall (2001:68) demonstrate this complexity: "In the Pentecostal movement, there does exist a great deal of doctrinal freedom in which many practices, such as healing, are not rigidly defined theologically". They continue, "There are no creeds or formal rules within the Pentecostal movement about the practice of healing. Lack of clearly defined creeds, rules and guidelines for practice is 'normative' for the movement".

Further probing of the literature reveals that Pentecostals have also tended to reject (historic or formal) creeds and creedal formulations. It is an experiential form of Christianity and arose in response to "man-made creeds" and the "'coldness' of traditional worship" (Cox, 2013:14). Similarly, Jacobsen (2015) adds, "When asked about his creed, one early Pentecostal leader simply said, 'My experience is my creed'". Creeds were rejected for various reasons, i.e. they tended to reduce spiritual freedom, accelerate institutionalization, formalize the Christian life, and disrupt the unity of the church (Vondey, 2013:69). Pentecostalism is primarily experiential, and the preference has therefore been for more 'narrative articulations of doctrine' than official formulations of doctrine (Vondey, 2013:71).

It therefore seems that most Pentecostal groups (i.e. from the Charismatic groups, Neo-Pentecostals, Classical Pentecostals) have shied away from formulating extensive systems of official doctrines. According to Vondey (2013:71), one reason for this is that there is "no magisterial theological guidance

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or official authoritative teaching for all (Pentecostal) groups". This helps to explain the large amount of diversity in the formulation of Pentecostal doctrine among Pentecostals.

- **Diversity within the movement**

The Pentecostal movement is made up of diverse individuals (Belcher and Hall, 2001:64), and a broad variety of beliefs exist within this movement (Vondey, 2013:69). One soon realizes there is also much diversity found within the Pentecostal movement itself. Other factors contributing to its diversity include it being multi-denominational and multi-dimensional, as well as because of its global spread and assimilation into various local cultures. As Pentecostalism has grown it has also diversified (Kay, 2009:255). Warrington (2008:12) attributes the increasing variety within Pentecostalism to its global nature, as well as the nuances of its beliefs and praxis

- **Tensions, difficulties, and conflicting view**s

There are a number of tensions, difficulties and contrasting views, even among Pentecostals themselves. These contrasting views can be seen in Faupel's (1972) description of three traditions within the Pentecostal movement (cited in Belcher and Hall, 2001:64):

> First, there are those individuals who teach a doctrine of sanctification in the Wesleyan-Holiness tradition, which are presented as the "three works of grace". These are Pentecostals who maintain that Christian experience normally finds expression in a pattern of conversion, "entire sanctification," as a distinct subsequent experience, and a further baptism in the Holy Spirit, which empowers the believer for witness and service as evidenced by speaking in tongues. Second, there are those individuals reducing this pattern to "two works of grace" by collapsing the first two into one "finished work" supplemented by a process of gradual sanctification; and third, there are those individuals who hold a "oneness" or "Jesus only" view of the Godhead.

- **Doctrinal differences**

There are often visible tensions/divisions within the Pentecostal movement over doctrinal differences. These differences have given rise to different doctrinal streams within Pentecostalism. Vondey (2013:69) explains this as follows: "The statements of faith and doctrinal teachings issued by particular Pentecostal groups do not easily apply to others within the movement. In addition, some Pentecostal teachings stand in rather sharp contrast to classical formulations of the Christian tradition and are considered heretical by many non-Pentecostals". To illustrate, he indicates the tension over the doctrine of God between Oneness and Trinitarian Pentecostals, as a case in point. William K. Kay (2009:6) also mentions differences amongst Pentecostal groups/denominations, and subsequent divisions over doctrine, e.g. different beliefs concerning the work of the Holy Spirit, and other aspects of their faith. Such diversity makes it difficult to find the essence of Pentecostalism (Kay, 2009).

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- **Loss of distinctives**

Pentecostals share many tenets with other theological traditions, but they also have a number of distinctives (Nel, 2014). But it appears that some of these distinctive beliefs are no longer as distinctive as they once were. For example, some Pentecostals have never even spoken in tongues (Olson, 2004:8-89, in Nel, 2017). There has also been decline of interest in Spirit baptism among Pentecostals (Macchia, 2007:17, in Nel, 2016:np). Plus, some of its foundational elements are not exclusive to Pentecostals and can also be found in the lives of non-Pentecostal believers (Warrington, 2008:19).

- **The effect of globalization**

Pentecostalism has had a significant impact on global Christianity (Cartledge, 2012:594). The crossing of borders, cultures and continents (effect of globalization) has provided Pentecostals with an openness to the influences and resources of other cultures, other than Western ideals (Cartledge, 2012:594). "Because Pentecostal diasporas cross continents, taking their Pentecostal spiritualties with them into their new cultures and countries, sometimes to be assimilated into them and often times maintaining an individual vibrancy and identity" (Warrington, 2008:12). Pentecostalism does not only play a role in the globalization process but is simultaneously a product or consequence of it (Adogame 2010:505, cited by Deininger, 2014:36).

- **Pentecostalization**

There is also the 'Pentecostalization' of other Christians and Christian traditions, where they have adopted certain Pentecostal beliefs or practices (i.e. raising hands, praying loudly, or falling under the power, etc.) but they themselves are not Pentecostal, some are not even Christian (cf. Spittler, 1991:292). This further demonstrates the global influence of Pentecostalism.

- **Anti-intellectualism**

In addition, during the first decades it was an anti-intellectual movement. This anti-intellectualism seems to have changed, and its modern history is comprised of Pentecostal theological scholarship, and a more favorable attitude towards academia and theological training (cf. Nel, 2016). This is discussed in more detail later on.

- **Spirituality vs. religious**

Another point to note here is the different view Pentecostals have held concerning 'being religious' and 'being spiritual,' opting for the latter. In this regard, Jacobsen states: "Religion is embodied in doctrines,

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creeds, and formal liturgies, while spirituality finds better outlet in poetry, song, and dramatic performance". Jacobsen however warns about creating a dichotomy between the two, as "there is no such things as a pure spirituality or pure religion; they need each other" (cited in Neumann, 2012:134). And although Pentecostals identify more with spirituality than institutions and doctrines, most do however still have written statements of faith (Vondey, 2013:36).

- **A shift in focus**

So instead of trying to define Pentecostalism through doctrine (the cognitive component), Warrington (2008:20) shifts the focus to encounter or experience — the experiential component. He says, "A clue in our quest to locate the core of Pentecostalism may be gleaned from the early Pentecostals who were suspicious of creeds and preferred to concentrate on shared experiences" (Warrington, 2008:20). This shows that Pentecostal theology is marked by experience and not by doctrine. This will be discussed in greater detail further on.

- **A-rational[49] type of knowing**

Concerning the subjective nature of experience, according to Pattersen and Rybarczyk (Ed.) (2007:3), it appears that Christianity and the academy in the twenty-first century has developed a greater openness to other ways of knowing, such as experiential, spiritual, existential, and even mystical ways (a-rational ways of knowing). It may be questionable whether the move to the subjective is the result of postmodern influences or Pentecostalism itself, but the latter preceded the former by many years. So, Pentecostals were acting in postmodern ways long before the term was even popularized. Due to their early ant-intellectual stance, Pentecostals adopted an 'a-rational' means of knowing, particularly because they viewed it as compatible with a biblical worldview.

- **Making connections**

Having recognized that Pentecostals prioritize experience over doctrine does not dismiss doctrine as unimportant, nor does it deem the cognitive component as irrelevant. In this regard, Hollenweger (1998) notes that Pentecostalism today addresses the whole of life[50]—this includes the 'thinking part'. The 'thinking part' forms part of the cognitive component. Even though certain aspects of Pentecostalism may accentuate the intuitive (i.e., singing, dancing, and speaking in tongues), he interestingly states that a mature Pentecostal[51] will try to connect the intuitive and the rational. He notes, exclusively

[49] The term '**a-rational**' is defined by Pattersen & Rybarczyk (2007) as including "elements that may not be opposed to the rational or intellectual, but which are neither immediately located in the more cognitive dimensions of being human". For instance, dreams and visions… (cf. Pattersen & Rybarczyk, 2007:12, see note 11).
[50] This shows the connection between Pentecostal spirituality and wholeness.
[51] Fostering spiritual growth and a mature faith is one of the goals of pastoral care.

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emphasizing the analytical (rational thinking) will destroy faith; and solely focusing on the intuitive will lead to chaos. Therefore, Hollenweger suggests combining both—rational thinking with the emotional side. This again points to the role of the cognitive. Thus, emphasizing one aspect, does not necessarily exclude the other. It is also a process that is not so clear-cut. It is a process that incorporates the cognitive and experiential components.

Satyavrata (2011:215) reminds us that, "Pentecostal spirituality is both grounded in a revelatory historical event and focused in a revelatory Word. There is, hence, a pressing need for a spirituality that incorporates the cognitive along with the experiential in its biblical and theological hermeneutic". Stronstad (1992:28, in Satyavrata, 2011:215) is cited as a corrective here: "Because man is a creature made in God's image, understanding the Bible is always a matter of the mind—of the human intellect—and it is in the Word that the human mind encounters the divine mind. Thus, interpretation must necessarily be a matter of rationality as well as experience and spiritual perception…."

- **Pentecostals understand and utilize doctrines differently**

Pentecostals understand and utilize doctrines differently to theological traditions that rely on rationalistic models (Kalu, 2008:268); they tend to emphasize experience. In this regard, Holmes (2010:194) explains that for Pentecostals, "Doctrines are *descriptive* of lived experience rather than generative". Basically, doctrines are used "to verbalize lived experiences" (Kalu, 2008:268). In other words, beliefs are not derived from understanding (the cognitive component) but arise from experience/encountering God (the experiential component) (Ellington, cited by Kalu, 2008:268). Kalu (2008:268) adds, "This knowing in relationship precedes articulation of experiences in normative doctrinal ways". This shows that Pentecostals are not confined to purely rational cognitive ways of knowing God. This, however, has been problematic for non-Pentecostal scholars.

- **Pentecostal hermeneutics, doctrine and experience**

Regarding the relationship between Pentecostal hermeneutics, doctrine and experience, Pentecostals tend to interpret and gain meaning from Scripture through their spiritual experiences. They allow their experiences (of the Spirit) to facilitate the hermeneutical process. In turn, they approach the Bible with an open and flexible mind; attentive to the Spirit's voice and presence, and open to layers of meaning not previously available.

This is affirmed by Ellington, who suggests that "Pentecostals do not found their understanding of the authority of Scripture on a bedrock of doctrine, but that, in fact, their doctrine is itself resting on something more fundamental, dynamic, and resilient; their experiences of encountering a living God, directly and personally" (cited by Grey, 2011:51). The Bible is the standard by which all experience is

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measured and interpreted. But instead of approaching the Bible to *read* about God—Pentecostals approach the Bible to *experience* God (Grey, 2011:51). In this way, the Bible is not only the yardstick to measure one's experience, but also a vehicle/means to encounter God.

The Bible is considered authoritative for Pentecostals "because the Holy Spirit is found to be at work experientially in and through Scripture in the lives of each member of the church community" (Ellington, cited by Grey, 2011:51). Thus, Ellington emphasizes the role of individual experience and testimony in the interpretative process, while Grey says an encounter with God is not limited to the reading of Scriptures and affirms the authority of the community of faith. In that, she says, Pentecostal theology allows for different ways to encounter God, i.e. through prophetic words and prayer (Grey, 2011:51). This encounter takes place outside of reading biblical texts and involves the community. The latter therefore plays a significant role in the hermeneutical process. "If this encounter outside of reading biblical texts is still to be evaluated and corrected by Scripture, then the authority of Scripture is not realized through personal encounter but through the acceptance of the value that the community places upon the Word of God. In other words, the role of the community is much more influential in determining doctrines and values than Ellington's model anticipates. This emphasis on community in the reading process is a significant contribution to the development of a unique Pentecostal hermeneutic" (Grey, 2011:52).

- **Scripture: The common thread**

Despite all the diversity, as interpreted by Vondey, Scripture is the common thread among the different streams of Pentecostalism, when it comes to doctrinal formulations that support and direct Pentecostal experiences. He notes:

> In Scripture, Pentecostals find a common emphasis on dreams, visions, prophecies, prayer, and worship that provide the foundation for articulating their own story. This articulation generally proceeds orally among Pentecostals, usually expressed in sermons, testimonies, and songs, and rarely in classical formulations of doctrine. In trying to articulate their experiences, song, poetry, testimony, prophecy, and prayer seem the more appropriate media to Pentecostals than creedal formulations and doctrinal propositions (Vondey, 2013:71).

- **Doctrine remains important**

As mentioned above, in spite of all these points, and even though formal doctrine is downplayed in Pentecostalism, doctrine is still pivotal for Pentecostals (Holmes, 2010:194). According to Vondey, Pentecostal theology is not strictly dogmatic and articulating doctrine is not its primary goal. Pentecostal doctrines are often verbalized and experienced—some relying more on "Pentecostal experience than on the power of explanation" (Vondey, 2017:17), for instance, Spirit baptism (speaking in tongues). But, because their approach differs to what is normative for other Christian traditions, such as the

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Presbyterians, Methodists, and Baptists, Pentecostals are often criticized for their hermeneutical methods and for misinterpreting Scripture by taking a verse out of its historical and literary context (Bogden, 2015:29).

- **Spirituality is the key**

According to Kärkkäinen (2010:224), Pentecostal 'spirituality' is the key to understanding Pentecostalism, rather than theology or creeds.[52]

2.3.4 Critical issue: Inadequate conceptualization

However, returning to the emphasis on experience here, what concerns the researcher is what happens when experience is inadequately conceptualized? Simon Chan (2000:10) has the same concern and warns that if this should take place, subsequent generations will inherit a limited concept of that experience, which will correspondingly produce an equally narrow experience. He is convinced that this is what is happening to Pentecostal believers in our churches today. Chan (2000:10) uses Spirit Baptism as an example, and explains:

> Among second-generation Pentecostals Spirit baptism is received first as a doctrine before it is actualized in personal experience. But when the doctrine is poorly explained, the intended experience does not necessarily follow. Or, one may have had an experience of glossolalia, but over time when questions begin to arise concerning the adequacy of the traditional Pentecostal explanation, one begins to cast doubt on one's own experience" (Chan, 2000:10). Thus he says, "If Pentecostals hope to communicate the original reality to subsequent generations, they must come up with an explanation that encapsulates it adequately.

In seeking to understand the relationship between Pentecostal theology/spirituality and doctrine, the discussion below will reflect on the specific theology and viewpoint of Pentecostal scholar, Wolfgang Vondey.

2.3.5. A Pentecostal viewpoint: Wolfgang Vondey (2017; 2018)

2.3.5.1. The notion of 'play'

In seeking to understand the relationship between Pentecostal theology, Pentecostal spirituality and doctrine, Vondey's insights are most helpful in the discussion here. Vondey uses the heuristic metaphor of 'play' to explain the Pentecostal 'way of doing theology,' which does not make use of precise rules, boundaries and systems, even though it can (2017:13).

[52] See Chapter 1 for a detailed explanation of Pentecostal spirituality (Definition of concepts). Also, see heading 2.3.5.2 'The main elements of Pentecostal theology' below, for more information on Pentecostal spirituality. For this reason, the data will not be repeated here.

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The notion of 'play' can be understood in a number of ways, such as:

- In a *historical sense*: "…play is the unexpected perpetuation of the day of Pentecost, the play of the Spirit poured out" (Vondey, 2017:13).
- In a *theological sense*: "…play (re)orders reality with a surplus of possibilities and an amalgamation oriented towards the fulfillment of God's own imagination (as revealed with the day of Pentecost)" (Vondey, 2017:13).
- In a *practical sense*: "…play is the (Pentecostal) pursuit of that divine imagination, which often runs counter to existing theological interpretations and dominant articulations of reality" (Vondey, 2017:13).
- In a *methodological sense*: "…play is therefore a way of engaging the world not exclusively through doctrine but also materially, physically, spirituality, aesthetically, morally, and socially" (Vondey, 2017:13).

Theology, understood as play, has the following characteristics: spontaneous, enthusiastic, improvised, unrestricted (Vondey, 2017:13). In addition, it represents a "radical theological methodology" (Vondey, 2017:14). Pentecostals 'live' their theology, rather than 'have' a theology (Vondey, 2017:14). Acknowledging the freedom of the Spirit in Pentecostal spirituality, Pentecostals focus more on experience, than formal articulations/conceptualization of beliefs/doctrine. This is where the notion of 'play' fits in. "[P]lay is a primal way of accepting the freedom of the Spirit in an attempt not to analyze the logic of Pentecost before participating in its experience. In this way, play preceded even the primacy of Pentecostal speech, piety, and hope" (Vondey, 2017:14).

2.3.5.2. The main elements of Pentecostal theology

According to Vondey (2017:14), the main elements of Pentecostal theology include:

a) *Spirituality* - the spirituality of the Pentecostal movement,
b) *Experience* - the mediation of that spirituality in the experiences of the Holy Spirit,
c) *Full Gospel* - the testimony to the experiences through the Pentecostal story,
d) *Affections* - the living expression of that testimony through the affections,
e) *Practice* - the participation in theological practices, and
f) *Embodiment* - the embodiment of such practices in Pentecostal life and worship.

These are central concepts in this study. Each of these elements contributes to the formation of Pentecostal theology (Vondey, 2017:14). The researcher will briefly summarize/reflect on each of the above-mentioned points, and in so doing, will clarify the core/basis of Pentecostal theology; distinguish between Pentecostal theology and Pentecostal spirituality (these terms are not synonymous), and explain the relationship between Pentecostal theology, spirituality and doctrine.

The above-mentioned elements are discussed in more detail below under separate headings.

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a) Spirituality

The emergence of Pentecostal theology is not due to its historical and doctrinal connections; instead, it is rooted in the particular spirituality of Pentecost, which reflects the biblical story of God and Jesus Christ through the Holy Spirit (Vondey, 2017:15). Pentecostal spirituality is a Christocentric spirituality (with an emphasis on the cross and resurrection). In short, "Pentecostal theology flows to and from Jesus Christ" (Vondey, 2017:15). The work of the Holy Spirit is essential to living a Christ-like life (Vondey, 2017:15).

Theological reflection does not begin with the articulation of doctrine but the experience of a personal encounter with Christ[53] through the Holy Spirit, and it is towards this, that Pentecostals strive (the continuation of a lived encounter with God). This once again shows the centrality of the role of experience in Pentecostal spirituality. The core feature of Pentecostal spirituality (beliefs and practices) is an experience of God (Vondey, 2017:15). "The heart of this experience is narrated by the biblical scriptures with the drama of salvation history unfolding in the gospel of Jesus Christ. Yet, the focus of Pentecostal theology is not the biblical narrative itself but its accessibility, that is, restoration, renewal, and revitalization in the world for the continuation of a lived encounter with God" (Vondey, 2017:15). Scripture is reflected on to interpret their own story — "and that confessional (not doctrinal) experience serves as a hermeneutical filter for the reading of Scripture" (Vondey, 2017:15).

The relationship between Pentecostal spirituality and doctrine

Vondey clarifies the relationship between Pentecostal spirituality and doctrine, as follows:

- Pentecostals are pragmatic, and Pentecostal theology seeks to be practiced—it therefore cannot be a purely intellectual or theoretical endeavor (but this does not mean that Pentecostal theology cannot be speculative or systematic).
- It is not strictly dogmatic and articulating doctrine is not its primary goal. "Theological articulation among Pentecostals can be speculative and systematic albeit only if that means an integration of spirituality in terms of the cognitive, affective, and behavioral dimensions of participating in Pentecost as a perpetual system of Christian life. The kind of mystical theology always emerges from, identifies, preserves, and returns to the foundational experience of the Holy Spirit carrying the movement. In this sense, Pentecostal theology is not strictly dogmatic; it does not seek articulation of doctrine as the primary task of theology" (Vondey, 2017:17). This is important to note, as this has been at the root on much contention amongst non-Pentecostal academics/scholars.

[53] This is why Pentecostals place so much emphasis on experience.

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- Instead, Pentecostal theology seeks to form a reciprocal bond (relationship) between spirituality and doctrine (theology) – "so that the living theology becomes a constant and reciprocal back-and-forth movement between beliefs, affections, and actions, on the one hand, and the articulation of doctrine, on the other" (Vondey, 2017:17).
- Pentecostal doctrines are often verbalized and experienced (albeit unconsciously), rather than explained. "Doctrinal formulations, as has been observed, are 'part of a verbalization of the implications of the more general and sometimes amorphous theological views that Pentecostals already presuppose (at times unconsciously) in their spirituality. As a result, certain doctrines rely much more on Pentecostal experience than on the power of explanation. However, this imbalance should not be construed as a bias of overemphasizing spirituality or as an inability to explain themselves (although both may be present in the movement); it is rather the result of not having learned consistently how to form a reciprocal bond between theology and spirituality – a problem inherited from the modern mystical traditions and accentuated by the unexpected experience of the Holy Spirit" (Vondey, 2017:17). To overcome this impasse, the way to genuinely articulate Pentecostal theology must be done through the formative lens of Pentecostal spirituality (Vondey, 2017:17).

Defining Pentecostal spirituality (Vondey, 2017)

Vondey therefore seeks to clarify the kind of spirituality that underlies Pentecostal theology; if and how it arrives at doctrinal formulation; and how it continues to inform Pentecostal theology (Vondey, 2017:17).

In formulating doctrine, if Pentecostal theology is an expression of mystical theology (as Vondey suggests), then it has at least four immediate consequences for employing Pentecost as theological symbol (Vondey, 2017:17):

1) Pentecostal theology is experiential (2017:17).
2) This experience needs to be articulated (via narrative and testimony) (2017:17).
3) Pentecostal theology is fundamentally affective (experience and narrative are to be integrated by the affections) (2017:17).
4) Pentecostal theology is applied/put into practice (2017:17). (The affections – as expressions of Pentecostal spirituality - lead to practice).

The directional flow of Pentecostal spirituality can therefore be explained as follows: it "moves from experience to testimony to affections to practices and returns to experiences in an on-going dynamic that captures what might be termed the development of doctrine" (Vondey, 2017:18).

"Pentecostals define theology not first and foremost by its outcome as a product of the encounter with God but by its nature as the expectation of the continuing experience of God in the world. That

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anticipation is the root instinct of Pentecost and heartbeat of Pentecostal experiences" (Vondey, 2017:18). Vondey describes *experience* as the 'playground' of Pentecostal theology. This is discussed next.

b) Experience

Vondey describes experience of the Holy Spirit as the 'heartbeat' of Pentecostal experience (2017:19). The point is that Pentecostal spirituality places an emphasis on the Spirit (pneumatology).

On the level of experience, Pentecostal theology is both *pneumatic* (experience results from an encounter with the Spirit) and *pneumatological* (reflects on that experience). It is an actual (and not possible) experience "of the Holy Spirit as an immediate revelation of God that seeks mediation in the life of the human person and the community" (Vondey, 2017:19). "On the level of contemplation, Pentecostal theology therefore begins with the Spirit and from there, submits to the current of spirituality and doctrine" (2017:19).

Examples of Pentecostal experience include: telling one's story (narrative), giving a testimony, proclamation, poetry, prayer, singing, dancing, prophecy, speaking in tongues (Vondey, 2017:19).

The Bible contains (or reports) these expressions (second-order). Pentecostals therefore reflect on the Scriptures to discern their own experiences. This makes doctrine a third-order moment in the process "of an implicit theological method that emerges from *and* aims at the experience of worship rather than systematization, abstraction, and formalization. Pentecostals certainly participate in doctrinal discussion without always possessing a confessional experience, but any teaching not subjected to the primacy of the experience of the Holy Spirit cannot be attributed to Pentecost as symbol" (Vondey, 2017:19). Even though Pentecostal theology may incorporate various Christian doctrines, for it to be truly 'Pentecostal' it must be verified by experience.

Experience is defined further below, but for now, a brief explanation of what is meant by experience is in order, because it is a highly ambiguous term. In this context (Pentecostal theology), it is not just any random experience, but a "particular set of first-hand experiences surrounding the day of Pentecost, which concentrates on the immediate encounter with God in Christ through the Holy Spirit, that form the foundation for carrying out Pentecostal theology" (Vondey, 2017:19), which usually begins with conversion. Pentecostals usually do not like to conceptualize their experiences because they do not want to filter their experience through concepts and by so doing lose the dynamism of the actual experience. Nor do they want to turn "the uninhibited encounter with God into a mere object of doctrinal reflection distanced from a personal and communal transformation" (Vondey, 2017:19). However, "Since theology is always already a mediated experience, the articulation of Pentecostal theology also requires an

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indication of the framework of mediation" (Vondey, 2017:19-20). Acknowledging its ambiguity, Vondey understands experience rather broadly "as representing an epistemological appeal to a transformative encounter with the immanence of God mediated by the Holy Spirit through the whole spectrum of created existence. One might say, for Pentecostals, the entire appeal to the experience of God is grounded in the notion of Pentecost" (Vondey, 2017:20).

c) The Full Gospel

The Fivefold Gospel paradigm will be discussed further below under a separate heading. But the reflection provided here is consistent with Vondey's viewpoint, which is currently being discussed. So for now, without repeating too much information, Pentecostal spirituality is usually expressed through narrative, with the Full Gospel (Four-[54] or Fivefold pattern) serving as the framework/blueprint for doing so (Vondey, 2017:21).

The Fivefold Gospel proclaims the good news that Jesus Christ brings: (1) salvation, (2) sanctification, (3) baptism in the Spirit, (4) divine healing, and (5) the impending arrival of the kingdom of God (Vondey, 2017:21). These elements point to the main theme, plot, characters, and setting of the narrative of the biblical story of Pentecost (Vondey, 2017:21). This framework is used to interpret Pentecostal experiences and spirituality. These are not just elements of propositional doctrine or a system of doctrines (not exclusive rules or structures for articulating Pentecostal doctrine), but the means to express the theology at the core of Pentecostal spirituality. The Full Gospel seeks to preserve, protect, and validate those experiences (Vondey, 2017:22). It is not meant to function as a structure to interpret Pentecostal experience, but rather provide a narrative for a way of living (Vondey, 2017:22). It is also not a definitive formula for the content of Pentecostal doctrine. This narrative "is not based on isolated doctrines but on interconnected foundational Pentecostal experiences. Pentecostal theology unfolds along these narratives, but it is not bound by them to a strict order, rules, and regulations" (Vondey, 2017:23).

The Full Gospel as a way of living is shaped by the tension between experience and doctrine—"the freedom of Pentecostal experiences and practices, on the one hand, and the demands of theological reflection and doctrinal articulation, on the other" (Vondey, 2017:23). This is a significant challenge for Pentecostal theology. Pentecostal epistemology is discussed further on, but for now, it should be noted that it is erroneous to think that Pentecostal "experience holds logical and epistemological primacy over Pentecostal theology," and that "Pentecostal theology exists in praxis rather than in thought" (2017:23). "The full gospel does not merely make explicit what is implicit in Pentecostal spirituality, but the

[54] Early Pentecostals placed an emphasis on the Fourfold Gospel: Jesus as savior, baptizer (in the Holy Spirit), healer and coming king. Some Pentecostals, however, included the Wesleyan Holiness emphasis on Jesus the sanctifier, thereby, promoting a Fivefold Gospel paradigm (Yong, 2000:228).

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experiences of the Spirit act as a unique hermeneutic in their own right, because experience is viewed as lived affirmation of the revelation of God. Hence, the four- or fivefold narratives are principally not representations of full *doctrine* but of the full gospel" (2017:23-24).

d) Affections

Pentecostal experiences are expressed through the affections in the form of: love, joy, sorrow, and so on. These are reflections of the heart, rather than decisions of the intellect (Vondey, 2017:24). "The affections mediate God's involvement in the world through manifested expressions of the passion of God's eternal being revealed in Jesus Christ and communicated by the Holy Spirit" (2017:25). For Vondey, 'passion' connects Pentecostal experience and doctrine, "since the encounter with God occurs in the human being in a manner reflecting God's eternal being and thus characterizing the human person in its disposition towards God and others" (Vondey, 2017:25). Expressions of the affections is what makes Pentecostal theology so vibrant.

The Full Gospel is not just a story (narrative) but needs to be lived. The affections are advanced through "an imagination nurtured by the encounter with the Holy Spirit that seeks to interpret all reality in terms of the worldview generated by that experience" (2017:26). Elements of the imagination include "image, symbol, song, poetry, prophecy, vision, dreams and testimony"; these are conveyed by the affections with the aim of theological articulation (Vondey, 2017:25- 26), the goal being worship – "doctrine only as doxology" (Vondey, 2017:26). Being an affective theology, Pentecostal theology begins in worship and ends in worship, demonstrating the vitality of the Full Gospel (Vondey, 2017:26).

e) Participation in theological practices

Pentecostal theology seeks embodiment and to be lived and may manifest in ways that are considered "pre-cognitive" or "irrational" (Vondey, 2017:29). It struggles with doctrine "defined in selective, propositional and prescriptive terms" because it represents and portrays an unlimited and unrestricted God. It therefore exists more in "the realm of possibilities and wonder" than in "the realm of already actualized and objectified projections of reality". Thus, it exists between the tension of 'the already and the not yet' (Vondey, 2017:29). The playfulness of Pentecostal theology is lost when the one (doctrine) is emphasized above the other (experience), or vice versa (Vondey, 2017:29).

f) Embodiment

The practices, beliefs and convictions of the Full Gospel supplies a narrative relevant for Pentecostals in all contexts (2017:30). The practices and experiences of corporate worship are significant here. Here, the narrative articulation of Pentecostal theology is brought into dialogue with practices of worship

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(2017:30). There is not one specific ritual that defines Pentecostal theology, but Vondey identifies the alter service as "the summit and source of Pentecostal worship, rituals and practices" (2017:31).

To recap, the Fivefold Gospel includes the central narrative convictions (beliefs) of the Pentecostal community. It places Jesus and the Spirit at the center of God's story of redemption (Archer, 2011:15). Being an end-time people, Pentecostals proclaim the Full Gospel and actively participate in the "Latter Rain" of this redemptive story, praising "the Lord who—saves, sanctifies, heals, Spirit baptizes, and is coming for us" (Archer, 2011:15). These convictions and testimonies, which flow from their worship, shape the Pentecostal identity and community. "The Pentecostal story shapes our identity, guides our activity, and reflects our understanding of salvation for all of God's creation. For Pentecostals, then, our story with its central narrative convictions expressed through the Fivefold Gospel needs to take on a more overt role in our theological explanations. One important way of articulating a Pentecostal theology then would be to shape it around our story and structure it around the Fivefold Gospel" (Archer, 2011:15).

2.3.5.3. To sum up this section

In exploring the doctrinal component, the main focus of this chapter, Vondey has been most helpful in explaining the general ethos and nature of Pentecostal theology/spirituality, as well as the relationship between Pentecostal theology, spirituality, experience, and doctrine. His explanations have helped clarify the Pentecostal view/understanding of doctrine, as well elucidated the paradigmatic frameworks, rational categories, and patterns of thinking that underlie their core theological convictions, beliefs, and spirituality. These insights also helped explain the Pentecostal emphasis on experience (over doctrine), embodiment, and the affections.

The relevance of this discussion is that it points to how Pentecostals understand doctrine, and why they emphasize experience. This will impact on how they view healing (divine healing), which is one of the core concepts under investigation in this study. The researcher seeks to discover the meaning of 'healing' and 'wholeness' in Pentecostal spirituality, as well as the reciprocal influence between these concepts. Within the broader context of this study, the researcher also hopes to discover the unique features and characteristics of divine healing within the tradition of *cura animarum*. One of the goals of the chapter is to look at the influence of doctrinal issues on healing practices, in order to determine whether 'Pentecostal spirituality' contributes to, or becomes a hampering factor to, healing and wholeness in pastoral caregiving. This will be explored further in the discussion below that reviews the doctrine of healing.

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2.3.6 The Pentecostal doctrine of healing

2.3.6.1 The Fivefold Gospel paradigm - Emphasis on healing

To further elaborate on what was said above, the Fivefold Gospel paradigm, for most Pentecostals, is at the heart of Pentecostalism: The role of Jesus as Savior, Sanctifier, Holy Spirit Baptizer, Healer, and soon coming King (cf. Donald W. Dayton, 1987; Steven J. Land, 1993; Veli-Matti Kärkkäinen, 2009, 2010; Kenneth Archer, 2011). Their central narrative convictions are expressed through the Fivefold (for some, the fourfold) Gospel. Most Pentecostals embrace the Full Gospel,[55] which places Jesus and the Spirit at the center of the gospel story.

Also noted above, *healing* is one of the core components of the Five/four-fold Gospel. Healing is included in salvation. Salvation includes "deliverance, healing, soundness, and preservation for body, soul, and spirit (Luke 1:69-71; 18:42)" (Dake, 1992). The Full Gospel paradigm proclaims full (holistic) salvation — redemption of body, soul and spirit (Bruner, 1970:140) and society (Park, 2007:370). Due to the significant place of healing in the Fivefold Gospel, the researcher will explore the Pentecostal doctrine of healing, but before doing so, she will first briefly mention a few noteworthy points regarding the Fivefold Gospel paradigm that is relevant for this study:

The Fivefold Gospel paradigm, according to A.H. Anderson (2014:227), has the following dimensions/emphases. Jesus is:

- Soteriological dimension: 'Savior' (Jesus saves people from sin);
- Christological dimension: 'Healer' (heals people from sickness and delivers them from the power of Satan);
- Pneumatological and missiological dimension: 'Baptizer in the Holy Spirit' and empowers ordinary people to spread the gospel message;
- Eschatological dimension: 'soon coming King' (preparing people for his rule).
- Jesus as 'Sanctifier' was added later on.

A.H. Anderson (2014:227) makes explicit the reciprocal relationship between the Bible and the Spirit in the Full Gospel. The Bible elucidates one's experiences of the Spirit, while at the same time these experiences help one to better understand the Bible. For instance, the belief in and experience of divine healing, which is often expressed in personal testimonies.

Pentecostals firmly believe that healing and wholeness are attainable in this life — Pentecostals are an ecclesial community living in the tension of the inaugurated eschatological reign of God —the 'already and not yet' (Archer, 2011; cf. Chapter 4).

[55] However, the researcher notes, these are not the only doctrines of Pentecostals, but these discussed here are relevant for the current study.

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As will be discussed in the next chapter, the body is only one component of the human person. A physical disorder, pathology or ailment therefore not only affects the physical body but the whole person. In the West, disease is viewed according to the bio-medical or bio-psycho-social model (This is explained in more detail in Chapter 4). Pentecostals tend to adopt a holistic approach, and thereby acknowledge the spiritual dimension of disease and suffering. As the 'temple of the Holy Spirit,' God desires wellness (wholeness) in all dimensions of the human person (cf. Chapter 4). Wholeness includes physical wholeness (provided for in the atonement). It is difficult to maintain human wholeness, if one is lacking physical health. The word 'whole' here implies "healthy, free from wound or injury, healed" (Bae, 2005:543). However, healing in Full Gospel theology is not limited to physical healing, but encompasses holistic healing, and includes mental and spiritual wholeness as well. "A life of wholeness is a life of health, because healing reconnects people with wholeness. In this connection, healing involves making human beings whole…" (Bae, 2005:544).

These points show that the quest for spiritual well-being is not merely an exclusive and private matter dealing with personal devotion (piety) and salvation (the saving of human souls) but refers to 'wholeness' and includes the social and existential dimensions of our being human within different cultural and local (civil) settings.

In the Fivefold Gospel, Christology and pneumatology are intricately interwoven, in that, "Whatever Christ is, he is in the Spirit: Jesus Christ as the Savior, Healer, Sanctifier, Baptizer, and King. And conversely, whatever the Spirit affects in the believer's life, be it salvation, healing, sanctification, baptism, or eschatological hope, it is the work of the Lord, Jesus Christ" (Kärkkäinen 2001, cited by Tapper, 2017:212). For Vondey (2013:75), Pentecostal doctrine and spirituality is not singularly directed toward Christ or the Spirit, but always forms a 'Spirit-Christology.' This is evident in the biblical witness of Luke-Acts, where Christ is the revelation of God anointed with the Holy Spirit, which he passes on to a world in need of salvation. "The Spirit is the presence of the resurrected Jesus in history, and this presence is manifested in the experiences lifted up by the narrative of the full gospel. The Pentecostal longing for an experiential encounter with God's presence joins together both the doctrine of God and Pentecostal spirituality. The result is primarily a soteriological reflection on Christ typically expressed with focus on the Holy Spirit" (Vondey, 2012:75).

Some scholars have warned that an overemphasis on Christology (and minimizing pneumatology) produces a limited view of the Fivefold (or Fourfold) Gospel. In this regard, Burgess and Maas state: "Such a framework alone is potentially christomonistic (in which devotion to Christ defines every other area of theological concern) and dominated by a concern with the way of salvation. Excluded (or reduced to subordinate status) is the fatherhood of God, election, creation, Trinity, Scripture and church. Future scholarship and worship practices that avoid this approach and, instead, advance the theological precepts of a well-developed christo-pneumatology, could prove beneficial…" (cited by Tapper, 2017:213). To

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avoid imbalance and to achieve this goal, Cartledge calls for a Pentecostal theology that is balanced: "pneumatologically driven, trinitarianly framed, and christologically focused" (cited by Tapper, 2017:213). Focusing only on isolated aspects considered most relevant to the Pentecostal experience may hinder a fuller understanding of the triune God's actions within a grand metanarrative (cf. Tapper, 2017:218).

These theological convictions give rise to other relevant and related themes, such as: the role of the atonement in healing; the role of the Holy Spirit in healing; what is faith; the existence of demons and the spirit world (Pentecostal cosmology); the supernatural; miracles; the origin of sickness, disease and suffering; theodicy, God-images, and so on. These themes will be discussed later in this chapter.

Still focusing on the Pentecostal doctrine of healing, the key tenets of this doctrine are described next.

2.3.6.2 Key tenets of the Pentecostal doctrine of healing

The researcher identified the following main points of the Pentecostal doctrine of healing. Pentecostal scholars may hold differing viewpoints, or emphasize different/specific focus areas, or their viewpoints may even change over time. Differences may also occur within denominations. Nevertheless, the discussion here is an important one. Next, the researcher lists some of the key tenets of the Pentecostal doctrine of healing:[56]

- ***Belief in divine healing***

Pentecostals believe in divine healing.[57] Buschart (2006:252-253) identifies the following points undergirding their belief in divine healing:

1) The God of the Old Testament is the same God that heals today. He is the same 'yesterday, today and forever'. Likewise, Jesus, the healer of the New Testament, is the same today as he was then. Divine healing demonstrates the continuity of God's work in the world.
2) Healing is one aspect of the holistic salvation provided by God in Christ. Salvation extends to all dimensions of a person, including the physical dimension. Pentecostals, therefore, proclaim "the whole gospel for the whole person". (This is a significant point in this study).
3) Healing is in the atonement and is the privilege of all believers. Any, and all forms of sickness are ascribed to the devil. Sickness and death is the result of sin; sickness is a manifestation of sin in the world. By means of his atonement and resurrection, Christ came to destroy the works of Satan.

[56] The discussion here does not cover all the key distinctives of Pentecostalism, i.e. speaking in tongues (glossolalia), baptism of the Holy Spirit, and so on, but only on those specifically pertaining to the doctrine of healing (those which are relevant to this study).
[57] cf. Harrell, 1985; Yong, 2000:229.

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In Christianity, 'continuationism' is the view that miracles and supernatural occurrences still take place today (this position is held by Pentecostals and Charismatics). The opposing view is called 'cessationism'. Cessationists hold the view that miraculous gifts and supernatural works of the Holy Spirit ceased with the end of the apostolic age. As noted here, Pentecostals hold firmly to the belief that God still heals those who trust Him for their healing; they expect and accept miracles in today's time (Belcher & Hall, 2001:69). This is confirmed by Warrington (2008:268), that Pentecostals believe in divine healing and that healing still occurs today. They therefore adopt an anti-cessasionist worldview.

- ***God is the ultimate healer***

Healing is always the work of God and the Holy Spirit, and never the individual. Although some credit healing to a gifted healer (Clifton, 2014:211), for most Pentecostals, God is always the healer.[58] "Whether a healing is due directly to prayer, scientific medicine, or alternative health and healing practices, Pentecostals are quick to give all the credit to God, even if a physician or holistic health practice is involved in the cure" (Poloma, 2009:30). However, for the majority of Pentecostals, **God is the ultimate healer**; and healing may occur through a **variety of means**, i.e. physical (e.g. medicine, surgery), psychological (e.g. counseling, pastoral therapy), and/or spiritual (e.g. prayers, Scripture), whereas in the medical model, for instance, healing is attributed to the healthcare provider and treatments that are provided (cf. Chapter 4).

- ***The role of the Holy Spirit (pneumatology)***[59]

While modern medicine often attributes healing to medical methods and treatment given by healthcare providers and specialists, Pentecostals ascribe healing to the power of the Holy Spirit. Jesus healed through the power of the Holy Spirit—and that same Spirit is still operating in the world today. The Holy Spirit enables believers to be victorious in spiritual warfare, and to conquer/overcome evil forces. The Holy Spirit creates an environment where divine healing is possible. This presupposition and belief clearly determine the Pentecostal way of thinking on this matter, that divine healing is possible because of the presence (and power) of the Holy Spirit.[60]

- ***Multifaceted understanding of healing and wholeness***

[58] As Keefauver (2000, ch1:np) states, "The great healing evangelists have all insisted that they don't heal — Wigglesworth, Lake, Woodworth-Etter, Kuhlman, Roberts, and many others though the decades have proclaimed God as the Healer and no other".
[59] See the 'pneumatological component' under heading 4.4.2 'Moving towards wholeness'.
[60] Yong (2000:230) notes, "Clearly, the Pentecostal experience of the Spirit has not only engendered a strong conviction in the availability of divine healing to those afflicted but has also been a generative source of transformation in socio-economic matters even if Pentecostals themselves have been slow to see the connections".

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Pentecostals also have a multifaceted understanding of healing and wholeness. According to Poloma (2009:29), Pentecostals speak about spiritual, inner, and emotional healing, as well as deliverance (from demonic oppression), the restoration of broken relationships, and forgiveness, as the outcome of prayer for healing. So, whether one's symptoms have disappeared or not, divine healing is claimed. For Albrecht (1999:234), Pentecostals are interested in ministering to the 'whole person'. Even though the deal with physical problems, these are not their exclusive focus. This is evident in prayer meetings, where prayer is offered for any, or a diverse range of needs. The Pentecostal view of healing is broad, and includes the following:

- ***Healing is:***

—***Physical***

Physical healing ranges from the relief of minor ailments or discomfort, to the reversal of a life-threatening condition (Thomas, 2005:88). For Pentecostals, healing goes beyond being free from physical disease or maladies and does not only include physical healing. Pentecostals believe in healing in the fullest sense, it entails restoring one to wholeness and includes healing in every dimension of their lives. (This is discussed in more detail in Chapter 4).

—***Spiritual***

Pentecostals recognize the spiritual component in sickness, healing and health. They also seek to facilitate spiritual wholeness.

—***Relational***

At the very heart of the healing process is a person's relationship with God, and a closer relationship with the Lord is the key criterion to healing (Poloma, 2009:27, 29). It thus deals with the healing and restoration of one's relationship with God (the vertical dimension) as well as relationships between people (the horizontal dimension); it includes healing one's relationship with self. The contemporary Pentecostal view of divine healing is a process with a—**horizontal** (one's relationship with God is central), **vertical** (also of importance is also one's relationship with others) and **personal** axes (self-acceptance)—all impacting on one's health and wellness (Poloma, 2009:30).

—***Mental***

Healing encompasses more than just the physical component; it includes the physical, spiritual and mental as well (Stoltz, 2011:458); social-emotional changes may occur too.

— ***Inner & emotional healing***

Healing includes inner and/or emotional healing — the healing of wounded or distorted self-perceptions (e.g. increased self-acceptance and decreased self-denunciation), the healing of broken relationships

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(e.g. forgiveness and reconciliation), and the healing of memories (e.g. hurtful or abusive experiences, emotional pain, and so on) (Poloma, 2009:31).

— Financial & material

Other forms of healing include financial—this is often taught in popular Pentecostal prosperity teachings (Poloma & Green, 2010:123). Healing includes material blessings.

— Holistic

The nature of Pentecostal healing is holistic — it encompasses soul, spirit, mind, and body (Poloma & Green, 2010:124), recognizing the entwinement of these components of the human person, with a personal relationship with God placed at the center of their beliefs and practices (Poloma, 2009:27, 30, 48). Healing thus takes many forms: physical, spiritual, mental, relational, emotional, material, as well as ecological. The assumption here is that God cares for all aspects of the life of the believer and seeks to provide restoration and wholeness. (This is discussed further in Chapter 4).

- ***Rooted in Scripture***

Pentecostals view divine healing as being rooted in Scripture; and a regular occurrence in healing services and everyday life (Stoltz, 2011:457). The Scriptural basis for the belief in divine healing is as follows:

- The healing ministry of Jesus (Warrington, 2008:268). The **healing ministry of Jesus** is understood as **paradigmatic for Pentecostals**, and a model to be emulated. Just as Jesus healed those in need, so too can believers pray for the sick and continue his ministry. This Christological link to healing is found in the Fivefold (for some, the Fourfold) Gospel that characterizes Pentecostal preaching; Jesus saves, heals, baptizes in the Spirit, and is coming again—Jesus as Sanctifier for those who emphasize the fifth point (cf. Clifton, 2014:210-211).

- The charismatic gifts of healings referred to by Paul (Warrington, 2008:268).
- The guidelines of James 5.13–18 (Warrington, 2008:268).
- Healing references in the book of Acts (Warrington, 2008:268).
- Healing is in the atonement (Isa 53:5).[61]

In Jesus' earthly ministry, healing the sick was an essential activity, and part and parcel of the gospel proclamation (Thomas, 2005:89). However, the healing ministry was not restricted to Jesus. He at times

[61] This is discussed in more detail below.

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commissioned his followers to do the same, i.e., He authorized the twelve disciples to heal as they preached (Matt 10), and the same for the seventy (Luke 10).

- ***Healing: Instant or gradual***

Pentecostals hold differing theories regarding healing. Some say that Jesus heals the first time around, while others speak of praying without ceasing. In comparison with ordinary recoveries, divine healing is believed to occur more rapidly than usual (e.g. the rapid shrinking of a tumor) or unexpectedly (when it is deemed medically impossible, e.g. remission from incurable cancer) (Brown, 2014:37). However, healing can take place instantly, or be a process that occurs over a longer period of time: "After spitting on the man's eyes, Jesus placed his hands on him and asked him, 'Can you see anything?' The man looked up and said, 'Yes, I can see people, but they look like trees walking around'". Henry explains that healing here took place gradually, which he says, was not usual in our Lord's miracles (Matthew Henry Concise Commentary). "Jesus again placed his hands on the man's eyes. This time the man looked intently, his eyesight returned, and he saw everything clearly" (Mark 8:23b-25, TEV)."

- ***Healing is in the atonement***

Most Pentecostals view healing as being based on the atonement, predicated upon Isaiah 53:5, while others view it as part of divine grace (cf. Lewis, 2010:315). In this study, the researcher opts for the former view. According to atonement theology, sickness and disease entered the world through the disobedience and sinfulness of Adam and Eve. Death was the penalty for sin. It was for this reason that Christ died on the cross, to redeem (buy back) humankind—who had been sold out to Satan.

The atonement made it possible for God to answer prayer for all kinds of healing. Without the atonement, there would be no means for forgiveness and healing. If we are to go on living in the midst of pain, suffering, brokenness and with limitations—then Christ died for nothing, not so? Divine healing is thus provided for all who believe and put their faith in God. According to Revelation 21, when sin is removed out of the human race, there will no longer be any sickness.

- ***Healing: A quest for wholeness***

Schreiter (2009:33) says, "Healing, as a return to wholeness, is one of the most visible practices of the Pentecostal faith and can be seen as a quest for wholeness". Milton (2015:205) describes this idea of wholeness, as *shalom*. Even though commonly defined as 'peace,' she says the term encompasses a much broader range of meanings, which include the following definitions: "wholeness, completeness, well-being, peace, justice, salvation and even prosperity (Swartley, 2006, cited by Milton, 2015:205), or the peace resulting from God sharing with humankind God's own justice, mercy, brotherly/sisterly love,

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and creative freedom" (Barbour, 1984, cited by Milton, 2015:205). Healing is therefore a quest for wholeness, or *shalom*. Milton draws attention to the idea of *shalom* as God's original plan for creation. "Through Christ's life, death and resurrection, *shalom* was restored and made available to those who are 'in Christ,' expressed predominantly through freedom and unity" (Milton, 2015:206).

- ***Healing: Peculiarities and variations***

Reflecting on the Scriptures, there are many ways to receive healing—some of these are out of the ordinary, and may even seem peculiar—yet they have achieved miraculous results.[62] For the Pentecostal, sometimes God will choose to heal a person directly himself; at other times, he will do so through the use of doctors and medicine; or still, through his anointed; or by means of a healing anointing. Sometimes the recipients of healing need a little help to raise their faith levels, so as to receive wholeness; and so it is for Pentecostals as well. In the Old Testament, pouring (anointed) oil on the head by the high priest was considered to have supernatural powers.

When scanning biblical occurrences of healings, whether performed by Jesus or the apostles, what is clear, is that there is no single formula or uniform pattern to follow (Miller, 2014, n.p). The diversity is further illustrated as follows: Some healings were the product of great faith, and others not. Some were done 'in person,' while at other times the person was absent. Sometimes a single prayer was needed, and other times multiple prayers were required. Healings were not confined to individuals; multiple people were also healed, like when Jesus healed the ten lepers (Luke 17:11-19). Methods also varied from the laying on of hands, to placing spit or mud on the eye, and so on.

- ***Relationship between healing and salvation***

Pentecostals observe a close relationship between healing and salvation. They do not equate the two concepts, but they do however view them as being closely linked (Chiquet, 2004:478). The healing process begins once salvation is received and one begins a loving relationship with God through Jesus Christ and renewal by the Holy Spirit. In the Scriptures, many who were healed, also received salvation, evidenced by the forgiveness of sin and/or being made whole; this is grounded in Jesus' atoning life and death (Thomas, 2005:90).

As this study has unfolded, it has become clear that there are doctrinal differences within the Pentecostal movement. Many Pentecostals have also been criticized for their beliefs and practices. For instance,

[62] For example: In John 9:11, where Jesus spoke the word, smeared mud on a blind man's eyes and he could see. Or when Peter's shadow fell on some as he passed by (1 Peter 5:15, TEV), and they were healed. Another incident is when handkerchiefs and aprons were prayed over, taken to the sick, and used by the Paul to heal them (Acts 19:12, TEV).

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believers are taught to think, dream, and keep thanking God for their healing, and live as if they were healed, and then it will manifest. The emotionally distraught are encouraged to release their hurtful, painful emotions and fear into the hands of the Lord. This is often viewed as problematic for non-Pentecostals and non-believers. Divine healing is also much more than simply a set of beliefs and rituals; it is the very essence of the Pentecostal worldview (Poloma, 2009:39).

It is true that the viewpoints among Pentecostals and scholars are diverse. There also seems to be a difference in the way Pentecostals and non-Pentecostals experience life. "For Pentecostals, their life as a Christian is holistic—experience, belief and action are bound together" (Lewis, 2010:318). And their perceptions of their experiences of the sacred do also make a difference in healing and wholeness (Poloma, 2009:37). Thus, how one understands *who* (i.e. a benevolent or punishing God) heals and *what* the means for healing are, as well as the source of evil and suffering (i.e. God's punishment; God's will; Satan), is of critical importance.[63]

The section below offers some further reflections on the Pentecostal doctrine of healing.

2.3.6.3 Reflecting on the Pentecostal doctrine of healing

Of course, the Pentecostal doctrine of divine healing has come under severe criticism over the years by numerous scholars for various reasons. For instance, scholars have raised many arguments and debates over the legitimacy of healing/s, healing practices, the lack of empirical evidence, the dark side of healing, the lack of healing, guilt over the so-called lack of faith, and so forth (cf. Clifton, 2014; Castelo, 2014). The healing ministry can therefore be considered a contentious topic of discussion. Keeping this in mind, the aim of this dissertation is not to establish whether 'healings' do actually occur or not, but essentially to reflect on becoming whole in Pentecostal spirituality.

One Pentecostal scholar, Shane Clifton (2014:211), indicates his view as follows:

> …there is no single pentecostal theology or practice of healing; sometimes, but not all the time, it is understood as being in the atonement; some emphasize the role of the uniquely gifted healer, others focus on the universally available power of the Spirit; in early Pentecostalism medical intervention was often discouraged, while most (but not all) today recognize that God can work in and through the physician; some emphasize the importance of personal faith, while others priorities' the grace of God; most Pentecostals recognize the ambiguity of suffering and healing, while others argue that God's will is for everyone to experience perfect health.

This brief excerpt shows the lack of unanimity between scholars and diverse understanding of what is meant by healing. Even though there are differences between Pentecostal denominations, and across the movement alike, Pentecostals in general place an emphasis on healing, as indicated in the Fivefold (or

[63] Theodicy will be discussed later on in this chapter.

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Fourfold) Gospel.[64] Poloma (2009:48) explains that Pentecostals have a broad concept of healing that captures an array of beliefs and experiences, such as: "curing of headaches and backaches to terminal cancer; inner healing of personal emotional turmoil to restoration of interpersonal relationships; stories of financial struggles and dramatic divine intervention; accounts of "healing" of demonic bondage (exorcism and deliverance); healing of beloved pets — and even malfunctioning computers and cars" (Poloma, 2009:48).[65]

Healing, being central to Pentecostalism, is one of the most significant theological beliefs shared by all Pentecostals. It is also considered as defining the movement (Clifton, 2014:205). In the 2006 Pew Forum, divine healing is recognized as the distinguishing factor separating Pentecostals (and charismatics) from other Christians — it is placed above speaking in tongues and financial prosperity (cited in Brown, 2011:3). However, to note, healing is not exclusive to Pentecostalism. In addition, the healing practices that characterize this movement did not originate in early Pentecostalism. In this regard, Anderson (2002:524) explains that the doctrines of divine healing and healing in the atonement were already well established in the 19th century North American Holiness movement, from which Pentecostalism later arose. He also highlights traces of these doctrines in early Methodism.

The message and practice of divine healing in Pentecostalism has undergone a number of changes since its early years. At first, medicine and natural healing or alternative healing practices were completely rejected/excluded. This is no longer the case. However, it is beyond the scope of this study to document a complete historical account of divine healing in this movement, as many scholars/authors have already done so. Instead, the researcher here is reflecting on contemporary global Pentecostalism in general. In this section, the researcher seeks to know what the constitutive elements of the doctrine of healing in Pentecostalism are, and what is meant by the concept of 'healing'. In other words, what distinguishes Pentecostal healing?

There are many books and articles documenting the occurrence of miracles and healings, as well as the lack thereof. There are also numerous skeptics and scholars who try to disprove or rationalize these events when they do occur. One Pentecostal scholar, Shane Clifton (2014:213), writes:

> More significantly, my argument is grounded on the assertion that there is no substantive evidence that many people with severe and permanent injuries and disabilities—in other words, those for which healing might unquestionably be considered supernatural—are supernaturally healed. And if this is so, it is possible to generalize and say that the same is likely to be true across the board. At this point I am making an appeal for honesty. It is one thing for the healing evangelist to excite the crowd attending a one-off event with assertions that supernatural healings are an everyday reality for people with faith, but a pastor who lives with her congregation week in, week out appreciates the fact that sickness is a part of life and permanent disability isn't set aside by the thrill of the moment. Said another way, there is overwhelming

[64] See the discussion on the Full Gospel earlier in this chapter.
[65] See also the book *Global Pentecostal and Charismatic Healing*, edited by Candy Gunther Brown (2011), for a comprehensive overview of how healing is understood by Pentecostals.

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> evidence among people with disabilities by the very fact of continued disability, that healing prayers are not normally answered, and that this is not because God has it in for the disabled, but, rather, because supernatural healing itself is rare—is miraculous—and injury, suffering, and disability are a part of life.

Another, Kenneth D. Johns (2007:45), indicates that not all miracles claimed by healers have actually happened. But this does not mean that healing never takes place. In his own life, and that of his children, he declares that he has personally experienced divine healing.

Whether healing does or does not occur will probably remain a contentious theological issue for some time to come. However, from the vast amounts of biographies, sermons, books and articles, there are numerous confirmations that healing has occurred (throughout the ages)[66] and in this will probably continue to take place. Despite this, Pentecostal teachings and practices will more than likely still differ over this matter, even to the point of believers having differing co-existing beliefs within the movement as a whole.

Stumbling blocks to healing will be discussed towards the end of the Chapter. For now, attention will be given to Pentecostal experience. In the discussion above on doctrine, the role of experience in Pentecostal spirituality came to light. It is therefore necessary to clarify what is meant by experience and all that it entails. Experience is a key concept in this study. It is explored in more detail next.

2.4 PENTECOSTALS & EXPERIENCE

The following noteworthy points on experience are relevant to the discussion here.

2.4.1 Defining experience

What is experience? What is religious experience? What is Pentecostal experience? These questions and more will be addressed in the discussion below.

2.4.1.1 A general definition of experience

In seeking to define 'experience,' it is described as a "slippery" term (Neumann, 2012:2) that has a wide variety of meanings (Yun, cited by Perry, 2017:52), overloaded unwanted baggage, and rife with popular misuse (Yong, 2005:290).

Donald Gelpi (1994:2) described experience as a "weasel term" because "no sooner does one think that one has pinned a weasel word down to a single meaning than one finds it signifying something totally

[66] Cf. Brown, Candy Gunther. 2014. 'Pentecostal Power: The Politics of Divine Healing Practices'. *Penteco Studies*, 13(1), 35-57.

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different" (cited by Perry, 2017:52). Gelpi (1994:2) understood 'experience,' very briefly summarized by Amos Yong (2017:np), as follows: "1) the non-technical meaning of practical wisdom gained from prolonged exposure to reality; 2) the medieval notion of the "powers of sense" derived from the five external senses, the emotions, the imagination, and sense-judgments; 3) all uncritical or pre-reflective cognition; 4) the entire spectrum of human evaluative responses".

Regarding the above uses, Neumann indicates that the third use is the most popularly held within Pentecostalism (Neumann, 2012:24). Koo Dong Yun explains that it refers to "*all uncritical cognition*" (italics original). In other words, any critical reflection upon experience thus becomes "something other than experience, e.g. understanding or judgment" (cited by Neumann, 2012:23). Neumann (2012:24) adds, "This form of experience consists, then, of held beliefs (cognition), but grounded in 'conventional assumptions,' as opposed to beliefs held by critically obtaining 'accurate data, facts, or observations". He then cites Yun in this regard: "A Christian, who reaches conclusion with this uncritical thinking, automatically accepts beliefs of his or her pastors or other church members without critical investigation. He or she simply accepts others' beliefs simply based on either one's authors or credentials. Furthermore, some people simply accept beliefs or ideas defined and endorsed by a society" (Yun, cited by Neumann, 2012:24).

2.4.1.2 Defining 'religious' experience

Furthermore, the sub-category of 'religious experience' is just as difficult to define because of the numerous and diverse types of experiences that fall under this category (Perry, 2017:52). For example, Pentecostal Spirit baptism is deemed a religious experience (Perry, 2017:53).

Important in this study, is how Pentecostal experience informs doctrine and the authority ascribed to experience (how religious experience has supported religious beliefs), and in particular, the emphasis on experience as a basis for belief. This has given rise to much contention and debate in scholarly literature. In support of the above statement, Perry (2017:53) claims: "An appeal to religious experience is usually an appeal to authority, and the validity of that authority has been the subject of significant debate across several disciplines including philosophy, psychology and theology".

Perhaps, for simplification purposes, it is necessary to classify religious experience**.** Perry (2017:53) summarizes Caroline Davis' typology of religious experience, as follows:

- *Interpretive* experiences "are those normal experiences that are viewed in religious terms because of a pre-existing religious interpretive framework" (Davis, cited by Perry, 2017:54).
- *Quasi-sensory* religious experiences "are those in which the primary element is a physical or sensory sensation (for example visions, voices, feelings of heat, pain etc.). For such experiences the sensations are taken to be representations of the presence of a spiritual being" (Davis, cited by Perry, 2017:54).

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- *Revelatory* experiences "involve sudden flashes of insight, convictions, inspirations or revelations" (Davis, cited by Perry, 2017:54).
- *Regenerative* experiences, "including a wide range of experiences, effectively renew the faith of the experiencing subject. Although they may involve common feelings like peace, security, hope and comfort, they are classified as religious if they occur during religious activity and are seen as having their source in a divine power" (Davis, cited by Perry, 2017:54).
- *Numinous* experiences, "a concept derived from Rudolf Otto, involve awareness of 'creature-consciousness' in the face of 'mytserium tremendous,' often resulting in an overwhelming sense of one's own mortality" (Davis, cited by Perry, 2017:54).
- *Mystical* experiences "are characterized by "the sense of having apprehended an ultimate reality, the sense of freedom from the limitations of time, space and the individual ego, a sense of 'oneness,' and bliss or serenity" (Davis, cited by Perry, 2017:54).

However, in his own study, Perry explains the challenge of categorizing religious experience. He cites Pentecostal Spirit baptism as an example, stating that it could be categorized as any of the following: "interpretive, quasi-sensory, regenerative or even mystical" (Perry, 2017:54).

2.4.1.3 Defining 'Pentecostal' experience

From the above discussion and literature, it is clear that there is a multiplicity of views on experience in general and religious experience in particular (Perry, 2017:54). It is therefore necessary to clarify what is meant by Pentecostal experience. This is no doubt part of an ongoing debate and remains a tricky concept to define. Many scholars are skeptical of 'experience'.

Even though experience is central to Pentecostal theology/spirituality, it does not refer to just any experience—it is a particular experience—an 'encounter' with God in Christ through the Holy Spirit. For Neumann (2012:116), the term "encounter" is an appropriate term for describing the Pentecostal experience of God. It is "an encounter of the other, [and] as such it relates to the otherness of God and yields meaning that goes beyond human experience" (Jean-Daniell Plüss, cited by Neumann, 2012:116). "In other words," explains Neumann (2012:116), "Encounter with the Spirit provides revelation of something other than what is immanently found in everyday human life, and by doing so it provides transformative power, so central to Pentecostal spirituality".

Cox explains that 'experience' obviously indicates 'the experience *of something'*. The experience itself, then, is not the actual 'Source,' but the means to know the Source. It makes something known, that was not known before. This, then, becomes something real for the person, who has had the experience (Cox, 1995:316). This highlights the subjective nature of experience and interpretation. Furthermore, Cox describes Pentecostalism as the "experiential branch of Christianity *par excellence*". A further attraction

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is the conviction "that the Spirit of God *needs no mediators*, but is available to anyone in an intense, *immediate*, indeed *interior* way. So Pentecostal spirituality should best be understood as experiential, as opposed to doctrinal; in practice, experience functions as an authority along with Scripture and reason …" (Cox 1995, cited by Neumann, 2012:5).

In studying religious movements, Cox was mainly interested in central ideas and salient doctrines, but he soon found that this approach did not work with Pentecostalism. He noticed that experience was given primacy over dogma and doctrine. He therefore recognized the centrality of "a narrative theology"[67] and the role of testimony, where he says, Pentecostal "experience is so total it shatters the cognitive packaging" (Cox, 1995:71).

Anderson makes a relevant comment that supports my research here as well. He explains that Pentecostalism is a movement that is primarily concerned with the working of the Holy Spirit and *charismata*, rather than formal theology and doctrine, so any definition based on the latter will be insufficient (Cited in Neumann, 2012:7).

Pentecostals are skeptical of experiences that are contrary to the Word (Vondey, 2013:38). Furthermore, being a widely experiential tradition, experience (of God) is deeply seated in Pentecostal identity and praxis. "…Pentecostal spiritualities[68] are centered on the experience of the Spirit that pervades the whole person, makes Jesus Christ more real and relevant to daily life,[69] and inspires testimony, praise, unknown tongues, prophecies, hearings, dancing, clapping, joyful singing and many other expressions that characterize Pentecostals and Charismatics the world over. Pentecostal and Charismatic spiritualities are expressed in liturgies that often take on the characteristics of the host culture and are not unaffected by older religious traditions which have permeated that culture" (A.H. Anderson, 2013:196).

2.4.2 Forms of Pentecostal experience

Pentecostal spirituality is affective and experiential. It is a 'lived' spirituality that places much value on non-rational processes. Pentecostal experience includes: dreams, visions, trances, and other miracles or supernatural experiences (Bogden, 2015:29), narrative, testimony, prayer, song, dance, prophecy, divine healing, and speaking in tongues (cf. Vondey, 2017).

[67] See the detailed discussion on (Pentecostal) narrative theology in Chapter 5.
[68] It was noted earlier that some prefer to use the term 'Pentecostal spiritualities' (plural), rather than 'Pentecostal spirituality' (singular).
[69] This shows the connection between Pentecostalistic spirituality and existential realities: That Pentecostal spirituality is not only inward focused (on personal salvation and saving the soul) but also outward focused (existential realities).

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To expand the discussion here, Urban T. Holmes identifies different ways of experiencing God. The section below will therefore consider ways Pentecostals experience and approach God, in terms of his model.

2.4.3 Ways of experiencing God (Urban T. Holmes' model, 2002)

Benner (1998:91) introduces us to Urban T. Holmes' (2002) classification of the different ways of experiencing God, and their associated dangers. The value of the model proposed by Holmes is that it shows us that there is no single way of encountering or experiencing God, because not only is human personhood "complex and diverse," but so is "God too big for our encounter with him to be simple, precisely patterned, or predictable" (Benner, 1998:94).

To summarize very briefly, Urban Holmes identifies two interrelated bipolar scales (dimensions): a kataphatic/apophatic scale and a speculative/affective scale, and four associated ways of experiencing God: Rationalism, pietism, quietism, and encratism. For Holmes, the ideal is to contain a balance of all four ways of experiencing God. When a loss of balance arises, problems occur. The problems/dangers are listed further below.

Mujica (2001) defines the first two different approaches to spirituality in simple terms: "Apophatic, or 'negative' spirituality stresses interiority, 'imageless-ness' and 'worldlessness'. Kataphatic, or 'positive' spirituality is image-driven and uses analogies to speak of God". Images of God are important in the latter.

Speculative approaches emphasize an encounter with God with the mind and are linked to a rational and propositional theology (Benner, 1998:92). In traditions that make use of speculative spirituality, "God is not primarily experienced in some nonrational or emotional manner. Rather, he is encountered with the mind and is known through the study of his Word, the Bible. Speculative approaches to spirituality tend to be strong on theology and often somewhat weaker on the direct experience of God" (Benner, 1998:92).

Affective approaches, on the other hand, "emphasizes a direct encounter with God in experience. God is met in the heart rather than in the head. Knowing about God is judged to be a poor substitute for actually knowing and experiencing God personally" (Benner, 1998:92). To explain this approach further, Benner (1998:93) adds: "In all its manifestations, the affective approach to spirituality tends to be strong on the experience of God and somewhat weaker on theology or systematic biblical reflection on that experience. The study of doctrine and theology is secondary to the direct experience of God. When theology is emphasized, it focuses on the nonrational aspects of the experience of God" (Benner, 1998:93).

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Pentecostal spirituality fits very well into the latter category, and in this regard, Holmes' model has been very helpful in understanding the way Pentecostals approach God and expect/seek to meet him in their lives.

However, Brunner (1998:93) highlights the problem (danger) of classifying religious experience according to the dichotomy of the head and the heart, as the latter approach does, saying that this dimension of Holmes' model may be artificial and misleading: "Contemporary psychological understandings of emotions suggest that they include both cognitions and feelings; they are matters, therefore, of both head and heart".

2.4.4 Emphasis on experience

By now it has been established that Pentecostalism is an affective-experiential tradition. Pentecostals place so much emphasis on experience, that experience is stressed above doctrine. The reason for the emphasis on experience is because Pentecostals believe their experiences are real and life-changing. It is also a means by which God is known. Reflecting on Cox, Neumann (2012:6) explains, "experience makes known spiritual reality; it does not create it". In this regard, Neumann highlights the *mediated quality* (a means by which God is known) of Pentecostals' experience of God. For Cox, part of the appeal of Pentecostalism today is the conviction "that the Spirit of God *needs no mediators*, but is available to anyone in an intense, *immediate*, indeed *interior* way" (emphasis in original) (Cox, cited by Neumann, 2012:5). For Pentecostals, their way of knowing is through experience. "With a pneumatological emphasis and expectation for the Christian life, Pentecostals have centered on spiritual experience as an epistemological source for life and faith" (Eriksen, 2015:48).

It is ironic that what Pentecostals describe as 'the core of their identity' and 'an integral part of their spirituality' — experience of the Spirit— is considered a weakness of the movement by skeptics/critics (Neumann, 2012:6). This has caused many Pentecostals to downplay this aspect of their identity, and they are constantly justifying the experiential disposition of their faith as appropriate, and a significant expression of their faith.

2.4.5 Experience vs. doctrine

The pattern so far shows that there is an emphasis on experience in Pentecostalism or a priority of experience over doctrine, but this does not mean that doctrine is dismissed as unimportant. In Pentecostalism, a personal, experiential encounter—experience—seems to take precedence over doctrine and the cognitive.[70] But this does not deny the importance of doctrine.

[70] Hiebert (2016:81) explains, "Pentecostal epistemology and knowledge is narrative; the narrative *is* the knowledge'. Reflecting on James Smith he writes "… "humans not only make stories, but are *made by* their

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Although Pentecostals look for truth outside the realm of scientific rationalism, they nevertheless interact with this realm through "evidences" (tongues, prophecy, healings, etc.), as explained by Grey (2011:15-16). To clarify this point further, Pentecostals do not negate reason, nor deify sensory experience, but instead, see these as sources of knowledge (Grey, 2011:15-16). A comment by Vondey (2013:140) is noteworthy here: "The Pentecostal 'imagining of the world otherwise' places less trust in purely cognitive knowledge than in participatory 'action-reflection' of the Spirit'. Pentecostal anti-intellectualism does not reject the rational pursuit of meaning, but it questions the dominance of reason alone as a proper and sufficient instrument for the discernment of truth".

What Pentecostals do not recognize as 'adequate' experience is shaped by their already held theology and values – precisely because they believe that experience of God is an encounter with the Spirit identified in the biblical narrative (and in particular, the book of Acts) (Neumann, 2012:7). Thus, Pentecostal theology identifies more with experience as spiritual entity and less with creeds and doctrines. In support of these statements, the researcher cites Vondey (2013:83), who succinctly explains: "…classical formulations of doctrine do not occupy a significant place in Pentecostal theology. The overwhelming emphasis on experience and spirituality outweighs contemplation on speculative elements of doctrine. We might say that experience replaces doctrine in Pentecostal faith and praxis". This brings me to what Neumann (2012:100) has referred to as the experience/theology tension in Pentecostalism, where experience of the Spirit is viewed as integral to Pentecostalism. In that, experience functions authoritatively within Pentecostalism. As explained by Grey (2011:32), "It is a movement driven by experience rather than an articulated theology, by a spiritual rather than an intellectual meritocracy".

Experience is also supreme over theology and doctrine (Grey, 2011:35). Thus, tension exists between experience and theological articulations within Pentecostalism (Neumann, 2012:102). Although some, e.g. Classical Pentecostals, have tended to define themselves doctrinally, i.e. doctrine of initial evidence, others in the movement have generally defined themselves in relation to the experience of the working of the Holy Spirit and practice of *charismata* (Grey, 2011:22).

2.4.6 Experiences are not ineffable

For Neumann, Pentecostal experiences are expressed in concrete ways, which can be tested and verified**.** Although Pentecostal experiences (encounters with the Spirit) may be difficult to describe theologically, "…they are not ineffable[71] — they are publicly shared, evaluated and passed on [usually] through oral

stories." And as story, knowledge is always more affective than cognitive, and by extension more experiential than cognitive. "We feel our way around the world more than we *think* about it, *before* we think about it." Rather than being derivative of prior cognitions, as rationalists maintain, emotions are irreducible, precognitive construals and interpretations that constitute the world before we think about it or perceive it" …" (Hiebert, 2016:81).

[71] Some consider Pentecostal experience ineffable.

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means" (Neumann, 2012:115). Lewis states, "Pentecostal religious experience needs to be differentiated from notions of ineffability and other such descriptions of mystical experiences, because Pentecostal encounters with the Spirit are defined by and articulated within a particular subcultural expression of Christianity. Further, these experiences work themselves out in concrete expressions, such as "*charismata,* missiological endeavors, [and] participatory worship," which can be tested and verified by leaders and community (italics original)" (cited by Neumann, 2012:115).

2.4.7 Experience as authority

'Experience as authority' is a much-debated topic in the literature. Experience has been received with mixed reception, with some celebrating the role of experience in theology, and others remaining skeptical (Neumann, 2012:3). The question here then concerns the validity of experience as a normative criterion in the assessment of Pentecostal spirituality, as "experience is frequently called upon to justify theological claims and beliefs" (Neumann, 2012:3).

The topic of the mediation of experience is also a huge undertaking in itself and has not been extensively dealt with in this study, due to limited space. However, for now, the following points are noted.

One challenge highlighted by Fiorenza is that experience is contextually mediated — there is therefore "no such thing as raw, pure or 'innocent' unmediated experience" (Fiorenza, cited by Neumann, 2012:4). Here, Neumann (2012:4) states, "The recognition of this mediation — that human experience is determined, or interpreted, by and through a particular context — is widely acknowledged; but there is not consensus concerning the extent to which language and culture determines experience". Those that are "skeptical of the appeal to experience tend to 'overdetermine' the linguistic and cultural context, whereas others may choose to view God as informing theology (revealing Godself) through all sorts of general human experience (including 'religious experiences') (D. Brown, cited by Neumann, 2012:4). In short, Neumann (2012:4) reports that the *mediatedness of experience* is generally acknowledged, but there is little consensus "as to *how* (I.e. the extent to which) the nature of mediation applies when it comes to the appeal to experience of God" (italics in original).

Neumann then wrestles with the questions most Pentecostal scholars raise concerning the role of experience in Pentecostal theology: "Should the accent be placed on the possibility of experience of God mediated through the world and various common human experiences? Or, should the accent of mediation fall on the particular 'cultural-linguistic' (of "faith") context, raising suspicion as to the reliability of experience as a revelatory source for theology" (Neumann, 2012:4). In terms of the latter point, he says, "…the mediatedness of experience also raises doubt concerning the possibility of God being experienced in such a way that could interrupt (or surprise), so as to introduce radical change or reform within a particular Christian (or other) theological framework" (Neumann, 2012:4-5).

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However, despite the above, experiences are not simply accepted at face value as being of God (Neumann, 2012:6). There are certain criteria used to assess their legitimacy, for example, theological beliefs and values, past experience, Scripture, a communal hermeneutic, and so on (this is discussed in more detail further on).

Furthermore, Pentecostals tend to avoid conceptualizing their experiences because they do not want to lose the vivacity and dynamism of the actual experience and turn it into a mere object of doctrinal reflection (Vondey, 2017:19). For Pentecostals, experience and theology are interconnected (Neumann, 2012:6). Many scholars have reflected on this connection in their writings, for example, Albrecht, Archer, A.H. Anderson, Cox, Land, Perry, to mention a few.

2.4.8 Some critical issues regarding experience

One critical issue, or concern, is that religious experience has become a commodity to be consumed. Biernot and Lombard (2017) raised this point in their article titled, 'Religious experience in the current theological discussion and in the church pew'.

Contemporary societies are consumer societies. A consumer society is one that constantly desires something. There is always something else, and something new — desires are never fulfilled. It is the endless seeking of fulfillment and unsatisfied desires, that consumer seduction channels target. Strategies are therefore employed (i.e. by marketing and advertising agencies, and even the church) to enhance as well as cultivate desires, for example, through 'seduction' ("seduction spurs consumption by prolonging desire, channelling its inevitable disappointments into further desires") and 'misdirection' (Misdirection leads consumers to engage in consumption (the tongue-in-cheek expression 'retail therapy' illustrates this well enough) in order to meet their needs for identity and belonging"). Both "forces combine to produce a fragmented form of desire that can be endlessly multiplied" (Biernot & Lombard, 2017:4).

Similarly, mega-churches are also employing marketing strategies of some sort to appeal to their large-scale audiences. These churches are "…well-equipped to commodify spirituality and to cater to consumerist religious habits" (Biernot & Lombard 2017:4). Their strategies are designed to "energize their congregants with powerful emotional experiences of collective effervescence. These churches service a deliturgised 'come-as-you-are' atmosphere, with rock music and a multisensory mixture of visuals and other elements to stimulate the senses of worshippers, strengthened by small group gatherings as well as black-and-white messages of the charismatic pastor" (Biernot & Lombard, 2017:4).

In terms of linking spiritual experience with sophisticated forms of technology to appeal to audiences' sensory experiences, Biernot & Lombard (2017:5) note: "…although loud noises may be painful to some

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people and rhythmic movements and flashing lights do not work well with everyone, these techniques can still release positive and edifying feelings within the majority of people. Rhythmic music, a public address and visual effects may be regarded as instrumental in customizing the social environment for cultivating religious and spiritual experiences that could bear strongly individualized consumerist characteristics …"

In situations where spirituality functions as a therapeutic means, experience may be emphasized over beliefs, and personal fulfillment prioritized over that of the community. In this regard, Biernot and Lombard (2017:5) state:

> Such a form of spirituality will be marked by a lack of explicit reference to transcendence or even shared communal values, in which human existence is determined by an intensely private sense of well-being (Miller, 2003:85). The feeling of personal well-being and psychological security may take precedence even over one's interest in salvation or social justice, or put differently, one's hunger for salvation and the coming of the Kingdom of God may find its temporary satisfaction in a strongly emotionally-laden or even ecstatic experience. Miller (2003:86–87) argues precisely this, that the 'boomer generation' favours experience over beliefs and generally stresses personal fulfilment. This tendency seems to cherish the reconfiguration of spirituality into a highly individualistic, psychologised and therapeutic enterprise – an inclination that can be found amongst evangelicals as well as New Age adherents.

For Biernot and Lombard (2017:6), another critical point is the replacement of doctrine with experience: "The process of reducing the richness of spiritual life to experience has struck strong roots also in traditional evangelical environments. The typical doctrinal character of evangelical piety has in mainstream evangelicalism been exchanged for private experience". In terms of Pentecostal spirituality, the relationship between doctrine and experience has been extensively discussed.

So far, Pentecostals' emphasis on experience has given rise to the issue of epistemology and other ways of knowing, apart from scientific methods. The discussion is therefore incomplete without a reflection on Pentecostal epistemology, with impacts on how Pentecostals view doctrine and explains the emphasis they place on experience. This follows next.

2.5 PENTECOSTAL EPISTEMOLOGY

2.5.1 The connection between experience and epistemology

In seeking to understand experience it is necessary to reflect on one's epistemology – as the two aspects correspond. It is also a good starting point for scientific research. "Our epistemology defines how we understand truth, how we go about searching for knowledge, and how we justify our beliefs" (Eriksen, 2015:48).

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This is not, however, without its own set of complications, as answers concerning the nature of truth and knowledge will vary depending on one's stance, i.e. Philosophy of religion, sociology, psychology, natural scientist, social scientist, theology, anthropology, and so on, and numerous camps within each discipline. "Correspondingly, how we understand experience is likewise crucial since experience provides the empirical basis upon which we rationally and otherwise construct and interpret the world" (Eriksen, 2015:48).

2.5.2 The nature and origin of knowledge (human thought)

Within epistemology (the theory of knowledge), we find the rationalism/empiricism debate: "whether our knowledge originates in, and is therefore dependent upon, the data we receive through our senses, or whether (since we know that all such sense data is fallible) the only true certainties are those that come from our own minds – from the way in which we think and organize our experience, from the principles of reason and logic" (Thompson, 2011).

Thus, in the quest for knowledge, the two contrasting approaches (modes of cognition) are:
1) Rationalism - in this view, all knowledge starts with the mind, and
2) Empiricism - in this view, all knowledge starts with experience (Thompson, 2011).
However, the issue of experience is much more complicated than this, and also concerns the problem of reductionism, materialism, and idealism, for instance (Thompson, 2011).

Basically, "Empiricists are those who start with the sensations of an experience, and say that all our knowledge of the world is based on sensation," whereas "Rationalists are those who claim that the basis of knowledge is the set of ideas we have – the mental element that sorts out and interprets experience. Rationalists consider the mind to be primary, and the actual data of experience to be secondary" (Thompson, 2011). Both views have received much criticism.

Proponents of rationalism include Plato, Descartes, Spinoza, and Leibniz, and proponents of Empiricism include Locke, Berkley, and Hume (McCormick, n.d.)

For Aristotle, all knowledge begins with (sense) experience. Kant, on the other hand, found problems with both rationalism and empiricism, "arguing against the Empiricists that the mind is not a blank slate that is written upon by the empirical world, and by rejecting the Rationalists' notion that pure, a priori knowledge of a mind-independent world was possible".[72] He called his brand of epistemology, "Transcendental Idealism" (McCormick, n.d.). However, knowledge, for Plato, was confined to a

[72] McCormick, M. (n.d.) Immanuel Kant: Metaphysics, Internet Encyclopedia of Philosophy, viewed from https://www.iep.utm.edu/kantmeta/. Accessed 28 June 2018.

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supersensible (not perceptible by the senses; beyond the experience of the material world)[73] world of forms and ideas, while for Kant, it was limited to the world of experience. Not all have shared these views. "Hans-Georg Gadamer came to emphasize the social dimension of epistemological experience, meaning that we know and construct meaning through interaction with others, expounding on the history and meaning of the German word *erlebnis*" (Eriksen, 2015:48-49).

Fredrich Schleiermacher argued "…that the core of religion is an awe-inspiring *experience* of God". His view influenced many key figures in religious studies over the years. According to Martin, McCutcheon and Smith (2012:vii [Preface]), this line of thinking highlights *experience* as the essence of religion, and considers outward expressions (e.g. creeds, texts, rituals) as secondary manifestations of religious experience. To illustrate this point, a person may relay their religious experience to others by telling their story, or partake in a ritual to celebrate or remember it, but these actions/activities are secondary to the actual experience. These scholars therefore argue that experience is at the core of religion. One can say that this idea persists today, although it is clear that few use the term 'religious experience' as Schleiermacher did to defend Christian doctrine. And even though some argue for the existence of universal religious experience, others remain skeptics, and question the idea.

Perry (2017:50) explains that some of the doctrinal differences between Pentecostals and evangelicals can be traced to epistemology: Evangelicals have been clearly able to explain what they mean by objectivity (Scripture), but Pentecostals, with their emphasis on experience, have not always been able to do so. Pentecostals have placed less value on objectivity grounded in rationalism (supported by the Enlightenment). The prioritizing of rationalism directly conflicts with the Pentecostal worldview, spirituality, and worship (Perry, 2017:50). Furthermore, it has been noted that Pentecostals give preference to experience and the affections [affective-experiential], whereas evangelicals give preference to cognitive rationalism (Lederle, p. 24, cited by Perry, 2017:50). Pentecostalism, being more in line with a postmodern worldview, seeks an experience that is "integrated and holistic," whereas "modernism is reductionistic and based on detailed observation and analysis" (Lederle, p. 24, cited by Perry, 2017:50).

In order to understand Pentecostal experience, the researcher looked at how Pentecostals think about, understand and interpret their world (philosophy, rationality, epistemology, and worldview). Eriksen (2015) has identified a number of characteristics of Pentecostal epistemology, which is of particular relevance to this study, as will be made clear in the next few paragraphs. These characteristics are discussed below.

[73] 'Suprasensible', Your Dictionary, viewed from: http://www.yourdictionary.com/suprasensible. Accessed 11 July 2017.

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2.5.3. Characteristics of Pentecostal epistemology

The following characteristics of Pentecostal epistemology have been identified by Eriksen (2015), and are relevant to the study here, because they explain the nature of Pentecostal spirituality, and why experience takes precedence over doctrine.

2.5.3.1 Holistic, exploratory, open and flexible (Eriksen, 2015:59)

The Pentecostal worldview is holistic (J.K.A. Smith, 2010). Reason and experience are not necessarily separated, and there is also a receptiveness (or openness) to diverse qualitative narratives (Eriksen, 2015:59). Common Pentecostal phrases include: "Expect the unexpected," "Expect a miracle, "All things are possible for God," and "All things are possible for those who believe," as well as expectations for "Signs, wonders and miracles," gifts or manifestations of the Spirit, such as divine healing, supernatural insight, speaking in tongues, and prophecy" (Eriksen, 2015:59). These slogans/metaphors clearly illustrate their open worldview, where God is not limited by natural laws, and can intervene in the believer's life at any time. Furthermore, in this worldview one can expect the unexpected from God at any time. In addition, revelation (experiences and knowledge from God) is available at all times (Eriksen, 2015:59). Pentecostals have an anticessasionist worldview and firmly believe God can heal (here and now)—there is a strong emphasis on empirical healing, not because of previous experiences or statistical evidence (Eriksen, 2015:59).

2.5.3.2 Experiential and empirically based (Eriksen, 2015:60)

We have seen that Pentecostalism places an emphasis on experience, testimony, and narrative. Testimony forms a central part of Pentecostal practice. But how do Pentecostals verify their experiences? In this study, how can we consider Pentecostal experience a valid criterion in assessing healing and wholeness? This points to the justification of empirical/experiential knowledge claims. This has been the challenge for Pentecostals, where they have been placed in the position of not being able to state (Western - acceptable) criteria used to judge (justify) their experiences/stories. This raises the question of what criteria are used to judge validity amongst competing knowledge claims. In this regard, Eriksen (2015:60) notes, "Linguistics and constructivists could quickly argue that Pentecostal communities practice circular reasoning and self-fulfilling spirituality which uphold power balances and ritual systems within that cultural context…." But then he asks, "[H]ow would our analyses change if we for a moment suspended the secular Western paradigms of power to determine the field, and allowed these experiences (and for Pentecostals "empirical evidences") to be interpreted within the Pentecostal paradigm?" This is a very important question and a valid point.

2.5.3.3 Relational, communal and normative framework (Eriksen, 2015:60)

The relational aspect has always been central in Pentecostal spirituality. Although there are experiences of the Spirit, Pentecostal experience of God is usually "relational, formed in community and therefore

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typically ecclesial in nature". The Pentecostal faith community usually legitimates or questions a believer's experience/s (Plüss, cited by Neumann, 2012:117), and not every claim to knowledge is simply accepted as valid (Eriksen, 2015:60). The Pentecostal community functions as the normative framework that regulates this process of knowledge production. Once again, non-Pentecostals and Western scholars may find this criterion inadequate.

In this way, the Pentecostal faith community functions as a 'knowledge broker' when interpreting members' testimonies and experiences in light of the normative and cognitive frameworks (experience and theological history) of the movement. Experiences (and knowledge claims) are therefore checked against "the normative framework and general experience of the [faith] community." The type of faith community will determine the boundaries for what is acceptable or not (Eriksen, 2015:60). This highlights the communal hermeneutic in the interpretation process, where Pentecostal experience and testimony (knowledge claims) are "checked" against Scripture, ethical standards, and the norms and commonly held beliefs of the particular faith community (Eriksen, 2015:52).

The role of Scripture here is also important. All religious experience is to be judged according to Scripture. Scripture, however, is not only used to interpret Scripture, but also to interpret their own personal story and experience according to the biblical story. In the process, the confessional (not doctrinal) experience becomes the hermeneutical filter to read, understand, and interpret Scripture (Vondey, 2017:15). But the faith community must agree on the validity of knowledge claims, and in this way, 'police' what is accepted as knowledge. The community can compare the claims made with that of others, as well as with past experiences and the biblical narrative, look for connections between these and members' experiences, and critically appraise/evaluate the legitimacy of these. This process shows that the construction of knowledge is an intersubjective process, dependent on communal standards, the biblical narrative, institutional structures (i.e. denominations), and the normative and regulative framework of the (Pentecostal) faith community. However, it may also be necessary to define who all is included in the Pentecostal community and consider who is authorizing the particular knowledge claim. In this regard, the primary agent of validation is the Pentecostal community (the decision makers in the church).

Still, it remains a challenge for Pentecostal knowledge claims to be accepted as legitimate by the academic community. Up until now, Western/European notions (cognitivism and rationality) have monopolized what is considered knowledge, and therefore, still shows bias. To be recognized as legitimate, Pentecostals are obliged to satisfy their demands (criteria). The problem with these methods is that Pentecostal experience is then judged according to Western categories, thought, practices and (modernistic/Enlightenment) values, whereas Pentecostalism resonates more with (some, but not all) postmodern elements (i.e. the rejection of rationality) and an epistemology that is not limited by rational or scientific structures.

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The relational aspect is also important—Pentecostal epistemology takes place in the context of divine and human relationships (Eriksen, 2015:60). The role and nature of the Holy Spirit in interpretation is also recognized (pneumatological hermeneutic). "Through the influence of the fluid nature of the Spirit, Pentecostals believe, we relate to the world axiologically, allowing for complexities of reality, and do not necessarily need to conclude in reductionistic black and white terms". The pneumatological hermeneutic "challenges people to think ethically in terms of relationships, consequence and holistic perspectives" and the communal dimension helps 'police' claimed experiences or new theologies, thereby providing some degree of quality control in the hermeneutical process (Eriksen, 2015:60).

Eriksen then reflects on the above, stating: "Can this "pneumatological" hermeneutical approach methodologically underscore the needful functionality of the inherent epistemic value of careful listening and a dialogue of discernment with the "communal testimony" of the fields we are researching to uncover nuances of reality we would be incapable of detecting by ourselves? This would place the researcher not aloof from, but with his or her field as in a joint research endeavor, while the researcher at the same time would take part in parallel dialectical dialogues with theory, the larger contexts and the research community of which he/she would be part. This process, I believe, can help us develop more complex, sensitive and representative analyses, keeping us from too easily or quickly superimposing our own interpretative grids, even when examining phenomena foreign to our own experiences and presuppositions" (Eriksen, 2015:60). So instead of outright rejecting what is different, he invites scholars to reframe their way of thinking about epistemology (Western knowledge and ways of thinking). (The method of reframing will be discussed in Chapter 3).

At least Pentecostals can reflect on how their knowledge claims have been established, and if need be, challenge and defend these.

2.5.3.4 Contextual, empowering and non-elitist (Eriksen, 2015:61)

In the Pentecostal community, all members (from all walks of life) are encouraged to tell their stories. Narrative is a central aspect of Pentecostal spirituality. This knowledge framework engages human diversity and embraces all cultural and social differences between Pentecostal groups; after all, Pentecostalism is a diverse, global movement. Therefore, what all Pentecostals share or have in common is the following: a particular worldview (Smith, 2010), theology and life orientation (Eriksen, 2015), distinctive beliefs (e.g. divine healing), personal and immediate access to God (experience), and the ongoing presence and activity of the divine in the world (Yong, 2011).

Pentecostal epistemology presents different/various forms of knowledge and locates that knowledge in a multiplicity of local contexts. In addition, Pentecostals directly link themselves to the early church of the first century AD, and this contextuality makes it possible for Pentecostal spirituality to "transcend

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ethnicity, culture, and time gaps" (Eriksen, 2015:61). "Its contextuality also bears resemblance with contextual theology as being an epistemology from and for the people, for example in the context of mission studies, where we can no longer unqualifyingly talk about 'mission from the West to the rest' but talk about 'mission from everywhere to everywhere'" (Eriksen, 2015:61).

This study also shows that we need to be open to other epistemologies that do not only advocate Western ways of thinking and knowing. Eriksen (2015) rightfully challenges Western epistemologies and Western bodies of knowledge, as the default for knowledge. Western dominance of epistemology and bodies of knowledge are problematic because they were mainly developed within a Western context and because they may no longer be appropriate for "understanding and interpreting phenomena vastly different in cosmologies, ontologies or epistemologies" (Eriksen, 2015:61).

The problem is that theories rooted in Westernism may no longer be suitable for understanding local theologies, experiences, and especially Pentecostal epistemology, resulting in a disconnection between theory, practice, and the local context. Eriksen (2015:61) asks if we can still reject all foreign worldviews as superstition, without unjustly claiming scientific dominance? And just as academia in the West has scrutinized Pentecostals, are they prepared to undergo the same kind of scrutiny? (Eriksen, 2015:61).

Pentecostal epistemology is also empowering and egalitarian. It no longer considers knowledge the sole domain of those located in high positions or ivory towers (the elite), but makes it available to everyone, regardless of position or status (Eriksen, 2015:61). The testimonies and stories of all people are important in Pentecostalism.

Postmodern thinkers "are very critical of the modern concept of a free, rational, individual human … the modern story fails to recognize that there are other ways of knowing outside the limits of the modern sense of reason, including emotional ways or affective ways of knowing as well as somatic and embodied ways of knowing" (Mickey, 2016:37). As an alternative way of knowing, the postmodern paradigm invites all to tell their own personal story, their own truths, according to their own contexts. It recognizes the importance and power of individual stories. Although postmodernism rejects the notion of a metanarrative, Pentecostals are "people of 'the story,' viewing themselves through the decidedly non-Postmodern vantage point of the Christian metanarrative" (Noel, 2015:69).

Eriksen (2015:61) notes, this challenges academic hegemonies and ivory tower science, which sets the academic agenda. In that, for instance, expounding on Acts 2, this is not so neatly understood anymore. "The Old Testament prophet Joel envisioned that God would "pour out my Spirit upon all [my emphasis] flesh" (Joel 2:28, ASV), regardless of ethnicity, social status, income, gender, or age, thus making knowledge of God (and access to God) available to all, upsetting existing religious and societal power

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structures (cf. Acts 2). Thus, in terms of religious studies, it is no longer obvious who sets the agenda for scientific studies (Eriksen, 2015:61).

2.5.3.5 Practically oriented and transformative (Eriksen, 2015:62)

Pentecostalism is pragmatic and underscores the workability of doctrine and life. In addition, it is adaptable, and quickly adjusts to changing trends and cultural patterns. In some ways Pentecostalism has also changed the traditional methodology or ways of 'doing church,' by emphasizing imagination for transformational personal and societal change, and using altar calls, prayer, community outreach, contemporary forms of worship and music, even marketing, social and mass media (Eriksen, 2015:62).

For Archer, Pentecostalism is a transformative and paramodern movement, with an alternative or more holistic worldview (Oliverio, 2012:46). "Underlying Pentecostal healing beliefs and practices is a holistic worldview that allows for both the physical and the transcendent — what philosopher Philip Hefner (2006) calls the "double entendre"... [which] … places "spiritual healing"—experiences that can be conceptualized as…building a "right relationship with God"—in the center of a complex model that includes religious experiences and different forms of healing. Other forms of healing—physical, mental, emotional, and even financial—can be mediated through "spiritual healing," which is basic to an intimate personal relationship with God. Experiencing the presence and power of God is thus at the heart of divine healing in the pentecostal tradition" (Poloma & Green, 2010:123). "The Pentecostal's appeal to experience is transformative in that it aims to lead individuals to deeper commitments to Christ…" (Félix-Jäger, 2015:93).

The Pentecostal worldview also recognizes the interconnectedness between all the dimensions of the human person—the cognitive, conative, affective, physical and spiritual (cf. Chapter 4). For Pentecostals, says Eriksen (2015:62), there is no sharp dichotomy between the "physical" and "spiritual" (compared to the Western mindset). In addition, healing, for Pentecostals, includes more than simply the curing of physical ailments. Their understanding therefore differs to the common usage of the term ("curing" medical maladies). Instead, Pentecostals adopt a more holistic approach that sees a connection between the mind, body, and spirit, and recognizes a "right relationship with God" as being pivotal to one's well-being (Poloma & Green, 2010:123-124). In this sense it is oriented towards wholeness.

In light of the above approaches, Eriksen (2015:62) asks: "Apart from innovative holistic theories and practices within medicine or psychology, to what extent do current research paradigms generally give room for spiritual considerations, and how prepared are our scientific approaches to adapt to the changing roles of religion and consequently the altered conditions for researching religion in the future?"

The previous sections looked at doctrine, which led to a discussion of experience in Pentecostalism, and the connection to Pentecostal epistemology. The latter was the focus of the current section. A significant

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and closely related topic is the cognitive dimension. This too needs clarification and will be discussed in more detail below.

2.6 THE COGNITIVE COMPONENT

2.6.1 The cognitive component explained

One sees that even though experience is emphasized, the cognitive dimension still plays a significant role in Pentecostal spirituality. This section will explore the cognitive dimension in Pentecostal spirituality. In doing so, it is necessary to discuss the indicators that determine whether Pentecostal spirituality facilitates healing and wholeness, or is a hampering factor, i.e. promotes pathology, spiritual distress, and/or a spiritual crises, and so on.[74] It is recognized that the **cognitive component** (which includes the rational categories and frameworks used by Pentecostals to make sense of their reality and spirituality) can be **rational or irrational,** and therefore, either contributes to, or becomes a hampering factor to healing and wholeness. This is discussed in more detail below.

2.6.1.1 Rational and irrational categories

When are religious beliefs considered 'rational' or 'irrational'? Priester, Khalili and Luvathingal (2009:105) explain, "In the religious version of REBT, the process is identical, but the way that irrational beliefs are identified is wholly different". They illustrate this with the following example: "…a negative behavior could be engaging in extramarital sexual activity. The harmful emotional states related to this behavior could be shame and guilt. In this situation, the Christian counselor may help the client uncover the irrational belief, "It is acceptable to engage in this behavior as so many other people do it." The rational belief that could serve as replacement could be, "it is important to honor my marriage vows and as a Christian I will do so". Alternatively, the irrational belief could be, "I have sinned and am unacceptable to God". This could be replaced with, "I am a sinner and this is why I need God. God loves me as a sinner." In clarifying the technique, they explain that the actual process remains the same, but it is the "operational definition of irrational and rational which differ, with them now being based on religious doctrine and helping the individual aligns their behavior to conform with religiously prescribed comportment". This approach will therefore help uncover and deal with irrational religious [Pentecostal] beliefs.

Directed by these insights, it was found that the absence of healing or 'non-healing,' and hindrances[75] to healing have caused a number of issues/tensions, **cognitive dissonance** (tension between belief and experience), and in some cases, testing or loss of faith altogether, believing they no longer have God's

[74] It must however be noted, many of the pointes discussed below may also apply to other forms of Christianity and religion in general.
[75] These will be discussed in a later section of this chapter.

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favor (Fettke & Dusing, 2016:5). Sometimes the believer is blamed when healing does not occur, or they blame God when they fail to receive their healing or a miracle (Fettke & Dusing, 2016:4). In this regard, some emphases in Pentecostal spirituality have contributed to spiritual distress and even poor/negative religious coping.[76]

2.6.1.2 Paradigms and underlying assumptions

In seeking to understand the cognitive dimension even further, the researcher inquired into the various paradigms and underlying assumptions undergirding Pentecostal theology (doctrine and convictions), especially regarding healing. Significantly, not only do the undergirding convictions/ideas contained in these aspects determine processes of healing (i.e. by promoting meaningful perspectives and actions), but also the converse—spiritual illness or pathology (resulting from skewed perceptions, unrealistic expectations, and irrational thinking) (Louw, 2015:381, 388).

Undergirding convictions determine processes of healing (cf. Louw, 2015:381). The basic assumption, according to Louw, is as follows: "Life becomes 'sick' due to inappropriate philosophies of life and skewed perceptions, belief systems and expectations" (Louw, 2015:381). Conversely, "The healing of life sets in when convictions, perceptions and ideas are appropriate in terms of daily demands and criteria set by dominating cultures, communities of faith contexts and customs" (Louw, 2015:381). Sometimes, for healing to take place, change is required at the level of conceptualization and realm of convictions (changing inappropriate paradigms and schemata of interpretation). 'Disintegration of life' "corresponds with the quality of life choices and external social structures of life" (schemata of interpretation) whereas 'integration of life' "corresponds with a kind of integral spirituality that deals with the philosophical roots of convictions, moral decision-making, and framework of meaning" (Louw, 2015:381-382). Thus, "Disintegration of behavior encompasses more than neurotic dysfunction, psychiatric disturbance and physical or neurological illness. Disintegration implies more than irrational thinking… [it] is also a matter of disintegration on a broader, existential level" (Louw, 2015: 381-382).

In light of the above, in this chapter the researcher sought to identify the paradigms, rational categories and theological convictions undergirding Pentecostal theology/spirituality, with the aim of identifying whether these promote health and healing (or wholeness), or lead to pathology.

a) Paradigmatic frameworks[77]

[76] Pargament and Raiya (2007:748) explain that positive religious coping activities point to a secure relationship with God, while negative religious coping activities express a more gloomy view of the world, and a struggle to find meaning and purpose in life. In addition, there is a link between positive religious coping and better religious outcomes and mental health, while negative religious coping is associated with psychopathology (Pargament & Raiya, 2007:748, 150).

[77] Also see heading 3.5.1. The power of paradigms.

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It was found that Pentecostal spirituality is guided by very specific paradigms [patterns of thinking] that influence behavior and actions. For instance, emphasis is on holiness and having faith (Pillay, 1985:30). Salvation is by grace, not by works. Participation in the Eucharist or 'Holy Communion' is essential for cleansing for holiness (Pillay, 1985:30). Fasting and prayer is also part of their endeavor to achieve holiness [and healing], and as Pillay (1985:31) includes, enables one to receive the 'power' of the Spirit. Salvation is lost through 'backsliding' and failing to live a holy life. Persisting in this lifestyle could lead to God 'handing one over to a reprobate mind' (Pillay, 1985:31). True believers are considered saved. Those who are "truly spiritual" have the 'power' to be 'overcomers' and possess the gifts of the Spirit (Pillay, 1985:31)—healing being one of these gifts. Believers are to seek after the Holy Spirit baptism (Pillay, 1985:31). Simply put, this baptism equips one with spiritual gifts and empowers the believer to accomplish what cannot be done in the natural, including supernatural power for healing,

Pentecostal spirituality in itself promotes a healthy lifestyle and clean healthy living.[78] Although they have no specific dietary restrictions, committed Pentecostals are fairly health conscious; they believe their body is the 'Temple of God' and seek right living. They strive to avoid bad habits such as smoking, alcohol, or drug use. They are very focused on spiritual gifts and building up the church. Other practices that contribute to health and well-being include fellowship; repentance; faith and trust; personal prayer, confession and forgiveness; an awareness of God and an openness to spiritual experiences. Pentecostals aim to develop a close relationship with God, this promotes spiritual growth. They are keen to resist spiritual attacks; and one of their main emphases is on divine healing. Thus, a number of Pentecostal beliefs and practices are contributory to health.

In order to deal with some of the dissonance (i.e. non-healing), some Pentecostal scholars have proposed a paradigm shift or the rescripting of dominant paradigms. For instance, Shane Clifton, who struggles with his own personal tragedy and suffering, suggests 'well-being' as an alternative to healing (2014:221).

Mark Cartledge (2010:16-18) adopts David Martin's (2006) concept of 'rescripting' and applies it to the 'ordinary theology' [which functions as a type of 'script' in this metaphor] of Pentecostals. Pentecostalism has an oral culture, and the believer's testimony is not only regarded as a valuable source of knowledge but is also central to their expression of faith (Cartledge, 2010:17). However, according to Fettke and Dusing (2016:16), Pentecostals' testimonies need to follow a particular script to be considered acceptable: It needs to begin with some sort of tragedy, followed by intercession and prayer, and then ends with victory. But because many of their stories do not follow the expected 'healing-deliverance-miracle' script, they refrain from telling their stories (cf. Fettke & Dusing, 2016:7). This has also caused much distress.

[78] In is noteworthy to mention here, that many of these points may apply to other Christian denominations and religions as well.

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Reflecting on the mystical tradition, Simon Chan identifies "the dark night of the soul". Fettke and Dusing (2016:11) explain this as follows: "Pentecostals might wrongly identify internal suffering or anxiety as coming from a lack of faith or from the devil, but the cause may be what mystics consider a part of the process of spiritual maturation—a "dark night of the soul"—and a work of God. But Pentecostals have no place in their schema for 'the dark night'".

In a heart-wrenching piece, Steven Fettke (in Fettke & Dusing, 2016:18) writes:

> I was repeating to myself the dominant pentecostal script. At that time I did not know how to lament or even know to turn to the lament psalms. Our pentecostal faith community did not know how to minister to my wife and me concerning our son's condition, nor did my pentecostal colleagues at the university. My prayers seemed to crash against the ceiling. I was in deep spiritual anguish, an existential crisis of the worst kind…

He further highlights that the script followed by most Pentecostal churches do not allow for lament, but only makes room for praise and more 'positive' messages (Fettke & Dusing, 2016:15). So instead of following the dominant script, he proposes that Pentecostals allow those who are burdened, hurting and distressed to have the freedom to openly express their feelings, which will in turn, renew their concern for those who are hurting. It also shows that life does not unfold according to a neatly designed plan, and "honest testimonies can show others that life in Christ can still be messy, sometimes disappointing, but always with some kind of awareness of God's presence" (Fettke & Dusing, 2016:15).

b) Underlying assumptions

The viewpoints we hold are supported by our **underlying assumptions.** Assumptions are the source of conditioned/inherited beliefs. In a sense, they may be limiting one's ability to heal by limiting one's perception of healing possibilities. They may also be the source of one's emotional beliefs keeping one in turmoil, or the source of spiritual beliefs limiting one's view of divine power. Thus, the researcher was particularly interested in uncovering some of these assumptions, as they may be, in some cases, functioning as stumbling blocks to healing. In the 'healing and miracles doctrine,' Fettke and Dusing (2016:4) pinpoint the following assumption: "…everyone who is really 'spiritual' would be helped; those who are not helped must have some kind of flaw". For this reason, many blame themselves when they fail to receive healing or a miracle.

The expectation is that prayer and faith will usually bring about a positive result, i.e. healing. However, for those who do not receive their healing (for whatever reason), this kind of thinking can bring bondage to the believer. But sometimes we just don't know the real answer or why the healing has not occurred (or perhaps, has just not occurred yet?)

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This chapter further highlighted that when healing does not occur, individuals find ways to rationalize or get rid of the cognitive dissonance that has formed. They soon feel despondent, despair, and sometimes even their faith gets tested.[79] Theological faith crises[80] as described here are not uncommon. One's previously held assumptions and beliefs may also be challenged. However, cognitive dissonance[81] can also produce cognitive growth and spiritual formation by opening one to new ways of understanding and knowing, and a deeper way of thinking about one's beliefs and belief system. However, non-Pentecostals are more than likely to bring both negative cognitive and experiential assumptions, especially when it comes to 'divine healing,' whereas Pentecostals bring positive, sympathetic and affirmative cognitive and experiential assumptions to the interpretation of this context/subject. What is more, many non-Pentecostals reject Pentecostal theology in general.

2.6.2 Critical issues

Some critical issues that may contribute to spiritual pathology regarding the cognitive component include:

As a final point to summarize, people who are in the midst of crisis, or at particularly vulnerable periods in their life, are at risk of possessing inappropriate images of God. Instead of God being Helper, Healer, Savior, Restorer, Rock, Refuge, Strength, Provider (appropriate God-images), God is viewed as a Punisher, Judge, Abandoner, Bully, Controller, or Shamer, and so on (inappropriate God-images).

However, it should be briefly noted that in some instances, God as Judge could be viewed as an appropriate image, even becoming a source of healing. For instance, when God is the God of justice—that punishes the wicked and brings justice to the oppressed (for example, for a woman who has been a victim of sexual abuse). In terms of Holmes' model described by Benner (1998:92) above, 'God as justice' is one of the positive images of God used in kataphatic spirituality/meditation.

Inappropriate God-images cause much distress, even spiritual pathology, as well as a breakdown in one's relationship with God and other people. God is viewed as unsympathetic (to one's plight for healing),

[79] But in the exclusive model, sickness (or lack of perfect health and wholeness) is not God's will. Healing is the best means of glorifying God, while illness is viewed as the work of Satan. Healing demonstrates the power of God over the power of Satan.

[80] Faith crises lead to cognitive dissonance or a change in the paradigm (thought patterns) regarding one's faith (Leonard, 2015:37). A faith crisis, however, does not necessarily lead to a loss of faith or belief in God (although this may be the feared outcome).

[81] Leonard (2015:48) explains: "The cognitive movement taking place in this experience is only a change in direction or mode of cognition, not a change from a primitive to superior way of thinking. The person is not moving to a "smarter" or more advanced way of thinking, but perhaps a deeper way of thinking, or even a willingness to accept the dissonance that comes from different ways of "knowing" religion and his/her belief system". He adds: "...coming to understand concepts in different ways enlarges one's paradigm to allow for new information to integrate with old. The internal crisis needs to be accepted and thus allow for a new way of understanding concepts and beliefs. Faith crises are a type of cognitive dissonance within a person's belief system, challenging a person to shift the way one thinks about one's faith".

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emotionally distant (from one's situation), cold, unresponsive and even disinterested (in healing or restoring the person to full health or wholeness). In pastoral caregiving, it is therefore important to explore one's personal God-images and heal distorted images of God. In terms of healing distorted God-images, Juanita R. Ryan[82] states:

> It is important to remind ourselves that God is on our side in this process. According to Scripture, God is Love and wants us to experience this love in practical ways. God has gone to great lengths to reveal himself and his love to us. In addition, according to Scripture, God is a healing God who is personally invested in replacing our distorted images with images rooted in truth and grace. We cannot fix our distorted images of God by some single act of courage or dedication. Some of us have tried this approach but we are soon forced to recognize our powerlessness over deeply rooted images. What we can do is to risk asking God to personally reveal his grace to us, to heal our distorted images and to give us the capacity to take in divine love.

Other impediments (hindrances), listed by Lewis and Mittelstadt (2016), is that "Over time, movements can lose their exploratory dynamics, dichotomize mind and spirit, lose their rootedness in Christ, and adopt undiscerning postures toward culture and education". They add: "Impediments to Pentecostalism as a learning movement might include a loss of passion for God, a lack of appreciation for learning and creative expression, and a growing indifference toward redemptive service and mission".

In terms of the ways of experiencing God as highlighted by Holmes' model (in Benner, 1998:94), if the two bipolar dimensions are out of balance, the following problems may arise in one's spirituality: "Rationalism is the result of an exaggerated speculative/kataphatic spirituality, Pietism of exaggerated kataphatic/affective spirituality, quietism of exaggerated apophatic/affective spirituality, and encratism (extreme asceticism) of exaggerated speculative/apophatic spirituality". The first danger (rationalism) is of particular interest in this study and has been discussed extensively throughout the chapter.

Theodicy is closely connected to the question of the paradigm and schemata of interpretation (cognitive patterns of thought) and is also closely connected to the topic of healing. It is therefore briefly reflected on in the section below.

2.6.3 Reflecting on theodicy, paradigms, and schemata of interpretation

In a study that is mainly concerned with healing and wholeness, it is necessary to briefly reflect on the issue of theodicy[83] (the response to human suffering). Theodicy gives rise to questions such as, What is the cause of one's sickness and suffering? Is God the cause? Is healing God's will? Is God doing the

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[82] Ryan, n.d. *Seeing God in new ways: Recovery from distorted images of God*. Viewed from: http://www.nacr.org/center-for-spirituality-and-recovery/recovery-from-distorted-images-of-god-seeing-god-in-new-ways-recovery-from-distorted-images-of-god. [Accessed: 26 April 2018]

[83] These points will be briefly reflected upon here, so as still to remain within the scope of this study. A short discussion of theodicy is relevant for the discussion here, but it is not the main focus of the chapter. The aim is to understand God's omniscience and sovereignty in the midst of crises and human suffering.

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afflicting? How can an all-powerful benevolent God allow suffering, disease, and sickness to occur? This section will therefore consider the Pentecostal approach to evil and suffering in the world (a Pentecostal theology of suffering). This gives rise to additional questions, which will be briefly dealt with in this section, yet still remaining within the scope of this study.

2.6.3.1 Defining the concepts of 'theodicy,' 'evil,' and 'suffering'

a) Theodicy refers to why God permits evil and suffering in the world. It refers to "the attempt to reconcile the idea of God's goodness with human suffering and to justify His love and grace in the light (and awareness) of evil" (Louw, 2012:158).

b) What is meant by **evil**? In this regard, Dr. Jacob H. Friesenhahn's description (2011) is illuminating. He notes that most philosophers define evil as either *moral* or *natural* evil. Friesenhahn describes 'moral evil' as follows:

> What most people think of as 'evil' are the malicious or harmful choices and actions of certain individuals or groups. Christians generally speak of these malicious choices as 'sin' or as willing what is contrary to God's will. The category of moral evil included the vicious choices of free agents, such as murder, torture, lying, stealing, and the effects of these choices. Both the choices themselves and the suffering that they cause are often spoken of in terms of *moral evil* (or *formal evil*) (Friesenhahn, 2011:6).

He then describes *natural evil* (or *material evil*) as follows (Friesenhahn, 2011:6):

> Perhaps just as significant, and maybe even more difficult to analyze, is the suffering of sentient creatures (both human and non-human) caused by non-human factors. Natural disasters (earthquake, tsunami, hurricane) and illnesses or diseases (cancer, schizophrenia) can cause enormous suffering. These instances of considerable suffering are commonly referred to by philosophers as *natural evil* (or *material evil).*

Furthermore, he explains, "These philosophers are *not* confusing natural disaster or disease with sin by speaking of 'natural evil'. Rather, by using the term 'natural evil' instead of 'moral evil,' they are specifying a type of suffering that does *not* seem directly related to human sin" (Friesenhahn, 2011:6).

c) Suffering is defined by Bueno-Gómez (2017) as "an unpleasant and even anguishing experience, severely affecting a person at a psychophysical and existential level. Pain and suffering are considered unpleasant".

The world is full of evil and suffering—of various types and to varying degrees. The begging question is, "Why does God allow this?" God, as *omnipotent* (all-powerful), ought to be *able* to eliminate evil, and God as *omnibenevolent* (all-good or all-loving) ought to be *willing* to eliminate evil (Friesenhahn, 2011:6). Yet, evil and suffering still prevail.

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Reflecting on theodicy from a theological perspective, Louw proposes two approaches. These are explained below.

2.6.3.2 The inclusive & exclusive model (Louw, 2012)

Louw (2012) divides theodicy into two general approaches/theological models, which is helpful here. These are as follows:

1) The ***inclusive model***: "The attempt to explain a possible link or cause between God, suffering and evil: God's will and permission. The following question is then raised: how can a God of love permit suffering and evil?" (Louw, 2012:158). In this model, suffering is in one way or another, the will of God (providence) (Louw, 2015:306).

2) The ***exclusive model*** (Louw, 2012:158): "The attempt to prove that evil and suffering are not the will of God because of his identification with suffering through the cross of Christ. The following question is then raised: but what about the power of God (his omnipotence) or is God totally incompetent to do something about evil and suffering?" In this model, suffering is not directly the will of God (pathos) (Louw, 2015:306).

2.6.3.3 The link between theodicy, paradigms and schemata of interpretation

Of significance to this study, and as explained by Louw (2012:158), "The question of *theodicy is closely connected to the question of the paradigm and schemata of interpretation (cognitive patterns of thought*) [*emphasis is mine*]". Therefore, to understand how Pentecostals think about all of this—the logic of their belief system—the researcher worked through large amounts of literature, commentaries and Scripture (pertaining to these topics that are discussed here). According to the Scriptures—upon which certain "truths" are based—Adam brought death,[84] while Christ brought life.[85] This is also where a lot of contention lies, because it is assumed that if all the 'necessary requirements' are fulfilled, healing will occur. But in reality, this is not always the case, and if healing does not occur, disappointments, anger and frustration often ensue, even loss of faith (i.e. resulting in spiritual pathology and/or illness).

2.6.3.4 Further reflections on theodicy

The lack of healing and suffering seems to produce more questions than answers, and Pentecostals are said to lack a theology of suffering that adequately addresses these issues (cf. Fettke & Dusing, 2016:1; Tramel, 2008:201). Some scholars are concerned that the Pentecostal way of dealing with the removal of suffering is healing (cf. Lewis, 2006; Torr, 2012). In addressing the issue of theodicy, Torr, citing Lewis (2006:187-188), highlights two problems that are worth mentioning here. The first, he notes, is when approaching evil and suffering, Pentecostals tend to do so in terms of spiritual power rather than

[84] Cf. Rom. 5:12, 17; 1 Cor. 15:21.
[85] Cf. Rom. 5:17- 18 Jn. 10:10; 1 Cor. 15:21- 22.

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from a philosophical framework. Secondly, he highlights that Pentecostals view existential evil as something to overcome by means of spiritual warfare; therefore, they lack an adequate theology of suffering. As a result, a formal theology of the problem of evil from a Pentecostal perspective is lacking (Lewis 2006:192, cited by Torr, 2012:85). Consequently, very little literature exists to draw on for research purposes, and more specifically, for those seeking answers to reflect on when there has been no victory over suffering and evil (Torr, 2012:86).

Not all evil and suffering are the same. There are also many causes of illness, suffering and pathology. Consider the following: The world all around is full of bacteria, germs, viruses and microorganisms causing a variety of diseases and pathology. In some cases, lack of cleanliness and sanitation wiped out vast communities, for instance, The Black Death during the Middle Ages. In communities/nations where people have become more health conscious, health problems have been associated with stressful living and changing lifestyles. Living in sin in any way; failure to eat correctly or take care of one's body; lack of proper nutrition; failure to keep the body clean or in a healthy state; taking drugs or abusing alcohol, overworking, stress, careless living, worry and fear, and so on, all have an effect on a person's well-being, producing all kinds of pathologies and suffering. Sometimes it is the result of exposure to germs, or someone else's bad judgment, mistake or error (as in the case of an accident), or even the pathology or sin of another person (i.e. one who inflicts harm or emotional abuse). It could also be the product of living in a fallen world, and thereby, one is vulnerable to the work of Satan and his agents, or the result of a spiritual attack, and in such a case, the believer would need to offer resistance to Satan, and see God as the source of his/her deliverance. In addition, not every sickness or form of suffering is the direct result of some personal sin. There are many times that individuals have made themselves vulnerable by committing personal acts of some sort, and as a result, broken the laws of God and thereby allowed sickness, pathology, or the works of the devil to enter their lives. These will be discussed further below under the heading 'stumbling blocks to healing'. To sum up, there are many causes for the lack of wholeness.

Thus, in light of the above, is sickness and suffering due to God or human responsibility? This is explored next.

2.6.3.5 God's responsibility & human responsibility: Stephen Torr's (2012) Categories

The method employed by Stephen Torr (2012; 2013) is particularly insightful here. He suggests that the various approaches to suffering and evil can be placed within one of three categories. Categories 1 and 2 represent the two extremes of the spectrum, while the third category is located somewhere in between. These are summarized as follows:

Category 1: On the one end of the spectrum is **God's responsibility**. By God's responsibility, Torr (2012:88) means "…an extreme view of determinism in which the presence and continuance of evil is

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controlled by God, and its removal. This position understands God as the great puppet master, that we are at the mercy of, who pulls the desired strings to cause His grand plan to be worked out".

Category 2: On the other end of the spectrum is **human responsibility**. In this view, humans are responsible for all evil in the world; in this case, the onus lies on humans to remove it (Torr, 2012:88). God set the world in place, guarded by specific laws and regulations. Humans have a choice to abide by these, and breaking them would have consequences, i.e. the invasion and continuance of evil in the world (Torr, 2012:89).

Category 3: A spectrum that spans between these two poles (God's responsibility and human responsibility). Torr explains that the two views mentioned above are extremes and that most theologies are located on a spectrum somewhere in-between these two ends (Torr, 2012:89). Thus, basically, the various responses and approaches to evil and suffering in the world occur somewhere along this spectrum between the poles of God's responsibility and human responsibility (Torr, 2013:60).

The next section will discuss stumbling blocks to healing, as well as consider the assumptions underlying each stumbling block. Borrowing from Torr's main categories mentioned above, the discussion below will take place under two main headings: the first will consider God's responsibility in healing (or the lack thereof), and the second will consider humanity's responsibility/role in healing, or the lack thereof. Although it must be noted, the discussion and content here is an adaptation of his model.

2.6.4 Stumbling blocks to healing

Sometimes it seems that despite our best efforts to obtain healing, our problem still looms, whether it be physical, emotional, spiritual, and so on. In this section, the researcher seeks to identify hidden factors or 'roadblocks' to healing, which she refers to as *stumbling blocks*. In short, these are factors that hinder, obstruct or prohibit healing from taking place, and may come in 'all shapes and sizes'. It is assumed that by removing these obstacles, healing is made possible. Reflecting on the literature, the researcher identified a number of assumptions underlying each stumbling block. The first part reflects assumptions connected to **God's responsibility/involvement** in healing (or the lack thereof), and the second part reflects **human responsibility** in healing, adapted from Torr's (2013) categories mentioned above. These are indicated below under the two main headings for this subsection. Furthermore, the list of stumbling blocks identified below is not necessarily exhaustive, but nonetheless, relevant to the discussion here. God's responsibility/involvement in healing is discussed next under the following headings for clarification purposes and to help organize the data.

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2.6.4.1 God's responsibility

- ***Satan and the Fall***

The basic assumption here is: Evil and suffering in the world is caused by Satan and can be traced back to the Fall. Sickness (and the lack of perfect health and wholeness) is an effect of the Fall (cf. Kay, 2009:237; Torr, 2013:64; Yong, 2010:259; Mathew, 2012:228; Tramel, 2008:205).

Tramel (2008:205) lists three sources of suffering in the world: (1) God is sometimes the direct cause of suffering; (2) sometimes it is Satan; and other times (3) it appears to be neither God or Satan, but the responsibility of individuals themselves. Under the third category, Tramel explains, "This may be either (a) directly—because of personal decisions and diets or (b) indirectly—because of the consequence of the universal Fall in Eden and the curse, which the earth is under".

'The **Fall'** is the term used to describe the change that took place when Adam (the first man) and Eve (the first woman) first sinned—falling from a state of innocent obedience to God, to a state of guilty disobedience (cf. Genesis Chapter 3). The biblical historian, Matthew Henry (1662 –1714), wrote that because of "Adam sinning, his nature became guilty and corrupted, and so came to his children. Thus in him all have sinned. And death is by sin; for death is the wages of sin" (Henry, 2000). Thus, for many, disease, illness and lack of health are considered a product of the material world, sin and the devil. Many scriptures confirm that Satan is the direct power in executing the law of sin, sickness, and death.

However, not all disabilities, sicknesses, or pathologies are necessarily the result of personal/direct sin, but are considered a result of 'original sin' (i.e. from the Fall). According to biblical records, humanity inherited death because of one man's sin—that of Adam (Rom 5:12). As a result, Adam passed sin and sickness on to his descendants. Pentecostals therefore believe that sickness and death was passed on to all of humankind—all became sinners because of Adam. However, due to the covenant God made with Abraham, the curse of the Fall could be reversed in the lives of believers (Gen 12). Thus, Satan is viewed as the cause/root of all evil in the world.

Evil is understood as entering the world by means of one of two curses: the curse of the Fall (for which the Devil is to blame) (Torr, 2012:91); or the curse of the law (brought about when one break's God's rules) (Torr, 2012:92). In the latter view, sickness and disease is the result of breaking God's law or commandments (Torr, 2012:92). Therefore, one could avoid the curse by means of obedience (pre-Christ). Here, evil enters the world through Satan and the choice of humans (Torr, 2012:92). By means of Christ's death and resurrection, humankind has been restored. Atonement provides salvation as well as healing. This approach takes the spiritual laws God has put in place seriously. If God has promised

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something (i.e. healing), he has no right to withhold it from those who are a child of God and have put their faith in him.

Although Scripture makes it clear that Satan is often the *agent* of sickness, he is not always the *author* of sickness [this is an important note!] As indicated by Hanegraaff (2008), "Sometimes God is."[86] Let's look at the story of Job to illustrate this point. God allowed Satan to take Job's wealth and kill all of his children and servants (Job 1:12). Despite these events, Job praises God: "Naked I came out of my mother's womb, and naked shall I return: the Lord has given, and the Lord has taken away; blessed be the name of the Lord" (Seow, C.L., 2013:87 [Job 1-21: Interpretation and Commentary]). In this interpretation, God *allowed* Satan to afflict Job's body with boils.

In the same way, there is also natural evil—pain and suffering resulting from natural disasters, disease, and so on.[87] These include storms, lightning, strong winds and other forms of disaster. Many today ascribe these calamities to being an act of God, ignorant of the fact that it is the Devil who is the prince of the power of the air (Eph. 2:1- 3), and is able to manipulate these elements to a degree. Although God can do the same, it is impossible for one to fully determine, in any situation, whether it is an act of God, or that of Satan acting with God's permission (Dake, 1992).

In any case, human beings are vulnerable to get sick and/or ultimately die spiritually and physically because of their union with Adam. Thus, for the Pentecostal, the only way for one to protect themselves from sin, sickness and misfortune is through salvation in Jesus Christ. Regarding the matter of healing, Pentecostals who are familiar with the Scriptures will argue that it is fairly straightforward: That Jesus paid the ultimate price for healing to be possible; by means of his suffering (crucifixion), all of humankind was set free from the bondage resulting from the Fall.

- ***Healing: God's will?***

The assumption here is that: Suffering (for whatever reason, whether it be divine punishment or chastisement, etc.) is the will of God (cf. Menzies & Menzies, 2000:168).

Here, it is relevant to once again reflect on the inclusive (suffering is the will of God) and exclusive (suffering is not directly the will of God) argument/model capturing the different viewpoints of theodicy, as mentioned above. It is often during times of illness or despair, that people question whether it is God's

[86] cf. Hank Hanegraaff, 2008. *The Complete Bible Answer Book—Collector's Edition*. Nashville: Thomas Nelson. Viewed from: http://www.equip.org/bible_answers/is-satan-always-the-cause-of-sickness/. [Accessed: 31 May 2016]
[87] Viewed from: http://www3.dbu.edu/mitchell/theodicy.htm. [Accessed: 9 August 2016]

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will to heal them. In general, Pentecostals believe that it *is* God's will to heal them.[88] This reflects the exclusive model, here God is excluded from being the cause of all human suffering, and protests against all forms of evil and suffering (cf. Louw, 2015:306).

Grey (2011:9), referring to Attebery (1930), notes: "…Christ's mission was to heal the sick and Christ only did the will of the Father (John 6:38), it is therefore God's will for people to be healed as well as forgiven for their sins. Because God is unchanging, it must remain God's will for people to be healed today". But if healing does not occur, then they presume it is not God's will to heal them, and thereby assert that their sickness/disability is for God's glory. Here, suffering is linked to God's will (or to his permission) – this reflects the inclusive argument (cf. Louw, 2015:307). In this regard, some Pentecostals conceive of suffering as a form of divine discipline and chastisement, or a platform for glorifying God (cf. Warrington, 2008:278). But, if God's glory is displayed in giving health benefits, and he is the true source of all help, it makes no sense for God to destroy his own work using sickness as a method of discipline or chastisement, not so? In this sense, "One can glorify God much better well, than sick."[89] If it is truly God's will for people to be sick, then why did He send Jesus to heal people, and why did he make provision for healing (i.e. through the atonement)? His reason for healing people was to show them that it was not His will for people to be sick (Dake, 1992). Suffering (of any kind) is therefore *not* the will of God.

- ***Healing: God's desire?***

The assumption here is: God has the power to heal. But God does not always choose to heal (Warrington, 2008:276).

Warrington says that a clearer distinction needs to be made between *God's will* and *God's desire* to heal, as he says, these are often blurred (cf. Warrington, 2008:276). Some scholars have noted, even though the Bible contains numerous promises of healing, that we cannot be guaranteed healing in this life – even if we are fully obedient and keep a strong faith (cf. Dye, in Warrington, 2008:276). But Paul said that Jesus bore the punishment of our sins in his body. This happened at the cross over 2000 years ago, so that 'by his stripes' we could be healed (Mt. 8:17 Isa; 53:5; 1 Peter 2:24).

Due to the work of Christ on the cross, Pentecostals have the perceived belief that healing is available for all. But because (and for whatever reason) not all receive their healing, this creates **tension** and **discomfort** for many, as expressed in the following statement by Johns (2007:46), "Many years in the

[88] Buschart (2006:252) indicates that there is a difference of belief among classical Pentecostals of whether healing is God's will, or not. In the first persuasion, it is God's will to heal all physical afflictions, and in the second, it is not necessarily God's will. But he adds, both view divine healing as part of the salvific work of God. The Bible's teaching of healing corresponds with its teaching of salvation, demonstrating it is God's will to heal.
[89] This quote is taken from Dake, 1992.

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Pentecostal movement have acquainted me with the disillusionment and despair that occurs when God "fails". For some it is a time of growth in faith and understanding. For others it is soul-wrecking, and for others the whole franchise of miracles is disgusting". Thus, people begin to search for answers wherever they can find them; the problem is, these may not always be based on the truth. It is a Pentecostal belief that everyone gets to benefit somehow with healing; thus, when healing does not occur, the whole movement is dragged down.

To address some of the **tensions/difficulties**, Pentecostal scholar Shane Clifton, has sought to reframe the emphasis on 'healing' to that of 'well-being' as an alternative (used as a much boarder concept/understanding) in the face of the fragility of life (illness, injury, disability). He notes: "My assertion is not only that Pentecostals should replace their emphasis on healing with the virtue tradition's conception of well-being, but that this concept better reflects what the movement intends when it prays for the sick" (2014:221). For Clifton, the focus on well-being is "the broadest possible conception of health" (Clifton, 2014:221). However, in this study, the researcher prefers the term 'wholeness,' a broader term that encompasses physical well-being (cf. Chapters 4 and 5).

- ***Healing: God the punisher?***

The assumption here is: The lack of healing is the result of God's punishment or discipline (cf. Mathew, 2012:228; Bergunder, 2008:194).

Theodicy seeks to answer why God permits/allows evil and suffering in the world. It is true that God, in certain instances, permitted some to be punished by means of a sickness or some sort of suffering, but if one considers the whole context in which this took place, it was usually because of sin, disobedience, or breaking the law of God, and thereby, they opened themselves up for an attack by the devil. Suffering was therefore the result of sowing and reaping (this stumbling block is discussed further below). God was not the direct cause of the suffering; people and demons were. In this regard, the researcher refers to Job 2:1-7.

In the Old Testament, the Israelites experienced much suffering. But this was usually because of sin and disobedience. God predicted they would suffer if they disobeyed Him. Yet they persisted to do as they please. These hardships would not have occurred, if they remained obedient to God. Therefore, to refer to these passages to justify one's suffering, sickness, sin, defeat and misfortune, shows utter ignorance of God's Word. Just as God did not desire for the Israelites to suffer these defeats, so today, he does not desire the same for us. It is a modern misconception that God gets glory out of seeing believers defeated, living in sin, dying from all kinds of diseases, full of despair, misfortune and unbelief. Suffering of whatever kind, if it is not the result of personal sin, is either the work of the devil (Acts 10:38; Lk. 13:14-16; Jn. 10:10), people, or demons waging war against Christians (spiritual attacks).

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The assumption of God being the punisher is that God is the cause of one's suffering. But there is much evidence that indicates this is not [always] the case. And just because the world is full of suffering, this does not mean that it is God's will, or that he sends it. Christians are not called to live in sin, suffer from pathologies and sickness, or live a life of defeat because Christ died to deliver us from all of these. Moreover, if it is a matter of sowing and reaping, sin or rebellion against God, or walking out of love, we fortunately have a solution, and that is to repent and surrender to God, who then promises healing, should the person have faith (Job 33:14-29; Ps. 38; 51). If the person is convinced that their lack of healing is because of something they have done, and where no known sin has been committed, they should resist the devil's attack and deception in the name of Jesus and by faith in the blood of Christ.

- ***Healing: God the afflicter?***

The assumption here is: If healing does not occur, then it assumed that God is the one doing the afflicting (cf. Tramel, 2008:205).

This, once again, reflects the inclusive model — suffering is in some way, the will of God (cf. Louw, 2012). This assumption, that God is the afflicter, is often based on Psalm 34:19, "Many are the afflictions of the righteous". The Hebrew and Greek words for "affliction" means "to look down," "browbeat," "depress," "abase self," "humble self," "displease," "hurt," "vex," "grieve," and "be sad" (Dake, 1992). However, sin and Satan are usually responsible for these difficulties, and not God.

If God is not the cause of our afflictions, can we still pray and ask him to remove them? However, if we continue to blame God, we remain in our affliction and suffering. As believers in Christ, Scripture says, "No good thing will he withhold from them that walk uprightly" (Ps. 84:11). The true believer can get what he/she wants by truly exercising faith (Mk. 11:22-24). Failure on God's part to heal us from our afflictions—whether they are physical, mental or spiritual, or emotional—because we fail or refuse to have faith or believe God's promises, does not bring him any glory. Instead, he cannot be glorified by sickness or sin, because both are the works of the devil. Both sin and sickness glorify Satan, and never God.

- ***Discounting sovereignty***

The assumption here is: Because we believe, have faith, obey and confess, God must heal. But healing does not always occur and does not depend on these factors. Thus, the assumption here is that healing depends on God and what He chooses to do—thus, His sovereignty (cf. Menzies & Menzies, 2000:168).

Sometimes God moves sovereignly, and healing occurs. But in situations where healing has not occurred, scholars, theologians and even preachers claim that God's sovereignty has not been taken into

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account. In this regard, Althouse & Waddell (2010:241) state that God's sovereignty has been discounted. "The theological risk of ritualizing God's activity according to human 'faith requirements' is that it represents an attempt to control God and to elevate the role of human activity".

However, Jesse Duplantis (2000)[90] strongly opposes this viewpoint, stating:

> Healing is where sovereignty often gets misused. The truth is that healing is under our covenant with God through Jesus Christ. So, when a preacher tells me that the reason someone didn't get healed is because God is sovereign and His will was death... I think only one thing. Either you're lying or God's lying. And I pick you. God made a promise when Jesus was getting His back beaten with a whip. He was making a covenant with mankind that day and He has yet to say that it's "not for today."
>
> When we're talking about healing, the word "sovereignty" shouldn't even come into the conversation. Why? Because healing is a promise in the Word. God said it and He meant it. When we say God is sovereign as a reason for a person not getting healed, we're calling God a liar. We're saying He broke His Word.
>
> If you lay hands on the sick, and they don't recover and they end up dying, it's not God's fault. We sometimes want it to be His fault, because we don't understand why they died. But that doesn't make it right.
>
> Preachers use the sovereignty excuse when believers die sick because they don't know what else to say. They want to be compassionate. They want to offer solace. People want answers. When there are no easy answers, preachers sometimes blame God by saying "He's sovereign. Sometimes we have to accept that healing wasn't God's will." This lets everybody off the hook - except God. He just got accused of killing somebody, for withholding the healing Blood of Jesus and for going back on His Word. This is wrong.

There are many reasons why people do not receive their healing. Sometimes these are obvious, and other times not. In his summary, Andrew Miller (2014, n.p.) says: "Healing and suffering are both a normal part of the Christian experience. God *does* heal. God is sovereign in healing".

However, only God knows the heart of a person. We can therefore simply speculate what these reasons are. But by withholding healing, God would be breaking his Word, which he will not do. Scripturally, God has promised healing (Isa 53:5). But this also requires preconditions on the part of the believer, for instance, one cannot harbor unforgiveness in their heart, sow seeds of discord, unbelief, or expect faith to work when one is walking out of love (Gal 5:6) or in sin (cf. Duplantis, 2000) or in fear (cf. Akparah, 2014:64; Keefauver, 2000).

- ***God's laws***

The assumption here is: If God's laws are transgressed, healing will not occur (cf. Warrington 2008:35; Torr, 2013:63).

[90] Viewed from: https://www.tgm.org/SovereigntyByJD.html. [Date accessed: 20 May 2016].

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Another view is that God created the universe with certain laws. We therefore need to discover what these laws are and keep in line with them. By failing to do so, there is a disconnection between humans and God, and therefore, healing may not materialize. For instance, by harboring fear and bitterness, telling lies, being dishonest, and so on.[91]

The next section will look at human responsibility and its connection to healing (or the lack thereof).

2.6.4.2 Human responsibility

- ***Free moral agents***

The assumption here is: Suffering and evil may be a consequence of one's choices (cf. Torr, 2013:63).

In addition is the view that much of the evil that exists in this world (particularly moral evil) is because of human/moral freedom. Human beings are free moral agents — they are able to choose their own behavior (doctrine of free will).

- ***Inadequate faith and unbelief***

The assumption here is: Failure to obtain healing or a miracle is the result of inadequate faith or unbelief (cf. Cartledge, 2010 (ch 6, n.p.); Kay, 2009:46).

This view is not always well received, as the individual may believe they have sufficient faith, yet healing does not take place. "Perhaps most anguishing are cases when human suffering is blamed on the sufferers because, it is assumed, they do not have enough faith or are hiding unconfessed sin" (Althouse & Waddell, 2010:241).

Clifton explains that the manner in which prayer for healing takes place in Pentecostal circles impacts negatively on those who are not healed. He makes reference to a number of testimonies by people with permanent injuries and disabilities who have not received healing, and says they describe feelings of: disappointment, confusion, anger, and guilt; thus, worsening their suffering. He therefore finds the message of healing 'alienating' to those who are not healed (Clifton, 2014:213). Clifton also notes that in a research study it was found that people with disabilities do not feel comfortable attending Pentecostal churches (Clifton, 2014:214). They too felt 'singled out' and 'alienated' when a focus was placed on healing prayer (Clifton, 2014:216).

[91] Also refer back to the section 'Satan and the Fall' above, as the topic of breaking God's laws was also briefly discussed under that heading. There will be some overlap of information between these sections.

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For Amos Yong, "The Pentecostal Movement's emphasis on healing is counterproductive and even offensive to those scholars of disability who themselves have disabilities but understand these not as problems to be resolved (or healed or cured) but as part and parcel of their identity as human beings" (cited in Clifton, 2014:216). According to Clifton (2014:216), "…theologies of healing actually entrench disability—where this term is understood not as a medical problem but as a social issue".

It is most disappointing when a person eagerly desires healing, and continues to trust God for such, but it somehow eludes them. Eventually, they may come to accept their fate and situation (which is said to be an essential stage of *healing*). In this regard, Clifton calls for a restructuring or a refocus from divine healing to "well-being". Because in this light, disability is viewed as a 'problem' that needs to be 'fixed or healed'. So instead of fixating on a cure per se, the focus should be broader than that of a cure, to that of "well-being in its totality" (Clifton, 2014:217).

- ***Suffering: Part of the Christian walk?***

The assumption here is: Suffering is part of the Christian walk. To suffer signifies being a child of the Most High God (cf. Tramel, 2008:209).

Suffering can manifest in many different ways. Christians have suffered throughout the ages. Many saints have also suffered unjustly, even paying with their life, for example, Stephen in the New Testament (cf. Acts 7:54-60). Some view suffering as a form of divine punishment or the result of disobedience or sin. In some instances, suffering is viewed positively, and as a means for achieving personal and spiritual growth. Warrington (2008:307) notes, "The issue of suffering must not be overlooked by believers as God's way of refining, transforming or correcting believers". Others see it as a means of bearing one's cross for the sake of the gospel.

- ***Fear***

The assumption here is: Fear is the opposite of faith. Fear obstructs healing and wholeness (cf. Torr, 2013:69; Akparah, 2014).

On the one hand, fear usually burdens the heart; it has a way of sapping our peace, inner joy and contentment (these are vital for mental and spiritual stability). On the other hand, faith, which is the opposite of fear, fosters peace of mind, emotional stability, contentment, self-confidence and spiritual well-being. It promotes love, joy and peace, which are beneficial for healthy living and effective functioning of the mind, spirit and body (Akparah, 2014:65).

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Healing restores the whole person to his/her original or normal state and in the process develops hope, builds faith and increases self-worth and self-confidence. However, because fear has a debilitating effect on faith, it should never be accepted or entertained. But fear works subtly in the subconscious mind. During times of weakness, our minds often play havoc with us, and our thoughts, imaginations and perceptions—give rise to doubt, anxiety, disbelief—and in turn, to fear. A negative mindset usually produces negative actions or reactions, to the negative things we have imagined. Faith in God can remove our fears. Faith comes by hearing the Word of God (Akparah, 2014:65).

In Akparah's (2014:67) view, sometimes undetected diseases are in part due to fears—whether real or imagined. Perhaps his view indicates the significant impact of fear over faith, and in the long run, healing. He adds:

> Fear is a spirit that lives and works within your conscience and emotions. It can paralyze the intellect, destroy the will, cancel ambition, disgrace a man and stifle emotions. Fear can also supplant reason, cause suspicion, anger and frustration. It has ruined marriages, destroyed trust, separated friends and family, failed pupils in exams and denied people of [sic] joy, peace, love and friendship. Fear can make a man impotent and a woman sterile. Fear brings false accusations and can cause you to tell lies. In fact, every lie is the result of fear of something, someone, punishment, or other reasons (Akparah, 2014:67).

In short, the work of God is based on principles of faith and truth, he cannot act contrary to his laws, nor will he break these for any person (Heb. 11:6; Jas. 1:5-9; Jn. 8:21-32).

- ***Sowing and reaping***

The assumption here is: If we give, we will receive—the principle of sowing and reaping will come into effect (cf. Farhadian, 2007:117).

"Believers give expecting to receive from God healing, new jobs, or simply more money in return. The latter is known as the 'Law of Sowing and Reaping'" (Farhadian, 2007:117). It basically implies that what one sows, so shall they reap. Gal 6:7, "Do not be deceived: God cannot be mocked. A man reaps what he sows".

The consequence of sowing and reaping can be positive or negative, physical and spiritual, depending on what one sows; reaping may also only take place years later. If we sow goodness, we will reap goodness; if we sow bad or evil, the same shall we get in return. Likewise, by failing to take care of our bodies—there is an ensuing consequence. It will result in illness, weakness, early aging, or perhaps even depression, and in some instances, death.

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- ***Unforgiveness***

The assumption here is: Unforgiveness has negative spiritual implications and is a hindrance to our prayers being answered (cf. Hughes, 2011:167).

For Pentecostals, one has to forgive, before they can receive forgiveness from God. Unforgiveness is therefore a hindrance to obtaining one's healing. "If you forgive others the wrongs they have done to you, your Father in heaven will also forgive you. But if you do not forgive others, then your Father will not forgive the wrongs you have done (Mt 14:15 TEV)." Hughes (2011:167) sums this up as follows:

> Whatever the sin in your heart is, it must be removed. Whether it is an idol you have set up in your heart, bitterness against a brother, or an unforgiving spirit, sin must be removed. Prayer is answered on the basis that our sins are forgiven. Anyone who is nursing a grudge or has allowed the gall of bitterness to remain in his heart or who has anything against a brother cannot expect God to answer his prayer… We cannot expect forgiveness until we have forgiven others. We cannot expect God to answer prayer until sin is removed.

2.6.4.3 A brief recap of the above hindrances

This section demonstrated that there are a number of 'stumbling blocks' to healing. These were analyzed under the following sub-headings: Satan and the Fall; Healing: God's will?; Healing: God's desire?; Healing: God the punisher?; Healing: God the afflicter?; Discounting sovereignty; God's laws; Free moral agents; Inadequate faith and unbelief; Suffering: Part of the Christian walk?; Fear; Sowing and reaping; and Unforgiveness. Although this list is not exhaustive, due to the limited scope of this study, a brief discussion will suffice here.

Reflecting on some of the hindrances to healing, for instance, passively waiting for God to control the situation; redefining the situation (i.e. illness) as God punishing the individual; questioning whether it is God's will to heal; ascribing the situation/event to the work of Satan; doubting God's love; harboring unforgiveness, etc., are considered forms of negative religious coping (cf. Behere, Das, Yadav & Behere, 2013). Such outcomes promote spiritual distress or spiritual pathology.

However, Pentecostal spirituality provides mechanisms that both increase as well as decrease some of these issues mentioned above, i.e. guilt, anxiety, depression, etc. For instance, high moral standards often increase guilt, or indulgence in sin may increase anxiety, whereas other methods, such as confession and prayer, etc., alleviate guilt. Moreover, when healing is not obtained, and the believer is made to feel guilty, alienated, or accused of unbelief and/or lacking faith, this contributes to spiritual distress or spiritual pathology**.** Many may consider this notion to be a 'problematic theology'. This is because, those who do not receive healing and who are suffering from various ailments, are perceived to be lacking in

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faith, even to the extent that their salvation is questioned (cf. Warrington, 2008:271-279; Stewart, 2015:ch2:np).

The above sections discussed and defined the cognitive component, and all that it entails. This included a review of rational and irrational categories, paradigms, and underlying assumptions, as well as the concept of theodicy, and related concepts. This section also identified a number of stumbling blocks to healing and discussed these under two categories/headings—God's responsibility or human's responsibility. Before concluding this chapter, a few final reflections regarding the nature of Pentecostalism are necessary. The rich knowledge and data obtained so far has provided significant insight and generated a comprehensive understating of the nature of Pentecostalism. This information is relevant to the topic discussed in this Chapter and helps clarify the related research questions. The following section will discuss these insights in more depth.

2.7 PENTECOSTALISM: SOME POINTS OF REFLECTION

Even though the concept of Pentecostalism was introduced in the first chapter, a brief discussion of the following points is relevant here in order to make sense of and link some of the above findings regarding the Pentecostal view of doctrine, role of experience, way of knowing (epistemology), and thinking and perceiving (rational categories, paradigmatic frameworks)—the cognitive dimension.

- **A multifaceted, global, fluid,** and **dynamic movement**

Even though Pentecostalism has a relatively short history (Vondey, 2012:62), in such a short space of time (just over a hundred years), it has expanded into a global movement, with over 500 million adherents (cf. Skjoldli, 2014). However, contemporary Pentecostalism is described as "a highly multifaceted, fluid and dynamic movement' (Eriksen, 2015:48). Pentecostalism is a global movement, that embraces people from all walks of life—men, women, the poor, the rich, the marginalized, and so on, from nations across the world. "This global character brings with it cultural pluralism, evident in the indigenization of Pentecostal churches across the nations and cultures, and the contextualization of Christian beliefs and experiences" (Lewis & Mittelstadt, 2016) — this indicates the global diversity of Pentecostalism. The common factor between Pentecostals, is a shared Pentecostal rationale, explained as follows by Eriksen (2015:48): "[I]t is generally acknowledged that there is a shared "Pentecostal rationale" emerging from a pneumatological experiential spirituality, which seems to be an integrative centre of Pentecostalism, transcending geographical, cultural, denominational and even theological borders". However, most Pentecostals share: a common commitment to Christ, to spreading the message of the gospel (evangelization and mission), and a number of distinctive beliefs. Referring to the variety of Pentecostal churches worldwide, Poloma notes: "What these churches share is not a single structure, uniform doctrine, or ecclesial leadership, but a particular Christian world-view that reverts to a non-

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European epistemology from the European one that has dominated Christianity for centuries" (cited by Noel, 2015:49). It is these factors highlighted here that are of particular interest to the researcher: Pentecostal worldview, particular "non-European" epistemology (Poloma), pneumatological experiential spirituality, and no single uniform doctrine/structure. These factors shed light on the Pentecostal view of doctrine, and why they tend to emphasize experience over formal doctrine.

- **It is not a homogenous movement**

In addition to the above, the Pentecostal movement is diverse and heterogeneous (Vondey, 2013:24), and has many "historical, denominational, and cultural streams" (Eriksen, 2015:48). It consists of diverse doctrines and even a co-existence of beliefs (e.g. Oneness (Jesus Only) and Trinitarian Pentecostals). Vondey (2013) has described it as an "ecumenical melting pot". However, despite the large amount of diversity encompassed under the umbrella term 'Pentecostal,' it is generally agreed upon that most Pentecostals believe in divine healing. This is a central concept of this study.

- **Distinctive beliefs**

While there are differences between Pentecostals (i.e. Classical, charismatics, and 'third wavers'), there are also a number of similarities shared by all groups across the movement (Smith, 2017:608), although some argue that these Pentecostal distinctives are slowing eroding. However, for the purpose of this study, some noteworthy Pentecostal markers include: speaking in tongues (*glossolalia*), a strong belief in the miraculous (divine healing), the centrality of the Spirit, and the gifts.

- **Pentecostalization: The Pentecostal influence on Christianity**

Pentecostalism has had a significant influence on established denominations/traditions to the extent that these have adopted Pentecostal worship styles and practices (Pentecostalization). In this way, it can be said that "Pentecostalism has permanently transformed the face of world Christianity," as noted by J. Kwabena Asamoah-Gyadu (2014, [Foreword]). But, what is due to syncretism and what is due to contextualization? According to Cox, Pentecostalism itself is fundamentally syncretistic (N. Park, 2012:58).

- **Holistic view of healing**

Pentecostals adopt a holistic view of healing. Fettke and Dusing (2016:11) note, "Pentecostal churches have people with all kinds of afflictions, chronic illnesses, and special needs, and who have faced horrible hardships, yet are not healed or helped in the way often expected". It is therefore imperative to wrestle with how healing is understood in Pentecostal spirituality. 'Health,' viewed as 'wholeness,' and

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is understood as being well in 'body, mind, and spirit' (Mathew, 2012:228). 'Healing' is viewed holistically—encompassing more than just physical healing but is extended to include healing of an unhealthy and incomplete life,[92] finances, and relationships—it further extends to include *shalom*. (This will be discussed in more detail again in Chapter 4). Healing is a significant component of the Full/Fivefold Gospel. In addition, the 'gifts of the Holy Spirit' include healing, and Pentecostals expect this gift to manifest in their lives (Mathew, 2012:228). 'Signs and wonders' (i.e. healing and miracles) are also expected to follow their preaching (cf. Anderson, 2013:149; Mathew, 2012: 228). Seeking medical care is no longer considered a taboo, or a lack of faith; instead, some view God as working through modern medicine, in answer to their prayers (Poloma, 1989:7).

- **Anti-intellectualism & critique of rationalism**

Pentecostal spirituality, according to Vondey, stems from the affections rather than intellectual ability. Their emphasis on love, passion, desire, feelings, and emotions rejects the supremacy of the intellect, and attempts to integrate orthopathy (right affections) with orthodoxy (right thinking) and orthopraxy (right practices) (Vondey, 2013).

Although viewed as anti-intellectual (Perry, 2017:50; Rybarczyk, 2007:3) and anti-academic in its early years, according to Nel (2015), this is not so much the case anymore. Current Pentecostal scholarship contains rational reflection. So even though they are often caricatured for their anti-rationality and anti-intellectualism, many Pentecostals would contest this view saying that they are not irrational people merely seeking "utopian ideals," or "world escapers" or "religious dreamers" (Eriksen, 2015:52).

Perry (2017:51), reflecting on James K.A. Smith's (2010) view of antirationalism, sees it more as referring "…to the populism that characterizes most expressions of Pentecostalism rather than Pentecostal spirituality itself". For Smith, Pentecostal epistemology is "not anti-rational, but anti rationalist". In other words, it does not reject reason but "the reductionistic model of reason and rationality". The problem that arises, then, is when rational thought is prioritized over experience and encounter (Perry, 2017:51), and when human language is not able to capture (provide or affirm the meaning of) the essence of certain Pentecostal elements, such as glossolalia (cf. Vondey, 2013:140).

The Pentecostal worldview, as described by Smith, emphasizes "the heart and affections as the basis of a rational, intellectual engagement with and interpretation of the world" (Smith, 2010:58). However, Pentecostal epistemology is not antirational, but rather "rejects the totalitarian Western rationalism of modernity, which in the Pentecostal mind is reductionistic and limits the search for knowledge and truth" (Eriksen, 2015:52). It therefore adopts a more flexible and fluid approach to reality. It also values non-

[92] Cf. Daniel Chiquet, 2004, 'Healing, Salvation and Mission' p. 484.

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rational approaches, and in this way, differs from dominant Western models. The Pentecostal worldview is described in more detail below.

- **The Pentecostal worldview**

In describing the Pentecostal worldview, the researcher leans on the insights by James K.A. Smith (2010). In constructing a general profile of Pentecostal Christianity and seeking to understand Pentecostal spirituality in particular it soon became clear that right from the beginning, they were a distinct expression of Christianity (cf. Purdy, 2015:23). In his book *Thinking in tongues*, James K.A. Smith (2010) outlines the Pentecostal philosophy (which is based on pentecostal spirituality). For Smith, the Pentecostal[93] worldview is intrinsically integrated with Pentecostal spirituality. Embedded in Pentecostal spirituality is a tacit worldview, which he describes as follows:

The main elements of the Pentecostal worldview (J.K.A. Smith, 2010)

According to J.K.A. Smith (2010), the Pentecostal worldview comprises five key aspects shared by all Pentecostals, summarized by Versteeg (2012) as follows:

- It is radically open to God;
- It includes an enchanted theology of creation and culture;
- It is a non-dualist affirmation of materiality;
- Its epistemology is affective and narrative; and,
- It has an eschatological orientation to mission and justice

Even though Smith's views are not without criticism, for instance, some question the very idea of a 'pentecostal philosophy' itself, he has nevertheless provided some invaluable insights regarding Pentecostalism.

To explain the Pentecostal worldview[94] further, it is not a compartmentalized worldview but a construal of the world (Versteeg, 2012). By means of this framework, Pentecostals make sense of their world, and

[93] To note: Smith makes use of 'pentecostal' with a lowercase 'p' to distinguish it as a particular style of Christian belief and practice rather than a denomination (Versteeg, 2012).

[94] Writing about Christian education, in one of his later books entitled *Imagining the Kingdom (Cultural Liturgies): How worship works*, James K.A. Smith (2013) reflects on the concepts of worldview, the intellect, and behavioral outcomes. Here, he does not reject worldview per se, but rather highlights the limitations of worldview. In that, a worldview still provides a perspective, or way to see the world, but that there may be a disconnection between an "articulate worldview" and one's actions (praxis). He explains that our actions are not only based on "cognitive deliberation" and "our perspectives", but are also a product of our "acquired habits, unconscious desires, and pre-intellectual dispositions" (J.K.A. Smith, 2016:np). He thus cautions his reader to the possibility of a gap between one's thoughts (the cognitive dimension) and actions. For this reason, one cannot ignore the role of the environment and practice in shaping one's desires, which in turn influences behavior. In addition, one's habitual orientation to the world also needs to be considered, as this undergirds much of our actions. His thesis is not that we need less worldview, but more Christian education to form and inform our habits [*habitus*]. This not only includes

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is upon which they base their thinking and doing (J.K.A. Smith, 2010:28). It encompasses all their beliefs; filters and explains their experiences; informs thought and emotion, and identifies individual calling, and thereby shapes their identity (Smith, 2010:28). It "defines what matters" and "provides answers to questions that elude our intellectual grasp" (Olthuis, cited by J.K.A. Smith, 2010:28).

Furthermore, the Pentecostal worldview provides a "framework that operates even prior to thought…operates unconsciously at the very core of our identity…[and] is not just a rational system or set of cognitive beliefs" (J.K.A. Smith, 2010:29). In this regard, J.K.A. Smith follows Heidegger's and Taylor's distinction between "knowledge" and "understanding" and adopts Taylor's concept of "social imagery". Here, 'knowledge' for Smith, refers "…to the sort of standard picture of knowledge we usually assume - knowledge as justified true belief that traffics in objectified, propositional content" (J.K.A. Smith, 2010:29). He says, Heidegger distinguishes (this sort of intellectual, cognitive knowledge) "from a precognitive 'understanding' - a more primordial, affective "attunement' to the world that constitutes the matrix for knowledge. 'Thinking' is thus a derivative of 'understanding'" (J.K.A. Smith, 2010:29). He then links this with Taylor's imagery as follows: "Drawing on this distinction between knowledge and understanding, Taylor emphasizes that human action and understanding are embedded not, first and foremost, in frameworks of 'knowledge' but rather in 'social imaginaries' that are 'much broader and deeper than ... intellectual schemes" (J.K.A. Smith, 2010:29). Thus, for J.K.A. Smith, the concept of 'social imaginary' is significant. "The social imaginary is a tacit, affective understanding of the world that constitutes the "background" of our being and doing: 'It is in fact that largely unstructured and inarticulate understanding of our whole situation, within which particular features of our world show up for us in the sense they have'" (Taylor, cited by J.K.A. Smith, 2010:29).

- **An oral tradition**

Pentecostalism is shaped by orality. According to Neumann (2012:118), orality and Pentecostal spirituality are interrelated. This is explained further below:

Orality

Pentecostals favor orality and operate at the limits of speech. Oral forms of expression preferred by Pentecostals include: testimony, stories, songs, preaching, and praise, instead of "definitions, concepts, theses, systems, philosophies, and methodologies that dominate the world of writing, publishing, and scholarly conversation" (Vondey, 2013:140). Pentecostals prefer the former because of the "inherent inability for the Pentecostal imagination to function in the dominant mode of the intellectual world"

"equipping the intellect but [also takes place] through the repetitive formation of embodied, communal practices," which is rooted in Christian worship.

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(Vondey, 2013:140). Pentecostal orality is interrelated with Pentecostal spirituality, and is, for example, expressed in testimony (Albrecht, cited by Neumann, 2012:118). Testimony is discussed next.

Testimony

Pentecostals favor testimony because of the (narrative) nature of Pentecostal spirituality (Smith, 2017:608). Their knowledge and understanding of God tends to be more relational (than informational), which is better suited to an oral approach, that does not require 'special knowledge' or expertise to know God (Ellington, cited by Neumann, 2012:118-119).

For Pentecostals, testimonies are more powerful than creeds and formal faith confessions because they actively engage the listener in the present, rather than remain stuck in the past (like the latter), and therefore hold the potential for transformation (Plüss, cited by Neumann, 2012:119). For Plüss, testimonies are more engaging than sermons because they can evoke a response from the listener, raise questions, and are inviting rather than moralizing in character (cited by Neumann, 2012:119). Creeds don't need to be tested, but testimonies do. The latter are also not taken at face value, and must be in line with denominational beliefs (Neumann, 2012:119). Experiences also validate the legitimacy of a teaching, and test its truthfulness. It therefore also has an important pragmatic function (Brogden, 2015:29).

An experience with the Spirit for many is also the ultimate test of truth. Pentecostals testify "about their experiences of healing, deliverance, protection, blessing, and spiritual encounters and invite worshippers to experience God in these and other ways. An experience with the Spirit for many Pentecostals is the ultimate test of truth" (Brogden, 2015:29). Pentecostals experience God and express theological truth through visions, bodily healing, experience, and stories (narrative, oral and testimonies)—thus, not necessarily through cognitive precepts. These methods are contrary to Western ways that insist on rational discourse and abstract propositions (cf. Hollenweger, in Macchia, 2009:13). This has been problematic for most non-Pentecostal scholars who view this as less academic, intelligent or legitimate.

- **An affective, narrative tradition**

In addition, Pentecostalism is an **affective-experiential** theological tradition (Perry, 2017:51), and a **narratively oriented affective spirituality** (Smith, 2010)**.** It is driven by intuition, experience, and emotion. Embodiment of spirituality and knowledge (affective process) is important in Pentecostal epistemology. It requires more than right doctrinal statements or a rational approach. Rather, says Eriksen (2015:52), "There must be a triadic fusion of belief, affection and practice, leading to an 'emotional understanding' which, through narrative, gives meaning to experience and life in general". Furthermore, in this approach, "…the affective is **encountered in narrative**, the truthful story, which carries a non-reductionist and non-propositional understanding, and which thus cannot be translated into

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mere facts. It is through narrative that we can make sense of our world irreducibly" (Versteeg, 2012). Pentecostal epistemology is an essentially **narrative identity.** It is through the telling of their stories (testimonies), that Pentecostals connect their story with God's story (Versteeg, 2012).

Kärkkäinen also recognizes the affective component in Pentecostal worship, such as dancing, lifting hands, drama, bodily movements, tears and laughter, and so on (2010:234). This points to an "affective epistemology," which does not primarily emphasize a "discursive, analytic argumentation but gives a fair place to intuition, emotions, and other non rational aspects of the human being" (Kärkkäinen, 2010:234).

Furthermore, in Smith's view, due to the emphasis on the role of experience and its roots in affective epistemology, Pentecostal theology "…resists the kinds of dualisms also critiqued by postmodernists and radical Orthodoxy advocates. Closely related to this is Pentecostalism's embrace of a holistic view of the work of the Spirit, including healing and deliverance from evil powers, which echoes the holistic approach of current trends" (Kärkkäinen, 2010:234). Smith (2010:52) is critical of modern, rationalistic theories of knowledge, for example, rationalism, or cognitivism, or intellectualism that typifies modern accounts of knowledge. Instead, for Smith, Pentecostalism functions more as a form of 'countermodernity,' in that, elements of Pentecostal spirituality correlate more with elements of postmodernism (e.g. particularly when it comes to critiquing autonomous reason) than modern rationalism. "Pentecostal experience (and testimony) therefore constitutes an implicit critique of rationalism" (Shepherdson, 2013). The **countermodern** view of knowledge is not anti-rational but rather anti-rationalist, in that it rejects the supremacy of reason. In this way, Pentecostal epistemology is similar to postmodern epistemologies that embrace embodied (bound to race, class, gender, locality, etc.) and affective approaches to knowledge (Versteeg, 2012).

To sum up, Postmodernism rejects the reductionistic view of human beings "as merely thinking things" (as in the modernistic view of the human person, and Descartes' rationalist epistemology), and the idea that reason or intellect is queen of the faculties (Smith, 2010:58). Instead, Smith "argues that our orientation to the world is not primarily mediated by intellectual perception, but rather by a more fundamental "passionate orientation" — an affective comportment to the world that 'construes' the world of experience on the basis of an 'understanding' that is precognitive" (Smith, 2010:58). Contrary to the more commonly accepted ways of knowing and forms of knowledge, Pentecostal epistemology emphasizes experience and questions modern rationalism; Pentecostal spirituality is thus "rooted in affective, narrative epistemic practice" (Smith, 2010:43). The unique understanding of the human person that is implicit here is what Smith (2010:43) calls "a philosophical anthropology".

According to the epistemology described above, Perry (2017:49) explains that "…imagination precedes intellectual reflection and story comes before propositions". Narrative therefore helps one make sense

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of life (events and experiences) by means of "a 'logic' that is not deductive but affective". To illustrate further, the experience of Spirit baptism is an emotive or affective experience that is difficult to explain using a set of cognitive propositions (Perry, 2017:49). Meaning is therefore not the result of cognitive inference, but affective construal (Perry, 2017:49).

The importance of narrative, then, is that it helps one make sense of one's affective life—experiences that are not easily summed up by cognitive propositions (Shepherdson, 2013; cf. Smith, 2010:65). So instead of "reducing the human person to a disembodied thinking mind, postmodernism revalues embodiment, and in so doing it offers an account of knowing that revalues what, in the philosophical tradition, has been referred to as the 'heart" (Eriksen, 2015:48). In this view, knowing is shifted from the head to the heart. Knowing cannot simply be reduced to cognition or intellectual perception (data or facts), particularly for Pentecostals, who are described as a people 'thinking with the heart' (or Spirit). This accentuates the importance of spiritual experience (epistemologically and hermeneutically) (Eriksen, 2015:48).

Narrative, as explained above, transcends the narrow way of knowing (limited by cognition), and encompasses a much broader, embodied way of knowing (Smith, 2010:62). In this view, knowledge stems from the heart, and is conveyed via stories. The conviction is that stories precede propositions, as imagination precedes intellection (Smith, 2010:43-44). Essentially, Pentecostal spirituality transcends "modern intellectualist epistemologies" that emphasize objectification, rationalist assumptions, and cognitive propositions (Smith, 2017:609-610). Basically, this approach differs from mainstream epistemological paradigms rooted in Western thinking and cognitive ways of knowing. Meaning is not derived from deductive cognitive reasoning, but rather, affectively. Early Pentecostals' "…*experience* of meeting God in embodied worship led them to resist and reject the rationalism of modernity in favor of an understanding that gave primacy to the affections, to the 'heart'. In other words, the philosophical anthropology embedded in pentecostal faith and practice does not yield a 'thinking thing,' but rather an embodied heart that 'understands' the world in ways that are irreducible to the categories and propositions of cognitive 'reason'… " (Smith, 2017: 609-610). Recognizing the importance of personal testimony in Pentecostal spirituality, when Pentecostals claim what they know, their criteria for knowledge differs from that of mainstream Christians. Pentecostal experience (construal of the world and understanding of God) does not fit into neat cognitive categories. But this does not mean that cognition or propositional truth is rejected, "but it does situate and relativize that particular mode of knowing" (Smith, 2017:609-610). Even though Pentecostal epistemology clashes with rational (Western or Enlightenment) ways of knowing, it may challenge philosophers to widen their horizons and consider alternative approaches to knowledge (Eriksen, 2015:52).

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- **Narrative knowledge**

Pentecostal testimony thus points to a particular type of knowledge—'narrative knowledge'—"a way of perceiving the world (and God's actions in the world) that operates on a pre-intellectual register" (similar to what Heidegger (1962) referred to as *Verstehen*, 'understanding' (Smith, 2017:611). Smith (2017:611) defines narrative knowledge as "a certain kind of knowledge, distinct from run-of-the mill knowledge which is usually understood (philosophically) as 'justified true belief', where 'belief' is understood as assent to propositions, or at least characterized by a propositional attitude". In other words, it is a "different kind of knowing, a knowledge of a different order, on a different register—knowing by other means" (Smith, 2017:611). He uses the analogy of a melody to explain what is meant by narrative knowledge, as follows, instead of "propositional assent or secured representations, such knowing is a mode of perception that is a kind of aesthetic synthesis: the world (and God's activity within it) is grasped the way one 'understands' a melody" (Smith, 2017:611). In terms of 'knowledge' and 'understanding,' narrative knowledge is not *opposed* to "propositional or quantifiable or 'codeable' knowledge," but rather that it does relativize and situate such knowledge. Smith (2017:611) states, "At issue in an epistemology of narrative knowledge is not so much securing knowledge as 'justified true belief' but rather providing an account of how we *understand* the world" (emphasis in original) — this points to hermeneutics. Smith states that 'Pentecostal knowledge' is narrative knowledge (2017:612). What is distinctive about narrative knowledge is found in the connection between narrative and emotions (Velleman, cited by Smith, 2017:612). This will be discussed next.

- **The affectivity of religious experience**

Velleman highlights a twofold connection between narrative and emotion: (1) The way narrative works is affective. The 'logic' it employs to make sense (of life, an event, or an experience) is affective (and not deductive). Meaning is thus obtained through 'affective construal' rather than 'cognitive inference'. Narrative is the means to understand the world (through the affective or emotive faculty, rather than the intellect) (in Smith, 2017:612). (2) Narrative is effective here because the emotions are themselves already 'construals' of the world (Roberts, 1988; 2003), and function as hermeneutical filters ('noncognitive affective appraisals') (Robinson, 1997, in Smith, 2010:612). "Narrative is a mode of explication and articulation that feeds off (and fuels) the sort of affective, imaginative construal of the world that already characterizes the emotions" (in Smith, 2010:612). Smith therefore highlights the correlation between narrative and our affective register, saying that both appear to work together to 'make sense' of our world and our experience.

- **Narrative and identity**

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Smith (2010:613) wonders, if narrative knowledge is irreducible, then perhaps there is also a primacy of narrative understanding that stems from our embodiment (which he says is part of our evolutionary development). Constructing an "I" (identity) is linked to one's lived narrative and being able to tell one's story—we may even be genetically wired to be storytellers. The 'storiedness of our identity' is not just as a cultural construct but biological. Therefore, the Pentecostal impetus to narrative and testimony is in response to this bodily impulse.

Pentecostal testimony also promotes narrative identity by providing a suitable context (occasion and opportunity) for people from all walks of life to find a story (find their voice) and tell their own story. Typical of Pentecostal worship is that *everyone's* story is important. "Pentecostal worship evokes a story and gives *all* people an occasion and space to narrate their identity" (emphasis in original) (Smith, 2017:613). Narrative is therefore not just a means of passing on propositions or facts, nor is it just a remedial or elementary form of knowledge—instead, we construct our stories, and are also molded by them. "Rather, narrative is a fundamental and irreducible mode of understanding—and 'pentecostal knowledge' attested in testimony bears witness not only to the Spirit's work but also to this epistemological reality" (Smith, 2017:613).

The problem, however, is that Western epistemological paradigms and categories are not able to deal well with 'narrative knowledge'. Instead, they are better equipped to deal with types of knowledge that "can be articulated in propositions, plugged into syllogism, and 'defended' by apologetic strategies" (Smith, 2017:613). But this does not mean that narrative knowledge must be discarded. On the contrary, Pentecostal experience and testimony challenges us to develop a receptivity to such forms of knowledge. In this regard, Smith (2017:613) states: "It is in this respect that a pentecostal epistemology will find resonance with pragmatism, a philosophical tradition that has long contested reductionism in philosophy. Wittgenstein's account of an irreducible 'know-how,' Pierce's 'abduction' (see Yong, 2000), and Brandom's emphasis on practice as the fount for 'articulating reasons' are all trying to get at something that is implicit in pentecostal experience: that there is a means of 'knowing' before and beyond propositions" (Smith, 2017:613).

This might force philosophers and theologians to develop epistemological methods that are more in line with a 'biblical' understanding of knowledge—"that is a mode of knowing that is attuned to the holistic picture of human persons in the scriptures signaled in the metaphor of the 'heart' (Clouser, 1998; Peters 2009, cited by Smith, 2017:613).

- **An embodied spirituality**

To sum up, Pentecostal spirituality affirms **embodiment,** rejects dualism (the dualistic anthropology of modernity) and modernity's prioritizing of reason (Smith, 2010:62). According to Archer (2011),

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worship is Pentecostals' primary way of doing theology. They worship God with their whole being, which includes their bodies and physicality in worship. They seek to experience God not as incorporeal selves, but as embodied people led by the spirit in worship (Albrecht, cited by Neumann, 2012:118). It also has a holistic and physical emphasis, marked by their prayers for healing and display of physical touch (e.g. laying on of hands) (James K.A. Smith, cited by Neumann, 2012:118). Pentecostal spirituality challenges the modernist view that humans are merely "thinking things". As Smith (2010:61) notes, "'Thinking things' can't raise their hands in praise, or fall prostrate in worship; disembodied minds can't lay hands on a brother or sister in prayer; brains-in-a-vat can't dance before the Lord and make their way to the alter".

When reflecting on Asuza Street, Smith notes that "…their *experience* of meeting God in embodied worship led them to resist and reject the rationalism of modernity, in favor of an understanding that gave primacy to the affections, to the 'heart'". This means that, the philosophical anthropology present in pentecostal faith and practice reveals more than the human person as a "'thinking thing,' but rather an embodied heart that "understands" the world in ways that are irreducible to the categories and propositions of cognitive "reason" (Smith, 2010:62).

So when Pentecostals declare what they know, how they know, and what counts as knowledge — it is not necessarily what is accepted by the cognitive majority and does not fit into neat tidy acceptable categories of cognition (Smith, 2010:62). This does not mean that cognition or propositional truth is outright rejected, "but it does situate and relativize that particular mode of knowing" (Smith, 2010:62).

So what has comes to the fore in Pentecostal worship is an implicit philosophical anthropology (an implied or assumed model of the human person). The Pentecostal way of doing worship (affective, tactile, and emotive) is because Pentecostal spirituality rejects the "cognitivist" understanding of the human person (as a mere thinking being). As expressed previously, Pentecostal worship is energetic, dynamic, experiential and emotional. In addition, Pentecostal spirituality has a holistic view of human personhood (it does not reduce the essence of the human person to reason or the intellect) (Smith, 2010:72). So instead of "…seeing human action and behavior as entirely driven by conscious, cognitive, deliberative processes, pentecostal worship implicitly appreciates that our being-in-the-world is significantly shaped and primed by all sorts of precognitive, non-deliberative "modular" operations. In short, we *feel* our way around the world more than we *think* about it" (Smith, 2010:72). This shows that for Pentecostals, meaning and understanding (the world) is not necessarily derived from thinking, but feeling; we first feel, before we think. In this way, "…the sensational body is fully taken into account as a dimension of meaning-making" (Versteeg, 2012:np).

Real transformation is not just a matter of the head (an intellectual matter) but also a matter of the heart; it requires more than just a change of mind but also a change of heart and attitude towards the world,

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others, and oneself. "And if our most basic comportment to the world is pre-cognitive and affective, then such transformation has to be channeled through affective, embodied means …This is why the "experience" - which taps the embodied, affective, and emotional aspects of the person - is not just a superfluous addition, an emotivist add-on. Rather, the experience and its activation of emotion is precisely what reaches the core of the human person as an affective animal" (Smith, 2010:72).

Smith seems to capture the importance of worship and faith practice that Christian philosophy seems to miss (it only thinks about beliefs and not about believers and their practice). Versteeg (2012:np) highlights that this is "a serious form of reductionism which treats religion as propositional thinking". Instead, philosophers should take note of what the Pentecostal approach offers, and seriously consider "religion as a form of life and an embodied experience" (Versteeg, 2012; cf. Smith, 2010:112).

- **A particular epistemology and the rejection of the supremacy of cognitive rationality (Enlightenment)**

As already mentioned above, Pentecostalism employs a particular epistemology. "Pentecostalism represents a critique of modernism's reductionistic cognitivism typical of the Enlightenment by offering an augmented epistemology, valuing embodied knowledge, opposing modernity's claim that human reason has epistemological monopoly by virtue of being 'universal'" (Eriksen, 2015:52). Here, Smith (2010) sheds some light on the matter. Regarding Pentecostal epistemology (mode of knowing), he distinguishes between the modern (rational, cognitive) and postmodern way of knowing, suggesting that Pentecostalism functions as a sort of 'countermodernity' (antimodern), stating: "Because postmodernism rejects the reductionistic picture of human beings as merely thinking things, it also calls into question the privileging of reason or intellect as queen of the faculties. Instead, postmodernism argues that our orientation to the world is not primarily mediated by intellectual perception, but rather by a more fundamental "passionate orientation" - an affective comportment to the world that "construes" the world of experience on the basis of an "understanding" that is precognitive (Smith 2010:57-58). Here, Smith sees the similarities between the postmodern approach to knowledge (experience) and Pentecostal epistemology (narrative and testimony), and therefore suggests that Pentecostalism functions as a kind of countermodernity.

- **Pentecostalism, Modernism and Postmodernism**

Noel (2015:70) notes that Pentecostals reject the modern approach to faith and Scripture and renounce the supremacy of rationalism "in favor of a faith lived as a partnership between the Word and one's experience". Just as postmodernists have not been able to accept the core principles of modernism, so too have Pentecostals not been able to apply a scientific or rationalistic outlook to their experiences. In this sense, there is a similarity between the postmodern approach to knowledge (experience) and

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Pentecostal epistemology (narrative and testimony) (Perry, 2017:49), although Smith explains it as a kind of 'countermodernity' (see discussion above).

Over the years Pentecostalism has shifted between premodernity, modernity and postmodernity, and at times drawn on all three. But Archer uses the term 'paramodern' to describe "Pentecostalism's philosophical positioning, embracing aspects of premodernity, modernity and postmodernity, yet 'transcending' all three paradigms" (Eriksen, 2015:48). Pentecostal spirituality (and epistemology) is thus more in line with a postmodernism worldview (cf. Smith, 2010), but it must also be clearly stated that the two movements (postmodernism and Pentecostalism) do agree, but also disagree, on certain crucial points (Noel, 2015). For instance, postmodern thought is at times in direct conflict with core Pentecostal (and Evangelical) beliefs (Noel, 2015). (These are discussed further in Chapter 5). Noel (2015) lists the following five key tenets of a postmodern worldview: 1) Anti-foundationalism; 2) deconstruction of language; 3) denial of absolute truth; 4) virtual reality; and 5) decimation of individuality/promotion of community. These will not be discussed further here.

Eriksen (2015:54) states, "…the emergence of postmodernism in Western societies stands in stark contrast to the mind-sets of previous religious hegemonies, opposing notions of grand meta narratives of history (Lyotard), rejecting the Enlightenment worldview and claims of moral absolutes or absolute truth (Foucault), and often proposing a deconstructionalist view of history and reality (Derrida). Postmodernism also paves the way for an increasing pluralistic acceptance of subjectivism and a greater appreciation of experience in personal life, arts, science, and even religion, yet not with the same normative meaning as in past eras". In light of the above, there are areas of congruity and areas of incongruity between postmodernism and Pentecostalism. Postmodern thought has given Pentecostals much to celebrate, while at the same time, raised certain alarms. Noel (2015) summarizes his assessment as follows:

> The postmodern tendency to highly view the role of existing presuppositions in our ultimate determination of meanings instructive for believers, as is their inherent hermeneutic of suspicion. The insistence that language cannot be used to convey truth from one to another must be resisted, for the authority of Scripture as the guide for life and faith of the believer thus hangs in the balance. Postmoderrns speak the language of anti-foundationalism; Christians must learn new approaches to find common ground with others, while still holding to the Foundation that has been laid in Jesus Christ. The important place of community within postmodernity is a valuable reminder to Evangelicals that the individualism so rampant in western culture was never biblical; the value placed upon individual stories and narratives speak to the essential oral traditions of Christianity itself. Evangelical believers must persist in their belief in absolute truths, as found in God himself, and revealed in Christ and the Scriptures. Similarly, Christians cannot abandon their confidence in the story of God and humanity as presented in the scriptures, despite the postmodern rejection of meta narratives. It is upon the story of God and his plan for humanity that our understanding of both soteriology and eschatology rest. Holding similar core doctrinal values as Evangelicals, Pentecostals would generally agree with the above assessment (Noel, 2015:n.p.).

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As the study progresses, deeper insights are obtained and developed regarding the nature and characteristics of Pentecostal spirituality, and all that it entails, deepening the understanding of the topic, and related themes and issues, as is evident in the explanations above. Without any doubt, the doctrinal perspective in Pentecostal spirituality has now been dealt with extensively in this study. The researcher will now conclude the chapter.

2.8 CONCLUSION

Chapter 2 explored the doctrinal component in Pentecostal spirituality. In this chapter, the researcher focused on the Pentecostal understanding/view of doctrine, the role of experience in Pentecostal spirituality, Pentecostal epistemology, as well as paradigms and underlying assumptions undergirding Pentecostal theology (the cognitive dimension), particularly the doctrine of healing. This was in line with the purpose of this dissertation—to determine whether Pentecostal spirituality contributes to, or becomes a hampering factor to, healing and wholeness. Additionally, these themes were relevant to understand the main topic of this chapter and were in response to the specific research questions guiding this chapter. Chapter 2 therefore sought to answer the research questions inquiring about doctrinal issues and the cognitive dimension in Pentecostal spirituality.

In order to determine whether Pentecostal spirituality is contributing to healing and wholeness in the pastoral caregiving context, the current chapter: 1) explored the cognitive dimension in Pentecostal spirituality, and particularly reflected on the Pentecostal doctrine and view of healing; 2) looked at the influence of doctrinal issues on Pentecostal spirituality, especially healing; 3) considered the doctrinal component of Pentecostal spirituality (by looking at cognitive aspects), and identified underlying patterns of thinking (schemata of interpretation, paradigms) and assumptions undergirding Pentecostal theology, particularly that of healing; 4) explored Pentecostal epistemology (way of obtaining knowledge and knowing) and their holistic worldview; 5) Looked at whether the doctrinal position in Pentecostal spirituality can be merged with the current emphasis on 'wholeness' in pastoral caregiving. The main findings of this chapter are presented below:

Pentecostals have a strong belief in divine healing. Jesus – the healer - is one of the components of the Fivefold Gospel. Healing was a central aspect of Jesus' ministry and is a common theme in the Bible. Jesus' healing methods were not limited to the physical, but were holistic, "in that he connected the cause of disease to the roots of a person's whole being. He showed the true way to reach human wholeness by healing people" (Bae, 2005:542). This points to healing as wholeness and is not limited to the physical dimension of the human person. Furthermore, rooted in the four/fivefold gospel paradigm is a continuous expectation for powerful demonstrations/workings of the Holy Spirit, the miraculous, signs and wonders, prophecy, and healing (*charismata*). Pentecostals constantly seek to encounter (experience) God in their lives. This is the reason for their emphasis on experience, because an encounter

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with God results in transformation and spiritual renewal—it is a means to know and experience God. Divine healing is one form of Pentecostal experience. Other forms include: dreams, visions, trances, and other miracles or supernatural experiences (Bogden, 2015:29), narrative, testimony, prayer, song, dance, prophecy, divine healing, and speaking in tongues (cf. Vondey, 2017). When they are sick or inflicted, Pentecostals pray for healing, entreat God's help to heal them, and seek to experience his healing power. Undergirding this mindset is a God of power, mercy, goodness, love and compassion (God-images). Healing, for Pentecostals, is more than just physical cure, as is commonly understood in the Western medical model. Instead, Pentecostals adopt a more holistic approach that recognizes the connection between the mind, body, and spirit, and sees a "right relationship with God" as central to one's well-being (cf. Poloma & Green, 2010:123-124), which the subsequent chapters will explore further. In their pragmatic approach to health and healing, Pentecostals emphasize spiritual gifts (cf. 1 Cor 12:4-11 and Rom 12:6-8), which include divine healing and the miraculous – characteristics of an inaugurated eschatology (here and now) and anti-cessasionist tradition (did not end with the apostles) and is therefore a large part (component) of Pentecostal spirituality. The *charismata* shape and transform lives and are proof that the gospel is true (cf. A. Anderson, 2013).

Pentecostals value orality and sharing their experiences with others via testimony (it is an experiential-affective tradition). Pentecostals witness to their faith by means of testimony, which is an integral part of Pentecostal experience. Testimonies are usually about the way God has touched their lives, in some way or another, including a healing experience.

However, it was also acknowledged that the topic of healing is not without controversy, with a number of criticisms raised over issues such as: experience as authority; the legitimacy of healings; dubious techniques; whether healing has actually occurred or not or is just being claimed; dissonance regarding the lack of healing, and so on.

Furthermore, even though the Pentecostal emphasis on experience has been highlighted, it should however be noted that experience is not exclusive to Pentecostal spirituality. This is evident in that others have also experienced healings, miracles, the work of the Holy Spirit in their lives, as well as even spoken in tongues (Nel, 2017). But perhaps the distinguishing factor is how Pentecostals talk about these experiences, reflect on them theologically, and define them; clearly in ways that differ to these other groups (Nel, 2017).

However, Pentecostals' strong emphasis on experience (even to the point of stressing experience over doctrine) has been problematic for non-Pentecostal thinkers and Western academics, which tend to rely on scientific, or rational models. This gave rise to further discussions on Pentecostal epistemology. Pentecostal theology differs from the mainstream theology of the West (and long-term theological traditions, i.e. Reformed, Baptist, Methodist, etc.), in that it is pragmatic, oral, narrative oriented,

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affective-experiential, and makes use of a particular epistemology that is open to other ways of knowing, such as imagination, experience, affective, emotional, physical, relational, and spiritual ways, rather than intellectual or rational ways. In short, Pentecostal spirituality is pragmatic, affective and experiential, and as such is a spirituality that facilitates an encounter (experience) with God in a unique and distinctive way.

Pentecostal spirituality is expressed in non-rational ways, such as experience, affections, emotions; expressions that may be in conflict with dominant scientific methodologies (Yong, 2011:11). Pentecostalism therefore challenges the dominant (largely Western) approach to knowledge, theory and methodology (Eriksen, 2015:62). In terms of religious experiences, scholars are requested to engage and be more open to the epistemology epitomized by Pentecostal spirituality (Eriksen, 2015:62; Yong, 2011:12).

Pentecostal spirituality is not simply emotional and non-cognitive (Land, 1993:25–27). Therefore, this chapter highlighted the role (importance) of paradigms, the presuppositions underlying our theories, methods and theology, and our limited visions (regardless from what paradigm one is working) (Eriksen, 2015:62). In light of the above, and seeking answers to the research questions addressed in this chapter, one sees that the ideas contained in our paradigms (e.g. the Full Gospel paradigm; patterns of thinking), theological convictions (e.g. belief in the miraculous, divine healing, the gifts, etc.) and schemata of interpretation (worldview; theory formation) influence our views of healing and wholeness, as well as our views of life and how we cope with the demands of life (existential realities). If appropriate, they will lead to well-being and healing (i.e. wholeness), and if inappropriate, spiritual illness/pathology (e.g. inappropriate God-images; the wrong kind of faith; irrational categories) will result. In this regard, the chapter clarified the importance of the cognitive dimension in spiritual/faith healing.

In terms of the contribution that Pentecostalism can make to scholarly research on religion, "…Pentecostalism can inspire and challenge scholars of religion to think innovatively, reflect about their own presuppositions and approach the unknown reality with as complete openness as possible. Even the study of Pentecostalism itself should not be exempt from this" (Eriksen, 2015:62).

In terms of the broader topic of the chapter, and whether the doctrinal position in Pentecostal spirituality can be merged with the current emphasis on 'wholeness' in pastoral caregiving, for Pentecostals, the movement towards wholeness necessarily includes the issue of healing. Healing is a vital component of the Pentecostal worldview (Bae, 2005:542). Signs, wonders and *charismata* (miracles and healings) accompany the healing ministry bringing relief from sickness, pain and all kinds of suffering. The gifts continue to manifest God's compassion and care for all of creation, and provide opportunities of transformative healing —"The healings are proleptic and testify to a material salvation — a salvation which finds its fullness in the coming reign of God" (Archer, 2011).

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This relatively broad discussion of the complex issue of divine healing has been necessary to move beyond a limited understanding of divine healing in the Pentecostal movement. It is also hoped that these insights will stimulate further discussion on the topic, clarify misconceptions, and assist in a better understanding of Pentecostal spirituality, so as to establish whether it is hindering or contributing to healing and wholeness.

In addition, these findings point to an integrative and inclusive approach wherein the (anthropological) dimensions—the cognitive, the conative, the affective, the physical and cultural realm—all play a role in what is known as 'faith healing' in Pentecostalism. This is the focus of Chapter 4. Chapter 3 presents the anthropological foundations of the study, to which the researcher now turns.

The next chapter will now look at how our patterns of thinking influence our view of anthropology and our understanding of the 'human soul' (cf. Chapter 3), and thus, in the long run—our view of healing and wholeness (cf. Chapter 4 and 5). (This will become clearer as the study unfolds). The concern of the current study is to find out whether this is playing a helping or hampering role in pastoral caregiving. The researcher therefore seeks to find out whether some of the emphases in the anthropology operating in Pentecostal spirituality are contributing to human wellness and well-being, or whether it is a hampering factor, contributing to spiritual pathology or spiritual illness. This will be addressed next in Chapter 3.

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CHAPTER 3
THE ANTHROPOLOGICAL COMPONENT IN PENTECOSTAL SPIRITUALITY

3.1 INTRODUCTION

In order to determine whether Pentecostal spirituality is contributing to healing and wholeness, Chapter 2 explored the doctrinal component in Pentecostal spirituality, by reflecting on a number of key themes, such as: doctrine, experience, epistemology, and the cognitive component, which included a reflection on theodicy, paradigms, and schemata of interpretation. Besides inquiring into the Pentecostal understanding of doctrine in general, the chapter also looked at the doctrine of healing, and identified the main tenets of this doctrine, as well as a number of stumbling blocks to healing.

In continuing the task of moving towards an integrative and holistic approach to healing and wholeness in pastoral caregiving and in seeking to develop a clearer understanding of the concepts of healing and wholeness, as well as determine whether Pentecostal spirituality is contributing to healing or not, Chapter 3 will explore the anthropological component in Pentecostal spirituality, by reflecting on a number of key themes, namely: the notion of *cura animarum* (in the quest for the care and cure of the human soul); theory formation; the influence of paradigms on anthropology, and the Pentecostal view of the human person (trichotomy). These themes are relevant to the main topic of this chapter and are in response to the specific research questions guiding this chapter (see below). As mentioned previously, each chapter seeks to answer specific research questions, or parts thereof. Chapter 3 will therefore focus on the research questions related to the anthropological component, as mentioned above. It was also mentioned previously that some questions will be partially answered in one chapter, and then fully addressed in another. This is because of the detailed nature and intricacy of some of these questions. The overlap between chapters also contributes to the interconnection between the chapters.

With the above in mind, Chapter 3 seeks to answer the research questions inquiring about the anthropological component in Pentecostal spirituality. The aim of this chapter is therefore to: 1) Explore the connection between divine intervention and healing when one opts for an integrative and inclusive approach (that considers all the dimensions of the human person—the cognitive, the conative, the affective, the physical, spiritual, and cultural), and the role this plays in 'faith healing' in Pentecostalism. (This point will be partly answered here and revisited in Chapter 4); 2) examine the influence of doctrine and paradigmatic frameworks in Pentecostal spirituality (cf. Chapter 2), particularly regarding anthropology (Chapter 3), and the impact of this on healing. For instance, is it playing a helping or hampering role in terms of establishing an integrative approach in pastoral caregiving? (This point will also only be fully answered in Chapter 4 after the clarification of an integrative approach); 3) identify

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the unique feature and characteristics of 'spiritual healing' within the tradition of *cura animarum*, and its relatedness to Pentecostal spirituality; 4) examine the connection between healing, theological anthropology, and wholeness (This point will also only be fully answered in Chapter 4 after the concept of wholeness has been clarified); 5) establish the significance of the inclusion of anthropology in pastoral care; 6) discuss the importance of theory formation in pastoral care, to establish whether our paradigms are facilitating or hindering healing; and 7) determine whether Pentecostal spirituality is exclusively focused on the connection between the "human soul" and "God" with the exclusion of existential realities and the anthropological connection between spirituality, and the dimensions of the cognitive, the affective, the conative, and the physical. These points will guide the ensuing discussions and determine the content of the chapter.

Below, the researcher outlines the motivation for this chapter.

3.2 MOTIVATION FOR THE CHAPTER

In a study and discipline (practical theology & pastoral care) that has the human person as its main focus, it is necessary to reflect on and clarify one's anthropological position. Chapter 3 therefore lays the anthropological foundation for this study. Over the centuries, scholars from all disciplines have wrestled with the question, "What is a human being"? In an attempt to answer this question, the literature shows the diversity of opinions and even confusion among scholars, on what the human person is, and contention surrounding the topic. Due to the plurality of views and diversity of traditions within Christianity there appears to be no unanimity within Christian pastoral care itself (Woldemichael, Broesterhuizen & Liègeois, 2013:3-4). However, as will be made clear in this chapter, the paradigm one employs impacts the giving and receiving of pastoral care and what the expected outcome should be (Rippetoe, 2009:7). This will be dealt with in more detail and serves as a motivation for this chapter.

When one engages in anthropological reflection, a number of thoughts and questions come to the fore. For example: What does it mean to be human? *Who* are we, *why* are we, *how* ought we to be/live in this world? What is the nature of the human person? When does human life begin (at conception, or not)? What is the value of human life? And so on. The implied anthropological assumptions have far-reaching implications, i.e. moral, ethical, legal, biblical, spiritual, and even life and death. From a theological point of view, our understanding of the human person also has significant implications for our traditional Christian doctrines (Hessamfar, 2014:24). For instance: Who we are and how we are made? What does it mean to be a sinner? What is salvation, and *what* is being saved? What does it mean to be made in the image of God (*imago Dei*)? What is the soul? Are 'soul' and 'spirit' the same thing? What is sanctification, and *what* is being sanctified? What does death mean, and what happens after death? Our understanding of the human person has significant implications for questions such as these. This justifies

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the relevance of a chapter that focuses on theological anthropology in this study and is therefore an important motivation for this chapter.

A further motivation for this chapter is summed up by Cortez below. To reiterate the importance of this subject, Cortez (2010:11) identifies a number of issues related to a theological anthropology (although his list is not exhaustive). These are:

- "When and how were humans created? How do different creation stories influence our understanding of what it means to be human?" (Cortez, 2010:11).
- "What is the relationship between human persons and the rest of creation? How "unique" are humans in creation?" (Cortez, 2010:11).
- "Why were humans created male and female? What is the significance of human sexuality for understanding humanity?" (Cortez, 2010:11).
- "Of what are human persons comprised? Are we basically physical beings, spiritual beings, some combination of the two, or something else entirely? In what ways does our answer to this question affect how humans should live in the world?" (Cortez, 2010:11).
- "Do human persons have "free will"? (Cortez, 2010:11).
- "What exactly is "personhood" and why is it important for understanding humanity? What does it mean to be a "self"? How is personal identity formed and sustained?" (Cortez, 2010:11).
- "How do interpersonal relationships and community inform what it means to be human? How do we balance the individual and corporate aspects of humanity?" (Cortez, 2010:11).
- "How important is "race" to being human? Is it an essential aspect of humanity or is it a cultural creation?" (Cortez, 2010:11).
- "How do economic and class issues relate to humanity? Is work an essential aspect of being human, or only something that we do to serve other purposes?" (Cortez, 2010:11).

As noteworthy as each of these points are, due to the limited scope of this study, it is simply not possible to provide a detailed explanation of each. Instead, the point is that, the way we view the human person has implications for everyday life. Our anthropology shapes who we are (identity), our societies, and even our way of life (how we choose to live our lives). How we respond to these issues, whether we realize it or not, depends on our anthropology. "Our 'abstract' understanding of human nature is made real in the everyday decisions that we make as we live out our humanity" (Cortez, 2010:10).

All things considered, this chapter is based on the following assumptions:

- The human person is made in the image of God (*imago Dei*)
- The human person is a tripartite being—a composite of body, soul and spirit.
- Due to the Fall, the human person is a sinner, and in need of redemption (salvation). Without salvation, the soul is lost.

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- The effect of sin (the Fall) on the soul has distorted one's perception of reality; corrupting one's affections, longings, understandings, values, sense of right and wrong, and personal functioning.
- In the context of pastoral care, questions about the essence and nature of the human person (anthropology) influence what constitutes healing. Our view of anthropology determines healing.
- There is a connection between anthropology, healing and wholeness.
- There is holistic integration between the soul and body; changes in the one can produce changes in the other.
- The soul can be healthy or unhealthy, which manifests in various symptoms that may be more obvious to identify, thereby determining the well-being of one's soul or spiritual pathology.
- The soul integrates the various components (cognitive, conative, affective, bodily) of the human person.
- In theory formation, the soul must remain the focal point in pastoral care.

This chapter provides the opportunity to explore these points further. This serves as another motivation for this chapter.

Louw (2008:80) indicates, "Anthropology determines healing because the questions 'How do I see myself?', 'who is the other?' and 'How do you understand and perceive God?' determine our approach to life". For this reason, a discussion on theological anthropology cannot be ignored, particularly in a study such as this one that concerns pastoral caregiving, healing and wholeness. An additional reason for this chapter is to explore the link between anthropology and healing.

Theological anthropology seeks to understand 'the human condition' (Lester 1995:3). The starting point for understanding religious experience should always be anthropology (Lester, 1995:3). In our day and age, any explanation or defense of the faith must be fought "on the terrain of the interpretation of human existence" (Lester, 1995:3). Thus, in order to do as Lester suggests, the researcher seeks to look at what theological anthropology entails and understand the components of the human person in order to establish the influence that anthropology has on the understanding of the 'human soul' in a pastoral anthropology, and in the long run, on the concept of healing and wholeness. The researcher therefore pursues the questions: "Who am I?" "What am I?" and, "How ought I to be in the world?" (Cortez, 2010:10). Is healing exclusively focused on the connection between God and the human soul, or does it include existential realities? In this regard, the researcher looks at what it means to be human in this broken world—brokenness is an existential quality of the human condition—and to speak about existential realities/concerns meaningfully. Pastoral caregivers are uniquely postured to carry out this role. The value of this chapter thus lies in the contribution it seeks to make to human wholeness and healing in the context of pastoral care and is another motivation for this chapter.

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In their search for a theological understanding of the human person, each new generation arrives with their own set of questions, issues and assumptions. An additional reason for this chapter then is to investigate these further and clarify some unanswered questions. In this regard, the researcher approaches this topic from a Pentecostal perspective. Louw (2010:67) emphasizes the significance of anthropology in pastoral care when he states, "The core issue in pastoral care is without any doubt the question of how we view human beings and from which perspective we approach the human person". How we view the human person will determine one's approach to healing as well as pastoral caregiving. This indicates the necessity of a chapter on theological anthropology in a study on pastoral care. However, Pentecostals have not always been interested in the subject of pastoral care itself, and to that we now turn.

3.3 PASTORAL CARE IN PENTECOSTALISM

Early Pentecostalism did not pay too much attention to pastoral care. Thomas K. Matthew explains, there was more concern for the 'salvation of souls' than for 'the care of souls'. Pentecostal pastoral care was also more evangelistic than pastoral in nature (2002:121). The implication was that the emphasis was more on salvation, than the care of souls. The result was the seeming 'neglect of the care of souls' and 'a comprehensive relational pastoral care'. They did however have an interest in divine healing and emphasized the ministry of healing, which is a significant component of the Full Gospel paradigm, although the methods used have often been more evangelistic than pastoral (Mathew, 2004:62).

Pentecostals' neglect of pastoral care was due to the following three unique circumstances:

a) The Pentecostal charismatic style of worship. Due to their charismatic style of worship, there was an expectation for the working (gifts) of the Holy Spirit to manifest during the worship service. Ministry thus often took place during the worship service, meeting the needs of many. The Holy Spirit was the one doing the ministering, so the pastor's skills were considered of less importance (Mathew, 2002:122; 2004:62).

b) The Pentecostal commitment to puritanical holiness. Pentecostals were committed to puritanical holiness. From this perspective, "many issues requiring pastoral care were seen instead as disciplinary issues" (Mathew, 2004:62). For example, caring for a person experiencing a divorce, was less important than discipling the individual and preventing more divorces from occurring (Mathew, 2004:62). They did not prioritize caregiving in such a situation.

c) The Pentecostal commitment to eschatological evangelism. Pentecostals were committed to eschatological evangelism. They were dedicated to winning souls for Christ, at all costs, on all occasions (Mathew, 2004:62). Any opportunity that presented itself, was seen as an opportunity to evangelize,

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even opportunities for support and expressions of care. For example, "A funeral was not necessarily a place to minister to the grieving and bereaved; the primary objective was to utilize the funeral as an opportunity to win the lost souls who would be attending the service. Pentecostals considered that Jesus might come at any time, and they did not want to leave anyone unsaved" (Mathew, 2004:62).

Although the modern Pentecostal movement in its earlier days did not emphasize pastoral care, this is no longer the case. They have taken a great interest in pastoral education and pastoral care since then. However, in this regard, Matthew (2002:123) notes, "Because of this history, identifying a clinical model of pastoral care remains unimportant to a great number of Pentecostals and charismatics even today; still no definitive Pentecostal theology of pastoral care exists". For those who seek clinical pastoral education, he says, they often report the training to be a wilderness experience. This is because they lack a biblical or theological basis for their experiences.

Therefore, by means of this dissertation, the researcher would like to make a contribution to pastoral caregiving, with a particular focus on healing and wholeness.

Matthew proposes a model of pastoral care that is distinctly Pentecostal. He presented a model of pastoral care — Spirit-led model of soul care[95] — that views caregiving as ministry between miracles. "Jesus met the needs of people not only with the miraculous, but also with the ongoing daily care of his presence" (Matthew, 2002:124). In this regard, Pentecostals stress a pragmatic gospel that seeks to deal with every day needs and concerns. In this way, it is not only focused on soul care, but also deals with existential realities[96]. This will be explored later in this chapter.

In the following section, the researcher would like to take a closer look at what is meant by the term '*cura animarum,*' and its significance for a Pentecostal approach to pastoral care.

3.4 *CURA ANIMARUM*: THE QUEST FOR THE CURE AND HEALING OF THE HUMAN SOUL

In this section, the researcher will examine the traditional concept for pastoral care—'*cura animarum'*— and the term 'soul'. It is necessary to understand what is meant by 'soul,' as the soul is the focal point in pastoral care (*cura animarum*). With reference to pastoral (and practical) theology, this section seeks to understand what is meant by the human soul; It will also take a closer look at the concept of 'healing' within the tradition of *cura animarum*, as healing is the focus of this study and pastoral care is the context in which it unfolds. (This issue is in line with one of the research questions guiding this chapter). Because

[95] See Mathew (2002:127-130) for a more detailed description of this model.
[96] Cf. Heading 3.4.7 'Coping with existential realities in life'.

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the soul is part of the inner person, it may be easier to recognize the actual symptoms of a healthy or unhealthy soul, in order to determine spiritual wellness or pathology. Therefore, these will also be noted. In addition to this, Louw suggests a shift in focus from the narrow view of *cura animarum* (soul care) to the broader approach of *cura vitae* (the healing of life itself). A later chapter (4) will further extend this notion to also include the ecological dimension of *cura terrae* (the caring for and healing of land) (Louw, 2015:269).

For now, however, the researcher will discuss and define the concept of *cura animarum.*

3.4.1. The concept of *'cura animarum'*

The concept *cura animarum* stems from the Latin term 'care of souls' (Clinton, Hawkins and Carboneau, 2011:15). Ağılkaya-Şahin (2016:70) distinguishes between *cura animarum generalis* and *cura animarum specialis.* The former is the broader understanding of pastoral care, which encompasses general acts of service, which include "all acts that lead to the salvation of the soul which are performed in the name of God (Algermissen, 1937)" (Ağılkaya-Şahin, 2016:70). Whereas the latter indicates the narrower meaning of pastoral care and includes pastoral care and counseling of individuals on their faith journey. The term *cura animarum* is explored in more detail below:

3.4.1.1 The concept: 'cura'

Cura has frequently been translated as *care*; however, it encompasses the notion of *care* and *cure* (Benner, 1998:21). Care refers to "actions designed to support the well-being of something or someone" (Benner, 2003:14). Cure refers to "actions designed to restore well-being that has been lost" (Benner, 2003:14). *Cura* has historically been understood to involve "nurture and support, as well as healing and restoration" (Benner, 1993:21). The terms 'care of souls' and 'cure of souls' is often used interchangeably. "The Christian church has historically embraced both meanings of *cura* and has understood soul care to involve nurture and support as well as healing and restoration" (Benner, 2003:14).

Lebacqz and Driskill (2000:62) state that *cura* includes 'caring' and 'healing'. In their explanation, pastoral care typically includes the following two elements: It is either oriented toward cure (healing), or toward growth (or both) (Lebacqz and Driskill, 2000:62). The difference is that, "Healing usually involves some form of spiritual or psychological growth needed to overcome a crisis or painful circumstance," while "Spiritual growth may result from the resolution of emotional or spiritual pain, but often the desire for spiritual growth can be a response to a longing for life's deeper meaning". Although the two categories—healing and growth—are not mutually exclusive; they are distinguished by their *primary* focus (healing or growth) (Lebacqz & Driskill, 2000:72).

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3.4.1.2 The concept: 'animarum'

Animarum means "breath, breeze, air, wind" (Clinton et al., 2011:15). Based on the literal meaning of the term 'soul care' (as described above), Clinton, Hawkins and Carboneau (2011:15-16) say, "Soul care, according to the strictest sense of the words, involves literally caring for and curing the very breath that gives us life. It is tending to the deepest needs of the soul".

The word *soul* has been translated variously in the Bible; the word most often translated as *soul* in Hebrew is *nepesh* (Benner 1998:21), and in Greek, is *psyche* (meaning "the breath, the breath of life") (Vine, Unger & White 1996:588, cited by Clinton et al., 2011:15-16). Benner (1993:21) notes that the meaning of *nepesh* in the OT ranges from: "life, the inner person (particularly thoughts, feelings, and passions), to the whole person, including the body". In addition, the meaning of *psuche* in the NT ranges from: "The totality of a person, physical life, mind, and heart. Here, soul is also presented as the religious center of life and as the seat of desire, emotions, and identity" (Benner, 1998:21).

It short, the terms—*nephesh* and *psuche*—can best be summed up as either *person* or *self* (Benner, 1998:21). They also imply wholeness. Benner (1998:21) explains, "Self is not a part of a person but their totality. Similarly, personhood is not some part of us; it points to the totality of our being". In Benner's view, we do not have a soul, we are soul; we do not have a spirit, we are spirit; we do not have a body, we are body. He sees humans as a living and vital whole (Benner, 1998:21). However, each component remains independent.

Therefore, for Benner, *soul* refers to the whole person, with particular attention given to the inner world of the individual, including the body. In light of this view, *care of souls* means care of persons in their totality. It concerns the whole person—body, soul and spirit. No single aspect of a person's being (spiritual, psychological, or physiological) is focused on, excluding the other (Benner, 1998:23). "Caring for souls is caring for people in ways that not only acknowledge them as persons but also engage and address them in the deepest and most profoundly human aspects of their lives. This is the reason for the priority of the spiritual and psychological aspects of the person's inner world in soul care" (Benner, 1998:21).

In light of the above, Benner defines 'soul care' as "…the support and restoration of the well-being of persons in their depth and totality, with particular concern for their inner life". The goal is to foster psychospiritual growth and the health of the inner person (Benner, 1998:23).

The section below will briefly examine the different functions of pastoral care within the tradition of *cura animarum*.

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3.4.2. Forms of pastoral care: A brief reflection

3.4.2.1 Traditional forms of pastoral care

Suffice it to say, throughout church history, pastoral care has manifest in various forms. Clebsch and Jaekle (1964) identified the following four classic functions of pastoral care within the tradition of *cura animarum*—healing, sustaining, reconciling and guiding (cited by Moon & Benner, 2012:12; Clebsch and Jaekle, 1994). A more detailed description of each is provided below:

***Healing**:* "The act of healing implies the restoration of a loss and the search for integration and identity; to regain what has been lost or to attain new coping skills, coping mechanisms or the reframing of existing concepts and ideas. A holistic and comprehensive approach to healing includes physical, psychological, relational, contextual and spiritual healing. Spiritual healing within a Christian context is closely related to the notion of salvation" (Louw, 2012). Moon & Benner (2012:12) add, "Healing involves efforts to help others overcome some impairment and move toward wholeness. These curative efforts can involve physical healing as well as spiritual healing, but the focus is always the total person, whole and holy". Healing means becoming whole (Hiltner, 1958:89, cited by Dreyer, 2003:720).

***Sustaining**:* "The art of sustaining is linked to the capacity to accept what cannot be changed and to adopt a realistic stance in life. In this regard one needs a support system in order to survive or to take courage to proceed with life. Sustaining is not about passive resignation, but about realistic acceptance and the art of drawing strength and support from existing resources" (Louw, 2012). Moon & Benner (2012:12) add, "Sustaining refers to acts of caring designed to help a hurting person endure and transcend a circumstance in which restoration or recuperation is either impossible or improbable".

Reconciling: "Reconciling is about the overcoming of estrangement, isolation and hatred through forgiveness and unconditional love (grace). It is about bringing people together and overcoming the gap of unforgivenness. Enmity should be exchanged and overcome by the peace of salvation" (Louw, 2012). Moon & Benner (2012:12) add, "Reconciling refers to efforts to reestablish broken relationships; the presence of this component of care demonstrates the communal, not simply individual, nature of Christian soul care".

Guiding: "Healing is linked to direction. Often, difficult decisions need to be taken. In order to do this, one needs a moral framework, a philosophy in life or a soul friend who can guide one through the difficult trajectories of life. Guiding is not about prescription, but about the empowerment and enabling of people. The guide acts as a co-interpreter of life" (Louw, 2012). Moon & Benner (2012:12) add, "Guiding refers to helping people make wise choices and thereby grow in spiritual maturity".

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3.4.2.2 Additional functions

Other scholars have added to these, for instance, Clinebell added a fifth function, *nurturing*; Lartey (2003:62) added *liberating* and *empowering*. Of particular interest in this study, is healing.

Nurturing: "This is the art of how to grow into maturity and how to use human potential and spiritual potential in order to foster and facilitate growth through different stages of life. It can be linked to a developmental model in pastoral care. Its aim is maturity and identity" (Louw, 2012).

Liberating: "People need to be helped to be emancipated from slavery, addiction and situations of victimhood. This implies a movement from bondage, through transformation and change, to overcoming situations, structures and circumstances that dominate people and rob them of their human dignity and freedom. At stake are issues of social justice and the notion of equality and human dignity. Liberating actions often go hand in hand with processes of democratization" (Louw, 2012).

Empowering*:* "With regard to the notion of empowering, pastoral care needs to deal with issues related to power and the abuse of power. The aim here is to confront powerful institutions and to reveal the abuse of power. Another aspect of empowering is to equip people with the necessary skills and knowledge to prepare them for the various crises we face in life. The main emphasis in empowerment is prevention care, for example, helping people to die before they reach a terminal stage, and enabling couples to understand the nature of love before entering into relationships and marriage" (Louw, 2012).

Interpreting*:* "Pastoral care has a hermeneutical task, that is, to link the stories or narratives of people's life with the Story or Narrative of the gospel. In this regard a pastoral hermeneutics is about the attempt to understand and interpret the fundamental issues in our being functions in the light of our understanding and experience of God. One can call them existential issues as they are related to our struggle to come to terms with life and our search for meaning in life. In a pastoral hermeneutics the pastor functions as an interpreter or hermeneutist of God-images (people's perceptions and noetic concepts of God)" (Louw, 2012).

3.4.2.3 Examples of contemporary forms of soul care

According to Benner (1998:186), there are many different forms of contemporary (Christian) soul care. He lists nine types: family soul care, mutual soul care, pastoral care, lay counseling, Christian counseling, pastoral counseling, spiritual direction, Christian psychotherapy, and intensive soul care. But basically, what all the different forms of Christian soul care have in common is "some sort of life-promoting relationship" (McMinn & Campbell, 1996:351).

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3.4.2.4 Further reflections

These various functions have been identified in the tradition of *cura animarum*. They are all therapeutic in themselves. Their main purpose is to facilitate change and promote spiritual health and maturity. Their main function is to display God's love and comfort (Louw, 2012).

What distinguishes pastoral care from other types of care (i.e. psychotherapy) is spirituality and its distinct anthropology. But due to the plethora of views and traditions among Christians themselves, there is no single understanding and interpretation of the human person (Woldemichael, Broesterhuizen & Liègeois, 2013:3-4). This chapter therefore seeks to understand the human person (anthropology) from a Pentecostal perspective, so as to establish whether its doctrines and paradigmatic frameworks are contributing to healing and wholeness in pastoral caregiving, or is a hampering factor.

As noted previously, of particular interest to this study, is the concept of 'healing'. Healing is one of the core functions of pastoral care. Basically, healing within the tradition of *cura animarum* entails: "…the restoration of a loss and the search for integration and identity". It includes, "…the attempt to regain what has been lost or to attain new coping skills, coping mechanisms, or the reframing[97] of existing concepts and ideas" (Louw, 2015:375).

Healing is linked to wholeness. A wholistic and comprehensive approach to healing, Louw (2015:375) adds, includes physical, psychological, relational, contextual and spiritual healing. The Christian understanding of spiritual healing is closely connected to the notion of salvation, grace, forgiveness, and one's awareness of the presence of God (Louw, 2015:375). Spiritual healing is also closely connected to one's attitude (vision and future orientation), the goals one sets, and what one discerns really counts in life. So when evaluating the happenstances of life, Louw (2015:375) explains, "…the overall goal is to promote human dignity, to instill meaning in life and to create a sense of vivid hope and future orientation". The importance of soul care is discussed next.

3.4.3 The importance of soul care: Integration and wholeness

We all have an inner and outer part, often referred to in the literature as the "inner man" and "outer man". But to use inclusive language, the researcher will refer to these as the "inner person" and the "outer person". The inner person consists of "our thoughts and feelings, our hopes and dreams, our character and our relationship with God" (Kelly, 2016:np). (This reflects the dimension of the soul). The outer life consists of "the things we do, places we go, and things we build or own" (Kelly, 2016:np). When we think about our lives, we often tend to focus on the outer world: "The world of reputation and appearance. It consists of how much I have and of what people think. It is visible and obvious. It is my

[97] Reframing is described in more detail later on in the chapter.

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outer world, it is easy to keep score. It is always thought that improving the circumstances of my outer world is what makes me feel happy inside" (Ortberg, 2014b:np). But the outer life "…is only a tiny fraction of our life. Much more takes place as part of the inner life. The outer life is an overflow of the inner life" (Kelly, 2016:np).

According to Dallas Willard: "What matters most, what marks your existence, the really deep reason why human life matters so much, is because of this tiny, fragile, vulnerable, precious thing about you called your soul. You are not just a self; you are a soul. You are a soul made by God, made for God, and made to need God, made to run on God. Which means that you are not made to be self-sufficient" (cited by Ortberg, 2014a:np).

"The soul is that dimension of the person that interrelates all of the other dimensions [mind (cognitive), will (conative), body (physical)] so that they form one life. The soul is the most basic level of life in the individual, and one that is by nature rooted in God. It is also the deepest part of the person that has the capacity to operate without conscious supervision" (Ortberg, 2014a:np).

Traditionally, pastoral care is about caring for the soul. One of the functions of pastoral care is healing. Healing, according to Hiltner (1958:89, cited by Dreyer 2003:720), means to become whole. The pastoral relationship facilitates wholeness and integration. According to Dreyer (2003:722), "The pastoral relationship facilitates people to become whole or integrated, encompassing their mental health and well-being in the broadest sense. Wholeness includes the dimensions of the body, soul and spirit in interrelationship with one another".

Furthermore, healing often occurs when there is a warm and caring environment (or relationship). Pastoral care (and the pastoral relationship) therefore creates an environment that is conducive for healing and integration. "Integrated people function as a whole in order to deal effectively with all life situations" (Dreyer, 2003:722). Broadly speaking, healing therefore extends beyond the soul, to encompass existential realities and all of life. Pentecostals emphasize a pragmatic gospel, one that is concerned with everyday needs.

Dallas Willard refers to a healthy soul as 'an integrated soul,' and an unhealthy soul, as a 'disintegrated' one. If one has a disintegrated (or unhealthy) soul, it means they no longer have a healthy center to guide their life (cited by Ortberg, 2014a:np). But how does one know whether their soul is healthy or unhealthy? Perhaps it is easier to recognize the symptoms. These are described next.

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3.4.4 Symptoms of a healthy soul and unhealthy soul

"…Your soul is not just something that lives on after your body dies. It's the most important thing about you. It is your life" (Willard, in Ortberg, 2014a:np). In order to facilitate the well-being of human persons, we need soul care because the soul is the essence, or centre, of who we are. The soul is what integrates all the different parts into a single person. Basically, our souls form the very foundation of who we are. If left unattended, our souls will not thrive, and we will have an unhealthy center (soul) guiding our lives.

It may be easier to identify the symptoms of a healthy or unhealthy soul, as these are sometimes more obvious to the eye. Being a difficult concept to explain, sometimes it is easier to recognize, than actually define (Ortberg, 2014a:np). This will help determine the quality (well-being or pathology) of one's soul.

All aspects of human personhood are in some way connected to the soul. "Everything about our lives, about our personhood, is in some way a function of the soul" (Caliguire, 2007:15). Caliguire adds, "Our soul is the driving force behind everything that matters to us" (Caliguire, 2007:15). This indicates the necessity of a healthy soul.

According to Dake (1992), the soul[98] is "the seat of one's affections, emotions, appetites, desires, and all feelings" (Dake, Lesson 6, GPFM). This means that the voice of our soul is expressed through symptoms that manifest in our emotions, choices, thoughts, relationships, and even our bodies (Caliguire, 2007:13). To find out whether our soul is healthy or not, we need to ask ourselves, How do I think? Feel? Act? Relate? The soul is thus connected to the various dimensions of the human person—the cognitive, conative, affective, physical and spiritual dimensions (Cf. Chapter 4).

Unattended, the soul will not thrive (Smith, 2006:36). We need care, or we run down (Smith, 2006:30). Dake (1992:np) says, "If the mind is neglected it will degenerate into imbecility and ignorance. Solitary confinement has the power to unmake men's minds and leave them idiots. Likewise, if the conscience is neglected it will run off into lawlessness and sin. The neglected soul will go into ruin and depravity**".** Our soul therefore needs care—maintenance, rest and repair (Smith, 2006:30). Albeit a life-long process, there are things we can do every day to care for our soul. "…Nothing substitutes for making the soul a priority" (Smith, 2006:30).

Ortberg (2014a:np) uses the terms 'integration of the soul' and 'disintegration of the soul' to describe healthy and unhealthy characteristics, respectively. The soul is what integrates all of our parts [mind (cognitive), will (conative), affective, body] into a single person. "A healthy soul is an integrated soul,

[98] 'Soul' is defined in more detail later on in this chapter.

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an unhealthy soul is a 'dis-integrated' one" (Dallas Willard, cited by Ortberg, 2014a:np). One's eternal destiny rests on the well-being of their soul. Only God can heal the soul. Therefore, a healthy soul is essential.

Caliguire (2007:13) lists the following symptoms of a healthy soul: "Love, joy, compassion, giving and receiving grace, generosity of spirit, peace, ability to trust, discernment, humility, creativity, vision, balance and focus. Even our energy for work emerges naturally from the overflow of a deepening life with God". Caliguire (2007:13) lists the following symptoms of an unhealthy (or neglected) soul: "Self-absorption, shame, apathy, toxic anger, physical fatigue, isolation, stronger temptation to sin, drivenness, feelings of desperation, panic, insecurity, callousness, a judgmental attitude, cynicism and lack of desire for God". Caliguire (2007:13) says, instead of trying to decrease the symptoms of soul neglect, and increase the symptoms of soul health, we should rather focus on the source of the trauma, a neglected soul. This is because paying too much attention to the symptoms rather than the causes can be counterproductive.

Thomas Moore, a former monk, therapist and author, stressed that the great malady of our time is the "loss of the soul" (cited by Smith, 2006:33). Neglecting the soul manifests in "obsessions, addictions, violence, and loss of meaning" (Smith, 2006:33). Furthermore, Smith notes that physical disease can be treated by a doctor, but 'disease' of the soul, needs something more. "The soul experiences dis-ease through stress, moral failure, broken relationships, pressures within and without, and addictions" (Smith, 2006:36). The purpose of healing the soul is so that "we can live as never before," and have abundant life (John 10:10) (Smith, 2006:36).

Soul care integrates all of a person, beginning with the innermost being (Smith, 2006:33). It integrates all the parts of one's life—people, places, events, thoughts and feelings. It also holds our "hopes, longings, and desires, our passions, gifts, and individuality" (Smith, 2006:29). This has been increasingly recognized in medical care as well. Puchalski (2001) notes, "…the goal of good medical care is attention to the whole patient, not just the specific illness, courses that are taught holistically, rather than by symptoms only, emphasize whole patient care. So, when learning about patients with diabetes, students learn not only about the pathophysiology of diabetes but also about the psychosocial and spiritual issues that patients with diabetes face. Thus, when learning to take a history, students learn all aspects of the history—physical, social, emotional, and spiritual". Medical professionals have also increasingly recognized the connection between spirituality and healing (well-being and health). Furthermore, in Puchalski's (2001) view, healing is at its core spiritual.

Soul care involves "relationships, personal spiritual growth, inner healing and change, rest and rejuvenation, and living with heaven in mind" (Smith, 2006:32).

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Richard Foster says, "The desperate need today is not for a greater number of intelligent people, or gifted people, but for deep people" (Cited in Smith, 2006:31). We live in a fast-paced society where people seek instant gratification, and thus often sacrifice the core of who they are to satisfy superficial needs and interests. But people who live from their soul often make changes that lead to authentic transformation; it is not superficial or pseudochange. They seek the best for themselves, and they want what God wants for them. During the process, they develop a sense of deepness and authenticity—they become people with substance and depth (Smith, 2006:32). In comparison, shallow people lack meaning and substance, they are cynical about life, and lack faith and authenticity; they also give up easily and are easily swayed (Smith, 2006:32). Soul care helps one seek out what really matters (Smith, 2006:32). It leads to "more fulfilling relationships, purposeful work, and a sense that God is with us" (Smith, 2006:32). But, as Smith (2006:32) notes, soul care is not a "cookie-cutter process"; we are unique individuals.

What makes our soul healthy? In response to this question, Caliguire (2007:15) replies that it is *not* related to our external circumstances. She says: "Quite simply, *a soul is healthy to the extent that it maintains a strong connection and receptivity to God.* Under those conditions, the soul is most alive, most receptive to divine breathings, divine promptings and divine power in the face of joy or pain or opposition".

Our societies today are often driven by worldly success. But in Matthew 16:26, Jesus challenges us to think about what really matters in life, when he asks: "What good will it be for a man if he gains the whole world, yet forfeits his soul?" (Matthew 16:26). The meaning of earthly existence is not material prosperity but the development of a healthy soul. In this regard, Caliguire (2007:17) states: "Living from a healthy soul does not mean you'll have an easy life where the bills are all paid, no one is sick and everything goes smoothly. Living from a healthy soul means you remain alive to God, alive to yourself and alive to others, smack in the middle of the ups and downs of life". Because the soul is the deepest expression of the person, the soul is the place of the greatest pain (Ortberg, 2014a:np). In the following section, the researcher looks at healing through wholeness and soulfulness.

3.4.5 Healing through wholeness and soulfulness

Psalm 24 describes a soul completely at rest in God's care; an indispensable part of soul care is to place it under God (Ortberg, 2014a:np). One can then surrender to God's care and begin to work on areas of disintegration.

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The aim of *cura animarum* is to help people heal by discovering wholeness and soulfulness[99] (Louw, 2012:29), and to cope with whatever happens to them in life. One loses one's sense of soulfulness when they experience hardships and trauma. Helplessness often results from life crises and challenges. One's soul breaks down from the stress, and "life becomes a trauma without soulfulness" (Louw, 2012:30). The breakdown of the soul results in depression (helplessness and hopelessness) (Louw, 2012:30).

The aim of soul care is thus to help one cope with the demands of life without losing the quality of soul (soulfulness). Louw (2012:30) says, "Soul refers to a complexity of networking and systemic relationships"; It also "designates a specific stance in life" (Louw, 2012:30). Furthermore, he explains, if one has a better understanding of the "complexity of soulfulness within the happenstances of life", one will probably cope better with life. It is often the lack of understanding of the different networking components of the soul [this refers to, how one orientates themselves to different life situations; and one's stance, aptitude and attitude to life crises and situations] that causes the soul to breakdown. Louw (2012:30) explains that we cannot always change what happens to us, but we can change how we deal with the happenstances of life. One's approach to life and existential realities reveals the quality of one's soul.

In life, we are not always able to change what happens to us; but we can change the way we approach or a view a situation. As Louw says, this ability reveals the quality of one's soul (Louw, 2012:30). One possible method to employ in such situations is reframing, and thereby divert the possible breakdown of the soul or prevent spiritual pathology. The method of reframing is discussed below.

3.4.6. Reframing: A pastoral method

As was mentioned in the section above, healing inter alia includes, "…the attempt to regain what has been lost or to attain new coping skills, coping mechanisms, or the reframing of existing concepts and ideas" (Louw, 2015:375). One significant approach to pastoral care is Donald Capps' method of reframing. This method is particularly helpful in situations that are or seem out of one's direct control. Borrowing from D. Capps (1990:3), Louw (2014) says, to heal and cure the human soul (*cura animarum*) primarily concerns change, and reflecting on Capps' approach, change is essentially about reframing. The idea of reframing is to "change the conceptual and/or emotional setting or viewpoint in relation to which a situation is experienced and to place it in another frame which fits the 'facts' of the same concrete situation equally well or even better, and thereby changes its entire meaning" (Capps, 1990:17). It refers to shifting paradigms (patterns of thinking) when change is required, and is especially useful for when situations are out of one's control (Capps, 1990:25). Sometimes seeing something from another angle/perspective (change) produces healing (this points to perspectivism). This also shows the link

[99] Soulful means "full of feeling and emotion" (Smith, 2006:31), and wholeness is "a new condition of being to a radical transformation of our existence"; it is more than well-being (Louw, 2012:29).

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between the spiritual and cognitive dimensions. As Louw indicates, the outcome of a distorted or one-sided vision is spiritual illness/pathology (Louw, 2013:12), but loss can also be an opportunity for change and growth (as hard as this sounds). The experience is no doubt one of anguish and heartache (suffering), but the perspective of faith (perspectivism) offers support and trust when one's circumstances are bleak. In this regard, healing (spiritual) does not necessarily mean a solution or an answer, but includes a change in "attitude, vision, commitment, conviction, meaningful interpretation and realistic insight" (cf. Louw, 2013:12). It is the reframing of a person's suffering.

Difficult experiences can be transformative because they integrate the spiritual and cognitive dimensions. They trigger deep reflection about God and life, leading to introspection, and a change in one's way of thinking (spiritual transformation). Reframing in pastoral care is one helpful method to accomplish this task. This reflects the importance of the cognitive dimension in healing (spirituality). Transformation (healing) takes place when one begins to think anew. One hoped for outcome of reframing is to eliminate (or redefine) existential problems, threats and concerns in people's lives. It is a method to help cope with existential realities in life.

However, sometimes restructuring and reframing (schemata of interpretation) is not enough, and we also need to 're-conceptualize our God-images' and 'repurpose our life goals' (Louw, 2015). This is the essence of Louw's philosophical counseling (2015:449). However, this will not be discussed further here. Let's have a closer look at what is meant by 'existential realities' in the realm of everyday life. In addition, how do Pentecostals cope with existential realities?

3.4.7 Coping with existential realities in life (Louw, 2012)

'Existential realities' tend to infiltrate the human soul and cause 'sickness' or 'pathology' of the human soul (Louw, 2015:249). So, when one encounters a difficulty or tragedy in life, these act as a 'spiritual virus,' causing "a kind of existential threat that can 'kill' a human soul so that life becomes meaningless" (Louw, 2015:249). Louw identifies a number of existential threats, needs and realities. These are listed below.

The existential threat of anxiety - Louw identifies the existential need here as *intimacy*. Spiritual healing in this regard means to discover *amazing grac*e (unconditional love). The shadow side of this need is that it can turn into a kind of compulsion and become obsessive (Louw, 2012:82).

The existential threat of guilt - Louw identifies the existential need here as *freedom* and *deliverance*. Spiritual healing in this regard means *forgiveness* and *reconciliatio*n. The shadow side of this need is that one's drive to be free from any form of guilt (and its accompanying feelings) can spiral into an obsession for *perfectionism* (with the fear of failure and rejection) (Louw, 2012:83).

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The existential threat of despair - Louw identifies the existential need here as *anticipation in hope*. Spiritual healing in this regard means *trust in the faithfulness of God*. The shadow side here is the threat of despair and doubt; thus, the compulsion for safety and security can spiral into obsession of protection and safeguarding (Louw, 2012:83).

The existential threat of helplessness and vulnerability - Louw identifies the existential need here is for a functional, available and viable support system. Spiritual healing will therefore include the discovery of *koinonia* or fellowship i.e. the church as the body of Christ. (Louw, 2012:83). The shadow side of this need is that it may turn into manipulation and lead to the abuse of power (Louw, 2012:83)

The existential threat of disillusionment, frustration and anger - Louw identifies the existential need here as life fulfillment, a fulfillment of life expectations. Spiritual healing will require the removal of destructive factors that threaten human dignity, justice and human rights. The shadow side of this need is that it may turn into the obsession to have and to possess: greed (Louw, 2012:83-84).

Our environments and lifestyles do not always cultivate the soul. In this regard, Pentecostals proclaim a pragmatic gospel that addresses everyday practical and contextual needs, including sickness, poverty, unemployment, loneliness, and spiritual warfare, etc. (A.H. Anderson, 2013:220). Salvation is viewed as being holistic, "…making provision for all human need and the enjoyment of God *and* God's gifts". In the Pentecostal view, "Salvation affects the whole of human life, in which humanity has communion with God and enjoys the divine gifts. God desires to bless God's children and this blessing may include provision for all their needs" (A.H. Anderson, 2013:220).

Pentecostals embody an inherent flexibility that helps them come up with answers to some of life's fundamental questions asked by ordinary people (A.H. Anderson, 2013:220). Furthermore, Pentecostal eschatology is not exclusively focused on the 'not yet' (the salvation of the soul in the afterlife), but also concerns pressing needs in the present life, problems in the 'here and now' (A.H. Anderson, 2013:220). In this regard, A.H. Anderson (2013:212) notes that Pentecostals "proclaim and celebrate a salvation (or 'healing') that encompasses all of life's experiences and afflictions and they offer an empowerment that provides a sense of dignity and coping mechanisms for life".

Having reflected on existential realities, and how Pentecostals deal with these, in the next section the researcher will look at what distinguishes pastoral care from other types of care and will also explore the concept of 'spirituality' in more detail.

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3.4.8 Spirituality: The distinguishing factor

Soul care has undergone a number of changes over the centuries. Therefore, what does 'soul care' mean today? It has developed a number of nuances (Louw, 2015:53), and the array of approaches to pastoral care has varying emphases. A historical review demonstrates the impact of the Enlightenment[100] and the influence of psychology,[101] and the negation of spirituality. However, by the early nineties and beginning of the twenty-first century *cura animarum* was well acquainted with the notion of spirituality. As a result, the emphasis once again changed, and *cura animarum* was understood more as spiritual care and spiritual direction (Louw, 2015:65). This notion opened up new avenues for soul care (Louw, 2015:66), and helped get rid of the domination of psychotherapy in pastoral care, which had become so prevalent. Although there still remains differences in interpretation, as is evident in the various approaches (e.g. the kerygmatic paradigm, the phenomenological paradigm, and the spiritual hermeneutical paradigm) to pastoral care.

According to Louw, spirituality is what distinguishes pastoral care from other forms of care (Louw, 2015:66). Psychotherapists focus on emotional aspects, interpersonal relationships and inner conflicts (Strang & Strang, 2006:1025). The person is approached in an objective manner, and a specific theory or therapeutic plan of action is followed, whereas pastoral caregivers approach the person from a

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[100] In this regard, Louw (2015:56) notes, "The Enlightenment's focus on human dignity, independence and the ability for self-actualization through reason, made concepts like sin, penance and remorse unpopular in many circles that embraced the *cogito ergo sum* – principle of R. Descartes (I think, therefore I am)". "The influence of the Enlightenment on 'soul care' can be seen in its increased emphasis on the human mind and self (the individualistic self-culture with the emphasis on *me* and personal need-fulfillment). The general counseling goal in psychology, namely that people should be led to assertiveness so that they may reach self-actualization in terms of their moral and reasoning capacity, became the goal in many pastoral care models in specifically the North Americas" (Louw, 2015:56). "The starting point of 'soul care' became the inner human potential (psychologization of spirituality) (Sperry 2002:3) with an appeal to human self-determination. Sperry refers to Downey (in Sperry 2002:3) who timely voiced the concern that a psychologized spirituality appears to have eclipsed the salvific as the governing category in spirituality" (Louw, 2015:56).

[101] "With the advent of the human sciences and the emphasis on empirical research and an interdisciplinary approach, pastoral care became more and more exposed to the paradigm of psychology in theory formation. It often leads to what one can call a paradigmatic reduction in pastoral care. The implication in the 19th and 20th century, i.e. the reduction of healing to the realm of the self culture, was a paradigm shift from the spiritual realm to the realm of behavior with the emphasis in research on the living human document" (Louw, 2010:69). Louw (2010:69) cites Sperry (2002:2) who says this process indicates the "psychologization of spirituality" and can be referred to as psychological reductionism. "It seems as if the rise of psychology in the Northern hemisphere changed the scenario of pastoral care forever. Hope shifted from the notion of salvation to the notion of self-actualization. Due to processes of secularization and democratization, a paradigm shift developed from 'God' to the human person as an individual with the emphasis on the claim for human rights. The source for hope does not reside necessarily in an outer, transcendent horizon of religious spirituality, but in an inward potential of psychological energy and social-contextual resources. What even can be called the American model of inner resources, has put pressure on the tradition of *cura animarum* in pastoral theology. In order to adhere to the criteria of 'scientific', 'psycho-therapeutic' and 'professionalism', the pressure became to renounce the methodology of a deductive approach and to revert to an inductive (client-centered) approach. This approach to pastoral care insists that the dominant emphasis should not be the Word, but the need of the person" (Louw, 2015:56 - 57). And then, in the second half od the 20th century, due to the influence of the human sciences, practical theology developed "more in the direction of phenomenology and the behavioral sciences with the emphasis on an empirical approach with less focus on foundational reflection, on undergirding worldviews and the spiritual and philosophical realm of paradigms and constructs" (Louw, 2015:62).

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religious [Christian] frame of reference. Susan Strang and Peter Strang (2006:1025) illustrate the difference using the example of a person faced with an incurable disease, who inquires about death/dying, as follows:

> A psychotherapist would respond: "Would you like to tell me more about this, what are your feelings, how are you relating to this issue yourself?" and so on, but he would never offer an explicit answer.
>
> In soul care, the chaplain may start with similar questions to comprehend the whole situation, but then also talk about the heavenly promise, God's eternal love that never abandons a person in need. In such ways a chaplain may offer spiritual comfort by offering a religious frame of interpretation.

Soul care must consider all three aspects—body, soul and spirit, to prevent neglect of the whole person (Benner, 1998:23). This has often been the failing of modern psychology, which Benner says, has tended to be 'reductionistic and atomistic,' stripping people of what makes them distinctly human (Benner, 1998:55). This does not mean approaches from other disciplines have nothing to offer; the researcher in fact favors an integrated approach to soul care. To support this view, Louw (2015:36) says, "…psychological well-being cannot ignore spirituality". An interdisciplinary model is therefore inevitable (Louw, 2013:1). To this, Benner (1998:110) adds, a psychospiritual approach that does not separate the spiritual and psychological aspects of the human whole should be embraced. Therefore, Benner emphasizes the two components of soul care: *cure* (as "the response to the need of a remedy for sin") and *care* (as "assistance in spiritual growth") (Benner, 1998:28). However, it must not be ignored that spirituality can also function as a hampering factor, i.e. spiritual pathology. Human souls are therefore in need of care, as they will not flourish if unattended.

In addition to anthropology and spirituality distinguishing pastoral care from other types of care in the helping and healing professions, the focus should remain on 'soul care,' as pastoral care is not merely psychology administered in a Christian framework. This is discussed in more detail below.

3.4.9 The soul as the focal point in pastoral care

Pastoral care has traditionally been viewed in terms of '*cura animarum*,' and as 'soul care' (Louw, 2010:67). This notion (of 'pastoral care as soul care') should not be compromised in theory formation by using other related concepts such as spiritual care, or spiritual healing, etc., as this runs the risk of robbing caregiving of its unique connection with *cura animarum* or making the ministry of pastoral care redundant (Louw, 2015:61). Pastoral care is not just the application of psychology in a Christian setting. Instead, it is a theological discipline with a unique source. For this reason, 'pastoral care' must remain 'soul care'. Soul care must remain the focal point of pastoral care. Developing accurate and appropriate theories produces effective pastoral caregiving (Louw, 2015:61). Louw explains, the combination of soul, care and cure establishes the core identity of caregiving, and expresses the basis for a Christian

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approach to caregiving; it delineates Christian identity (Louw, 2015:61). (The importance of theory formation will be discussed in more detail further on, see Heading 3.5 below).

Soul care is therefore the essence of pastoral care. But 'soul' in the context of pastoral care is an inclusive concept that refers to 'the whole person'. According to Louw (2008:78), **"**Pastoral care deals with a very specific dimension of our being human". He says, "From a theological and anthropological point of view we call this dimension 'soul'. One can even say that the 'what' in pastoral care is the 'human soul'. This explains why an anthropological reflection is so important here. Therefore, in pastoral care, we don't address the ailment or illness of the patient (caregivers are not medical staff) or merely the psyche of the person, but the whole person as an 'ensouled body' and an 'embodied soul'" (Louw, 2008:78).

In Benner's (2003:14) view, the soul is not part of a person, but reflects the person's true self—"We do not have a soul; we are soul—just as we are spirit and we are embodied". A person is thus "a living and vital whole". For Benner, the soul encompasses "the whole person, including the body, but with particular focus on the inner world of thinking, feeling and willing". In this view, 'care of souls' is understood as "the support and restoration of the well-being of a person in his or her depth and totality, with particular concern for the inner life". These are noteworthy points and will be discussed later in the chapter again.[102]

Benner sees humans as a living and vital whole (Benner, 1998:22). But he notes that this does not mean that the component parts do not have an independent existence. In seeking to formulate a working definition, he says the soul should be understood as referring to "the whole person, including the body, but with a particular focus on the inner world of thinking, feeling and willing" (Benner, 1998:22). In this way, care of souls can be understood as "the care of persons in their totality, with particular attention to their inner lives" (Benner, 1998:22). However, Benner (1998:22-23) aptly points out, "This can never be accomplished by ignoring a person's physical existence or the external world of behavior. Properly understood, soul care nurtures the inner life and guides the expression of this inner life through the body into external behavior. This is what it means to speak of the care of souls as the care of persons on their totality".

Although, in bodily care, the inner person is often neglected. Conversely, *soul care* concerns the whole person—body, soul and spirit (Benner, 1998:22-23). Albeit, that particular focus is given to the inner life of the person, it also includes the spiritual care of the total person (all psychophysical and psychosocial dimensions) (spiritual wholeness) (Louw, 2015:60). Although Benner reminds us, "Genuine soul care, however, is never exclusively focused on any one aspect of a person's being (spiritual, psychological, or physiological) to the exclusion of all others. If care is to be worthy of being

[102] See heading 3.6.2.1 'The inner person: Soul and spirit'.

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called soul care, it must not address parts nor focus on problems but engage two or more people with each other to the end of the nurture and growth of the whole person" (Benner, 1998:23).

Furthermore, the following section explains soul-language (and its absence) in contemporary literature.

3.4.10 The loss of soul-language in contemporary literature

In contemporary literature (particularly psychological literature and in the sciences), the word *soul* has been replaced by the word *self*. In other words, the soul is still a much-researched topic, just under different names, i.e. "self," "personality," "mind," "I," or even "*psyche"* (Hessamfar, 2014:22). Concerning the contemporary usage of the word soul, Capps explains, "…the term *soul* has fallen out of favor in contemporary usage (as Lapsley notes, modern translations of the Bible and modern theologians, led by the Nieburs, have dropped the word *soul* in favor of the word *self*)" (Capps, 1994:86). In the past, the question "who am I?" used to be a theological one; but nowadays in the twenty-first-century Western culture, it has become more of a "psychological question" (Hessamfar, 2014:22).

In addition, the word soul was lost in modern translations. Capps shows that even Freud himself made use of the word soul in his work, but this was lost when translated into English. Reflecting on Bruno Bettelheim's explanation, Capps (1994:87) writes:

> In *Freud and Man's Soul*, Bruno Bettelheim complains that the English translations of Freud are severely defective, and that the most serious error has been "the elimination of his reference to the soul (die Seele)". Bettelheim goes on to note that, although Freud evoked the image of the soul quite frequently, especially in crucial passages where he was attempting to provide a broad view of his system, his reflections on "the structure of the soul" and "the organization of the soul" are almost always translated "mental apparatus" or "mental organization". Furthermore, Freud uses the word *soul* to refer to the therapeutic process itself, emphasizing that the soul is the very object of psychoanalytic treatment. It is the soul that is sick, the soul that requires treatment. On the other hand, the soul affects its own treatment, and the analyst is only a midwife in a process that the soul itself originate and carries through. Thus, in the opening passage of an article entitled: "Psychical Treatment (Treatment of the Soul)," Freud writes: "Psyche is a Greek word and its German translation is "soul". Psychical treatment hence means "treatment of the soul". One could thus think that what is meant is: treatment of the morbid phenomena in the life of the soul. But this is not the meaning of this term. Psychical treatment wishes to signify, rather, treatment originating in the soul, treatment—of psychic or bodily disorders—by measures which influence above all and immediately the soul of man".

Not to elaborate on this in too much detail here, Capps points out that what Freud meant by "treatment" is "not what is done to the soul from without, but the treatment the soul offers itself" (Capps, 1994:87). But this is lost in the translation, as Capps (1994:87) states:

> This idea of the soul as the locus and source of healing is completely lost when the *Standard Edition* translates the word "soul" (Seele) as "mental" and when "psychical treatment" is said to "take its start in the mind". The translation misses Freud's point that treatment has to do with one's very existence and that the pathology being addressed is located in the innermost core of one's being.

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He adds,

> Thus, here, Bettelheim draws our attention to the fact that poor translations have been responsible for the loss of soul language in psychoanalytic thought and practice. Because the impulse behind such translations was to make Freud's writings sound more scientific, the culprit in this case is science, which, in its desire to demystify and objectify, found it necessary to reduce the language of the soul to what we considered by Freud's translators to be its scientific equivalents.

Hillman explains, the soul lost its dominion at the Council in Constantinople in 869: "At this council, the idea of human nature as devolving from a tripartite cosmos of spirit, soul and body was reduced to a dualism of spirit (or mind) and body (or matter)." Yet this council only made official "a long process beginning with Paul, the Saint, of substituting and disguising, and forever after confusing, soul with spirit"" (Hillman, cited by Capps, 1994:88). In his view, soul and spirit should be distinguished from one another because in Christianity, soul is identified with spirit, to the soul's own detriment. He writes: "Already in the early vocabulary used by Paul, pneuma or spirit had begun to replace psyche or soul. The New Testament scarcely mentions soul phenomena such as dreams, but stresses spirit phenomena such as miracles, speaking in tongues, prophecy and visions" (cited by Capps, 1994:87).

The following section will describe the soul as the aspect of the human person that integrates all the other dimensions.

3.4.11 The soul: The integrating factor

Dallas Willard says, the "soul is that aspect of your whole being that *correlates, integrates,* and *enlivens* everything going on in the various dimensions of the self (*Renovation of the Heart*) (cited by Guinness, 2015:46). Each dimension of the human person is therefore congruently linked (Guinness, 2015:46). As already mentioned above, the soul connects the various dimensions of our being—the affective, cognitive, conative, spiritual and physical.

According to Louw, a holistic approach (integration) to healing connects the various aspects of anthropology—the cognitive, affective, conative, spiritual, and the bodily dimensions of our being—into a whole (Louw, 2012). He explains, "Integration is about the spiritual realm of meaning, the normative dimension (values and virtues) which can integrate the cognitive, the conative, the affective and the bodily dimensions of life within cultural contexts into a meaningful whole" (Louw, 2012). As holistic beings, every dimension of our being is connected. "Our emotional, physical, psychological, and spiritual lives cannot take a break from each other. They are intrinsically connected" (Guinness, 2015:46).

Guinness (2015:46) says, "Our soul is like an internal stream of flowing water that gives nourishment, direction, and strength to all other internal elements. If our soul is intentionally rooted in the richness of

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God, then everything else within us is refreshed and directed by that stream". Guinness (2015:46) adds, "Jesus explains that if your life is not under the direction of your internal stream, then it will be ruled by the externality of superficiality". This is illustrated by the parable of the rich fool in Luke 12:16-21 who forfeited his soul in exchange for fleeting, external pleasure, and the parable of the prodigal son, who soon realized that his wordily lifestyle did not feed his soul, and therefore returned to one he knew would (Luke 15:11-32) (Guinness, 2015:46).

Louw (2012:35) links the soul to the various dimensions of the human person: mind (the cognitive component); feelings (the affective component); intention and motivation - will (conative component); and body (the component of neurology and embodiment). Your soul (the spiritual component) is what integrates all these different components—your will (your intentions), your mind (your thoughts and feelings, your values and conscience) and your body (your face, body language, and actions)—into a single life. When the soul is healthy (well-ordered), there is harmony between these components, and God's creation (ecology and cosmology). When a person is connected to God and other people (relational approach), they have a healthy soul (Ortberg, 2014a:np). These various dimensions indicate the need for an integrative and inclusive approach to pastoral anthropology.

In order to identify the basic 'expressions' or 'signals' of the human soul (in an integrative approach to anthropology), Louw says that the human soul is composed of a number of anthropological dimensions/components: the affective, the cognitive, the conative, the body, the environmental 'Gestalt' and relational networking, and the spiritual (Louw, 2014). He describes these as follows:

The **affective** dimension: "represents the dimension of emotions and feelings" (Louw, 2014). "*Affection* is the term associated with emotional experience and behavior, and feelings of pleasure and unpleasure" (Hetherington, Miller & Neville, 2013:2).

The **cognitive** dimension: "represents the dimension of the human mind and the capacity for reason, analytical thinking and rational understanding and comprehension" (Louw, 2014). "*Cognition* is a term concerned with all types of behavior or experience that lead to knowing. Thus behavior such as seeing, listening, touching and tasting, and the experiences to which these give rise; or the experiences associated with thinking, imagining, and remembering; are all cognitive" (Hetherington, Miller & Neville, 2013:2).

The **conative** dimension: "represents the dimension of the human will and its connection to motivation and inspiration" (Louw, 2014). "*Conation* is the term associated with striving and effort, or experiences of craving, longing, desire and impulse" (Hetherington, Miller & Neville, 2013:2).

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The body: "represents the dimension of corporeality and its connection to physical, physiological, biological, neurological, hormonal aspects of human embodiment. Embodiment underlines the factor of vitality in our being human and the immediacy of desires, senses, sensuality and all basic drives such as sexuality" (Louw, 2014).

The dimension of **environmental** 'Gestalt' and **relational** networking: "human orientation is existentially embedded and takes place within the structures of culture, social contexts, community dynamics and eco-systems" (Louw, 2014).

The dimension of **spirituality**: "The spiritual realm of wisdom thinking and its connection to a sound conscience, moral awareness, integral, consistent and responsible thoughtfulness, comprehension, insight, human respond-ability (accountability). Spirituality represents the aspect of *telos* (purposeful devotion) in soulfulness; it constitutes a disposition/*habitus* of God- directed dedication and space of sacred *eusebeia* in all relationships: ethos of unconditional love" (Louw, 2014).

The human person is prior to any description of the dimensions (i.e. cognitive, affective, physical) from which they are comprised (Whitehead, 2013:38), and they manifest in the world as composite (complex) beings. In seeking to understand any of these dimensions, one needs to consider the whole person (an integrative approach). Strawson adds, none of these aspects existed as a discrete function before the existence of the person. He illustrates this point with the analogy of a vase: "It is similar to saying that, for example, a vase is comprised of clay, color, texture, shape and weight and then trying to conceive how each of these constituents is merged to make the vase. You have to start with the vase and then identify its characteristics" (in Whitehead, 2013:38).

According to Hessamfar (2014:63), "Full human functioning in this world is achieved through a holistic integration of the body and the soul". It is through the inner person that genuine transformation occurs. The "human person is a 'living soul' created by God. The human person has a body that interacts with the material world" (Hessamfar, 2014:64). The soul interacts with the physiological world (through the body) and the immaterial world (through the spirit). The soul and the body are strongly integrated in this life, to the extent that there is a correlation of cause and effect between the two (Hessamfar, 2014:64). The following section will discuss the importance of paradigms and theory formation in pastoral care.

3.5 THEORY FORMATION AND APPROACHES TO ANTHROPOLOGY

The discussion that follows seeks to highlight the relevance and importance of paradigms and theory formation in pastoral care as well as in Pentecostal spirituality.

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3.5.1 The power of paradigms

The lenses through which we view the world determine our perception (or understanding). Consciously or unconsciously, we all look through lenses that determine how we see things in life. To explain further, our ways of perceiving will differ depending on the lenses we use. People may not always be aware of their lenses. Every time we interpret the world we experience, we do so through our (albeit invisible) lenses (Lee, 2017:15). The metaphor of the lens is used here to illustrate the concept of a 'paradigm'. In regard to this study, our paradigms and schemata of interpretation influence our view of anthropology, healing and approach to pastoral care. This will be explained further in the sections below.

Basically, our paradigms underlie the theories we support, and our theories in turn influence our practices (praxis), whether we realize it or not. In academic research, theory formation is pivotal; the theories and paradigms one develops will function as the 'roadmap' to one's research and determine the approaches one adopts. "Theories are designed to translate life experiences into patterns of thinking (rational constructions). Theories represent the rational categories of understanding (paradigms) within the scientific endeavor to schematize ideas and to link them with the realities of the existing world" (Louw, 2010:68).

It is important to note, the danger of poorly developed theories is that they lead to "inappropriate models, projects and ministerial practices" (Louw, 2010:68), because our theories convey our thoughts in seeking to grasp the meaning of our everyday lives. Paradigms are prone to shifts; and sometimes even old and forgotten paradigms resurface. Thus, we should therefore be aware of the dangers of these.

In terms of the context of this study, "…*cura animarum* sets the anthropological boundaries for pastoral care as an academic endeavor" (Louw, 2010:69). In *cura animarum*, the focus of pastoral care is "soul care". "Within the academic field of Christian anthropology and spirituality, the focal point of research was always the realm of the 'human soul'" (Louw, 2015:82). This demonstrates the close link between theory formation and anthropology in pastoral care. The researcher extends this link to encompass healing. Regarding this, Louw (2010:353) explains, "…how we view human beings determine communication, counseling and the eventual possible changes and outcome of 'healing'" (Louw, 2010:67) [*Habitus* in soul care].

3.5.2 Paradigms in Christian theology and pastoral care

In the history of pastoral care, a number of paradigms can be identified that serve as frameworks for pastoral practice and ministry. Peter Hodgson identified three great paradigms in Christian theology. These are: 1) the *classical paradigm* (the patristic period through the Reformation); 2) the *modern*

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paradigm (early 18th – late 20th century; spanning the Enlightenment period); and 3) the p*ostmodern paradigm* (cited by John Patton, 1993:4).

In light of the above, John Patton (1993:4) himself distinguishes three main paradigms (approaches) in the ministry of pastoral care: the *classical*, the *clinical*, and the *communal contextual*. The *classica*l *paradigm* spans the period from the beginning of Christendom, beyond the Reformation, until psychology began to impact pastoral ministry. The emphasis in this paradigm was the *message* of pastoral care. The *clinical pastoral paradigm* extends over the last sixty years. This paradigm emphasized the *persons* (i.e. clergy) involved in the act of giving and receiving the message of care. The more recent paradigm, the *communal contextual paradigm* (emerged over the last 50 years), extends the focus beyond the clergy to include the caring community of clergy *and* laity. In this paradigm, pastoral care is the mission of the whole Christian community (it involves both clergy and laity) and focuses on the holistic or contextual dimensions of human beings. It is the ministry of the whole people of God, facilitated by the minister who is a participant/consultant in the caring ministry (Ayete-Nyampong, 2014:163).

As can be seen, each paradigm reflects particular assumptions about what pastoral care is about and what healing should entail. However, for Patton, all three paradigms are needed to carry out adequate pastoral care in the contemporary context. In his approach, he seeks to preserve the strengths (most valuable features) of the previous paradigms, and avoid their weaknesses, i.e. the hierarchical and uncritically individualistic form of pastoral care (Patton, 1993:5).

Although Patton's approach is just one of many, his contribution is that he seeks to go beyond the current Western theological emphasis on clinical and therapeutic methodologies (that are strongly influenced by psychotherapy, depth psychology, and the social sciences). He therefore adopts a commune-centric rather than a person-centered approach (Ayete-Nyampong, 2014:164).

As mentioned above, Patton seeks to preserve the essential features from each paradigm for the contemporary context. In this regard, from the *classical* paradigm, this "…is the message of God who caringly creates human beings for relationship and who continues to care by hearing and remembering them" (Patton, 1993:5).

The assumptions Patton seeks to preserve from the *clinical pastoral* paradigm are: 1) the way one cares for others is inescapably related to the way one cares for oneself; 2) pastoral caring always involves *being* someone as well as *doing* something; and 3) one can best learn about oneself and how to care for others through experiential and reflective participation in caring relationships (Patton, 1993:5).

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With regard to the communal contextual paradigm, Patton says it offers an old and new understanding of pastoral care. In terms of the former, "it is based on the biblical tradition's presentation of a God who cares and who forms those who have been claimed as God's own into a community celebrating that care and extending it to others". In terms of the latter, "it emphasizes the caring community and the various contexts for care rather than focusing on pastoral care as the work of the ordained pastor"; in other words, it is the ministry of a faith community (Patton, 1993:5).

To sum up, Patton says, contemporary pastoral care "should employ elements of all three paradigms, being attentive to the message, the persons communicating it and receiving it, and the contexts that affect its meaning"; emphasis is thus placed on the *message*, *person*, and *context* (Patton, 1993:6).

According to Patton (1993:6), "God created human beings for relationship with God and with one another. God continues in relationship with creation by hearing us, remembering us, and bringing us into relationship with one another. Human care and community are possible because of our being held in God's memory; therefore, as members of caring communities we express our caring analogically with the caring of God by also hearing and remembering".

The discussion so far shows that theory formation in pastoral anthropology cannot be ignored; it is a crucial point that needs to be considered in any topic of this nature. In that, our theories determine what we deem as pastoral care, how we view the person, and from which perspective they will be approached (Louw, 2010:67). Furthermore, in theory formation, our paradigms influence our understanding of anthropology, the kinds of questions we ask, and the type of answers we expect. Thus, a pastoral anthropology seeks to answer: What is meant by "soul"? Is "soul" a substantial issue or not? Is the understanding of "soul" in psychology and theology the same, or is it different? (Louw, 2010:67). To return to the point the researcher is trying to make here is that, the paradigm one operates from, our theories, and our assumptions influence one's approach to pastoral care, anthropology, and view of healing. For instance, pastoral care in the classical paradigm focused on confession and penance methods for 'cure of soul' (Patton, 1993:36), whereas the clinical paradigm helped ministers to understand and grasp the depth of people's problems by emphasizing basic listening skills and empathy (Patton, 1993:36).

Although pastoral care benefited from each paradigm, there were also limitations. For instance, the individualistic focus of pastoral care in the clinical paradigm meant that the larger social context was often ignored when dealing with human problems. As a result, instead of being empowered to challenge systems of power, authority and domination, troubled people had to learn to adjust to structural injustices (Lee, 2017:36-37). Another criticism of the clinical pastoral paradigm is the large amount of authority ministers had as experts over the lives of those seeking help. The influence of psychology (and psychological theories) was dominant during this era. It was often perceived as a purely objective science

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transcending politics and culture, and ministers were thought of as neutral observers who can diagnose without bias those who seek help (Lee, 2017:37). They were thought of as professional healers, and those seeking help were considered dysfunctional. In response, Patton sought to retrieve the importance of the caring community in pastoral care, instead of the sole responsibility being placed on the minister. He therefore proposed an egalitarian rather than hierarchical ministry that included clergy and laity (Lee, 2017:37).

As a significant deviation from the former approaches to pastoral care, Patton emphasized the importance of contexts in understanding a pastoral situation (Lee 2017:37), as well as the interrelatedness of human beings within their contexts. Therefore, it is important to pay close attention to contextual elements in the pastoral situation, i.e. gender, power, age, politics, race, and ethnicity. (Lee, 2017:37).

Postmodern approaches began to reflect on the lived experiences of people as a significant source of theological reflection, thereby bringing attention to the importance of human lived experiences (Lee, 2017:37). Being an experiential religion, Pentecostals have long claimed their lived experiences as essential loci for the work of the Spirit.

"The living human document," coined by Anton Boison, was a key concept in the clinical paradigm; it encouraged people to seek individualistic healing and growth. Then came Bonny J. Miller-McLemore, who expanded this metaphor to "the living human web". By doing so, she illustrated the connectedness of life, like the strands of a spider's web (Osmer, 2008:16). Thereby, illustrating the interconnections that "link individuals, families, congregations, communities and larger social systems". Her approach sought to rectify the individualistic, therapeutic focus of pastoral care over the last century (Osmer, 2008:16). Osmer (2008:16) responds, saying: "Pastoral care, thus, does more than offer healing sustaining, and guiding to individuals in need, the widely influential definition of Seward Hiltner. Rather, it attends to the web of relationships and systems creating suffering through ministries of compassionate resistance, empowerment, nurturance, and liberation".

Miller-McLemore's approach broadens one's view to see their problems as existing within interlocking social locations (Lee, 2017:38). The shift is therefore from an individualistic focus to a wider cultural, social, and religious context. (Lee, 2017:38). This connects to Louw's idea that humans live in a systemic network.

A pastoral anthropology determines the character of healing and therapy, and the categories we use for theory formation regarding healing (Louw, 2005:73**)**. "How one views the human being plays a fundamental role in all of the communication and caring models" (Louw, 2005:73). The nature of the human person can be approached from various perspectives, for instance, from a psychological

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perspective (in terms of personhood or behavior) or from a theological perspective (in terms of sin, creation or recreation); the outcomes of each will therefore differ (Louw, 2005:73). This shows that the nature of the self or soul is a question that cannot be ignored (Louw, 2005:73). For this reason, it has been discussed extensively in this study.

3.5.3 The influence of paradigms on anthropology

One of the aims of this study is to discover how doctrine and paradigmatic frameworks in Pentecostal spirituality are influencing anthropology, and in the long run, the concept of healing. In other words, is it playing a helping or hampering role in terms of establishing an integrative approach to pastoral caregiving?

In light of the above discussion, in the Pentecostal view, the human person is viewed as a sinner and as being fundamentally sinful, healing thus requires conversion and the forgiveness of sins. How one perceives the human person (anthropology) determines one's approach to pastoral care (theory formation).

Louw (2008:80) explains the connection between anthropology and healing as follows: "Anthropology determines healing because the questions 'How do I see myself?" "Who is the other?" and "How do you understand and perceive God?" determine our approach to life. Our care and support for one another are interpretive activities and are influenced by perceptions and prejudice. That is why a pastoral, hermeneutical competence can be seen as the basic skill of caregivers" (Meininger 2001:24, quoted in Louw, 2008:80).

One's anthropology, that is, how one sees the human being, will determine how one argues what healing is about, e.g. whether from an individualistic, pessimistic, or even a psychological understanding of the human soul. Louw too describes a number of approaches within the tradition of pastoral care: the kerygmatic approach, the phenomenological approach, and the spiritual/hermeneutical model (cf. Chapter 1). In Pentecostal spirituality, for example, healing is framed in the atonement (Kay, 2009:239) and through salvation, i.e. that one's soul must be saved, and one must become a child of God. In other words, Pentecostal spirituality is framed by this anthropology.

Furthermore, Pentecostal anthropology is designed according to the Fall and the person as a sinner (Kay, 2009:242) – then, healing would be to profess and confess one's sin, to be converted to Christ, and to become a child of God. This is usually based on the scriptural passage of James 5:14:16, which hints that a person's illness is possibly due to some form of wrongdoing. Thus, "Forgiveness on the basis of confession is included alongside the expectation of healing" (Kay, 2009:242). Here, the emphasis is no longer on atonement, but on salvation and redemption, to bring healing (*the kerygmatic approach* to

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pastoral care). In this approach, healing implies "proclamation of the gospel, conversion and redemption from sinful behavior" and the emphasis is on "redemption and salvation with its focal point in the grace of God as integrative factor" (Louw, 2015:238). "The kerygmatic model focuses predominantly on conversion: the healing of a sinful and individual soul through proclamation" (Louw, 2010:78; cf. Chapter 1).

Many of these views/approaches were more dominant in early Pentecostalism, but some of them are still relevant today. To illustrate the other approaches, if one's anthropology is viewed in terms of human failure, or lack of self-confidence and self-insight, then healing is about need-satisfaction/fulfillment, individualistic self-realization (self-analysis), self change, and the development of inner human potentials (Louw, 2010:77) (the *phenomenological approach*). In this approach, caregiving is reduced to psychotherapy, and the danger is psychological reductionism. "The phenomenological model focuses on self-development: the healing of an autonomous and democratic personality through inner potentials" (Louw, 2010:78). Early Pentecostals were antimedicine and antipsychology; they rejected psychology, medicine, mental healing and all unconventional means of healing offered by alternative practitioners under the banner of divine healing (Williams, 2013:10). However, due to the charismatic renewal and other influences (such as psychology), during the second half of the twentieth century there were dramatic transformations in the Pentecostal approach to healing, and there was a growing acceptance for these forms of healing. Pentecostals began to combine supernatural healing with psychotherapy and also emphasized the role of the mind and speech in healing (Williams, 2013:10, 17). They increasingly stressed that God's healing power could work through humans, nature, medicine and the mind (Williams, 2013:10).

Another approach, one that seeks to deal more 'effectively with existential life issues within the new global context of post modernity' (Louw, 2010:70), the *spiritual/hermeneutical model*, focuses on "the affirmation of being functions: the healing of positions (attitudes) within the systemic network of existential and relational life issues. It is about the empowerment of human beings through the spiritual realm of the Christian hope in order to instill courage to be (spiritual fortigenetics)" (Louw, 2010:78). In this approach, healing is achieved by connecting "life and existential issues with the spiritual realm of the content of the Christian faith" (Louw, 2010:79) (spiritual existential networking). One obtains healing by grasping the interconnectedness and finding meaning through spiritual reflection.

This section demonstrates that how one frames one's anthropology, determines how one views the human person and one's approach to pastoral/soul care. In the Pentecostal view, humans are created in the image of God, yet steeped in a state of sinfulness (which they take for granted) inherited from Adam and Eve. Vondey (2017:182) notes, "The importance of this belief for Pentecostal anthropology lies in its radical presupposition of the unity of the human being: sin affects the entirety of human nature subsisting in each person. Put differently, with the effect of the Fall, the human being is sinful by nature,

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yet it is the human person who commits sin". However, human nature can be restored to the image of God by their participation in the image of God.

3.5.4 A shift in perspective: From *cura animarum* (soul care) to *cura vitae* (life care) (Louw, 2015)

The focus of *cura animarum* has usually been on sinful souls, and not the healing of life itself (*cura vitae*) (Louw, 2015:1). It was therefore not necessarily directed at "purposeful living, meaning-giving, the empowerment and equipment of human beings for the dynamics of daily relationships" (Louw, 2015:1). Becoming 'whole' has been more of an "individual, psychic or behavioural issue" (Louw, 2015:1).

Thus, looking at it from a much broader perspective, Louw has proposed a shift from *cura animarum* to *cura vitae* (wholeness and the healing of life). He states,

> …theological anthropology is about the worth and value of human beings. Counselling and caregiving is therefore primarily about the promotion of life and the fostering of a culture of human dignity and justice. Pastoral caregiving is essentially about 'life counselling', 'positive being' and, thus the challenge to move in pastoral caregiving from the focus on healing of an 'inner soul' in *cura animarum*, to the focus on qualitative being and the beautification of a 'networked soul' in *cura vitae* (wholeness and the healing of life) (Louw, 2015:1).

Pastoral care usually entails pastoral counseling someone experiencing a crisis, although it is acknowledged that pastoral care is not limited to a problematic context. The context of caregiving is not always a crisis or distress. In that, one may be very ill, yet still full of hope, joy, and love, and still maintain a positive outlook on life (Louw, 2015:1).

Central to theological anthropology is human worth, value, and dignity. Pastoral care and counseling is therefore concerned with promoting life and fostering human dignity and justice (Louw, 2015). In this view, the challenge is to shift the focus from healing the "'inner soul' in *cura animarum*, to the focus on qualitative being and the beautification of a 'networked soul' in *cura vitae* (wholeness and the healing of life)" (Louw, 2015:1).

Louw proposes *cura vitae* as an existential approach to wholeness (Louw, 2015:248). C*ura vitae* refers to "…the healing of life in all its existential dimensions. Life should be healed in order to carry on with hope. On the other hand, hope should contribute to the healing of life amidst painful and disturbing existential realities" (Louw, 2015:248). The goal is therefore a holistic/wholistc approach, whereby "both life and soul should become whole" (Scarlemann 1991, cited by Louw, 2015:248). This is later expanded to include *cura terrae* (the healing of land) (Cf. Chapter 4).

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3.5.5 Finding hope in pastoral care

But as we well know, tragedy, disease or crises are often unavoidable or undeserved. In the realm of pastoral caregiving, how do we come to terms with this? How do we find hope, when the pain of suffering seems unbearable?

Within the realm of pastoral caregiving, Louw proposes 'hope care' as a function of pastoral care. Hope contributes to change (healing), empowerment and transformation (Louw, 2015:247). It also reminds us that God is our everlasting and sustainable source of hope (Louw, 2015:247).

Human distress is closely related to painful existential realities[103] (Louw, 2015:247). Pastoral care seeks to represent the presence of God within these existential realities of life. In this regard, Louw (2015:246) explains, "Hope intends to address the 'existential viruses' that can kill the human soul and rob it from meaningful existence, despite the reality of tragedy and death. Its attempt is to infiltrate all the basic existential viruses, namely anxiety, guilt and shame, doubt and despair, helplessness and hopelessness, frustration/disappointment and anger, lust and exploitation in order to establish a space of intimacy, a message of freedom, reconciliation and forgiveness, a hopeful anticipation and vision of future, a support system of care and help, a sense of achievement and fulfillment and a praxis of prevention and stewardship". The purpose of instilling hope is to change that which robs one of living a full or meaningful life. Meaning is therefore connected to the healing of life (Louw, 2012:82). *Cura vitae* seeks the healing of life in all its existential dimensions, which is necessary in order to live a life of hope, despite the existence of painful and debilitating existential realities (Louw, 2015:248). The goal is to work towards wholeness.

The above discussion shows that healing in pastoral care is not exclusively focused on the connection between the human soul and God, with the exclusion of existential realities—healing as wholeness includes the healing of the soul and all of life as well, in the midst of painful and troubling existential realities. In continuing the discussion, the following section will describe the Pentecostal view of human personhood in more detail.

3.6. ANTHROPOLOGY: A PENTECOSTAL PERSPECTIVE

There has been a long tradition of inquiry concerning the nature and essence of the human person in church history. Throughout the centuries, theologians and philosophers have wrestled with this topic in their endeavor to understand and describe the human person. As a result, there is a wealth of conflicting ideas and beliefs about what the human being is, and what the soul is. Our beliefs have a significant

[103] See heading 3.4.7 'Coping with existential realities in life'.

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influence on how we think about a number of issues, including ethical, legal and spiritual matters. Understanding the nature of the soul is necessary for a deeper self-understanding of ourselves and for our spiritual development. This section will therefore reflect on pertinent issues related to theological anthropology.

3.6.1 Categories of human ontology: Monism, dualism, and trichotomism

Regarding human ontology, scholars have been divided over whether human nature is composed of one part (monism), two parts (body and soul/spirit) bipartite, or three parts (body, soul and spirit) tripartite (Yong, 2000:173). These views are referred to as "monism", "dualism" and "trichotomism," and are important terms in contemporary theological anthropology. In addition to this, there are various positions within each sub-category. The debate here is usually referred to as the body/soul[104] or brain/mind debate and has perplexed scholars for a long time. Although these concepts are tricky to define precisely, the section below attempts to do so.

a) Holism or monism

Holism (or monism) means "that humans are created and redeemed by God as integral personal-spiritual-physical wholes—single beings consisting of different parts, aspects, dimensions, and abilities that are not naturally independent or separable" (Cooper, 2009:35). (There are different types of monism, but these will not be discussed here).

b) Dichotomy (or dualism)

Dichotomy (or dualism)[105] basically means that the human consists of two separate components—a material component and a spiritual component (usually presented as body and soul). Dichotomists reject that the soul and spirit are separate, and therefore use the terms interchangeably. *Dualism* means "that our core personalities—whether we label them *souls, spirits, persons, selves,* or *egos*—are distinct and, by God's supernatural providence, can exist apart from our physical bodies after death" (Cooper, 2009:35).

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[104] A significant theological debate revolves around "body-soul dualism". In this view there is a split between bodily and spiritual aspects. The soul (spiritual aspect) is considered the good part (more important part), and the body (material aspect) is considered as less good or evil (less significant/inferior). Instead of viewing humans as animated bodies or embodied spirits, dualists see the human as a soul imprisoned in material flesh (Kelly, Magill & ten Have, 2013). (There are further variations of dualism, but the researcher will not go into these in detail here).

[105] An in-depth search soon reveals a number of different types of dualism. For instance, substance dualism, also called Augustinian dualism (adapted from Plato, and held by Augustine), or soul-matter dualism, also called Thomist dualism (proposed by Thomas Aquinas). "*Substance dualism* holds that soul and body are distinct substances (things, entities) that are conjoined to form a whole human being" (Cooper, 2009:33). Soul-matter dualism holds that the human consists "of a substantial soul that informs matter to constitute a bodily human person. A human is not two substances but one being consisting of a spiritual soul and matter" (Cooper, 2009:33). In distinguishing between the two: "All dualists affirm that body and soul are distinct and that the soul can exist apart from the body. Thomist dualism is more holistic than Augustinian dualism because it emphasizes that a human being is one thing, not the conjunction of two things" (Cooper, 2009:33). Dualism has been the dominant view in Judeo-Christianity (Zandman, 2012).

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This has caused much debate and confusion, and at different times in church history one view or the other was the dominant view of the human person. At present, dichotomy is the dominant view, but the view espoused in this study is that of trichotomy. This has significant implications on one's anthropology as well as theology.

Many scholars argue that the Hebrew reading of the Bible is holistic, and that dualism only appeared after the influence of Greek philosophy. Many scholars use this argument to support the view of holism (cf. Kelly, Magill & ten Have, 2013). According to historians, in the Hebrew tradition, the human person was not split into three, two, or less separable parts: body, soul and spirit. Instead, they held an integrated (holistic) view of the human person. The Hebrews did not think in terms of dichotomy or trichotomy; instead, the whole person was created in the image of God, and any "part" of the human person could represent the whole…." Contrarily, in Greek thought, the human being was split up for analysis and "the body was considered ontologically or essentially inferior to the soul or spirit" (cf. Kelly, Magill & ten Have, 2013). Thus, the worldview surrounding the Jews in the Old Testament and the Greeks in the New Testament were vastly different. Historians/scholars argue that Platonic dualism was foreign to the ancient Hebrews. The two thought systems (worldviews) were incompatible and in conflict with each other (cf. Zandman, 2012).

c) Trichotomy

For trichotomists, the human person consists of three parts: body, soul and spirit. This is the view espoused in this study. All people have a: 1) physical body, 2) soul, which is the seat of one's affections, appetites and feelings, and 3) spirit, which is the seat of the intellect, and will, and conscience (Dake Study Bible Notes, Isa 8:4). Some trichotomists ascribe different functions to the soul and spirit than these indicated here. So once again there is a diversity of viewpoints within Pentecostal spirituality/theology. Furthermore, the different faculties of the spirit and soul either yield to God, or sin. The latter is displayed through symptoms of pathology. This is discussed in more detail below.

3.6.2 The Pentecostal view of the human person: Trichotomy

The soul and spirit make up the "inner person". This is described in more detail below.

3.6.2.1 The inner person: Soul & spirit

The Greek word for "soul" is *psuche (*Olive Tree Strong's Dictionary, G5590) and the equivalent in the Hebrew for "soul" is *nephesh (*Olive Tree Strong's Dictionary, H5315). According to Buddemeyer-Porter (2005:17), both terms refer to "the very essence of life" and are the biblical words usually translated for 'soul'. These concepts are discussed and defined separately below for clarification purposes.

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a) The soul

The Hebrew word nephesh

The Hebrew word for "soul" is *nephesh* (Nee, 1998:xxvii) and occurs 754 times in the Old Testament. It is translated "soul" 472 times, and 282 times by 44 different words and phrases. Dake says it should always be translated *nephesh*. Furthermore, according to Dake (GPFM, 1992; Study Bible Notes for 1 Thess 5:23) and The Olive Tree Enhanced Strong Dictionary (G5590)**,** the soul is "the seat of one's affections, emotions, appetites, desires, and all feelings". Jeeves (1997:103) connects the soul (*nephesh*) with the desires and emotions.

The Olive Tree Enhanced Strong Dictionary defines *nephesh (*H5315) as follows:

1. Soul, self, life, creature, person, appetite, mind, living being, desire, emotion, passion
    - a. that which breathes, the breathing substance or being, soul, the inner being of man
        - b. living being
        - c. living being (with life in the blood)
        - d. the man himself, self, person or individual
        - e. seat of the appetites
        - f. seat of emotions and passions
        - g. activity of mind
            - 1. dubious
        - h. activity of the will
            - 1. dubious
        - i. activity of the character
            - 1. dubious

Its origin is from H5314 nâpaš. Table 3.1 below provides a list of ways *nephesh* has been used in the Old Testament.

Table 3.1. List of some of the ways *nephesh* is used in the OT[106]

(Source: Dake (1992, Lesson 6, GPFM)

Number of times used	**Used of:**	**Scripture**
22	*lower animals,* because they also have feelings, emotions, appetites, affections, and desires. It is rendered: "life" "creature" "thing" "beast"	 (Gen. 1:20; 9:4); (Gen. 1:21, 24; 2:19; 9:10, 12; Lev. 11:46); (Lev. 11:10; Ezek. 47:9);

[106] Note: The Table is mine, but the information comes from Dake (1992), Lesson 6, GPFM.

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	"soul" "breath" and "fish"	(Lev. 24:18); (Job 12:10); (Job 41:21); (Isa. 19:10).
7	*man and lower animals*, for all living creatures have life, feelings, and appetites	(Gen. 9:15-16; Lev. 17:11, 14; Num. 31:28).
53	*It is used of man as an individual person 53 times*, and is rendered: "soul" 36 times "person" and "persons"	 (Gen. 2:7; 12:5; 46:15, 18, 25-27); (Gen. 14:21; 36:6; Exod. 16:16; Lev. 27:2); (Num. 31:35).
81	*It is used of man as exercising certain powers and performing certain acts* and is rendered "soul" 81 times	(Gen. 27:4, 19, 25, 31; etc.).
250	*It is used over 250 times of man as possessing appetites, desires, feelings, passions, and affections*. The word "soul" is used with: "dried away" "lusteth" "longeth" "desireth" "loatheth" "refused" "abhorreth" "hunger" "appetite" "pleasure" "greedy" "clave" "anguish" "abhor" "discouraged" "seek" "love" "serve" "grieved," "vexed" "bitterness," "poured out" "hated" "weary" and "mourn" Such words and phrases as: take counsel, converting, lifted up, dwell at ease, consumed with grief, in adversities, waiteth, boast, joyful, panteth, thirsteth, cast down, blessed, trusteth, satisfied, chastened, fainted, melted, filled with	 (Num. 11:6); (Deut. 12:15, 20-21); (Deut. 12:20); (Deut. 14:26); (Num. 21:5); (Job 6:7); (Job 33:20); (Prov. 13:25); (Isa. 29:8); (Deut. 23:24); (Isa. 56:11); (Gen. 34:3); (Gen. 42:21); (Lev. 26:11, 15, 30, 43); (Num. 21:4); (Deut. 4:29); (Deut. 6:5; 11:13; 13:3); (Deut. 10:12); (Judg. 10:16; 16:16); (1 Sam. 1:10, 15); (2 Sam. 5:8); (Job 10:1; 14:22). (Ps. 13:2; 19:7; 24:4; 25:13; 31:7-9; 33:20; 34:2; 35:9; 42:1-6; 49:18; 57:1; 63:5; 69:10; 107:5, 26; 123:4; 131:2).

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	scorning, quieted, strengthened, afflict, and praise, are all used in Psalms in connection with the soul	
294	*It is used 294 times of man as being mortal (subject to death)* and is rendered "soul" and "life"	(Gen. 9:5; 12:13; 19:20; Lev. 17:11; etc.).
	The soul going into sheol And into the pit	(Ps. 16:10; 86:13; Prov. 23:14) Job 33:18, 28, 30; Ps. 35:7; Isa. 38:17).

The Greek word psuche

The Greek word for "soul" in the New Testament is *psuche* (Nee, 1998:xxvii; Olive Tree Strong's Dictionary, G5590). It is the only word translated "soul" in the New Testament. *Psuche* is translated by the KJV as "soul" (58 times); "life" (40 times); "mind" (3 times), "heart" (1), "heartily" (1), "us" (1), and "you" (1) (Dake 1992, Lesson 6, GPFM).

Psuche is the equivalent of the Hebrew word *nephesh* (Nee, 1998:xxviii; Olive Tree Strong's Dictionary, H5315).

The Olive Tree Enhanced Strong's Dictionary defines *psuche* (G5590) as follows:

a) breath
  A. the breath of life
    1. the vital force which animates the body and shows itself in breathing
      a) of animals
      b) of men
  B. life
  C. that in which there is life
    1. a living being, a living soul
ii) the soul
  A. the seat of the feelings, desires, affections, aversions (our heart, soul etc.)
  B. the (human) soul in so far as it is constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life
  C. the soul as an essence which differs from the body and is not dissolved by death (distinguished from other parts of the body)

Table 3.2 below provides a list of some of the ways *psuche* has been used in the New Testament. There are too many to provide a detailed and comprehensive list. Therefore, a few examples will suffice here.

Table 3.2. List of some of the ways *psuche* is used in the New Testament[107]

(Source: Dake (1992, Lesson 6, GPFM) & Dake Study Bible Notes 1 Thess 5:23-5).

[107] Note: The Table is mine, but the information comes from Dake (1992), Lesson 6, GPFM.

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Used of:	Scripture
It is used of lower animals	(Rev. 8:9; 16:3)
It is used of man as an individual	(Acts 2:41, 43; 3:23; 7:14; 27:37)
It is used of the life of man that can be lost or saved. In this sense it is rendered both "life" and "soul"	(Mt. 2:20; 6:25; 16:25) (Mt. 10:28; 16:26; Mk. 8:36-37; 1 Thess. 5:23; Heb. 4:12; 10:9)
It is used of the feelings of both "Christ" and "God" It is used of the feelings, emotions, desires, appetites, and passions of men, proving that the soul is that which feels. Such as: "love" "worship" "sorrow" "comfort" "trouble" "fear" "unity" "evil" "submission" "life" "hope" "lusts" "vexation"	(Mt. 26:38) (Mt. 12:18; Heb. 10:38) (Mt. 22:36-37); (Lk. 1:46); (Lk. 2:35); (Lk. 12:19); (Jn. 12:27); (Acts 3:23); (Acts 4:32); (Rom. 2:9); (Rom. 13:1); (1 Cor. 15:45); (Heb. 6:19); (1 Pet. 2:11); (2 Pet. 2:8); See also Mt. 11:29; Lk. 21:19

The Hebrew word for spirit is *ruach* (H7307) and the Greek word is *pneuma* (G4151). These will be described in more detail below. *Pneuma* is the equivalent of the Hebrew word *ruach* (Lee, 1998:27).

b) The spirit

The Hebrew word ruach

The Hebrew word *ruach* (for spirit) occurs 378 in the KJV. It is translated/rendered 'spirit' 232 times. It is rendered 16 different ways in the other (146) occurrences (Dake Study Bible Notes, Isa 51:10).

The Greek word that corresponds with *ruach* is *pneuma.* The two terms are equivalent in meaning (Cottrell, 2007:12). The primary meaning of both terms is 'invisible force' (O'Murchu, 2012:44; Dake Study Bible Notes, Isa 51:10). Dake explains it as "the invisible life that came from God and goes back to God (Eccl. 3:19-20)" (Hartman, 2010:80; Dake 1992, Lesson 6, GPFM).

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The spirit is the component that includes "the intellect, will, mind, conscience, and other faculties that makes a person a free moral agent and a rational being" (Dake 1992, Lesson 6, GPFM). Table 3.3 below lists a number of ways *ruach* has been used in the Old Testament, and Table 3.4 lists a number of ways *pneuma* has been used in the New Testament. These are just some of the ways these terms have been used in the Bible, as all the occurrences are too many to list here.

Table 3.3. List of some of the ways *ruach* is used in the Old Testament[108]

(Source: Dake (1992, Lesson 6, GPFM) & Dake Study Bible Notes 1 Thess 5:23-5).

Used of:	**Scripture**
It is used of God as being invisible	(Ps. 143:10; Isa. 30:1).
It is used of the Holy Spirit	(Gen. 1:2; Isa. 48:16; 61:1).
It is used of the invisible part of man	(Eccl. 3:19; Num. 16:22; 27:16).
It is used of man's mind	(Gen. 26:35; Prov. 29:11; Ezek. 11:5; 20:32; Dan. 5:20; Hab. 1:11).
Things spoken of the spirit of man enable us to understand what part of man it is.	
The spirit of man can be "troubled"	
"revived";	(Gen. 41:8);
and be "in anguish".	(Gen. 5:27)
	(Exod. 6:9)
It can be "made willing"	
"jealous"	(Exod. 35:21)
"hardened"	(Num. 5:14, 30);
and "sorrowful"	(Deut. 2:30);
	(1 Sam. 1:15)
It can be "stirred up"	
"committed to God"	(2 Chron. 36:22)
"guileless"	(Ps. 31:5);
"contrite"	(Ps. 32:2);
"broken"	(Ps. 34:18);
"overwhelmed"	(Ps. 51:17);
"steadfast"	(Ps. 77:3);
"provoked"	Ps. 78:8);
"hasty"	(Ps. 106:33);
"haughty"	(Prov. 14:29);
"humble"	(Prov. 16:18);
"ruled"	(Prov. 16:19);
"wounded"	(Prov. 16:32);
"vexed"	(Prov. 18:14);
"patient"	(Eccl. 1:14);
"heavy"	(Eccl. 7:8);
and be "made to understand"	(Isa. 61:3);
It can be "constrained"	(Job 20:3; 32:8).
"searched"	(Job 32:18);
"made to keep secrets"	(Ps. 77:6);

[108] Note: The Table is mine, but the information comes from Dake, Lesson 6, GPFM.

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and can "get into error"	Prov. 11:13); (Isa. 29:24).
Ruach is used of angels and other spirit-beings	(Ps. 104:4; Ezek. 1; Lev. 19:31; 20:6; Zech. 6:5).

Table 3.4. List of some of the ways *pneuma* is used in the New Testament[109]

(Source: Dake (1992, Lesson 6, GPFM) & Dake Study Bible Notes 1 Thess 5:23-5).

Used of	**Scripture**
It is used of God, who is Spirit of Christ and of the Holy Spirit (and fifty other times).	(Jn. 4:24); (1 Cor. 6:17; 15:45); (Mt. 1:18; 3:11;
It is used of the new nature of the child of God	(1 Cor. 6:17).
It is used of angels and other spirit-beings	(Heb. 1:1; 1 Pet. 3:19; Mk. 1:27; Lk. 10:20; 1 Cor. 12:10; 1 Jn. 4:16).
It is used of the resurrection body	(1 Cor. 15:45).

The Greek word pneuma

The corresponding word for *ruach* in the New Testament is *pneuma*. *Pneuma* is the Greek word for "spirit" in the New Testament (See Table 3.4 above); it occurs in the Greek text about 385 times. Because there are too many to list, I have not included all 385 occurrences of the word *pneuma* in Table 3.4 above, but merely provided a few examples to serve as illustrations.

c) The soul and spirit: A brief comparison

These too concepts are closely related, and therefore difficult to define, although further exploration does reveal a number of differences and similarities, which will be discussed below. First, the differences will be noted.

- **Differences**

There are fine points differentiating the soul and the spirit. Some differences, however, include:

The soul and spirit have different roles and functions. The soul is the seat of one's affections, appetites and feelings, and the spirit is the seat of rationality, the intellect, and will, and the center that connects one with God. The purpose of distinguishing between soul and spirit in this study was mainly for

[109] Note: The Table is mine, but the information comes from Dake (1992), Lesson 6, GPFM.

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clarification and functional purposes, to distinguish the different roles and functions of each, and to be able to identify and recognize spiritual pathology that manifests in physical or observable symptoms (cf. Sewell, 2008:58).

Through the soul, we have self-consciousness, and through the spirit, we have God-consciousness (Sewell, 2008:58; Dake, Lesson 6, GPFM; Jakes, 1997).

The spirit is that which knows (1 Cor 2:11), and the soul is that which feels.

Elaborating on the differences between spirit and soul in Christianity, Lapsley explains that the soul is the "coreness of the self" (cited in Capps, 1994:85). To briefly summarize, Lapsley formulated a "model of the human being", which he described as a "self-spirit model". The two key terms of the model being *spirit* and *self*. He identified the interaction between the spirit and the self as being "at the core of the human person". He then makes two significant observations: First, the self refers to the *core* of one's person. Lapsley explains "…this 'core' meaning of the self has many of the same characteristics once carried by the term 'soul.' Hence, 'self' is often used in modern translations of the Bible to express the term *psyche*, formerly translated by 'soul'" (cited by Capps, 1994:85). Second, giving attention to the interaction between the soul and self does not mean the neglect of the body as the vehicle of interaction. In that, he affirms the embodiment of both spirit and self. He says, "Without the body the human spirit and self do not exist as human". The spirit and self returns to God upon the death of the body. "Nevertheless, as human spirit it requires embodiment. The self permeates the body and is not localized in the brain or nervous system, even though these organs are more central to its functioning than others" (cited by Capps, 1994:85). In some sense, Capps critiques Lapsley's model and then expands on it by adding a third term, *soul*, which he says explains the "coreness" of the self and elucidates the embodiment of self and spirit. Obviously, he discusses this in much more detail, which the researcher will not do here.

Scholars often confuse soul and spirit as the same thing. This is because they claim that the Hebrew and Greek words for these terms are used interchangeably. But Pentecostals adopt a trichotomous view of the human person and claim that the soul and spirit are not the same. Next, the similarities between the two concepts are noted.

- **Similarities**

The Hebrew word *nephesh* is the equivalent of the Greek word *psuche*. Both mean 'soul' (Freeman, 1995).

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In terms of similarities, both the soul and spirit are part of the inner person, immortal (1 Cor 15:42), not corruptible (1 Pet 3:4), and both leave the physical body at physical death (Hartman, 2010:80).

The soul and spirit are in the human body but are not made of the same material as the body (Hartman, 2010:80). Most Pentecostals (but not all) are trichotomists. In this view, all people have a body (the outer person), a soul, and a spirit (the latter two comprising the inner person). The inner person can either be dedicated to God or yield to sin.

First Peter 3:4 reads: "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (KJV). To explain, the "hidden man of the heart" here refers to "the inner man" (or being) (cf. Rom 7:22; 2 Cor 4:16; Eph 3:16). The inner part of the person is comprised of the soul and spirit. The human person has a body, but they are not just a body; the human person has a soul, but they are not just a soul; they have a spirit, but they are not just a spirit (1 Thess 5:23). According to Dake, the inner part of the human person is real and of a material spiritual substance. To explain further, he writes:

> How could the angels carry the inner man of Lazarus into Abraham's bosom (Lk. 16:19-31) if they could not get hold of it and if there was nothing real to carry? How could souls under the altar be clothed while they were out of their bodies (Rev. 6:9-11) if there was not something real to clothe? How could Moses, out of his body, wear clothes and talk with Christ and be seen of natural eyes (Mt. 17:1-13) if he was not real? How could the rich man in Hell have a tongue and other bodily parts while out of his body (Lk. 16:19-31) if the inner man does not also have these parts? How could Christ's soul go to Paradise and preach while His body was in the tomb (Ps. 16:10; Lk. 23:43; Eph. 4:7-11; 1 Pet. 3:19) if the inner man was immaterial and unreal? These and many other facts prove that the souls and spirits of men, after leaving their bodies, are real, can wear clothes, be handled, see, hear, talk, and are just as conscious as when they were in their bodies. If these facts be true of men outside of their bodies, and if souls and spirits are of a tangible spiritual substance, why could not God have a body that is of a tangible, spiritual, material substance? (Dake (1992), Lesson 4, GPFM).

A further similarity is that they are both somehow connected to the mind. This is explained below.

- **Soul and spirit: Both connected to the mind**

Interestingly, when revisiting the root words for both soul and spirit in the Olive Tree Enhanced Strong's Dictionary, the search reveals that both the soul and the spirit are connected to the 'mind'.
Let me explain further. The word 'spirit' used of 'mind' in Gen 26:35; Prov 29:11; Ezek 11:5; 20:32; Dan 5:20 (Dake Study Bible Notes Psa 51:10) is *rûah* (Olive Tree Enhanced Strong's Dictionary, h7308), which corresponds with:

1) spirit, wind
   A) wind
   B) spirit

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1) of man
2) seat of the mind

Here, the word *rûah* for mind is connected with spirit. Above it was also explained that the Greek word for soul (*psuche*) is translated 'mind' three times. The soul is thus also connected to the mind. Whereas the soul is described as the heart or true self, the spirit and soul both appear to be connected to the mind.

Another scripture connecting the soul and mind is Prov 23:7, "For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee." Even though this has been translated 'heart,' the original Hebrew word for the first occurrence of 'heart' here is *nephesh* (soul) (h5315) and in the second occurrence is *leb* (h3820). *Nephesh* (h5315) is defined in the Strong's concordance as "a soul, living being, life, self, person, desire, passion, appetite, emotion". *Leb* is defined in the Strong's concordance as "inner man, mind, will, heart".

In addition, the word commonly used for mind is *nous* (3563). The Strong's Concordance defines *nous* (3563) as "mind, understanding, reason". In Holman's Illustrated Bible Dictionary, the 'soul' and 'spirit' are both connected to the 'mind,' illustrated as follows: "*Nous* represents the 'seat of understanding,' the place of 'knowing and reasoning [spirit functions].' It also includes feeling and deciding [soul functions]. Hence it sometimes includes the counsels and purposes of the mind". *Nous,* in the Olive Tree Enhanced Strong's Dictionary, is explained as comprising the faculties of "perceiving and understanding and those of feeling, judging, determining" [this definition includes soul and spirit functions].

Reflecting on the connection between the soul, spirit and mind, Nancy Missler[110] (1996) makes an interesting statement: "Thus, our minds are not just our brain, our conscious thoughts, our intellect or our reason, but a whole conceptual process that begins with the spirit that resides at the core of our being and ends with the life actions that are produced in our souls. In other words, our minds not only include the conception (or the creation) of an idea in our hearts, but also its fulfillment in action in our lives". Here, she links praxis-thinking (conceptual processes and praxis) with the soul and spirit, executed through actions (via the physical body). She adds, "Our minds not only initiate an idea in our hearts, but they also execute that idea in our souls".

d) Scriptural basis for the trichotomous view

Biblical passages supporting the trichotomous view of the human person include: "May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept

[110] Missler, N. (1996). *What is our Mind? Part 1. Be ye transformed.* Viewed from: http://www.khouse.org/articles/1996/119/ [Accessed: 8 Nov 2018]

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blameless at the coming of our Lord Jesus Christ" (1 Thess 5:23). The order of words in 1 Thess 5:23 is significant. Paul begins with the innermost part of the person and moves to the outside. Often people confuse the order and begin with the body. Another important Scripture is Heb 4:12: "For the word of God is alive and active. Sharper than any double- edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart." Reflecting on this verse, if the soul and spirit can be divided, then surely, they are not the same thing? Yet, once again, scholars differ as to the actual meaning of these scriptures and what they precisely refer to. Additional scriptural support includes Gen 2:7; 1 Cor 15:44-45; Mark 12:30; Rom 8:16; 1 Cor 5:3; Job 7:11, and the passages in the discussion above that distinguish between the soul and spirit.

3.6.2.2 The "outer person": The human body

The body is the "earthly house" of the soul and spirit (Dake, Less 6, GPFM). It is the external or physical/material component of the human person. Dake (1992) explains, "The soul and spirit design, and the body executes" (Dake, Lesson 6). "Through the body a person has world-consciousness; through the soul, self-consciousness; and through the spirit, God-consciousness" (Dake, Lesson 6, GPFM).

The body is our "earthly house"; it is temporary, perishable and mortal. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor 5:1). The Greek word for tabernacle here is *skenos*. In this scripture, it refers to our body, which is compared to a tent in which we dwell (Dake Study Bible Notes, 2 Cor 5:1). It needs to be "dissolved" before we can get our immortal "building of God" (our future and eternal immortal house or body from God).

The body is our temporary home, until we can be with the Lord (2 Cor 5:6-8). While we are in the body, we are away from the Lord. For the righteous, to be absent from the body is to be present with the Lord. For the unrighteous, their fate is hell (cf. Luke 16:19-31). This shows that the "inner person" lives on (has eternal life) after the body dies and is buried. Thus, the souls of those who are not saved go to hell (this indicates that their souls are still conscious (albeit in hell); and the body to the grave, where it returns to dust (Gen 3:19). Thus, souls are conscious after the body dies.

After conversion, the body becomes a temple where the Holy Spirit lives (1 Cor 6:19), it must therefore be kept pure and holy. Pentecostals embody holiness, and restrict what enters the body, so as not to defile it. Therefore, smoking, drinking, and sex outside of marriage is prohibited. Pentecostals are instructed on what to do with their bodies, which includes attending church, worshipping God, being filled with the Holy Spirit, and dressing modestly. Evil spirits are to be exorcised.

The emphasis on the soul and spirit does not devalue the body. The body plays a significant part in Pentecostal spirituality. For instance, Wilkinson (2017:17) notes, "Pentecostals are well known for overt

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bodily expressions of religious experience, spirituality that includes kinesthetic worship such as speaking in tongues, dancing, twirling, and falling down".

The body is also connected to issues such as: healing, the relationship between bodies and the Holy Spirit, possession of evil spirits, deliverance, and exorcism (Wilkinson, 2017:17). Pentecostals also pray for bodily healing. They are also well-known for claiming divine healing for the body and emotions. Although Wilkinson (2017:17) adds, "Believing that healing is a sign of divine power and presence raises a certain tension with bodies that never experience healing or face some type of disability".

Pentecostalism challenges the traditional understanding of religion as a cognitive set of beliefs, in contrast to embodied practices. Beliefs are embodied; their beliefs are expressed in and through their bodies.

Another Pentecostal practice that involves the body is falling down when encountering God's Spirit; this is known as "being slain in the spirit" (the term commonly used by Classical Pentecostals) or "resting in the Spirit" (as called by Charismatic Catholic Francis McNutt) (Wilkinson, 2017:23). This has also been linked to healing.

The body has interaction with the Holy Spirit (Pentecostals rely on the Spirit's leading), and more negatively, with demonic or evil spirits (this requires exorcism or deliverance). Wilkinson (2017:25) writes, "Pentecostalism is not only a theological belief, but also a cultural practice that serves to motivate and sustain Pentecostals in the various religious activities they engage in".

"Words of knowledge" may be received in the body and imparted to those for whom it is needed. The word of knowledge is often experienced in the body of the person operating in this gift as some kind of sensory experience (i.e. a pain, a throbbing sensation, a strong emotion), as some form of divine communication, which they will communicate to the person they are praying for. "Receiving a word of knowledge can be felt, seen, read (in the mind), thought, spontaneously spoken, or dreamed about" (Wilkinson, 2017:26).

Wilkinson (2017:33) adds, "However, bodies are also broken and disabled which can be viewed in some way as an impediment for which healing can rectify the body and restore it so it too may be a sign of what bodies are to become—holy, pure, and healed from sickness, disease, and disability". Furthermore, Wilkinson (2017:33) identifies a number of dualisms around which Pentecostal bodies are constructed. Herein he states:

> In worship, for example, Pentecostal bodies are constructed through celebration, dancing, prayer, and singing. Pentecostal worship, however, is not simply based upon a cognitive understanding of God. Rather, Pentecostal worship is characterized by physicality and through

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> kinesthetic participation of bodies in motion. Rituals associated with spirits that are dualistic between the Holy Spirit and evil spirits also characterize Pentecostalism. Likewise, with healing, disease, and disability, there are variations among Pentecostals. However, healing says something about what human bodies are—they are fragile, broken, weak, aging, dying—and yet, these bodies can experience what humans long for—an experience of holism, the eternal, everlasting life, and a body at ease which care all signs pointing to what these Pentecostals hope for—the kingdom of God where the body finally finds peace, wholeness, union, and healing (Wilkinson, 2017:33).

In looking at the connection between Pentecostal anthropology and healing, the researcher briefly reflects on Parker (2014:315) who notes that "The emphasis on divine healing also points to the holistic nature of Pentecostal anthropology in its practice". As mentioned previously, For Pentecostals, salvation is not only for the soul, but also for the whole person, and includes healing of the body. "Because both salvation of the soul and healing of the body are conjoined in the atonement for Pentecostals, the focus on divine healing creates a space to reflect on the close relationship between physical and spiritual healing and this interrelationship reflects the embodied spirituality of Pentecostal practice (Dobbins, 2000; Serrano, 2003)" (cited in Parker, 2014:315). In an anthropological formulation, the *imago Dei* plays a vital role. This is explored in more detail below.

3.6.2.2 Human beings are made in the image of God (imago Dei)

Precisely what is meant by the term *imago Dei* is a much-debated topic. However, Cortez says, there are some points that most theologians tend to agree on.

- **Areas of general consensus**

To "image" God means to "reflect" God in creation (Cortez, 2010:16). Most seem to agree that "to image" means to "reflect" God (the divine reality) in some way. The problem, however, comes in when trying to explain *what* exactly is being reflected, *where* this is reflected in humanity, and *how* this takes place. "Image" and "likeness" are largely or entirely synonymous (Cortez, 2010:16). The image of God includes all human persons (Cortez, 2010:16). All people are made in the image of God—regardless of their gender, race or status. But sin has affected the image in some way (Cortez, 2010:16).

The image in the New Testament is a Christological concept (Cortez, 2010:16). The Old Testament understanding was that all people were made in the image of God; this notion was carried over into the New Testament, but with a different emphasis. The focus was now on Jesus Christ as the true image, one that was unblemished and without sin. Cortez explains, the *imago Dei* in the New Testament was an inherently Christological concept, in that the intent was not for human persons to be in the "image of God" but to be "conformed to the image of his son".

The image of God is teleological (Cortez, 2010:17). The image of God is not a static concept. Humans were fully in the image of God at creation, but due to sin and the fall, the image was lost or marred, and

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therefore needs to be restored. The image of God in humans is thus a work in progress; they constantly need to grow toward the image, who is Christ.

Having identified these points of agreement, Cortez highlights the points of difference in the following four main approaches to understanding the *imago Dei***.**

- **Points of divergence (Cortez, 2010)**

Cortez lists 4 main approaches that have been used to understand the *imago Dei*:

a) The structural approach (focuses on capacities). This was the predominant view in the early church and Middle Ages. In this view, some capacity or set of capacities constitutive of being human reflects the divine being in some way, e.g. the human capacity for rational thought (rationality), symbolic reasoning, self determination, moral agency, self-transcendence. "In every case, the structural view posits that the *imago* involves something essential to the nature of the human person, some capacity or set of capacities that characterize what the human person *is*" (Cortez, 2010:18).

The underlying assumptions supporting this view: The first argument concerns human uniqueness. The *imago* distinguishes humans from the rest of creation; only humans are made in the image of God. Therefore, one needs to find the capacity/capacities that set the human apart from other animals. The second argument looks for capacities the human person has that are also found in the divine being, e.g. capacity for rational thought. In this approach, the human person retains the *imago Dei* even after the fall. However, in short, most contemporary thinkers find this approach unsatisfactory, particularly due to its lack of exegetical support.

b) The functional approach (focuses on functions). In this approach, "…the *imago Dei* is something that human persons *do*, rather than something human persons *are*" (Cortez, 2010:21). "The image is a function of the human person (or the human community) and not a structure of the human person's being" (Cortez, 2010:21). This approach receives much support from contemporary scholars.

The image of God was retained after the Fall, but in a distorted way: Humans remain stewards over God's creation, but as sinners, it is carried out in a dominating and oppressive way, rather than loving and caring way that reflects God's glory (Cortez, 2010:22).

c) The relational approach (focuses on relationships). Proponents of this approach recognize the 'relational' aspect in the *imago*. Humans are fundamentally relational beings—"related to God, to other human beings, and to creation—and it is this relationality that truly images a God who is himself a relational being" (Cortez, 2010:24). In this approach, the image was completely lost at the Fall. Sin

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separated human beings from God, and therefore need reconciliation, "…and because the *imago Dei* is manifest primarily in the human person's relationship with God, it stands to reason that the *imago Dei* ceased once humanity's relationship with God was severed" (Cortez, 2010:26).

This approach receives much support for understanding this concept. It appears, most theologians argue for a relational approach (Cortez, 2010:30).

d) The multifaceted approach. Those who hold to this approach "contend that the image of God is a multifaceted concept that cannot be restricted to one set of categories" (Cortez, 2010:28). For this reason, none of the three above-mentioned approaches on their own provide an adequate explanation of the *imago*; instead, we need to consider all three. The underlying assumptions of this view are: Proponents of this approach affirm the multifaceted nature of the *imago.*

It is understood, the "creation narratives do not focus on one aspect alone but simply declare the whole human person to be the *imago Dei.* Consequently, our understanding of what the imago is should address all the various aspects of the human person" (Cortez, 2010:28). Similarly, "What is reflected about God in the *imago Dei* is also multifaceted. Rather than focusing on a single facet of the divine nature, these thinkers contend that humans image a variety of different things about God" (Cortez, 2010:28). Without elaborating on the weaknesses of this approach, Cortez notes that any multifaceted approach needs to indicate how it holds these seemingly disparate theories together (structuralism, functionalism, relationality), while still allowing each to retain its own significance (Cortez, 2010:29). Although increasing in popularity, the multifaceted approach still appears to be lacking as an adequate proposal to understand the image.

Each approach has strengths and weaknesses; however, the debate on which is the best approach remains unresolved.

Negotiating the tension: The three elements

After considering the above approaches, Cortez notes that there are solid arguments for and against the relational and functional approaches to understanding the image of God. He says, the exegetical considerations supporting the functional approach cannot be ignored; nor can the broader hermeneutical and theological issues raised by supporters of the relational approach be dismissed. He therefore proposes retaining both views, and somehow finding a way to accommodate their differences. The following three elements are suggested as a way to negotiate the tension between these approaches:

- The image as representational presence,
- The image as personal presence, and
- The image as covenantal presence (Cortez, 2010:31-35).

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Cortez notes that the image of God is best understood when all three elements are brought together. "First, the image of God is the task in which human persons serve as God's representatives by manifesting his presence in creation. Second, the image of God involves God creating and constituting humans as personal beings through whom he can manifest himself personally in creation. Third, the image of God involves the continual unfolding of God's personal being as he manifests himself in and through his covenantal relationships with his people, Israel and the Church". Combining these three together, the image of God is understood as: "God manifesting his personal presence in creation through his covenantal relationships with human persons, whom he has constituted as personal beings to serve as his representatives in creation and to whom he remains faithful despite their sinful rejection of him" (Cortez, 2010:37).

Building blocks for understanding the human person

In light of the above, Cortez (2010:38-40) identifies a number of building blocks for understanding the human person:

1) *Jesus Christ is the revelation of true humanity*
2) *Human persons are part of and yet unique within creation Human persons are mysterious beings*
3) *Human persons are relational beings*
4) *Human persons are responsible beings*
5) *Human persons are embodied beings*
6) *Human persons are broken*

These will not be explored further here.

- **The Pentecostal point of view**

Out of the whole of creation, the human person is unique and distinct from the rest of creation—humans were made in the image of God (*imago Dei*) (Vondey, 2017:182). Furthermore, humans are the only creatures that are religious, capable of God-consciousness, pray, and have spiritual correspondence with God (Dake, Lesson 6, GPFM).

"…the goal of human existence is the realization of the individual as part of the dedication of the self to God and to others, which is made possible by the outpouring of the Spirit on all flesh. In anthropological terms, if relation is ontological to human existence, then reflection of the image of God in the world is always also a shared reality of human communion. In turn, the image of God is then found not exclusively in human nature as manifested in each individual person but also in the embodied, interdependent, and relational existence of human beings with one another and with the world.

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Pentecostals may then insist that only the Holy Spirit creatively enables and empowers our full humanity in relationship to ourselves, others and God" (Vondey, 2017:185).

Humans are free moral agents with their own free will to make decisions (*morally responsible beings)*. The Fall had destructive consequences on the human race. According to Pentecostals, all humans have a fallen nature and are in need of redemption. The effects of the Fall on human anthropology are discussed next.

3.6.2.3 Effects of the Fall

One of the effects of the Fall impacting on human anthropology is physical and spiritual death. Dake describes the theological understanding of 'death' as "separation, or a cutting off from fulfilling God's purpose for which he [the human person] was created" (Dake Study Bible Notes, Psa 9:17). The consequence of physical death is the separation of the inner person from the outer person, in other words, the separation of the soul and spirit from the physical body (James 2:26) (Dake Study Bible Notes Psa 9:17). In addition, 'spiritual death,' refers to the separation of the person from God because of sin. So in other words, a person can be physically alive, but spiritually dead, and vice versa. For example, a person can be physically dead, but alive in hell (conscious in the soul and spirit, or inner person), as in Luke 16:24, or with the Lord (2 Cor 5:8), depending on whether they were a believer.

Another consequence of the Fall impacting on human anthropology is that humans exist in a state of sinfulness and are therefore in need of salvation and redemption. In the whole of creation, humans are unique beings, and are distinguished from other created beings (Vondey, 2017:182). What distinguishes humans is that they were created in the image of God (*imago Dei).* However, "The uniquely human position of reflecting the *imago Dei* is cast between the divine call for holiness and the reality of human sin" (Vondey, 2017:182). Vondey explains, even though humans have been created in the image of God, as a result of the Fall, they exist in a state of sinfulness because of the sins committed by Adam and Eve (Vondey, 2017:182). The assumption underlying this belief is the unity of the human person, where sin affects the entire human person (Vondey, 2017:182). In other words, as a result of the Fall, humans are sinful by nature, yet it is the human person who commits sin. To this, Vondey (2017:182) adds, "Theological anthropology can therefore not persist in generalizations of human nature: while locating sin in human nature can lead to a doctrine of impersonalized deprivation and determinism that leaves little room for the possibility of perfection, locating sin instead in the unity of the human person encourages a doctrine of embodied responsibility for sanctification". Furthermore, "Pentecostal theology resists a reduction of human sinfulness to either human nature alone or to human intellectual capacities, because sanctification is an existential struggle between human nature and each person" (Vondey, 2017:182). In accordance with soteriology, human nature can be restored to the image of God in each human being, by participating in the image of Christ (Vondey, 2017:182).

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The influence of underlying assumptions was described in Chapter 2. Another relevant point to reflect on in this chapter is underlying assumptions in Pentecostal anthropology. This will be done next.

3.6.3. In a nutshell: The underlying assumptions of a Pentecostal anthropology

The underlying assumptions of a Pentecostal anthropology include:

- The human being is created in the i*mago Dei*, the image of God.[111] Genesis 1:1-24 provides the foundation for a theology of the *imago Dei.* "Pentecostal theology affirms that the image of God in the human being 'is the most distinctive dimension of human existence'" (Vondey, 2017:177).
- Pentecostals believe they are created in the image and likeness of God, but as a result of sin and the Fall, the image of God in humans has been distorted. "… we are beings created in the image of God, who have fallen from relationship with God yet have been redeemed through Christ" (cf. Jones & Butman, 2011, cited in Parker, 2014:314). Parker also affirms that "humans are relational in nature because they bear the image of a relational God" (cf. Grenz, 2001, cited in Parker, 2014:314).
- In a Pentecostal anthropology, relationships are of great importance. This includes one's relationship with God, with oneself, and with one another. Relationships are therefore essential to health, wholeness and well-being. The traditional theological focus of a Pentecostal anthropology is that "…the human being is understood first of all (though not exclusively) in relation to God, created in God's image and utterly dependent on God" (Vondey, 2017:175). Vondey (2017:175) adds, "The central focus on Jesus Christ as the subject of the full gospel places upon this theological anthropology a strong Christocentric focus: Jesus is both redeemer and prototypical image of redeemed humanity".
- The person of Christ is the true *imago Dei,* and human beings are created in his image and likeness; this should guide how we understand the human person.
- For Pentecostals, there is also the 'spiritual or pneumatological dimension' of the human person. Yong (2009:220) writes, "Pentecostals can agree that human beings are defined in some ways by their embodiment but reject the claim that they are reducible to their bodies. Rather there is an emergent spiritual capacity that is pneumatologically shaped. At this pneumatological level, human beings are relational creatures, constituted by their relationships with others – with their environments, and with God".
- "Theological anthropology cast in the image of Christ demands therefore also a theology of weakness reflecting the life of Jesus in human redemption marked by suffering and death" (Vondey, 2017:191).

[111] However, the concept of the 'image of God' is not understood by all in the same way, and this in itself, would make an exhaustive study on its own, which is beyond the scope of this section. Therefore, the researcher merely points out that Pentecostals believe they are created in the image and likeness of God.

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Throughout this chapter it has been made clear that our anthropological perspectives can have a major influence on how we view the human person, how we approach pastoral care, and what we consider healing to be. The extent to which we view the human person as being steeped in sin, is of critical importance. It affects one's approach to healing, whether it is illness of the innermost part of the person, or whether divine healing is a contemporary reality. The researcher developed an anthropology that values the soul, but also takes existential realities into consideration. Pentecostal theology is pragmatic; it seeks to address everyday concerns and needs.

The soul has been expressed as the factor integrating the various dimensions of the human person. However, in developing the anthropological foundation for this study, the researcher accepts Louw's proposal for a more inclusive theological anthropology. Louw states, "A biblical perspective should always think along the lines of a holistic approach. Each part of the body, whether it is soul, spirit, mind or kidney, presupposes the whole as a functioning unit. Whether soul or body, each part is connected to another as a systemic psycho-physical and social unit consisting of processes of interactive networking". He adds, "The Bible does not view the human person as an isolated individual. Due to a corporative understanding of our being human, the human person is viewed as a "corporate personality" with a "corporate identity". It is the group within a cultural context which determines the characteristics of the individual" (Louw, 2015:19). (This reflects a relational approach). Instead of one view dominating (i.e. relational or substantial), Louw proposes an inclusive anthropology, "…which operates with both the mutuality of relationships (*relatio*) as well as the identity of being qualities (*substantia*) (Louw, 2012). This is the stance the researcher adopts in this study. Emphasis is therefore on the functional, holistic unity of the body, soul and spirit. This is also compatible with the view of wholeness adopted in this study.

Similarly, Amos Yong also says that Pentecostals operate from a more holistic theological anthropology. He writes:

> First, I would like to argue that Pentecostals are not intuitively Platonists who think of the human person in dualistic terms –e.g., as being constituted by minds or souls as distinct from their bodies. Rather, given the Pentecostal emphasis on the healing of the body and the embodied and affective character of Pentecostal spirituality and piety (as seen in tongues as evidence of the Spirit, or in the dance and the shout, or in the phenomenon of "being slain in the Spirit"), I am convinced that Pentecostals operate instead with a more holistic theological anthropology (Yong, 2009:220).

Wright recognizes the holistic nature of individuals, and views the human person as a whole person, with each part working towards the benefit of the whole (Wright, 2002:284).

From the above discussion, it is clear that the anthropology adopted by Pentecostals influences the way they think about human nature, healing and wholeness. Instead of departmentalizing human nature and fellowship, Vondey (2017:179) says: "Pentecost as a symbol of the uninhabited outpouring of the Spirit

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'on all flesh' reflects with this emphasis not only the entirety of humankind but also the inclusiveness of human nature: the benefit of Pentecost is experienced not literally by 'flesh' and 'body' alone but by the whole person and fellowship of human beings". His view is therefore relational, and his focus is on wholeness. In terms of the dichotomist and trichotomist positions, he says "…these dimensions represent what human beings *are* rather than what they *have*. Human creation and destiny always involve human beings as a whole in their existence rather than exclusively in their possessive attributes". Furthermore, "Proposals that emphasize polychotomous views of human nature frequently suppress a deeper understanding of the spiritual dimension of human existence, suffer from a dualistic anthropology with regard to gender, race, and disability or obscure the communal dimensions inherent in the redemption of all creation" (Vondey, 2017:179).

In short, Pentecostal anthropology acknowledges the 'whole' person, because God is concerned with redeeming and restoring the whole person; it is thus holistic in its approach to human nature (an integrative approach). The emphasis on the whole person (wholeness) is also given expression in Pentecostal belief and practice.

The next section will reflect on some critical anthropological issues that may contribute to 'spiritual pathology' in Pentecostal spirituality.

3.7 SOME CRITICAL ANTHROPOLOGICAL ISSUES

The following critical anthropological issues may contribute to 'spiritual pathology' in Pentecostal spirituality:

The majority of Pentecostals believe in divine healing and healing in the atonement, although some struggle to maintain a theology of divine healing when expectations of healing are not met (for whatever reason that is). This may result in a loss of faith, inappropriate God-images, and spiritual pathology.

It was established that our souls can be healthy or unhealthy. Consequently, it is through observable symptoms that we can identify spiritual pathology (or spiritual well-being). Because our souls will not thrive on their own we are in need of spiritual (pastoral) care. Bringing people into contact with God, restoring (vertical) relationships, learning biblical truths, nurtures spiritual growth and healing of the soul. Our environments and lifestyles (bad habits, sin, neglect of the body, and so on) do not always cultivate the soul; existential realities often infiltrate the human soul and cause 'sickness' or 'pathology' (Louw, 2015).

A life of brokenness is a life that lacks wholeness (cf. Chapter 4). We are either moving towards wholeness or living in brokenness. In this study it was established that wholeness in all the dimensions

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of the human person is possible and attainable in this life, and not only in the life to come. However, from a Christian perspective, one cannot obtain complete wholeness apart from God. Poloma & Green (2010:58) found that a personal and interactive relationship with God accounted for higher levels of existential well-being and personal satisfaction. There are many re/sources available that help people cope with the demands of life, but these are psychology based, or a mixture of psychology and religion, and are only helpful to a certain extent (because they do not reach/satisfy all the dimensions of the human person). They do not adequately address the problem of human fallenness, living in a fallen world, being out of harmony with God and His creative purposes, and the influence of evil spirits on every aspect of people's lives. Complete wholeness is therefore not attainable apart from God.

Finally, the Pentecostal tripartite view of the human person has generally received much criticism from non-Pentecostals for being out of sync with the Scriptures and an inaccurate representation of the biblical view of the human person. It is further criticized for being based on a shallow understanding and exegesis of the two main supporting Scriptures (1 Thess 5:23 and Heb 4:12). Yet Pentecostals distinguish between the soul and spirit, with each component having particular functions and roles. These were described in detail above. Pathology can be identified by the symptoms of each. This was of particular interest in this study.

3.8 CONCLUSION

Chapter 3 explored the anthropological component in Pentecostal spirituality, by reflecting on a number of key themes, such as: the notion of *cura animarum* (the quest for the care and cure of the human soul); theory formation; the influence of paradigms on anthropology, and the Pentecostal view of the human person (trichotomy). This was in line with the purpose of this dissertation—to determine whether Pentecostal spirituality contributes to, or is a hampering factor to, healing and wholeness. Additionally, these themes were relevant to understand the main topic of this chapter and were in response to the specific research questions guiding this chapter. Chapter 3 therefore sought to answer the research questions inquiring about the anthropological component in Pentecostal spirituality (these were indicated in the beginning of the chapter).

In seeking to answer these questions and in order to determine whether Pentecostal spirituality is contributing to healing and wholeness in the pastoral caregiving context, the current chapter: 1) explored the connection between divine intervention and healing, particularly when one opts for an integrative and inclusive approach (that considers all the dimensions of the human person—the cognitive, the conative, the affective, the physical, spiritual, and cultural), and the role this plays in 'faith healing' in Pentecostalism; 2) examined the influence of doctrine and paradigmatic frameworks in Pentecostal spirituality, particularly regarding anthropology, and the impact of this on healing. For instance, is it playing a helping or hampering role in terms of establishing an integrative approach in pastoral

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caregiving?; 3) identified the unique feature and characteristics of 'spiritual healing' within the tradition of *cura animarum*, and its relatedness to Pentecostal spirituality; 4) examined the connection between healing, theological anthropology, and wholeness; 5) established the significance of the inclusion of anthropology in pastoral care; 6) discussed the importance of theory formation in pastoral care, with the aim of establishing whether our paradigms are facilitating or hindering healing; and 7) looked at whether Pentecostal spirituality is exclusively focused on the connection between the "human soul" and "God" with the exclusion of existential realities and the anthropological connection between spirituality, and the dimensions of the cognitive, the affective, the conative, and the physical. As mentioned previously, due to the complexity of some of these questions, some aspects were partially answered in one chapter, and then fully addressed in another. The main findings of this chapter are presented below.

Chapter 3 laid the anthropological foundation for the study. The importance of including an anthropological reflection in the context of pastoral caregiving is because our anthropological assumptions shape our view of pastoral care, healing, and approach to life, as well as guide our practices on how to deal with existential realities. This finding demonstrates the importance of anthropological reflection in the context of pastoral care and is in response to one of the research questions guiding this chapter.

The term *cura animarum*—the 'cure and care of the human soul' was also defined, with particular attention given to the concept of the 'soul'. Traditionally, pastoral care has been concerned with the 'cure and care' of the human soul. This was also the main focus of early Pentecostalism. Healing was also noted as one of the traditional functions of c*ura animarum,* as well as a Pentecostal distinctive (Chapter 2). In this regard there is a connection (or maybe even compatibility) between the tradition of *cura animarum* and Pentecostal spirituality. However, the Pentecostal focus has since broadened.

The soul remains central in pastoral care, and therefore, needs to be given considerable attention, as this study has done. Saving the soul is still important in Pentecostal spirituality, but the focus has been expanded to include *cura vitae* (the healing of life itself) and *cura terrae* (healing of land) (Louw, 2015). Not only is the anthropological dimension of importance, but so were the relational and environmental components described as important in Pentecostal spirituality. So one can say that Pentecostal spirituality is not exclusively focused on the connection between the 'human soul' and 'God,' excluding existential realities and all the various anthropological dimensions. In that, the latter points are taken into account.

For Pentecostals, human nature has the ability to be "cured, restored and healed" (Vondey, 2017:191). Each of these perspectives has varying implications for a theological anthropology, as they all point to some form of positive development (or the improvement of one's condition), but with different results (Vondey, 2017:191). It was pointed out that one can be cured, but not healed, and healed, without being cured. Pentecostal spirituality is oriented towards wholeness, and Pentecostals strongly believe in divine

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healing. This view points to (spiritual) healing in pastoral caregiving, and its relatedness to Pentecostal spirituality. Thus, one's anthropology also determines what one believes God desires for humans (i.e. suffering, divine healing, wholeness, and so on) and whether human nature can be fully transformed into the image of God. Divine healing was explained as "…a spiritual remedy provided by Jesus Christ in the atonement and manifested by physical signs through the Holy Spirit" (Vondey, 2017:191). However, although the majority of Pentecostals believe in healing, some struggle to maintain a theology of divine healing when expectations of healing are not met. But, for Pentecostals, full salvation was provided in the atonement, both physical healing and forgiveness of sins—'salvation' being an all-inclusive word.

The Pentecostal anthropological perspective was also described in detail in this chapter. First, the traditional ontological views of human personhood were reviewed—monism (holism) and dichotomy (bipartite), followed by an explanation of the trichotomous (tripartite) view. The latter being the view espoused in this study. The first two viewpoints have informed common practices and perceptions of the human person, as well as interpretations of Scripture, and standard definitions of health and healing, with the dichotomous conception of human personhood still being the most dominant and widely accepted view. The Pentecostal lens for viewing human personhood was described as follows: The human person is a tripartite being consisting of: body, soul, and spirit (trichotomy). The anthropological dimensions of the human person include: the cognitive, conative, affective, bodily, environment, and spiritual dimensions (cf. Chapter 4). Pentecostal spirituality is oriented towards wholeness, as it seeks balance, healing and wellness in all of the anthropological dimensions mentioned above. Taken together, this understanding challenges pastoral caregivers to consider how they can provide care so as to attend to all the dimensions of the human person with all their particularities. Spirit and soul functions (perception, thinking, feeling, constructing meaning, knowing ourselves, others, and God) are mediated via our bodies. There are many factors that may hinder the process of achieving healing and wholeness: the mind, spirit, desires, personal feelings, false ideas/knowledge/perceptions, bad habits and imaginations, even the influence of evil (demonic) spirits, as well as the impact of existential realities that tend to infiltrate the human soul and cause spiritual sickness or pathology. In light of this, an integrated approach to wholeness embrace's one's whole (embodied being) and utilizes regular (pastoral) practices of self-care that encompass all the above-mentioned anthropological dimensions. It has thereby recognized the connection between healing, theological anthropology, and wholeness. In addition, this chapter broadened the traditional understanding of healing as exclusively focused on 'care and cure of the soul' to include 'whole person care' (wholeness) that takes all the anthropological dimensions of the human person into account in pastoral caregiving. It includes an environmental (ecological) component, that extends to *cura terrae* (the healing of land) (discussed further in Chapters 4 and 5) and *cura vitae* (the healing of life itself). It is thus not only confined to individual (soul) care, but also has a relational, communal, and ecological component. This no doubt impacts on one's understanding of pastoral caregiving, thinking and praxis. This is evident in the pragmatic orientation of pentecostal spirituality, that tends to be experiential, missional, evangelistic, with global reach and

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influence, even to the extent that they (Pentecostals) are functioning in high positions today, or even running for president (e.g. In the USA).

To develop relevant and effective theories (theory formation) that guide our practices (i.e. of pastoral care), we need a valid framework to understand the human person. In this chapter, a tripartite anthropological model was described as the Pentecostal view of anthropology. Different facets of this view inform our analysis of …*'why, whom, what, and what for*'… we as human beings were created. The above understanding illustrates that our paradigms and schemata of interpretation (theory formation) shape our view of the human person, guide our practices of pastoral care, shape our understanding of healing, and influence our approaches to pastoral care and healing. It can be concluded that the paradigms (patterns of thinking) and rational/irrational categories one uses will have an influence on one's anthropology and understanding of the 'human soul,' and in the long run, the concept of healing and wholeness. This chapter explored whether some of the emphases in the anthropology operating in Pentecostal spirituality is contributing to human wellness and well-being, or whether it is a hampering factor, contributing to spiritual pathology or spiritual illness. The strengths and weaknesses (or positive and negative aspects) of each anthropological dimension was discussed, with a balanced view being the most desired option. The inclusion of the spiritual component, as an anthropological dimension of the human person, points to maintaining a connection/relationship with God, and in turn, foster/develop spiritual well-being and maturity. In this regard, Pentecostal spirituality is a contributing factor, rather than a hindering factor, to human wellness and well-being.

It became clear through the course of this chapter, that our anthropological perspectives influence how we perceive who we are, what our purpose is, and what our relationship with God and humanity should be. Everything we do in life is in some way connected to our soul. The self, also defined as the heart or true self, integrates the various dimensions of the human person. It was also established that the soul can be unhealthy or healthy, with the latter being the desired option. Often when we find ourselves in a "spiritual death spiral," yet we continue as normal, thinking it is part of life. However, when one's soul is neglected, a number of observable symptoms manifest (these were identified in the chapter), it is through these that we can identify spiritual pathology or well-being. Our souls need special care—they will not thrive if left unattended, especially in the face of existential realities. Our environments and lifestyles do not always cultivate the soul, and often existential realities infiltrate the human soul and cause 'sickness' or 'pathology'. The idea is to identify and recognize signs or symptoms of soul and spirit pathology/illness, and work through these, with the aim being to promote healing and wholeness, where needed. In this regard, Pentecostalistic spirituality seeks to promote 'whole person' care (wholeness) and is a contributing factor to human wellness and well-being.

The discussion above has also shown how doctrine and paradigmatic frameworks in Pentecostal spirituality (i.e. The doctrines of the Fall, sin, and salvation, and so on) influence our understanding of

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anthropology, and in the long run the concept of healing. The tripartite view (Pentecostal doctrinal view of human personhood) was initially thought by some scholars to create division and separation, based on Greek thought, but the researcher has argued that the various parts and components of the human person are interrelated and entwined, with each influencing and impacting on one another, and therefore explains the necessity of an approach that takes a wholistic anthropology into account, as this study has done. The division was for clarification purposes, to explain what each dimension/part is about, but in conclusion, this study adopts a unitary view of the human person, where each component plays a valuable role, and has an essential function. It is when spiritual pathology sets in, that pastoral caregiving has a specific and valuable role and function to play, in 'healing, guiding, reconciling, nurturing the individual to wholeness. In this regard, Pentecostal spirituality promotes an integrative approach to pastoral caregiving, as it seeks health, safety, soundness, wholeness, fullness, prosperity, well-being, power over adversity, holiness, and full (holistic) salvation. Taking all things said into consideration, the above-mentioned Pentecostal paradigms are facilitating, rather than hindering, healing and wholeness, because Pentecostal anthropology acknowledges the whole person and is concerned with 'whole person care'. God is concerned with redeeming and restoring, and the transformation of the whole person. It is thus holistic in its approach to human nature (an integrative approach). The emphasis on the whole person (wholeness) is also given expression in Pentecostal belief and practice. This helps explain the link between divine intervention and healing, particularly when one adopts an integrative and inclusive approach. The latter will be explored further in the next chapter.

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CHAPTER 4
AN INTEGRATIVE APPROACH TO HEALING IN PASTORAL CAREGIVING

4.1 INTRODUCTION

In order to determine whether Pentecostal spirituality is contributing to healing and wholeness, Chapter 2 explored the doctrinal component in Pentecostal spirituality by looking at specific themes, such as doctrine, experience, epistemology, and the cognitive component (which included a reflection on theodicy, paradigms, and schemata of interpretation), as well as the doctrine of healing from a Pentecostal perspective. Chapter 3 laid the anthropological foundation for the study, where the human person was identified as a tripartite being (Pentecostal view), consisting of a body, soul, and spirit, made in the image of God (*imago Dei*). Building on this foundation and continuing in the quest for an integrative approach to pastoral caregiving and healing, Chapter 4 will explore a number of key themes, namely: the concepts of health, healing and wholeness, and an integrative and holistic approach to pastoral caregiving. These themes mentioned above are relevant to the main topic of this chapter and are in response to the specific research questions guiding this chapter (as indicated below). A number of central concepts related to the main theme of the chapter will also be clarified, such as disease, sickness, illness and brokenness, as well as wellness, spiritual well-being, spiritual health, and spiritual maturity, followed by a detailed explanation of the core concept of wholeness. As mentioned previously, each chapter seeks to answer specific research questions, or parts thereof. Chapter 4 will therefore focus on the research questions related to wholeness and an integrative approach. It was also stated previously that some questions will be partially answered in one chapter, and then fully addressed in another. This is because of the detailed nature and intricacy of some of these questions. The overlap of certain content also ensures continuity (a link) between the chapters.

With the above in mind, Chapter 4 seeks to answer the research questions inquiring about: 1) the characteristics of an integrative approach; 2) the dimensions of the human person; 3) the connection between points (1) and (2) in faith healing (in Pentecostalism); 4) the connection between the dimensions of the human person and wholeness; 4) whether 'Pentecostal spirituality' is contributing to, or becoming a hampering factor to, healing and wholeness in pastoral caregiving; 5) the meaning of 'healing' and 'wholeness' in Pentecostal spirituality; 6) the influence of paradigmatic frameworks on healing and wholeness, particularly when healing practices are fundamentally shaped by doctrinal issues in the ecclesial context; 7) whether the doctrinal position in Pentecostal spirituality can be merged with the current emphasis on 'wholeness' in pastoral caregiving; 8) the compatibility between Pentecostal spirituality and an integrative approach in pastoral caregiving; and 9) whether healing as wholeness is compatible with Pentecostal spirituality, which emphasizes divine and miraculous healing. Additional

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points that will be given attention in this chapter include: What is wholeness (whole person health)? What is the purpose of seeking wholeness? How does one attain wholeness? Is healing and wholeness attainable now, or only in the life hereafter? What does it mean to be whole? When does one become whole? Is wholeness an end goal/state, or a process? These points will guide the ensuing discussions and determine the content of the chapter.

The current chapter will therefore explore what is meant by 'health,' 'healing' and 'wholeness'. In doing so, the focus of this chapter is threefold: Firstly, it will look at healing as wholeness, and secondly, in viewing the human person as a whole person (cf. Chapter 3), it will unpack the various dimensions/components of wholeness. Lastly, this chapter will propose an integrated and holistic approach to pastoral caregiving that shifts the focus from healing to wholeness.

The next section presents the motivation for this chapter.

4.2. MOTIVATION FOR THE CHAPTER

This section presents the motivation for studying healing and wholeness and proposes an integrative and holistic approach to pastoral caregiving in the context of this study.

This chapter builds on sections from previous chapters, and thereby seeks to reinforce the 'golden thread' running through this study, so that this dissertation can be read as a unitary document, comprised of relevant and common themes and topics linking the chapters. The beginning chapters focused on doctrine and healing (Chapter 2) and anthropology (Chapter 3) in Pentecostal spirituality, while chapter 4 will focus on the 'whole person' in the process of healing. This will be done by reflecting on the body, soul and spirit (cf. Chapter 3), and the various dimensions of the human person (to be discussed further in Chapter 4). An understanding of all these topics and themes were necessary to get to the point where the researcher could work towards developing an integrative and holistic approach to healing and wholeness in pastoral caregiving (this will be explored further in Chapter 4) that recognizes the connectedness between the physical, mental (cognitive, affective and conative) and spiritual dimensions of the human person, as well as the environmental (ecological) component, and identifies these as interrelated components of wholeness. The latter points will be explored in more detail below and forms the main focus of this chapter.

Another motivation is to answer the research questions related to this chapter. As mentioned previously, some questions are only partially answered in one chapter, and then addressed again in another. So a further motivation for this chapter is for the research reported in this chapter to answer the related/relevant research questions, as indicated in the introduction of this chapter.

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Furthermore, this investigation is undergirded by the following convictions:

- Healing is possible in all the anthropological dimensions of the human person: cognitive, conative, affective, physical, spiritual and environmental—these reflect the various components of wholeness.
- There is a correlation between these dimensions, and the soul, spirit, and body.
- Humankind was created good, but due to the Fall (sin), incurred physical and spiritual death (as a result, brokenness entered the world). We are therefore in need of restoration and wholeness.
- Complete wholeness is not attainable without God
- Divine healing is in the atonement and the privilege of all believers (we are restored, healed, and made whole through the redemptive acts of Christ).
- Pentecostalism is an anticessationist tradition; healing and wholeness is therefore available today (Pentecostals live between the 'already and the not yet')
- Healing is more than physical healing, and includes: physical, spiritual, relational, financial, mental, emotional, ecological, and inner healing, and so on.

These points will be discussed and developed further in this chapter.

The basic assumption of this chapter is: It is God's will to heal us and make us whole. We all have the potential for healing and wholeness. A further aim is therefore to explore this in greater depth.

An additional reason is to investigate the assumed links and define important concepts related to the topic/content of the chapter. One of the guiding assumptions of this study is that healing and wholeness are interconnected concepts in Pentecostal theology. This link will be explored further in this chapter. In addition, an intentional focus on wholeness calls for clarification of what is meant by the concepts: 'health,' 'healing,' 'salvation' and 'wholeness'. In so doing, it will be necessary to briefly distinguish between sickness, disease, illness, and brokenness. Not only will these concepts be clarified in the current chapter, but the link between them will also be established. The researcher will also reflect on the meaning of spiritual well-being, spiritual health, and spiritual maturity. The importance of an adequate understanding of all the above concepts for those working in the field of pastoral care will be made clear as the chapter unfolds. Furthermore, in reflecting on these concepts from a Pentecostal perspective, the chapter seeks to establish how they impact on and inform Pentecostal beliefs and practices of healing.

A further justification is to explore the spiritual dimension in healing and wholeness. The chapter includes the spiritual dimension (spirituality) in its focus to attain an overall sense of health, well-being, and quality of life. The spiritual dimension is described by Ross (1995) as the need for "meaning, purpose and fulfillment in life; hope/will to live; belief and faith". This will be discussed further, as illness or lack of health often precipitates mental and/or spiritual distress, which is a challenge to

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wholeness. Donald Friedman (2010) explains the devastating consequence of experiencing spiritual distress, especially during the course of an illness or in the experience of a spiritual crisis, as follows: "Spiritual distress can prevent growth, healing, and recognizing one's own potential for change and coping at a time when such entities are so helpful. Most would define spiritual distress or spiritual pain as a loss of a sense of wholeness. There is a feeling that things are not right, and that life has lost meaning, hope, and purpose". There also may be a loss of identity and disconnectedness from important relationships, and the person may feel like their life is falling apart (Friedman, 2010). This gives rise to spiritual and emotional states, such as helplessness, hopelessness, anger, guilt, fear, anxiety, a sense of meaninglessness, and disconnectedness (Friedman, 2010). Failing to recognize and deal with these elements can have a negative impact on one's physical, spiritual and mental health. It is important to note that spiritual distress can occur whether one has an illness or not (Friedman, 2010). "It is a painful, negative, and a potentially destructive state of being, but it also provides a bountiful opportunity for reevaluation, growth, emotional evolution, creativity, and more fulfillment from life" (Friedman, 2010). Therefore, in seeking wholeness in the spiritual domain, the goal is to help the person find new meaning and value in living, as well as new purpose and connection (Friedman, 2010).

It is also necessary to consider the relational aspect of wholeness, which is fairly important in Pentecostal spirituality—a right (and deeper) relationship with God; a healthy relationship with oneself, and more loving relationships with others (humans are social beings). This chapter therefore provides the opportunity to explore this aspect in more detail. "The biblical view is that physical well-being is only one aspect of health, that bodily health supplies but one part of salvation" (Evans, 2008:76). Therefore, this chapter seeks to explain/identify how unhealthy relationships (with God, self, and others) influence unhealthy behaviors and poor health. In addition, righteousness does not guarantee good health, although "one's relationship with God does have a profound effect on one's general well-being" (Evans, 2008:76). Although love of God and neighbor affects health, it does not guarantee one against sickness and suffering (Evans, 2008:76). This study therefore seeks the flourishing of the human person in the context of healthy relationships.

A further motivation is to introduce and develop an integrative and holistic approach to pastoral caregiving that is oriented towards healing and wholeness. This will require an investigation of whether a holistic approach is compatible with Pentecostal spirituality, which emphasizes miraculous and divine healing (cure). In doing so, the researcher will consider several aspects of wholeness. In a holistic and integrated approach, the body, soul and spirit are interconnected, and make up the whole person. It therefore seeks well-being and healing for the whole person (a sense of wholeness). A holistic (bio-psycho-socio-spiritual) approach to pastoral caregiving and healing will thus be introduced. There will also be a critical 'revisiting' of Pentecostal spirituality – especially because healing plays such a very important role in their understanding of doctrine and faith.

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This chapter also seeks to acknowledge the role of the Holy Spirit in the healing process. An eschatological and pneumatological focus will therefore be included. In moving toward a (w)holistic and integrative approach, this chapter includes an eschatological and pneumatological focus, acknowledging the role of the Holy Spirit and the impact of Pentecostal pneumatology in the healing process. For believers, human beings are empowered by the charisma of the Spirit and the indwelling presence of God (the Spirit) in their body (inhabitation presence) (Louw, 2015:239). This provides the basis for Christian hope and strengthens and equips the believer to enjoy a victorious life on a daily basis (Louw, 2015:514). In this sense, eschatology is connected to pneumatology, especially when broadly defined (not as the 'end of time' but) as the 'essence of being' and the 'destiny of life,' which results from "the act of re-creation which was established by cross and resurrection" (Louw, 2015:239). Understood this way, "Eschatology is about the affirmation of our new stance in Christ and the empowerment of our new being by the indwelling presence of the Spirit in our body" (Louw, 2015:239). In this way, eschatology serves as the basis for the praxis of hope care: "it affirms our very being, …equips believers with the fruit of the Spirit (*charisma*) to be displayed in a spiritual praxis of caregiving by means of a conduct/disposition (*habitus*) of compassionate being-with" (Louw, 2015:239). It emphasizes hope. Furthermore, this chapter seeks to establish whether healing and wholeness is attainable in the here and now.

A closer look at the rational categories and paradigms related to healing and wholeness is another motivation for this chapter. An assumption of this study has been that the kind of rational categories (theories, schemata of interpretation, paradigms and rational patterns of thinking) used will influence how Pentecostals formulate their understanding of God (God-images) and the human person (anthropology), and in the long run — the concept of healing, and in turn, wholeness. These will therefore be explored further in the context of this chapter. According to Louw, these "determine processes of healing, but can also lead to 'spiritual illness' and pathology" (Louw, 2015:388), which he explains as follows:

> The argument thus far, was that spiritual healing refers inter alia to transformation of skewed patterns of thinking and existing zombie categories—categories that do not benefit contemporary life issues and critical human needs, obsolete paradigms. The basic hypothesis is that the fibre, flavor, value, meaning of life are determined by patterns of thinking, paradigms that direct human behavior and shape human needs and conditions. Appropriate convictions about the meaning of life, about goals and future planning, about the telic dimension of life (purposefulness), determine commitments as well as conative, conative [sic] and affective behavior. Being functions and different modes of being are shaped by philosophical schemata of interpretation—convictions as driving forces of life. In order to change the value and meaning of life, rational constructions should be contested in terms of the possible threat of irrational belief systems, i.e. belief systems that contribute to dread and anxiety, false guilt, severe doubt and despair, desperate feelings of helplessness and hopelessness, frustration manifested in anger and violent-aggressive-behavior, vulgar and greed and the exploitation of life and nature. Human dread is therefore a by-product of the disposition of despair wherein the despondency is intertwined with hopelessness as an indication of a philosophical stance of unhope (*inespoir*).

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Therefore, these categories have been briefly considered throughout this study.

In dealing with life's challenges (existential realities), we are not always able to control what happens to us in our lives. Suffering is part of the human condition; no one can escape it (cf. Heading 2.6.3 for a detailed discussion on theodicy). Suffering, regardless of kind, touches upon and affects all the dimensions of a person—the physical (bodily), mental (cognitive, conative and affective), and spiritual. Suffering, however, threatens personal wholeness (cf. Ferrel & Del Ferraro, 2012:159). Although, a true sense of wholeness can help see us through difficult times. But, how does one become whole? And, when is one considered whole?

By means of this study, the researcher hopes to offer those involved in pastoral care and the healing ministry a theologically grounded way of reflecting on healing and wholeness. This discussion is continued below.

4.3 THE QUEST FOR WHOLENESS IN CAREGIVING

In order to understand what is meant by wholeness, it is necessary to briefly clarify some important or major concepts related to the main theme of this chapter. This section will therefore clarify the concepts of: health, healing, wholeness, wellness, spiritual maturity, spiritual health, and well-being, and also briefly reflect on what is meant by sickness, disease, illness, and brokenness.

4.3.1 Clarification of key concepts used in this chapter

There are a number of fundamental concepts that bare relevance to the main theme of this chapter that require some explanation or clarification, and are essential to a full understanding of the core concept under investigation in this chapter—'wholeness'. These are clarified below.

4.3.1.1. Health

What exactly is meant by health? It is one of those concepts you think you know what it means, until you have to define it. It is also defined variously throughout the literature. To define health, the research will briefly reflect on various models of health.

a) Models (paradigms) of health

Each model below provides a different way of understanding and viewing health. In addition, each model has its own set of assumptions, values, and interpretations. Let's begin by looking at health in the biomedical model.

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- **Health in the biomedical model**

It is often assumed that the absence of illness/disease indicates health and wellness (Hoffman, Farrell, Lilford, Ellis and Cant, 2007:151). This way of thinking is typical in the biomedical model, which lies at the core of most contemporary health systems (Rumbold, 2012:178).

Typical characteristics of the biomedical model include: it is theory-driven; adopts a scientific view of human biology (Rumbold, 2012:178); exclusively focuses on biological factors; views health as the absence of disease or illness, and the goal of healthcare is cure (Rumbold, 2012:178). In short, health in the biomedical model is defined as the absence of illness.

Nevertheless, this view is limiting, as it only focuses on biological factors (and excludes psychological, environmental and social influences). In other words, this model assumes that health is primarily the product of biological factors (Harrington, 2013:9), and attributes disease to biological factors (e.g. genes, damage or abnormalities) (Durham & Ramcharan, 2018:217). Here, health and illness are dichotomous states; one is either healthy or not (Harrington, 2013:9). An additional significant characteristic of this model is that it divides the mind and body into separate entities (e.g. As seen in Rene Descartes's mind-body dualism). As a result, the mind and body are separate, and treatment focuses on the body. The cause of illness here is linear, and treatment is usually physical (Harrington, 2013:9). The physician therefore only attends to one part (dimension) of the person—and ignores the whole person (i.e. pays no attention to socioeconomic, cultural, or relational factors, or the religious concept of wholeness, etc.). Thus, in this view, health is a value-free concept. Rumbold (2012:178) adds, "A weakness of the model is its narrow focus upon pathology as the explanation for and cause of disease, and the instrumental relationships it encourages". Next, the researcher will look at health in the biopsychosocial model.

- **Health in the biopsychosocial model**

Later models, such as the biopsychosocial model, sought to "broaden the horizons of the biomedical model" (Rumbold, 2012:178) and took into consideration a number of other factors, i.e. biological, psychological, and social factors, and not only the medical/biological factor. So here, health is viewed on a continuum (that ranges from ill to very well) (Harrington, 2013:9). In contrast to the more traditional model, in this model, the mind and body are considered an interactive whole. Treatment therefore focuses on both, and includes physical, behavioral, and/or psychological treatments.

However, both of the above-mentioned models have their limitations. If our bodies functioned as mere machines, then health would be the absence of disease or malfunctioning parts (Evans, 2008), which is too simplistic. By now we know that this is not the case. Instead, as humans, we seek to find meaning in the world and also experience disease/illness. For this reason, health includes the well-being or

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wholeness of the person (Evans, 2008). Humans are not machines but people with feelings, fears and concerns about their physical, mental, and spiritual being-in-the-world. Therefore, any adequate notion of health must include well-being and wholeness (Christian Reflection, 2007, Study Guide).

The biomedical model did not consider spirituality in its treatment, as there was no biological basis for this; it was seen as a private matter for individuals (Rumbold, 2012:178), whereas in the biopsychosocial model, spiritual matters had clinical relevance (i.e. the impact of spiritual or religious beliefs on illness). Ever since then, spirituality and related discussions can be found in the literature and healthcare discourse. Next, the researcher will look at how health is viewed in holistic models.

- **Health in the holistic model**

Holistic models of health, however, view health as more than the absence of disease and causation may not be due to a single etiology, nor is cause and effect linear. Instead, health is defined in terms of the whole person (not in terms of diseased parts) (Edin, Golanty & Brown, 2000:6). It views the human person as a bio-psycho-social-spiritual being, and considers all aspects (physiological, mental, emotional, social, spiritual, and environmental) of health (Edin, Golanty & Brown, 2000:6). Unlike the medical model, it includes a focus on spiritual health. "Health is seen as a quest for humanness, for wholeness" (Rumbold, 2012:180). Health is viewed as a state of optimum or positive wellness. Wellness is more than physical health—it considers mental, emotional, and spiritual aspects of a person. These aspects are all interrelated (no aspect is separate or independent) and contribute to the overall quality of a person's health (Edin, Golanty & Brown, 2000:6). Common themes include "healing, sustaining, guiding, nurturing, liberating, and empowering, and a primary strategy is companionship in the search for meaning" (Rumbold, 2012:180). A holistic model thus acknowledges physical, psychological and spiritual dimensions of a person's life, as well as other aspects, such as thoughts, context, situation/environment, relationships, etc., and recognizes the interrelatedness between all these aspects—it therefore adopts a very broad approach. This is the model most commonly adopted by pastoral carers (cf. Rumbold, 2012:180) and will be the model adopted in this study.

b) The model of healing in holistic (including Pentecostal) churches

In her study on African American churches, Williams (2002) distinguished between three broad approaches to healing, namely: 'care,' 'cure,' and 'holism'. These are reflected in the following ecclesial settings: The first describes approaches adopted by traditional churches (i.e. non-Pentecostal mainline churches), and the second, by 'Word of faith' or Pentecostal churches, and the third, by holistic churches (these include both mainline and Word of faith representatives, but differ from the above two approaches). Williams (2002:95) defines holistic as "…a multifaceted practice that seeks healing for the

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whole person". Her understanding of wholeness "is rooted in the Old Testament understanding of *shalom* (well-being) as a social concept that encompasses health, salvation, and security".

According to Williams, the model of healing that is offered in holistic churches (which includes both mainline and Word of faith [and Pentecostal] representatives) is characteristically different from that of the first two approaches. It is found that emphasizing certain doctrinal beliefs regarding healing (whilst minimizing others), results in divergent practices that may even be in opposition (Williams, 2002:95). In her research, Williams proposes a holistic approach, which she says, represents an alternative to both care and cure [representative of traditional and Word of faith/Pentecostal churches, respectively] (Williams, 2002:96). However, she has found a holistic approach to be suitable and relevant for the pastoral context.

According to Williams, the basic tenets of a holistic approach to healing include:

- God responds to sickness in a variety of ways; therefore, believers should avail themselves of all God's means of healing.
- The body is the temple of the Holy Spirit (1 Cor 6:19).
- Safeguarding our health is a Christian duty because our bodies are the sites through which we glorify God.
- Only as we care for our bodies can we be effective in ministry (Williams, 2002:111).

However, Williams (2002:113) echoes the following word of caution: "When detached from theological convictions, the holistic approach risks becoming a merely pragmatic church-based program of health-related activities rather than a specifically Christian practice of healing that points to the transformative power of God".

In addition, this study also adopts a broad view of health and healing. This is described next.

c) An expanded view of health and healing

Besides the individualistic understanding of health and healing, healing may entail freedom from all faces of oppression, i.e. powerlessness, marginalization, exploitation, and so on (Evans, 2008:84). Healing includes empowerment through knowledge, e.g. by means of self-help literature. Information regarding our bodies, reactions, choices, etc., can help one work through feelings of helplessness and overcome obstacles inhibiting healing.

In Chapter 2, it was noted that healing from a Pentecostal point of view includes the curing of physical ailments (i.e. divine and miraculous healing) as well as the restoring of mental, emotional, and spiritual health, and the environment (cosmos). Healing is expanded here to include the healing of relationships

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(with oneself, others, God, and the environment) and includes a communal dimension of healing—the well-being of neighbor, community, and world (cf. Evans, 2008:86). To understand this point more clearly, the traditional notion of *cura animarum* is extended to include *cura terrae* (the healing of land) and *cura vitae* (the healing of life itself) (Louw, 2015). This broader understanding will have implications for how one approaches pastoral caregiving. The following discussion clarifies the link between healing and wholeness.

d) A wholistic vision of healing

A wholistic vision of healing recognizes God's involvement (direct or indirect) in healing. Evans (2008:86) notes, "As one embraces a more wholistic vision of healing, all the resources that God has made available are means of God's healing grace. No one owns or controls the process of healing. However, there are a number of ways of getting germs and injuries out of the way of healing—ways to redirect the healing process—but not how to cause it. Healing is a God-given process with which one can only cooperate". Trevor Nash recognizes healing as the restoration of relationships, both horizontally and vertically. For Nash, healing means "to set men, women, and children free to be able to begin to love God, their neighbor, and themselves, and to know the immensity of God's love for them" (cited by Evans, 2008:86). Bishop Morris Maddocks defines Christian healing as Jesus Christ meeting us at the point of our need (cited by Evans, 2008:86). Evans (2008:86), who adopts a very broad view of healing, describes wholeness as follows:

> Wholeness means the whole of life, including illness, disability, old age, and death. It is not some perfect ideal, but life as one knows it changed into a channel for God. It is the quality of life lived within the circumstances of wellness or sickness. Wholeness in this life does not mean perfection, flawlessness, success, or completion. Complete fulfillment will come only through dying. Growing into wholeness will be determined by what one makes of one's impairments. As we grow into a right relationship with God, we are indeed beginning to be made whole. Healing is not about being restored to a state in the past or even about being restored to full function. Healing is concerned with new growth, new understanding, a new development in the future, even including death.

According to Evans, even if physical healing does not take place, spiritual healing and holistic growth are possible outcomes of pastoral care. In this view, the struggle towards health and wholeness is not simply about removing sickness or disease (cure), but growth, new understanding, and new development.

However, before proceeding with the discussion, the following concepts should be distinguished: sickness, disease, illness and brokenness, as these concepts are used in this study, and there is not necessarily an agreed upon understanding of these concepts in the literature.

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4.3.1.2 Disease, sickness, illness and brokenness

Further related concepts that need to be clarified in this chapter are disease, sickness and illness. This will be done next.

a) Disease[112] – has an underlying pathology; it is biologically defined and refers to a professional (doctor/medical practitioner) perspective of what the problem is. It is therefore a more precise term than the other two.

b) Sickness – refers to society's perspective of medical problems, i.e. social and cultural conceptions of the condition. It is "…a social state conferred on an individual by others … It is socially defined by sociologists" (Shroff, 2005:11).

c) Illness – refers to the patient's perspective/subjective experience of sickness/their symptoms (i.e. what they personally feel, and how they perceive their condition. Basically, what they bring to the doctor). It is "defined by laymen as a reaction to perceived biological alteration" (Shroff, 2005:11).

To distinguishes illness from disease, Shroff (2005:11) notes:

1) A person may have a disease and not be ill
2) A person may be ill and not have a disease
3) Both disease and illness may be present.

The medical model reduces sickness to disease (a malfunction that needs to be cured) (Evans, 2008:76). According to Engelbrecht and Boorse (cited by Evans, 2008:76), a person can have a disease without being ill, and vice versa.

Evan (2008:77) explains that some define sickness as malfunctioning (and therefore distinguish sickness from illness and disease). She adds, "The definition of sickness as malfunctioning is the opposite of health as well-working and suggests the biblical view of sickness as brokenness" (Evans, 2008:77).

d) Brokenness – Sickness as brokenness indicates a wholistic view of sickness, which can be understood in three ways: 1) internal brokenness, 2) alienation from one's neighbor, and (3) estrangement from God (Evans, 2008:77). It is a suitable metaphor to view sickness as the malfunction of all creation, explained by Evans as follows:

> A family, a community, a nation, or even the physical world, in the instance of pollution, can be sick. Medically, reference is made to torn ligaments, ruptured blood vessels, or dislocated

[112] From curriculum notes from the University of Ottowa, 'Society, the Individual, and Medicine (SIM),' viewed from: https://english.stackexchange.com/questions/226755/what-is-the-difference-between-illness-and-disease. Accessed 14 March 2018].

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> bones. More popularly, we refer to splitting headaches and split personalities—people "cracking up" or "going to pieces". All these expressions connote brokenness, separation, and division. Societal terms, such as fragmented communities, racial divisions, and schisms, describe the same brokenness. So sickness may manifest itself in different forms at different levels, but all sickness is derived from brokenness that pervades every level of human existence (Evans, 2008:77).

Sickness as brokenness is not a once off event, but an on-going state. It affects the whole person and can take place in any of the dimensions of the human person. "It involves the whole person at every level of life, though at any given moment it may present itself specifically in the physical, emotional, mental, or spiritual dimension. A person may experience broken relationships or an alienation from the world. This brokenness from a theological perspective is called sin" (Evans, 2008:77). Both sin and sickness reflect brokenness. Sin indicates separation from God and disobedience (to His laws) (Evans, 2008:77). The "relation between sin and sickness influences the type of treatment and care" provided to the individual (Evans, 2008:77).

In light of the above discussion, reflecting on wholeness, what we are, and what we should be, it is clear that we are broken and imperfect beings. "Our image is distorted, a reflection in a cracked mirror" (Evans, 2008:70). Theologically speaking, we call this "brokenness". From a Pentecostal viewpoint we were originally made whole, but due to sin and the Fall, we are now "broken". Recognizing that we are "not all we could be is crucial to our subsequent understanding of health. If one is broken, if all of one's parts do not work in harmony, then perfect health will never be possible because the impediment is within the person. Hence one disease is simply replaced with another" (Evans, 2008:70). Thus, Evans distinguishes between brokenness of 'form' and 'action'. She illustrates this using the example of Jesus Christ's obedient acceptance of death on the cross (perfect action), even though his body was wounded and bleeding (form). In that, a person may have a poorly functioning body (i.e. be unable to walk), but have an integrated worldview (Evans, 2008:70).

Further related concepts requiring clarification are the following:

4.3.1.3 Wellness, spiritual well-being, spiritual health, and spiritual maturity

a) Wellness – Current models no longer equate lack of illness with wellness. They "have moved away from this notion, to the optimal functioning of each individual, regardless of current health status or disability" (Hoffman, Farrell, Lilford, Ellis & Cant, 2007:151). Furthermore, Mueller (2005:139) notes that one may have a physical ailment yet be spiritually whole. Similarly, they may be mentally ill, yet well in other respects, i.e. physically and spiritually.

Although similar, wellness and health are not synonymous concepts, as wellness can co-exist with illness, disease, and terminal illness (Sperry, 2001:47). Thus, wellness is not dependent on health status

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(Sperry, 2001:48). Hoffman et al., (2007:151) view wellness as a holistic concept. They say it includes more than just physical health. It looks at the whole person. Wellness therefore includes a number of dimensions of a person's life. A distinction is therefore made between the medical concept of health and the holistic concept of wellness (Edin et al., 2000:6). Wellness is not viewed as static, but rather as a dynamic process affected by our daily decisions and choices (i.e. the food we eat, whether we choose to exercise or not, etc.) (Edin et al., 2000:6).

This study therefore looks at the cognitive, conative, affective, physical and spiritual dimensions of the human person as components of wholeness. Some scholars may add other dimensions, such as: psychophysiological, occupational, intellectual and social wellness to the mix (Hoffman et al., 2007:151). In short, these form the building blocks of wellness.

Golanty and Brown (2000:12) note that spiritual awareness is an essential part of maintaining wellness and preventing illness. In light of the discussion so far, the following concepts are briefly distinguished: spiritual well-being, spiritual health, and spiritual maturity.

b) Spiritual well-being – The National Interfaith Coalition on Aging, formed in 1971, defined spiritual well-being "as the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness" (cited by Evans, 2008:69). To this, Lavretsky (2010:np) adds, "The spiritual permeates and gives meaning to all life". Furthermore, the term "spiritual well-being" points to wholeness (in contrast to fragmentation and isolation) (Lavretsky, 2010:np). Characteristics of spiritual well-being include: a positive self-concept, unselfish giving, moral character, belief in the all encompassing God and personal transcendence (Lavretsky, 2010). Pace identifies the following characteristics of a spiritually healthy person: he or she is hopeful, looks forward with expectancy to what is to come, and most often has a positive attitude toward the self and others (Pace, 2000:505). In addition, Pace lists several aspects that spiritual well-being is comprised of: sense of purpose and meaning in life; sense of relationship with self, other(s), and a supreme being; and hope (Pace, 2000:503).

According to Evans, spiritual well-being is a two-faceted concept—it includes a relationship with God and inner unity and satisfaction about one's self-identity and purpose (both elements are transcendent) (Evans, 2008:69). The spiritual dimension is what motivates us to find meaning and purpose in life and is therefore a principal determinant of health-related attitudes. The different dimensions of the human person are interrelated, interwoven, and interdependent; they work together as a whole. Each dimension needs to be cared for.

In providing care, the caregiver needs to be aware of the interplay between the spirit and the soul, in that a person's mind affects the body and the person's body affects the mind. In the same way, the person's

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spirit affects the body and mind, and the body and mind affects the spirit (Rev. Paul D. Kraus [Foreword], 2008:8). Furthermore, "The spirit affects, and is affected by, a person's physical state, feelings, thoughts, and relationships". In addition, "Spiritual courage, for example, may enable people to transcend physical disabilities and suffering, and to interpret them within the context of a deeper positive meaning" (Evans, 2008:69).

Pace (2000:505) describes spiritual well-being as "a cornerstone of health" and says it has an impact on physical well-being. Spiritual well-being is also connected to the overall quality of life. For instance, "Loneliness has a negative relationship with quality of life, and spiritual well-being has a negative relationship with loneliness" (Pace, 2000:505). The discussion here highlights the relationship between spiritual well-being and physical well-being. Ellison explains further, spiritual well-being is "the outward manifestation of an inner state" (cited by Evans, 2008:69). To illustrate this further, Evans explains, a new Christian may not manifest all the fruits of the Spirit (Galatians 5) right away, but may begin to experience a certain amount of spiritual well-being.

c) Spiritual maturity – According to Louw (2014:267), "In pastoral terms, one is healthy when one has a *source of faith that enables one to live with meaning*. This means that mature faith behavior reflects a certain understanding of God that enables a meaningful life". Two of the main goals of pastoral care is spiritual growth and the development of a mature faith (Louw, 1999:161). He explains 'mature faith' as "the congruency between that which one believes of God (content), how one acts in the awareness of God's presence (witness) and responds to the challenges set forth by the existential realities of human suffering" (Louw, 2014:267). In pastoral care, Louw (2014:267) says, "We should start speaking about 'human wholeness'". This is because, in a biblical sense, health points to life and salvation (*sozo*, to save). In a comprehensive approach to health, he says, "…the reference to spiritual healing refers to wholeness and a comprehensive understanding of the concept of soul, *nephesh*, which includes embodied life as experienced within the presence of God, as well as within a cultural system and network of social human relationships" (Louw, 2014:267).

Evans connects spiritual maturity with wholeness, saying that it is a goal that one moves toward, rather than a state that one has attained (Evans, 2008:69). Thus, health is wholeness and a goal that one moves toward. Thus, according to Evans, wholeness is a process that one moves towards, and not an end state/goal. This addresses one of the questions posed above.

d) Spiritual health – Evans asks, "Is being healthy equal to being human? Is one more completely human, the healthier one is?" She says the answer depends on how one defines health. For instance: if one views health only as physical well-being: then the answer is no. If health is the integration of all aspects of the human being: "then being healthy reflects all each person was meant to be" (Evans, 2008:70). In a restless view, where one yearns for something better: "total health is never reached and

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only briefly enjoyed" (Evans, 2008:70). The theological idea that health is eschatological: health is "what God promises and offers in the end. We do not know completely what health is because we have not totally enjoyed it" (Evans, 2008:70).

In the pastoral caregiving and healing context, the goal is therefore inter alia to promote spiritual wellness, well-being, spiritual health, and spiritual maturity, and transform brokenness of all kinds (i.e. inner brokenness, alienation, loneliness, sin), by instilling hope, renewing meaning by means of integral spirituality, improving the quality of life, and facilitating wholeness. According to Louw (2015:249), "…spirituality can contribute to wholeness in healing, thus the plea for 'integral spirituality'". He adds, "It is therefore the task of integral spirituality to link the inner and private dimensions of human orientation to the external dimensions of public life and our social context" (Louw, 2015:249).

The following section will provide a detailed description of the central concept of this chapter—wholeness. The ensuing discussions and related research will also help to answer some of the research questions pertaining to this chapter.

4.3.1.4 Defining wholeness

Wholeness, as presented in this study, includes:

- Wholeness is not a linear movement toward a complete or final state (as in the biomedical model). Sometimes it requires a back-and-forth movement. It is an ongoing journey/process: "Mental-physical-spiritual-relational health is the continuing movement toward living life more fully, joyfully, and productively. Thus, wholeness is a growth journey, not the arrival at a fixed goal" (Clinebell, 1995:95). Health and wholeness is a process and a journey that requires time, investment, and is a conscious choice for change. This answers the question of whether wholeness is an end goal/state, or a process.
- The components of wholeness include: the physical, cognitive, conative, affective, cultural/environmental, and spiritual dimensions of the human person. This indicates the dimensions of the human person and the components of wholeness, as understood in this study.
- The various dimensions (components of wholeness) are interconnected. If one is lacking wholeness in one dimension, it will affect the other dimensions. Thus, the different dimensions of the human person are interrelated, interwoven, and interdependent; they work together as a whole. (This illustrates the connection between the components). Each dimension therefore requires growth and nurture/care. If we are out of balance in any of these dimensions, it will manifest in our body, soul, and/or spirit, as well as relationships (with self, others, and God). (This illustrates the connection between the various dimensions of the human person, and the body, soul and spirit). If one dimension is damaged/out of balance, the other dimensions are directly affected, which will have an impact on one's overall health. For instance, if one is

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retrenched due to a bad economy, "The individual will immediately experience stress (*psychological*), which in turn can create health problems *(physical*), cause them to isolate from friendly activities (*social*) to conserve money (*financial),* cause marital conflict or disagreement with friends (interpersonal), lower a person's libido (*sexual*), affect the person's faith or belief system about life events (*spiritual),* and so on" (italics in original) (Kelly, 2013:33). (These demonstrate symptoms of pathology).

- Wholeness implies balance—balance in our physical, mental (cognitive, conative, affective) and spiritual components. If any of the dimensions are out of balance, there will be a lack of wholeness. (This explains how to attain wholeness—by seeking balance).
- One may be out of balance, and not even realize it (i.e. a healthy body, but unhealthy mind or spirituality, etc.). (This explains the purpose of seeking wholeness).
- To be whole is to be integrated, and is thus, not fragmented, fractured, or internally conflicted. (This explains what is meant by wholeness).
- There are also some things that facilitate wholeness, and other things that do not. Hindrances include traditions, habits and misinformation (Rediger, 1997:175) and so on, even day-to-day challenges (our inherent human condition) get in the way (Kelly, 2013:16). Therefore, in the ongoing pursuit of wholeness, the idea is to achieve and maintain balance in each dimension.
- Wholeness includes more than physical well-being. Physical health may be one (the visible) component of wholeness, but it isn't the only component. In that a person can be physical whole, but dysfunctional or lacking wholeness in other areas of their life (i.e. experiencing relationship problems, poverty, emotionally upset, depressed, anxious, and so on). Thus, wholeness in one dimension does not necessarily mean wholeness in another.
- The importance of the spiritual dimension must not be understated. As our minds and spirits are transformed, we are opened to wholeness. The spiritual dimension is what motivates us to find meaning and purpose in life, and is therefore a principal determinant of health related attitudes and activities. Complete wholeness is not attainable without God. Wholeness thus begins with spiritual health. This is what distinguishes a biblical/Christian view of health from other views of health. Secular models of health are valuable to a certain extent, but they have their limitations, as then tend to only focus on physical aspects of our well-being. (This point highlights the importance of the spiritual dimension in wholeness).
- Health as wholeness is an integrative and interactive process concerning all dimensions of one's life. Wholeness includes our internal (cognitive, conative, affective and spiritual dimensions) as well as external lives (cultural, social, relational and environmental dimensions). Health is thus multidimensional, encompassing all the above-mentioned dimensions. (Wholeness is thus compatible with an integrative approach).
- Wholeness is also ecological—"the interdependence of systems ties our condition and fate to that of the total creation (see Romans 8:19-23 and 1 Corinthians 12:12-26)" (Rediger,

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1997:175). (Wholeness is extended beyond the human person, to include the healing of the environment, and the healing of life itself).

- The concept of wholeness is best summed up by the Hebrew word for 'peace' or 'well-being': '*shalom'*. *Shalom,* understood broadly, embraces both the **private** (health, wholeness, prosperity, deliverance, safety and security) and **public** (friendship, absence of war, peace) spheres (Baker Illustrated Bible Dictionary) and refers to **physical** and **personal** health (note for Prov 3:2, NET Bible Notes). (This clarifies the link between health, healing and wholeness).
- The deeper understanding of *shalom* as *wholeness* is the key to fruitful living in our broken world. (This provides a further purpose for pursuing wholeness).

Having defined wholeness above, the next section will identify and explore the main components of wholeness. This is a significant part of this study.

4.3.2 The main components of wholeness

This section identifies and examines the main components of wholeness, as presented in this study. Each dimension—is a primary aspect of human wholeness—and will therefore be briefly examined separately below in order to obtain a deeper understanding of each component, although in reality, a person is a whole being created in the *imago Dei*. In the psychological literature, the first three dimensions—the cognitive, affective, and conative, are referred to as the 'trilogy of the mind'. These three domains are intertwined and difficult to separate; for this reason, the conative component has often been neglected in psychology studies, with more attention being given to the cognitive and affective components (Huitt, 1999). However, the discussion below will show the importance of all three dimensions. The importance and significant roles of the remaining components will also be described.

4.3.2.1. The cognitive component

The cognitive component is one area of wholeness.

- **The 'what' question**

Cognition: the "what" question. "This dimension is generally associated with the question of "what" (e.g. what happened, what is going on now, what is the meaning of that information)" (Huitt, 1999).

- **Cognition defined**

According to Huitt, "Cognition refers to the process of coming to know and understand; the process of encoding, storing, processing and retrieving information" (Huitt, 1999). Cognitions are essentially thoughts.

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- **Cognitive dysfunction**

A cognitive deficit "occurs when we don't notice something that is clearly presented to us" (Wallace, 2011:np). At the other extreme is cognitive hyperactivity—that is, "superimposing, interpreting, and projecting our thoughts onto experience" (Wallace, 2011:np). It is when "we remember things that never took place or see things that are totally projected. We superimpose concepts on reality and conflate them with what is being presented" (Wallace, 2011:np). This can be overcome by clearly differentiating what is presented from what is projected (Wallace, 2011:np). Wallace notes the link between cognitive balance and emotional balance. Brooke and Harrison (2016:251) state that emotional imbalance underpins much of human unhappiness.

Cognitive dysfunction occurs when one "is unable to identify some 'thing' as congruent with that thing's objective reality, resulting in an outcome that is harmful in some way to either the perceiver or the object of the perception" (Johnson, 2011:7). Basically, "cognitive dysfunction is similar to one misinterpreting a life experience (e.g. a family conversation, the boss's off-hand comment) due to faulty or inaccurate thought processes. One reason that individuals periodically incorrectly perceive others' (and possibly their own) emotions, attitudes, or intentions is that they fail to recognize their own biases, hopes, fears, and concerns (i.e. projections)" (Johnson, 2011:7).

- **Cognitive balance**

Cognitive balance is correlated with optimal functioning and well-being. Too much imbalance is linked with dysfunction. In other words, cognitive balance is characterized by the absence of both cognitive deficit and cognitive hyperactivity. Therefore, the goal is to cultivate cognitive balance; one way to do so is to improve thought processes (i.e. that improve one's observational and perceptual skills), which may enhance the quality of life. This can be accomplished, for example, by "improving one's understanding of the personal meaningfulness of life's experiences (i.e. self-awareness)" (Johnson, 2011:7). But the researcher notes, this is not without its challenges.

According to Balige (2010:12), a person can largely be defined by what is going on in their mind, "A mind of a person is the sum of what a person is … We are what we think and perceive". The Scripture says, "As a man thinks in his heart, so is he…" (Prov 23:7). To confirm this, Meyer (nd:116) says, keeping your mind healthy is a part of being whole. He therefore suggests we explore ways to keep the mind healthy, i.e. education, skills, maintaining our interests, music, etc. Edin et al., (2000:12) indicate that the mind can create illness or wellness. This is evident in psychosomatic illnesses, which demonstrates a strong connection between the mind and the body, especially regarding health. Although, this does not mean that all sickness is the result of one's state of mind, but that a person's psychological state may invite illness (I.e. through the process of somatization).

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Which should be the more desired state of the two: 'wholeness of mind and spirit' or 'wholeness of body'? This question forms part of the on-going dualism debate. Evans (2008:70) answers it from a Christian point of view saying: "…maturity of spirit enables one to surpass the limitations of body and mind, while maturity of body does not equip one to overcome the brokenness of spirit and mind". She adds, "The danger in a hierarchy of our three aspects is that, from the perspective of Christian theology, although the mind and spirit are perfected and continue into eternity, the body is also transformed and resurrected; all of the parts are valued in God's sight as essential to the continuity of what constitutes an individual" (Evans, 2008:70).

The affective component is another area of wholeness and will be explored next.

4.3.2.2 The affective component

- **The how (do I feel) question**

The question asked here is: "How do I feel about this knowledge or information?" (Huitt, 1999).

- **Affect defined**

Huitt (1999) defines affect as referring "to the emotional interpretation of perceptions, information, or knowledge. It is generally associated with one's attachment (positive and negative) to people, objects, ideas, etc."

Johnson (2011:8) defines affect as "the aspect of the human experience that is subjectively identified at a feeling level. Affect can be thought of as an umbrella term under which all human emotions fall. That is, affective experiences include subjective levels of arousal and pleasantness, and discrete emotions can each be plotted within a matrix defined by the two continua of arousal and pleasantness". The two continua that comprise affect are thus: arousal and pleasantness.

- **Affective dysfunction**

Affective dysfunction "is marked by emotional expression that is inappropriate for the situation (i.e. either too much or for too long) resulting in a negative impact on one's life experiences" (Johnson, 2011:9). Dysfunctional emotions (extreme feelings) are destructive to one's self as well as one's interpersonal relationships. In addition, affective dysfunction includes excessive emotional fluctuations (affective hyperactivity) and a lack of emotional apathy (affective deficit) (Johnson, 2011:9). The way to deal with this is for one to develop "a deeper relationship with their empathic selves. A heightened level of gratefulness is one characteristic of an empathic individual" (Johnson, 2011:9).

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- **Affective balance**

Affective balance is characterized by a lack of excessive emotional fluctuations (affective hyperactivity) and a lack of emotional apathy (affective deficit). Developing empathy and self-control can help improve one's psychological and physical well-being (Johnson, 2011:9).

The conative component is another area of wholeness and will be discussed next.

4.3.2.3 The conative component

- **The 'why' question**

The conative question asks "why?" (Louw, 2015:140). It seeks to uncover the 'why' underlying behavior.

- **Conation defined**

For Louw, the "conative refers to intentions and motivations behind actions/behavior: the human will" (Louw, 2012:35). Huitt (1999) defines conation as:

> Conation refers to the connection of knowledge and affect to behavior and is associated with the issue of "why." It is the personal, intentional, planful, deliberate, goal-oriented, or striving component of motivation, the proactive (as opposed to reactive or habitual) aspect of behavior (Baumeister, Bratslavsky, Muraven & Tice, 1998; Emmons, 1986). It is closely associated with the concept of volition, defined as the use of will, or the freedom to make choices about what to do (Kane, 1985; Mischel, 1996). It is absolutely critical if an individual is to successfully engage in self-direction and self-regulation. Some of the conative issues one faces daily are: what are my intentions and goals; what am I going to do; what are my plans and commitments?

Mogk (2009:np) explains that "Conation translates knowledge (cognition) and emotion (affect) into behavior and action". According to Johnson (2011:4), two important aspects of conation are *volition* (e.g. desires and preferences) and *intention* (i.e. goal directed behavior). Both are important aspects of happiness and life satisfaction.

Although intentionality is common to the behavior of both animals and human beings, the difference is that "human beings can desire to contravene their conditioning" (Huitt, 1999:np). This draws attention to conative aspects such as self-regulation, self-concept, self-esteem, self-reflection, and self-determination (Huitt, 1999). To briefly mention, conation, volition, and self-regulation are related to "how one consciously control's one focus, mental processing, intentions, and behavior". Huitt (2011) explains that conscious control is an important aspect that differentiates human beings and animals. It

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(self-regulation) is an especially important key in our present day and age (the chaotic conditions of modern and post-modern society) to achieve success (Huitt 2011). In actual fact, one author writes, "Conation is way more important to your success than cognition" (Blakeman, 2017).[113]

Huitt (2011) connects a number of topics with self-regulation, which would bear relevance for this study. These include: one's worldview paradigm (which provides the framework one uses to select, process, and organize information about the world, including how one views one's self), and how one identifies and meets their needs. Other topics Huitt (1999) associates with conation include: developing a vision for one's life; setting goals; making action plans, and reflecting on one's actions (Huitt, 2011).

The significant effect of conative dysfunction will be marked below, in order to show the importance of developing balance and facilitating wholeness in the conative dimension of the human person.

- **Forms of conative dysfunction**

Conative deficit is the one extreme. The main features of a conative deficit include: apathy, feeling unmotivated, or highly complacent. These symptoms manifest as "depression and a lack of engagement in professional, social, and interpersonal aspects of life" (Johnson, 2011:4), or the absence of a drive "to find happiness or meaning for themselves and others, which may for example express itself in existential indifference, where a particular disinterest in anything that would give meaning to one's life exist" (Malinowski, 2013:390).

At the other extreme is conative hyperactivity, which includes: obsession or perfectionism, and selfish and highly egocentric behaviors. Obsession or perfectionism is often the cause of a great deal of unhappiness (Johnson, 2011:4). These often lead to working long hours (e.g. workaholic) or overtraining in sports, resulting in burnout in both instances. Selfish and highly egocentric behaviors often harm one's well-being and that of important others (e.g. a significant other, colleagues, friends, or family). Thus, the existence of either form of conative dysfunction (in volition and intention) impairs the individual's well-being, and/or the well-being of others (Johnson, 2011:4).

Malinowski (2013:390) says, "Conative hyperactivity would express itself as an obsession with certain goals that obscure the ability to experience the present reality, as for instance extreme forms of craving. A dysfunction would be present if one's motivation and energy are directed towards goals that are detrimental to one's own or others' flourishing and well-being". Conversely, conative balance occurs when one adopts "ambitions that are reality-based and lead to his/her and others' happiness (Emmons,

[113] C. Blakeman. 2017. *The conative filter and conation: The key to success.* Alpha Gamma Business portal for young professionals. Viewed from: https://www.alphagamma.eu/entrepreneurship/conative-filter-conation-key-success/. [Date accessed: 22 March 2018]

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1986). An individual moves toward conative balance by engaging in reflection, improving his or her awareness of the relationship between personal goals and the environment, and developing an understanding of the appropriateness of his or her current coping strategies relative to specific life challenges. This awareness raising improves psychological well-being…" (Johnson, 2011:4).

When one has a better "understanding of the 'why' underlying behaviors (i.e. self- awareness) while accurately identifying those behaviors that are under volitional control, then that person likely will experience improved quality of life" (Johnson, 2011:4). The benefit of being able to identify the reasons for one's chosen behaviors (sufficient self-awareness) can move one to adopt behaviors that will contribute to a truly positive life experience (Johnson, 2011:5). Such an understanding (of why one engages in certain behaviors) is beneficial for many spheres of human experience, e.g., sports, religion, and social relationships. Motivation (aspect of conation) "is often identified as a primary and necessary feature of accomplishment in many domains" (Johnson, 2011:5).

Another important point to mention here concerning conation, is that the desires and ambitions underlying one's behavior plays a role in whether or not one's life experiences are perceived positively or negatively. Johnson (2011:5) says, "Recognizing one's ambitions in life, identifying any of these that are dysfunctional, and considering the possibility that changes are needed due to existing dysfunctional conations, likely will lead an individual toward a happier and healthier life. Once an individual identifies clear, specific, measurable adjustable, realistic, and time-bound goals that link well with his or her values and interests, that person likely will enhance his or her ability to attend to salient aspects of life".

- **Pastoral context**

In the context of pastoral care, a hermeneutics of understanding can help answer the following conative questions: "What motivates a person to move on, to anticipate positive change and to hope when everything gets stuck? What motivates a person in a depressive state of mind to carry on with his/her life, despite the helplessness of depression and the despair of nothingness? What is the driving force within systems as well as behind the act of shifting positions?" (Louw, 2012:178).

One of the goals of pastoral care is to instill hope, where all hope has been lost.[114] In this sense, hope is conative, because "it creates the will and intentionality to destroy nothingness; hope operates as a kind of anti-nothingness (*Anti-Nichts*) that inspires the human being to act with courage, and to be set free from any form of a paralyzing passivity" (Louw, 2015:172).

[114] See heading 3.5.5 'Finding hope in pastoral care'.

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Right decisions and responsible behavior, such as forgiveness and reconciliation, is also part of conative decision-making (Louw, 2012:195). Forgiveness and reconciliation are central themes in the pastoral context, especially spiritual healing.

The undergirding intentions, motives and goals—driving forces—behind one's behavior, are often related to one's basic commitments, belief systems, and philosophical convictions (Louw, 2015:140). These are often complex. Pentecostal philosophy is "informed and nourished by Pentecostal spirituality," which has a unique understanding of the world (a Pentecostal worldview)[115] (James K. A. Smith, 2010:27).

The danger of misconceptions (skewed paradigms) is that they "can develop into pathology when they are connected to the conative factor of not-willing, hatred, enmity and severe modes of revenge. Pathology results in destructive behavior and revenge-taking, unforgiveness and abuse of power" (Louw, 2015:543).

The above discussion has shown the importance of attending to and developing the conative dimension of the human person.

- **An integration of conation, cognition, and affect**

By attending to conations, attentional focus, and cognitions, people play a role in reducing negative life experiences (e.g. stress levels), improving the overall quality of their lives, and health (whether it be psychological, social, emotional, spiritual, and so on) (Johnson, 2011:15).
To achieve success in life (and business), Blakeman (2017) says, one needs to apply the 'conative filter,' which includes the following four attributes:

1) Commitment – affection/passion:
   The first aspect requires total commitment to the task at hand; this is the foundation of success.
2) Movement – activation – doing
   Are you a 'thinker' or a 'doer'? Doers put plans into action, whereas thinkers remain in the cognitive phase.
3) Purpose – cognition – discipline/plan:
   One needs to formulate a plan of action. In this regard, cognition is one component of being successful. "Cognition is a faithful servant of conation" (Blakeman, 2017).
4) Direction – vision:

[115]The Pentecostal worldview is discussed further in Chapter 5.

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> The Bible says, "Where there is no vision, the people perish" (Prov 29:18). One therefore needs clarity regarding direction and intention, as "going flat out doesn't mean you're going in the right direction" (Blakeman, 2017).

Blakeman (2017:np) states that all four attributes need to be present in order to achieve one's (life or business) goals: "Direction, purpose, and movement without commitment will not sustain you. Commitment, purpose, and direction are useless without movement. Movement, commitment, and direction are of no value without purpose (a plan to get there)." The conative filter, as described above, helps one ensure that all four attributes are present.

The environmental component is also a component of wholeness. This is explored next.

4.3.2.4 The environmental component

The environmental component includes the human person's internal as well as external environment. The internal environment includes a person's biological as well as inner world of thoughts and feelings. The external environment includes one's relationships, as well as sociological, cultural and environmental (ecological) factors that affect one's everyday life.

- **Social and emotional wholeness**

Wholeness includes being socially and emotionally whole. According to Meyer (nd:117), to be whole, is to be "at one with others, with one's environment, and with one's self". "This includes awareness of one's self, one's needs, one's motivations, and one's connectedness in a way that fosters positive and wholesome interpersonal and intrapersonal relationships" (Meyer, nd:117).

- **Being at one with oneself**

A component of being socially and emotionally whole is being at one with one's *self*, and being in touch with one's self and one's inner experiences (inner wholeness). In this regard, Meyer (nd:118-119) explains:

> Learning how to know and love one's self is one of the great tasks of maturing. It involves discovery, a determination not to deceive one's self about one's self, an openness to others' appraisal, and a sensitivity to one's own feelings and experiences. Only when people make their inner experience available to their consciousness will they begin to have the insight to relate to their world in turn. And only when such self-exploration has been undertaken will they begin to experience wholeness in their relationship to themselves.

- **Being at one with others**

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Another component of being socially and emotionally whole is being at one with *others*. The importance of relationships is found in both the NT and OT. In this regard, Meyer (nd:118) says:

> Learning how to listen and how to speak, how to care and how to encourage, how to assert what you need while hearing others speak of their needs, and how to be aware of your feelings and motivations as they affect the present situation is a life-long learning task. It requires openness, sensitivity, objectivity, and subjectivity. It requires help from others and an intentional effort to reflect on one's self and one's relationships. The rewards are many, but the disappointments are few for those who take time to tend to this area of their wholeness.

To confirm the above, Evans (2008:71) explains that we are not only defined by our internal workings, but also by our social relationships (highlighting the relational dimension). Therefore, a person must be understood not only in terms of their three-part nature, but also as a social (relational) being. In that one's life situation (or social matrix) provides the context for understanding the person. Furthermore, Evans distinguishes between health as being "I" oriented or "other" oriented, indicating that the biblical context is "other-directed" (Evans, 2008:73). For instance, this can be seen in Christ's suffering, which was other directed, and aimed at making others healthier. In other words, personal health becomes a byproduct of placing others before oneself. "The journey to wholeness may entail some brokenness. Ironically, as others' health becomes the primary goal, personal health may improve; it becomes a by-product of this other-directed orientation" (Evans, 2008:73). Although, it is important to note here, this does not mean a total disregard for the body (as it is the temple of the Holy Spirit), but a higher regard for others (Evans, 2008:73). After all, Jesus said, we are to love our neighbor as ourselves in order to protect ourselves from self-abasement and hatred.

- **Being at one with God**

Restoring one's relationship with God is another aspect of wholeness. In this regard, Clinebell (1984:np) says, "The wholeness, which the church has a mission to liberate and empower, has spiritual wholeness at its center. This means that helping people experience healing and growth in the vertical dimension (Tillich) of their lives is at the heart of all caring and counseling that is truly pastoral. Helping people learn how to increase the power and aliveness of their faith, their values, their here-and-now contact with the loving Spirit of the universe, is an implicit if not an explicit goal of all types of pastoral care and counseling, whatever their other goals".

- **Being at one with the broader environment and creation (cosmos)**

According to Balige (2010:12), humans are closely connected to the environment. Taking care of ourselves therefore includes taking care of our minds, our bodies, and all of our being, as well as the environment. To only care for one aspect, and neglect the other dimensions, is detrimental to wholeness living (Balige, 2010:12).

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In terms of the greater environment, caring for creation, whatever we do creates a ripple effect. Therefore, caring for our environment is the responsibility of all people, and not only a few. As mentioned above, we are closely connected to our environment, so whatever one does, affects all (ripple effect) (Balige, 2010:12). By taking care of our environment, we are actually taking care of ourselves; by neglecting our environment, we are neglecting ourselves. This view is reiterated by Boone (2017:17-18), who says God created humankind as an agent of *shalom*, tasked with the responsibility of caring for creation. Caring for creation should be motivated by love for God and love for one's neighbor—the former recognizes creation as the work of God, and the latter recognizes "the direct relationship between a well-maintained earth and human well-being" (Boone, 2017:17). The destruction of the earth and neglect of the environment has devastating consequences for all of creation as well as humankind.

This following section looks at another area of wholeness—the physical component.

4.3.2.5 The physical component

Physical health stewardship is an essential component of Christian formation (Chandler, 2016:11). Pointing to embodiment, our body is the temple of the Holy Spirit (1 Cor. 6:19). Our body (corporeal dwelling) "provides the sacred location for God's Spirit" (Chandler, 2016:11).

Furthermore, "the Spirit interacts within [the person] to bring conformity to Christ" (Chandler, 2016:11). This focuses on the pneumatological dimension of the whole person. The physical component also considers the way people relate to the physical world, which includes their body and environment. This entails nurturing and caring for one's body and "attending to one's physical health with appropriate care in order to honor God" (Chandler, 2016:11). This can be done by adopting health promoting behaviors and developing a healthy lifestyle. Chandler identifies four health areas as starting points for stewarding the physical body: nutrition, physical health, exercise and sleep (Chandler, 2016:11).

In doing so, we should try to prevent (rather than treat) illnesses (Balige, 2010:12). Edin et al., (2000:10) state that the leading cause of illness and death today are due to "life-style diseases" (i.e. these are attributable to unhealthy living habits). These include, diabetes, heart disease and cancer, to name a few. They result from environmental factors, people's behaviors, and lifestyle choices. This is in line with a holistic approach to health, which emphasizes the prevention of disease and injury, and the adoption of behaviors/a lifestyle that promotes wellness (Edin et al., 2000:17). In other words, we should live in such a way that we make right choices that enhance our physical way of being (Balige, 2010:12). We therefore need to take responsibility for our health. Thus, caring for ourselves includes taking care of our bodies as well as our environment (Balige, 2010:12).

Finally, the spiritual component, which is central to wholeness, is considered next.

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4.3.2.6 The spiritual component

Spiritual wholeness is central to wholeness. It is about experiencing healing and growth in the vertical dimension of people's lives, which is at the heart of care that is truly pastoral (Clinebell, 1984). According to Chandler (2016:11), "The interconnectedness of body, mind, soul, and spirit as overseen by the Holy Spirit cannot be denied". Often, human needs are thought of as being only physical and psychological, thus, the spiritual aspect of human needs is often overlooked. Sometimes spiritual needs are equated with psychological needs or expressed in psychological terms, at other times they are viewed with speculation. This is due to the influence of Western culture. All persons have a spiritual dimension. The spiritual dimension is an important component of wholeness. It was mentioned in the previous chapter that spirituality is what distinguishes pastoral care from other forms of care in the helping profession. Louw reckons that the spiritual aspect is the integrative factor in life. He also says, sound spirituality and wisdom thinking facilitates meaningful integration between all fragments of life (Louw, 2012:14). He adds, "Integration in terms of a holistic approach to healing is to connect the different aspects of anthropology (the affective, the cognitive, the conative, the bodily dimensions of our being human) into a whole. Integration is about the spiritual realm of meaning, the normative dimension (values and virtues) which can integrate the conative, the cognitive, the affective, and the bodily dimensions of life within cultural contexts into a meaningful whole" (Louw, 2012:18).

The basic components/dimensions of wholeness were explored above. Some basic theological reflections will be provided next.

4.3.3 Biblical and theological support for this view of health as wholeness

The biblical view encompasses the whole person, especially the Hebrew Scriptures, described further below. The following example shows that the biblical view of healing includes the whole person. Reflecting on the parable of the lepers, as described in the New Testament, Williams notes that "biblical accounts of healing emphasize more encompassing concerns that the cure of individuals beset by objective disease" (Williams, 2002:100). In the above example, Jesus not only attends to the physical condition of the lepers, but also restores them to purity, wholeness, and holiness, which enabled them to regain their place and function in society and the worshipping community (Williams, 2002:100).

The Hebrew concept for health—*shalom*— best sums this up:

> It [shalom] suggests the idea of completeness, soundness, well-being, and prosperity, and includes every aspect of life: personal, relational, and national. Because shalom entails living in covenantal relationship with God and others, holiness and righteousness are inherent in it. This view of shalom is reflected in the New Testament, where healing consistently involves not only physical recovery from sickness but the renewal of relationships with God and others. The New Testament term sozo ("to save" or "to heal"), which is used for both physical healing and soul salvation, has a similar range of meanings. Therefore, from a Christian perspective, the aim of healing is the complete well-being of

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> the person. It entails being in right relation to God, oneself, others, and the rest of creation. In light of its scriptural dimensions, healing can be understood as a process of bringing or restoring wholeness and sound functioning to every aspect of human life, which includes bodily integrity, emotional balance, mental well-being, and spiritual aliveness. This interpretation is located within a different world view than that of modern Western medicine (Williams, 2002:100-101).

The Bible describes "health as wholeness within oneself and in community with humankind, God, and all creation" (Evans, 2008). It is therefore connected to *koinonia*. The biblical understanding of health, which is—oriented toward health instead of sickness and recognizes the welfare of others as well as one's own, within the context of our daily lives lived out in the presence of God—differs to the above models/understandings of health.

S*halom* (often translated as *peace*), is a broad and inclusive concept of health that includes spiritual well-being (Ferngren, 2012:4). The "biblical usage of the word means a total harmony of daily relationships, life experience, internal feeling, sense of community, well-being, prosperity, and righteous living before God. It is an ideal state in which all the threads within the fabric of being and life fit together with a pattern and sturdiness that is beautiful to behold". Such peace, according to Meyer (nd:120), represents "true *wholistic health"*.

Now that health, healing and wholeness have been clarified, the section below will reflect on what it means to be whole.

4.3.4 'To be whole': What does it mean?

In the introduction of this chapter it was asked, 'What does it mean to be whole?' In other words, what does wholeness look like? This section addresses this question. To be whole, as understood in this study, means the following:

- A state of integrity in which we are at one with ourselves, with God, and with others. It includes just and healthy relationships (vertical and horizontal).
- The human person is not fractured, fragmented, or internally conflicted (out of balance) in any of the above-mentioned dimensions.
- Material and physical well-being.
- A healthy mind: a mind at peace. Peace is not simply the absence of conflict. It is a state of general well-being and wholeness—summed up by the word *shalom*.
- A healthy person: body, soul and spirit are in harmony.
- To be whole is to be integrated. To be integrated is to have balance in and between all the aspects of the human person.
- "To be in integrity is to be authentic, congruent, and genuine. To be in integrity with ourselves is to be in integrity with others and with our environment. When we are out of integrity, we lack

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wholeness and we may become ill and conflicted with ourselves, others, and our world" (Brumet, 2002:np).

Now that we know what wholeness entails, comprises, and looks like, the next section will reflect on the proposed approach to healing and wholeness in pastoral caregiving.

4.4 TOWARDS AN INTEGRATIVE AND HOLISTIC APPROACH TO PASTORAL CAREGIVING

Based on John 10:10, Clinebell (1984) describes human wholeness as "life . . .in all its fullness (NEB)". The goal of pastoral care is to guide people to wholeness, and to empower them to be agents of wholeness in the lives of others. Pastoral care is therefore a powerful instrument to bring this about—to help people realize their untapped and undeveloped potentialities (strengths, assets and resources) and live more productive and fulfilled lives.

Below, the researcher will clarify what is meant by 'integrative' and 'holistic,' and discuss the main components and features of this approach. The following elements are important to include in the quest for an integrative and holistic approach that is oriented towards healing and wholeness in pastoral caregiving.

4.4.1 The main features of the integrative and holistic approach

4.4.1.1 The integrative approach, as presented in this study, includes:

Chapter 4 presents a holistic and integrative approach to pastoral caregiving that seeks to promote wholeness and whole person care. The word 'integration' itself points to wholeness. The word 'integration' is derived from the Latin word *integratus*, which means, "to make whole" (Brumet, 2002:np). "To be whole is to be integrated, to be in integrity with oneself" (Brumet, 2002:np). In addition, 'integrity' is derived from the Latin word *integritas*, which has a number of meanings, including 'wholeness' (Musschenga, 2002:169). It basically means the quality or state of being whole.

In the development of an integrative approach, the aim is to facilitate growth and development and foster health and healing in each of the anthropological components of the human person, as well as the environment:

- The physical component (body, relationships, and environment)
- The cognitive component (thinking)
- The conative (motivational) component (will)
- The affective (emotional) component (feelings)

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- The spiritual component (spirituality and the human soul)

Embodiment and soul care that considers the whole person supports the integration of all the dimensions of human life. Wholeness is central to this approach.

4.4.1.2 The 'holistic approach,' as presented in this study, includes:

The word 'holistic' comes from the Greek word *holos*, which means "whole" or "all", i.e. complete (Olive Tree Enhanced Strong's Dictionary, G3650). A holistic approach acknowledges the whole person, recognizing the interconnectedness (or interdependence) between the various parts (components) of the human person —the physical, cognitive, conative, affective, and spiritual—and the surrounding environment, including the spirit realm. A holistic approach to health seeks to maintain a good working balance between all the components of the human person—and help achieve wholeness in all the dimensions of one's life. This impacts on the way Pentecostals view the world, engage it, and carry out ministry. Due to their anticessationist worldview, Pentecostals believe in an all-powerful God that is not bound by the natural laws of nature. This reinforces their strong belief in divine healing, and they expect the miraculous in their daily lives. As mentioned in the previous chapter, Pentecostals constantly seek an encounter with God; they have a heightened expectancy for divine activity and intervention (Bogden, 2015:28), especially in the case of sickness or suffering, or if they suspect they are under attack by the Devil. Pentecostals are also very aware of the spirit world, demonic oppression, and spiritual attacks and spiritual warfare (Pentecostal cosmology). Many "Pentecostals believe that the world is influenced by the cosmic power of God and to varying degrees the cosmic powers of Satan and the demonic. Pentecostals believe in the spirit world. In this sense, they adopt the cosmology of New Testament texts such as Luke 4:1-13, Ephesians 6:12, 2 Corinthians 4:3, and 1 Peter 5:8-9. In particular, the cosmos is in a state of conflict between God and Satan, the good and evil spoken of in the book of Revelation 12" (Bogden, 2015:28). For Ed Murphy, spiritual warfare takes place on multiple levels. He refers to "a 'multidimensional sin war' in which believers engage sin on a supernatural level through angels and demons, on a world level through the fallen structures of the world, and finally on a personal level through the flesh. For Pentecostals, the spirit world influences what happens in the material world" (cited by Brogdon, 2015:29). In this way, Pentecostal spirituality seeks wholeness, as is compatible with a holistic approach.

Even though discussed separately for clarification purposes, these two aspects are components of a single approach to healing and wholeness in pastoral caregiving.

4.4.2. Moving towards wholeness: An integrative and holistic approach

In working towards an integrative and holistic approach, this study seeks to ensure that spiritual, psychological, social, physical and anthropological needs will be attended to holistically. An integrative

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and holistic approach recognizes the need for holistic care. The envisaged outcome is healing of the 'whole person' - which will lead to an improved quality of life, as human beings move towards healing and wholeness, which is also a concern in pastoral care (i.e. *cura animarum* – care of the human soul). The discussion below summarizes the view of wholeness in the integrative and holistic approach developed in this study.

- **The components of wholeness**

The integrative and holistic approach developed in this study recognizes the various components of wholeness. Our body—the physical component—is only a part of the whole. As we have seen, there are also other parts. In this study, these have been categorized as follows: the cognitive, conative, affective, physical/bodily (or corporeal), environmental, and spiritual dimensions/components of the human person, as identified by Louw (2012). The summation of these dimensions/components is what it means to be a person. To achieve wholeness, these different aspects need to be in unity. In short, these are components of wholeness. Wholeness emerges from the combination of these dimensions. Wholeness is therefore an integration of the various dimensions of the human person. Although the various dimensions are distinct, they are interrelated, and overlap in multiple ways and to varying degrees. However, this will differ from person to person. The various dimensions/components are interdependent, and each dimension attends to different aspects of our ways of being. In an integrated approach, all of these dimensions require attention; the neglect of any one aspect will lead to an incomplete life (and self). An integrated approach highlights the importance of the cognitive in human behavior, affective responses, and conative decision-making (Louw, 2012:14). Louw (2012:14) says: "…the integrative factor in life (between rational thinking [cognitive], emotional feeling [affective], willpower [conative], bodily desires [physical]) is the realm of the spiritual as determined by belief systems (convictions), meaningful frameworks and normative values. Sound spirituality and wisdom thinking can bring about meaningful integration between all fragments of life".

For Pentecostals, it is God's will that we be made whole in every dimension of our being. This once again confirms that wholeness is compatible with Pentecostal spirituality. "To be healed is to be made whole" (Brumet, 2002:np). Holistic pastoral care seeks to facilitate wholeness in each dimension of the human person. This understanding is also deeply engrained in the Pentecostal faith, in that, "healing, as a return to wholeness, is one of the most visible practices of the Pentecostal faith, and can be seen as a quest for wholeness" (Schreiter, cited by Milton, 2015:205). To bring about healing (and wholeness) in pastoral care, all of these dimensions are to be considered. This is confirmed by Ray S. Anderson (2010:31) who says that in the pastoral counseling context, the 'whole person' needs to be counseled, particularly if there is evidence of dysfunction. Without awareness of each of these dimensions, it is difficult to find meaning in life. Pastoral caregivers need to look at how they can raise the level of health

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(in each of these dimensions) in the lives of those they serve. According to Evans (2008:68), "Healing is based on respecting all aspects of our nature".

Ray S. Anderson (2010:32) explains, "People may be viewed as a set of subsystems, systemically related. That is, each subsystem with its relative autonomy, which makes up the person, is part of a whole—which is more than the sum of the parts". This he explains as follows: "…the physical body is a system with its own functional relationship of parts, each contributing to the life of the body. At the same time, the physical body is often affected by the mental process, as evidenced by the many varieties of psychosomatic symptoms. The mind and the body are thus "systemically" related, though each has its own distinctive function". One can experience healing in one dimension (i.e. the person may be helped to overcome depression) yet still experience problems in other areas (e.g., a troubled relationship). Unless all dimensions are healed, there will only be partial health from a wholistic perspective. R.S. Anderson (2010:33) adds, "Considered from the theological standpoint of human beings as systematically related to God and the other, spiritual wholeness and physical health are systemically related". Spiritual healing involves all our dimensions of being (Brumet, 2002:np).

- **A holistic view of health and healing**

A further noteworthy aspect of the integrative and holistic approach developed in this study is that it adopts a 'holistic' view of health and healing. 'Holistic' indicates "an integrative view of well-being" and includes the whole person (Williams, 2002:111). It includes all of one's relationships, including the larger environment. The practice of healing therefore permeates many areas of life (Williams, 2002:111). This view is confirmed in the following excerpt by Dr. Tapiwa Mucherera. Although writing from an African context, Mucherera (2017:np) notes that the idea of healing and health as holistic is shared by some in the Western world as well. In his essay entitled, 'Healing in contemporary African Christian contexts in the face of the HIV & AIDS pandemic,' Mucherera (2017:np) refers to two different understandings of healing: 1) The first worldview/understanding is a holistic one, where healing is more than cure or the elimination/removal of disease (and its symptoms). In this view, a person can experience a cure without a sense of being healed. "A person can be cured of an ailment, but psychologically, relationally, or spiritually continue to be haunted by the memories and/or struggle with one's perceptions to the event that caused the problem." A person appears to be physically healthy, but psychologically, socially or spiritually troubled. Mucherera (2017:np) explains, "At this level of understanding, healing would need to include a restoring of one's sense of meaning psychologically, relationally, spiritually, and the acceptance of one's physical condition in the recovery processes". 2) The second state of healing that Mucherera (2017:np) talks about is healing without a physical cure, where the individual experiences a true sense of peace. This may be the case for people who have HIV/AIDS, which he focuses on in his essay. "When someone gets to a state of homeostasis in which one is totally at peace

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(psychologically, relationally and spiritually) with the circumstance s/he finds him/herself, even without attaining a physical cure to an ailment". Healing here "is not just the absence or presence of a disease, physical illness, or a disorder, but a sense of one's contentment, acceptance, and sense of meaning derived, despite one's physical condition" (this must not to be confused with denial). So, in this view, "A person who has accepted his/her physical condition (even in a realistic face of death, without a physical cure), yet is totally at peace psychologically, relationally, and spiritually can be considered healed". Mucherera (2017:np) refers to this as a state of homeostasis, even without physical cure. In my view, this characterizes wholeness. The discussion here shows that good health is not restricted to good physical health. Health and healing is understood in a holistic sense: "Healing is the process of being restored to bodily wholeness, emotional well-being, mental functioning, and spiritual aliveness" (Mucherera, 2017:np). It includes the spiritual aspect and spiritual advancement. It encompasses a broader understanding of healing, which includes the process of reconciling broken relationships, the development of a social and political order among races and nations, and incorporates the ecological dimension (stewardship of the earth) (Mucherera, 2017:np). "Thus, healing and salvation are linked insofar as they both involve restoration to dynamic wholeness in body, mind, spirit, society and the world, and derive from being in proper relation to God" (Mucherera, 2017:np).

The purpose of this chapter is to understand the concept of wholeness and develop an integrated approach to pastoral care that encompasses the complexity of human existence (a Pentecostal pastoral theology of healing and wholeness). Clinebell (1984:np) says, "Pastoral care and counseling must be holistic, seeking to enable healing and growth in all dimensions of human wholeness". This is in line with the goals of this chapter—to facilitate wholeness in all the dimensions of the human person.

- **Incorporates scripture and prayer**

An additional aspect of this approach is that it incorporates Scripture and prayer (Williams, 2002:112). By means of the organic approach, Scriptures are contextualized and applied to real life events/issues, which the person can relate to and establish meaning through the biblical narratives (Louw, 2012:19). Prayer has a therapeutic function (Louw, 2015:562), and is connected to healing and wholeness, in that "prayer cannot be separated from a dimension of recovery and healing (both physical and spiritual). It conveys the hopeful message that life is not in vain and that in some way or another God cares and will intervene" (Louw, 2015:564), especially when one is sick.

- **Sociopolitical context and communal cultural values**

The integrative and holistic approach also takes the wider social picture into account and considers the sociopolitical context and communal cultural values in the quest for wholeness (Williams, 2002:112). It therefore considers the broader context in which issues/events occur. Cultural issues are also included.

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It thereby seeks a more holistic and integrated perspective and recognizes the need for holistic pastoral care.

- **Prevention**

Preventative care focuses on promoting health, healing, and wholeness, and the minimizing of dysfunction in all dimensions of the human person, including spiritual pathology, which potentially affects the quality of one's life. In this way, pastoral caregivers also function as preventative practitioners.

- **Based on biblical/Christian principles**

Another feature of the integrative and holistic approach developed in this chapter is that it is based on basic Christian principles (the Christian tradition) and is compatible with Pentecostal spirituality. According to Pentecostal scholar, Keith Warrington, the guidelines of James 5 provide a path to wholeness and healing in the fullest sense. Based on this passage, Pentecostals realize that they can seek healing for forms of weakness other than illness. This includes harmony of the physical, emotional, mental and spiritual aspects of a person. Here, James offers hope to those who are inflicted with physically illness, but also support for those who are lacking wholeness owing to some other form of weakness. This shows that, "God cares for all aspects of the life of the believer, his aim being to provide restoration and wholeness" (Warrington, 2008:268). Thus, for Pentecostals, "Healing is viewed as a divine attribute and therefore it is expected that God will manifest this aspect of his character since it is part of his nature" (Warrington, 2008:268). In other words, healing (and wholeness), for Pentecostals, is not only for the life hereafter, but also for the here and now. This affirms that healing is available today, and that healing as wholeness is compatible with Pentecostal spirituality, which emphasizes divine and miraculous healing.

- **Incorporates a Pentecostal anthropology**

The holistic and integrative approach developed here incorporates a Pentecostal anthropological view of the human person and encompasses a wholistic view of the person (cf. Chapter 3). Furthermore, it adopts a broader understanding of healing as wholeness (Chapter 4). Thus, it seeks whole person care. The basic presupposition of this approach is that the human person is a complex reality consisting of a number of interrelated dimensions, including the physical, mental (cognitive, conative, affective), emotional, spiritual, relational and social dimensions, and arises from the conviction that the whole person (all the dimensions) must be considered, when seeking to address a particular problem or concern. In that, "illness is a 'whole person' problem. It involves human existence in all its dimensions. Every physical problem has emotional, spiritual, and social ramifications, and every emotional, spiritual, or social

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problem has a physical impact" (Rice, 2004:17). This approach therefore takes the interrelatedness between the dimensions of the human person into account and recognizes the need for 'whole person' care.

Wholeness involves all our being. Wholeness includes "harmony between body, soul, and spirit". Charles Stanley (2017) states, "We experience wholeness when the different aspects of our lives are working together in a healthy, sound, and resilient way". Through our **body** (the physical dimension), we relate to our environment. We have five senses that allow us to—smell, see, taste, hear and touch—the world around us. Our physical body allows us to interact with the physical world, as well as experience and be experienced by others. The **soul** is our means for relating to others. At the soul level, we experience love, jealousy, anger, and all other emotions, affections, appetites, desires and feelings. Our desires, feelings and emotions are motivated by the soul and expressed through the body. With the **spirit** we relate to God and have God consciousness. Due to the Fall, we have died spiritually; and for this reason, our relationship with God needs to be restored. The body, soul and spirit are interconnected. In terms of the dimensions/components of the human person: The body is the physical (corporeal/material/somatic) dimension of the human person; the soul dimensions include the affective (feelings and emotions) and effective (appetites[116]). Dimensions related to the spirit include the cognitive (the intellect, mind, conscience, and other faculties that make a person a free moral agent and a rational being) (cf. Dake, Lesson 6, GPFM), the conative (will) and spiritual dimensions. The spiritual dimension integrates and transcends all other dimensions. It gives us our drive to find meaning in life. Despite the separation of the human person here into various dimensions for clarification purposes, the individual is portrayed as a unitary being.

In order to get clarity on an anthropological understanding of wholeness, the premise here is that the human person is an integrated whole—a composite of body, soul and spirit. In Pentecostal spirituality we become aware that God cares about the 'whole person'. The Pentecostal belief "in the holistic nature of the gospel, healing both soul and body, should contribute to a unique philosophical anthropology and theory about the nature of the human person" (Smith, 2010:13). This once again confirms that healing as wholeness is compatible with Pentecostal spirituality.

- **Has a pneumatological component**

[116] Human beings have a variety of powerful appetites. For instance, they hunger for food, fun, meaning, safety, and security, and so on. These appetites (or desires) can be met in healthy or unhealthy ways. There are also extremes that may manifest as addictions. For example, we may be desperate for love, or completely cut ourselves off from others; or eat compulsively, or obsessively restrict our food intake. This is evidence of being out of balance, which is painful, and serves as an obstacle to human wellness and wholeness. Due to our social and relational nature, we heal and grow faster in the context of relationships.

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Additionally, the integrative and holistic approach developed here incorporates a Pentecostal pneumatology, as understood by Pentecostal scholar, Stephen Parker. In the pastoral context, the Holy Spirit transforms and renews life in those seeking help (Parker, 2016). Similarly, Chandler (2016:5) notes, the Spirit seeks to "transform the heart, mind, soul, spirit, body, and all human activity into consonance with God's highest purposes.…" In seeking to promote Christian formation (and transformation), Parker articulates a Pentecostal pneumatology "characterized by a focus on the actual presence of God through the Spirit to transform and renew life in those seeking help" (Chandler, 2016:8). He links this with a theological anthropology that stresses a fundamental relationality (healthy relationships with God and others) and freedom of human choice (taking responsibility for one's choices) (Chandler, 2016:8). To achieve these goals, he pays close attention to a number of dimensions of human experience, including: the relational, affective, autonomous, and narrative dimensions. Although his main focal points differ to the dimensions identified in this study, there is some overlap. Parker highlights that the goals of therapy are connected to one's theological anthropology, which are influenced by one's vision of health and wholeness. (This indicates the link between anthropology, health and wholeness). For instance, he asks: "(1) what is one being formed toward? and (2) what is desired for others at the end of this process?" (Parker, 2016:58). Psychologically, who do we aspire to? Theologically, what is God's desire for creation? (Parker, 2016:58).

According to Parker, pastoral care (therapy and counseling) based on a Pentecostal pneumatology should have the following goals in mind:

1) The first goal of therapy informed by a Pentecostal pneumatology is to renew life where there are signs of death, i.e. emotional, spiritual, or relational. This may take many forms and always involves the work of the Holy Spirit (Parker, 2016:58).

2) A second goal gleaned from a Pentecostal pneumatology is based on the relational nature of the Holy Spirit (Parker, 2016:58). Similarly, being made in the image of God, we too are relational beings. "The quality of human relationships becomes an important measure of bearing the image of God and this of wholeness". "Therefore, one of the things hoped for in therapy informed by a Pentecostal pneumatology is that people become healthier in their relationships—first with God, and then with others (*koinonia*). This may take many forms. (Parker, 2016:58).

3) A third goal obtained from a Pentecostal pneumatology is to reconnect the person to a body of believers and recognize the importance of this life-giving connection. One of the outcomes of the modern lifestyles is isolation and alienation from others. So one of the goals, therefore, is to help reestablish connections between believers, and thereby benefit society (e.g., Mt 5:13-16) (Parker, 2016:58).

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4) The fourth goal recognizes the individual's autonomy, choice, and responsibility in therapy (i.e. human freedom) and the growth process (Parker, 2016:58).

5) A fifth goal derived from a Pentecostal pneumatology is that people become more whole (i.e. less fragmented in their living) (Parker, 2016:58). It therefore promotes wholeness. This draws the connection between Pentecostal pneumatology, anthropology, and wholeness, which is explained in more detail below. This goal is based on two main points derived from a Pentecostal pneumatology:

The first aspect of wholeness recognizes and acknowledges the importance of the embodied nature of human existence. "A Pentecostal pneumatology, with its focus on embodied experience of the Spirit, points one in another direction that appreciates the body as a gift of God's good creation. Thus, one of the goals of helping that draws from a Pentecostal pneumatology is that people will come to feel at peace in their body, and second, that they will cherish their body as a gift from God's creation and take care of it (cf. 1 Co. 6:19)" (Parker, 2016:60).

The second aspect of wholeness recognizes the affective as an important dimension of humanness. "Much like the body, feelings and emotions are often denigrated by Christians as though they were anathema to the godly life. A Pentecostal pneumatology reminds people that they are as apt to be moved by their affections as by their thoughts. Loving God is not just a shift in cognition for the Pentecostal. Attending to what Wesley called the religious affections can deepen both our love and devotion to God and others, and lead to more holy actions and living. Cognition is an important part of spiritual growth and never to be neglected, but by the same token one is not to think that simply changing one's thought patterns is the sole path to spiritual maturity" (Parker, 2016:60).

6) The final goal informed by a Pentecostal pneumatology seeks to ensure that those needing help come to the realization that they belong to God (Parker, 2016:60). The sixth goal therefore fosters a sense of belonging to God.

Based on the above insights, the following realities are affirmed in the holistic and integrated approach informed by a Pentecostal pneumatology: It is not only the pastoral caregiver and helpee that is involved in the pastoral healing/care process. The Holy Spirit is the one that brings life where there is death, as well as renews and transforms. This is our source of realistic hope for a positive outcome regarding the process of care. We are thus reassured that God (by means of the Holy Spirit) is present and at work in the helping process (Parker, 2016:60). The Holy Spirit helps believers develop into Christlikeness, albeit a lengthy process (Chandler, 2016:5). A very important point to note here is that all of the dimensions of the human person come under the influence of the Holy Spirit. In this study, all the dimensions of the human person are integrated in the quest for wholeness, and the centrality of the Holy Spirit is highlighted in the healing process (pneumatology).

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- **Recognizes opportunities for growth**

An integrative and holistic approach also recognizes opportunities for growth. Pastoral caregivers may not be able to eliminate pain and suffering, but they can help foster wholeness in living, promote meaning in life, reinstall hope, and turn suffering and pain into an occasion for growth (cf. Balige, 2010:xv). This is similar to the view held by Clinebell (1984), who uses life crises as growth opportunities. He says this is actually one of the goals of pastoral care and counseling—"to enable people to respond to their crises as growth opportunities" (Clinebell, 1984:np).

- **Has a vertical and horizontal dimension**

Wholeness in an integrative and holistic approach has a vertical and horizontal dimension, it includes the healing/restoring of one's relationship with God (vertical), self, and others, as well as the environment (horizontal). The relational component is very important in Pentecostal spirituality.

- **The various components are closely intertwined**

The discussion below shows the interrelationship between and among the various dimensions of the human person. This is also an important aspect of the integrated and wholistic approach put forward in this chapter. According to Buckland (2011:95), "Holism means treating something or someone as a 'whole'. The whole person has physical, social, psychological and spiritual parts". In other words, a person is a 'physical, psychological, social and spiritual being'. These parts overlap and cannot be separated; they relate to and depend on other parts". Consider the example of speaking and communicating, and all that it entails. It is not a straight forward process, and has a physical component that involves the brain, mouth, tongue, lips and throat, as well as a psychological or cognitive component that involves thinking, processing, and reasoning, and so on. Thus, to only focus on one aspect, i.e. the physical aspect, ignores significant other relevant aspects, i.e. the psychological and cognitive aspects, which are just as important, as well as other relevant aspects in the communication process, such as the person's experiences, lifestyle, culture, joys, sorrows and needs (Buckland, 2011:95). This demonstrates the close interrelationship between the various dimensions, and the need to be treated as a whole. The cognitive and the spiritual are also connected, but are not the same, so should be distinguished. The cognitive-spiritual does affect psycho-personal health. In the same way, the physical and non-physical aspects are connected. If the spiritual dimension is ignored, and only the cognitive emphasized, then the religious self will become rationalistic or mystical. In addition, if only the physical or mental is emphasized, it will represent a distortion or dysfunction of the self. Not all problems can be ascribed to the spiritual dimension; for instance, sometimes they have a biological cause. Human beings are a complex reality made up of a number of interrelated dimensions, as indicated above. The conviction is, we cannot deal with only one dimension to the exclusion of others. All of them need to be taken into

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account. Sperry (2001:47) illustrates this as follows, "Somatic refers to the human body, to body structure, and to bodily sensations and feelings—including sexual feelings, and memories. It involves the physical expression or manifestations of an individual's soul and spirit. Subsequently, when the body is injured, as in a motor vehicle accident or by a stroke, this somatic expression becomes distorted and limited, and the individual may experience a reduced capacity in the expression of his or her full personhood. Likewise, if the individual's soul and spirit is pained, such as in mourning the loss of a loved one, a predictable somatic expression would be symptoms of grief and depression". Similarly, physical brokenness impacts the mind, and vice versa. He explains the human person to be an integrated unit. From a theological point of view, God is concerned with all aspects of out humanity, and not just the spiritual component. Not only is the body the temple of the Holy Spirit (cf. 1 Cor. 6:19), but we are also instructed to renew our minds (cf. Rom. 12:2). "God cares about the total person, and His vision for us is one of wholeness" (Graves, 2011:np). Cassell also recognizes the interrelationship between the different dimensions/facets of the human person, particularly during suffering. "In fact, reflecting on suffering should make it possible to see that there is nothing about the body that is also not psychological and social, nothing social that is not physical and psychological and nothing psychological that is not physical or social" (cited in Ferrel & Del Ferraro, 2012:157). In this regard, spirituality instills hope and helps one find meaning, especially during moments of suffering and despair. According to Meyer (nd:120), "In the biblical understanding, human life is thought to be an intricate fabric, a weaving together of the many parts of the self into one single seamless garment. To try to segment human life into parts of varying weights and importance is entirely foreign to the biblical concept of the nature of human life. We *are* our bodies, minds, spirits, and relationships".

In practical theology our main concern is the spiritual needs of people, and in pastoral care in particular, the care of the human soul. But because we are such complex beings, we also need to consider other aspects of the human person as well (Mueller, 2005:139). Buckland (2011:95) says, if care is to be truly effective, the whole person needs to be considered—he recognizes the importance of wholeness. Human beings have many needs. Physical needs may be the most obvious, but they are not disconnected from other needs. Sometimes physical ailments are a manifestation of spiritual problems (e.g. long-term guilt may produce inner anxiety, which may eventually manifest in physical ways (i.e. skin conditions or headaches).

- **Salvation is for the 'whole person'**

In an integrated and holistic approach, salvation is viewed broadly, and encompasses wholeness. According to Dake (GPFM, Lesson 33), 'salvation' is the "All-inclusive word of the Gospel and takes care of every human need in this life, as well as in the life to come". It includes all the redemptive acts and processes, of which, Dake identifies some sixty different phases of salvation, none of which, he says, must be "understood as a separate work from the salvation of which it is a part". The phases begin

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"in the believer from the time of salvation until he [sic] receives and enters into the final stage of salvation at the Rapture and resurrection" (Dake 1992, GPFM, Lesson 33). According to Dake (1992), the word 'salvation' is found 163 times in the Bible (118 times in the Old Testament and 43 times in the New Testament) (Dake 1992, GPFM, Lesson 33). He notes that there are seven Hebrew and Greek words translated 'salvation' (these are found 388 times and are also translated by 23 other English words which mean "salvation" or some phase of it), namely: "deliverance," "deliver," "delivered," "deliverers," "save," "saved," "savest," "saveth," "saving," "health," "help," "welfare," "safety," "victory," "safe," "Savior," "Saviors," "defend," "avenged," "avenging," "rescue," "preserved," and "preservest" (Dake 1992, GPFM, Lesson 33).

Pentecostal scholar, Wilfred Graves (2011:np), defines the term 'salvation' as "rescue from the things that diminish or destroy us in our spirits, minds, bodies, relationships, and other areas of our humanity". He says, "Salvation includes everything that makes us whole persons". Furthermore, God's salvation "…includes provisions for the spirit, mind, and body. It involves the healing of relationships and the transformation of society. Salvation is process of restoration and renewal of all things to God's original intent. Salvation, then, has meaning for all aspects of the Christian life" (Graves, 2011:np). Citing a quote by Francis McNutt, "We are now recovering the full proclamation of the good news, that salvation is for the whole person and that Jesus came to bring us the fullness of life in every possible dimension. If the good news is that Christ came to save us, then the power to save has to be there. If the power to save us extends to the whole person, part of the very message of salvation is that Christ came to heal us—spirit, mind, emotions, and body" (Graves, 2011:np). Graves therefore adopts a very broad understanding of salvation that "includes not only forgiveness of sins but also happiness, safety, security, well-being, preservation, protection, victory, and deliverance" (Graves, 2011:np). However, in doing so, he shows the link between salvation, healing and wholeness.

Reflecting on the excessive pain, violence and suffering experienced in the world over the last few decades, Mulcahey reflects on the meaning of salvation and what it means to be saved. He notes, "Salvation is about meaning, integrity, and wholeness. Ultimately, it is about what it means to be a human being and authentic human fulfillment" (Mulcahey, 2007:18). As a working definition, he adopts Schillebeeckx's view, which he describes as follows: "salvation 'is the conquest of all human personal and social forms of alienation: salvation is the 'being in wholeness' of the human person'" (Mulcahey, 2007:18). Closer inspection of the root word for 'salvation' shows that it refers to 'health' and 'wholeness,' concepts that "point to an immense range of meaning in multiple spheres: physical, social, psychological, moral, spiritual, political, economic, environmental, etc." Moreover, Mulcahey (2007:16) explains that the English word 'salvation' is largely removed from the original Greek and Latin root word. As a result, it has been understood in a restrictive sense; basically, if a believer lived a life of obedience and faithfulness, they will go to heaven when they die. This understanding of salvation points

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to an *external* reality, whereas the original meaning is more an *internal* reality. To this Mulcahey (2007:17) adds:

> In Romantic and Germanic languages the root of the word salvation is linked with *sanitas*, 'health,' 'being whole,' 'integrity'. The primary meaning of salvation, comes from the Latin *salus* (*sōtēria* in Greek, from the verb *sōzō, sōzein*), and means 'wholeness,' 'health' or 'well-being' — hence our English words 'salutary,' 'salubrious,' 'salute' (to wish good health, as in 'hale,' from the Greek *Heil,* meaning 'health,' or 'healings,' from which we get *heilig,* 'holy'). Thus salvation implies being whole, hale, healed, and healthy. When we lead a whole, full life, we are holy, we attain salvation, wholeness. Salvation is primarily about attaining a whole authentic human life with integrity. Salvation in the sense of being rescued from danger is only a secondary meaning, denoting how we are 'saved' from that which endangers our health, wholeness or wellbeing. Unfortunately, it is largely in this derivative sense that for many centuries the term salvation has been understood in the Christian tradition. We need to recapture the primary sense of salvation as wholeness, health, well-being and not interpret it as just being free from danger in this world and from damnation in the next.

Furthermore, Mulcahey (2007:17) identifies two dimensions of salvation—one negative and the other positive. To explain further, escaping a near death experience or surviving a serious illness or accident, illustrates the first dimension of being saved (negative aspect). The second, more positive aspect of salvation, manifests as fulfillment, happiness and wholeness. This says Mulcahey (2007:17), is "That experience of well-being we all have when we live in integrity and harmonious relations with those around us and want for nothing". Both dimensions of salvation have a scriptural basis: "The negative aspect is rendered by *apolutrōsis* and the positive aspect by *sōtēria.* The first term comes from *apoluo* which means to deliver, untie, set free, whilst *sōtēria* designates preserving someone in a state of well-being and happiness". Based on the above understanding of salvation, from a Christian point of view, Christ has liberated all of humanity "from evil, sin and death so as to live lives of wholeness, integrity and fulfillment" *(*Mulcahey 2007:17).

According to Evans (2008:76), health and salvation are connected concepts, but are not the same: "Health and salvation are also distinguished by the fact that complete health always includes physical well-being whereas salvation does not depend upon one's bodily condition. Salvation does not consist in being freed from disease or achieving society's definition of mental health". She also says, "Salvation differs from health since the wholeness of salvation is promised in the midst of death. Christ's death was viewed as the way to salvation and the transformation of life in this world. Some claim that it is possible to experience the promise of salvation while being in poor physical health" (Evans, 2008:76).

Bevans and Schroeder (2004:389) indicate the following, "*Salvation* is somehow about human and cultural integrity and wholeness; eschatology is not the waiting for a future dismantling of the efforts of human beings but the present realization that God's vision is taking shape as people discover how their own deepest dreams coincide with God's vision of the future". As we search for healing and wholeness

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in a deeply fragmented and oppressive world…. is healing, salvation and wholeness available in this life, or only in the life hereafter? Eschatology and wholeness will be discussed next.

- **Seeks a 'transformational eschatology'**

Whether healing and wholeness is available for today depends on one's eschatological view of the nature of the Kingdom of God, a topic on which scholars are divided. Waddell (2010:99) categorizes these diverse viewpoints as follows: 1) An *apocalyptic eschatology* - reality at some time will come to an abrupt end, brought about by a radical divine intervention [i.e. Annihilation]; (2) an *inaugurated eschatology* - the kingdom is both already present and not yet fully consummated; and (3) a *realized eschatology* - the kingdom is already fully present (Waddell, 2010:99). The third category is the most popular among theologians and scholars. In more recent times, Pentecostals have opted for an 'already/not yet' eschatology (Waddell, 2010:101). As, "The kingdom is already present in the world and therefore 'demands our attention and action as Christians in service to the King, but the kingdom itself will break into the world only through a sovereign and free act of God'" (Waddell, 2009:36). The shift is towards a transformational eschatology (significantly influenced by Moltmann). Waddell explains that Moltmann identified four sub-types of Christian eschatology, which he illustrated using a corresponding metaphor. These are: *personal* (linked with eternal life); *historical* (linked with the kingdom of God); *cosmic* (linked with the new creation), and *divine* (linked with the glory of God). They are not mutually exclusive categories. According to Waddell (2009:37), this view ties in nicely with John's vision of the new creation, which includes the future of humanity, the kingdom of God, as well as all of creation (John 21:5). Citing Moltmann, Waddell (2009:37) writes: "Christian eschatology cannot be reduced to human eschatology, and human eschatology cannot be brought down to the salvation of the soul in heaven beyond. There are no human souls without human bodies, and no human existence without the life system of the earth, and no earth without the universe". This view of the future "entails both continuity and discontinuity with the present and the past" (Waddell, 2009:37) and "points to a new eschatological life that will exist beyond the threat of death" (2009:37). In that, "The former things that pass away are death, sorrow, and pain. The death of death, to a large extent, is what makes the new creation new, i.e., different" (Waddell, 2009:37). Waddell (2009:42) points out that according to Revelation, the eschatological transformation is not only that of physical human bodies, but includes socio-political transformation. Thus, Waddell encourages all Pentecostal believers to embrace a "transformational eschatology" (Waddell, 2009:50). Furthermore, Waddell indicates that the gospel message is not simply about saving souls but also bringing about wholeness. To focus only on one dimension and ignore another does not provide an accurate understanding of the gospel message (Waddell, 2010:102).

In the Pentecostal view, wholeness is therefore not only for the life hereafter, but also for the here and now. This point once again confirms that wholeness is for today. In this regard, Waddell (2010:109)

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explains that most Pentecostals opt for an 'inaugurated eschatology' that maintains a tension between the 'already and not yet': "On the one hand, creation is already good and all of life has value; therefore, the social ministries of the church are theologically viable. So we should continue to pray and care for the sick, feed the hungry, house the homeless, embrace the marginalized, speak out against injustice, and care for the environment. On the other hand, our hope is in the coming of God, who alone has the power to transform this world".

The problem is that people often tend to think of health only in terms of bodily well-being (physical healing), and salvation as that of the soul. But, according to Evans, there is no such dualism in the Bible. She explains the relation between health and salvation using the doctrine of the incarnation: "The incarnation requires an expanded notion of humankind and calls for the integration of body and spirit" (Evans, 2008:73). Early Christians had to contend with Gnostic influences, for instance, they rejected the reality of the incarnation of Jesus Christ and viewed the nature of the body poorly. In response, Paul spoke of the body as the "temple of the Holy Spirit" (1 Cor. 6:19). The doctrine of the resurrection of the body as taught by Paul "reflected an understanding of salvation that addressed and comprehended the whole person (1 Cor. 15:35-58)" (Evans, 2008:74). Evans (2008:73) says that health and wholeness are both God's plan for human wholeness.

- **Recognizes the hindrances to wholeness**

Clinebell (1984:np), however, identifies a number of hindrances to wholeness, these include:

- A lack of an adequate supply of mature love in early life
- A traumatic crisis or series of crises (bereavement, divorce, accidents, unemployment, serious illness, natural disaster, war)
- The paralysis caused by inner conflicts, debilitating anxieties, and the accumulated consequences of irresponsible living
- The vicious self-perpetuating cycle of a toxic marriage or other close relationships
- Societal and institutional growth oppression and injustice

When one is unable to meet their basic needs for, i.e. food, health, love, security, shelter, autonomy, freedom, meaning, growth, a relation with God, and so on, then one's constant yearning and stifled growth produces "…an endless variety of psychological and psychosomatic problems, interpersonal conflicts, and destructive behavior, which are damaging to themselves, other people and society" (Clinebell, 1984:np).

The above points are foundational for the holistic and integrated approach presented in this study. The following section will make a pivotal connection, before concluding the chapter.

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4.4.3 Making connections

In seeking to understand the connection between divine intervention and healing when one opts for an integrative and inclusive approach (wherein all the dimensions of the human person play a role in 'faith healing') it can be said that spiritual healing is the process by which we become whole. It embraces all the dimensions of the human person and may take many forms. Sometimes it requires changing our diet/eating habits or the way we live, other times it requires modifying thought patterns or our belief systems and values. It may require dealing with unresolved emotional issues, past memories and hurts, or restoring one's relationship with self, others, and/or God. Physical healing may be needed. Sometimes healing takes place by simply learning the truth – "the truth will set you free". To be healed is to be made whole. Sometimes healing is miraculous; at other times it takes place by means of conventional methods (i.e. medicine). Healing comes in a variety of forms (physical, spiritual, emotional, relational, and so on). In this regard, the pastoral caregiver can help create the right conditions for healing to take place. The integrative approach developed in this study seeks to foster healing in all the dimensions of the human person, and aspires to a life of health, soundness, fullness, well-being, and wholeness. This is compatible with Pentecostal spirituality. In light of the above, this chapter has addressed the question that inquired into the connection between divine intervention and healing when one opts for an integrative and inclusive approach in pastoral anthropology where the various dimensions [cognitive, conative, affective, physical and cultural realm] all play a role in what is known as 'faith healing' [in Pentecostalism]. Furthermore, wholeness is compatible with Pentecostal spirituality. According to Vondey (2017:115), "The path of healing from the alter to the people reflects the Pentecostal desire to revive the biblical understanding of healing as wholeness". This confirms that the (w)holistic vision of healing is compatible with Pentecostal spirituality.

4.5 CONCLUSION

Chapter 4 focused on healing and wholeness in Pentecostal spirituality and developed an integrated and holistic approach to pastoral caregiving. This was in line with the purpose of this dissertation—to determine whether Pentecostal spirituality contributes to, or becomes a hampering factor to, healing and wholeness, and the greater quest for an integrative approach to pastoral caregiving and healing. In addition, these themes were relevant to understand the main topic of this chapter and were in response to the specific research questions guiding this chapter. Chapter 4 therefore sought to answer the research questions inquiring about healing, wholeness, and an integrated and holistic approach in Pentecostal spirituality (these were indicated in the beginning of the chapter).

In seeking to answer the research questions guiding this chapter and in order to determine whether Pentecostal spirituality is contributing to healing and wholeness in the pastoral caregiving context, the current chapter: 1) identified the main characteristics/elements of an integrative approach; 2) identified

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the various dimensions of the human person; 3) examined the connection between points (1) and (2) in faith healing (in Pentecostalism); 4) recognized the link between the dimensions of the human person and wholeness; 4) examined whether Pentecostal spirituality is contributing to, or becoming a hampering factor to, healing and wholeness in pastoral caregiving; 5) defined the concepts of 'healing' and 'wholeness' in Pentecostal spirituality; 6) examined the influence of paradigmatic frameworks on healing and wholeness, particularly when healing practices are fundamentally shaped by doctrinal issues in the ecclesial context; 7) probed whether the doctrinal position (i.e. Fivefold Gospel) in Pentecostal spirituality can be merged with the current emphasis on 'wholeness' in pastoral caregiving; 8) checked whether Pentecostal spirituality and an integrative approach in pastoral caregiving would be compatible, and 9) assessed whether healing as wholeness is compatible with Pentecostal spirituality, which emphasizes divine and miraculous healing. To further understand the topic, the following additional points were also reviewed: What is wholeness (whole person health)? What is the purpose of seeking wholeness? How does one attain wholeness? Is healing and wholeness attainable now, or only in the life hereafter? When does one become whole? Is wholeness an end goal/state, or a process? These points were explored and elaborated on in the discussions that took place throughout the chapter. These themes shaped the researcher's approach and understanding of healing and wholeness. The main findings are presented below.

A number of central concepts were briefly defined in this chapter, namely, health, healing, disease, sickness, illness and brokenness, as well as wellness, spiritual well-being, spiritual health, and spiritual maturity, followed by a detailed exploration of the concept of wholeness. In the quest for healing and wholeness, it was discovered that it includes wholeness for the whole person—body (physical), mind (cognitive, conative and affective) and spirit (spiritual dimension). Healing was expanded to include wholeness, which also has a relational (interpersonal and intrapersonal), spiritual, and ecological (cosmos) component. Healing, as wholeness, is best summed up by the Hebrew concept of *shalom*, which when broadly understood, encompasses more than just peace, but includes "wholeness, completeness, well-being, peace, justice, salvation and even prosperity" (Swartley, 2006, cited by Milton, 2015:206).

With an emphasis on 'lived experience,' which includes the search for an encounter with God, an expectation of the miraculous (divine) in everyday life, the active presence of the Holy Spirit in one's life (pneumatology), empowerment for everyday life (and living), their anti-cessasionist worldview, and even belief in (divine) healing, rather than emphasis on formal articulated doctrine, the researcher argues that the search for abundant life demonstrates an orientation towards wholeness in Pentecostal spirituality. In addition, God's concern for the whole person—all aspects of the life of the believer—shows that He seeks to provide wholeness and restoration (Warrington, 2008:268). Healing is one of the core functions of pastoral care. Healing is also central to the Pentecostal message (the Fivefold Gospel), and wholeness necessarily includes some form of healing (Bae, 2005:542). The two concepts of healing

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and wholeness are therefore closely connected. Thus, it can be said that the Pentecostal doctrinal position (orality, narrative, experience) can be merged with the current emphasis on 'wholeness' in pastoral caregiving. Pentecostals do not only seek physical wholeness, but also spiritual, psychological, social and relational wholeness.

Furthermore, this chapter developed an integrative and holistic pastoral approach that seeks healing and wholeness of individuals, faith communities, and life itself (*cura vitae*). This approach was informed by Pentecostal anthropology, pneumatology, eschatology, epistemology, theology and spirituality. In working towards an integrative and holistic approach, this chapter seeks to ensure that the spiritual, psychological, social, mental, and anthropological needs of people will be attended to holistically. The envisaged outcome is healing of the 'whole person' - which will lead to an improved quality of life, as human beings move towards healing and wholeness, which is one of the main concerns of pastoral care (i.e. *cura animarum* – care and cure of the human soul). In this study, the traditional notion of *cura animarum* is extended to include *cura vitae* (the healing of life itself) and *cura terrae* (the healing of the land). The remaining unanswered questions will be addressed in the following chapter, along with a brief summary/outline of the main focus of each chapter, a presentation of the key research findings, the limitations of the study, a recommendation for further research, and a final conclusion.

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CHAPTER 5
SUMMARY, FINDINGS, RECOMMENDATION & CONCLUSION

This dissertation consists of five independent chapters, covering a range of pertinent themes related to understanding healing and wholeness in Pentecostal spirituality, such as doctrine, paradigms, theory formation, underlying assumptions, rational categories, anthropology, healing, wholeness, and an integrative approach, to mention but a few of the main concepts. Each particular chapter focused on a specific theme/s, as mentioned above, derived from the research questions, to develop an understanding of and expand on the main research topic of this dissertation—'healing and wholeness in Pentecostal spirituality'. This allowed the researcher to engage with the literature and important content, as well as explore key concepts, theories, and data relevant to the study.

In other words, each chapter focused on a specific topic or central theme, related to a particular research question (or part thereof), such as anthropology, doctrine, healing, and so on. However, some of the research questions guiding this study were very lengthy, complex, and crossed over themes, so therefore, some questions were partly addressed in one chapter, and then fully addressed in another. Moreover, all the themes and questions were linked. The multifaceted and complex nature of some of the research questions required further exploration and investigation, which enabled the researcher to expand on the problem being studied. Each chapter, however, clearly indicated which research questions (or parts thereof) were addressed in that chapter, but there were at times some overlap.

Although each chapter is independent, the dissertation is structured in such a way that each new chapter builds on the knowledge acquired in the previous chapter, and all the chapters in turn, are related to the overall research topic. This displays the cohesive 'golden thread' linking the various chapters together. In addition, each chapter builds and expands on concepts and ideas presented in the previous chapter. As a result, each chapter makes a genuine contribution to knowledge related to the main topic of this study.

Regarding the sequence of the chapters, each chapter can be read as an individual chapter on its own, but if read in order, the references to themes and concepts discussed previously will make more sense. In this way, the chapters are intertwined. This is another reason for summarizing the chapters below — to refresh the reader's memory and make this link more visible.

The final chapter is not an amalgamation of diverse facts tossed together into an unsorted mass of ideas and themes. Instead, it is a compilation of important data and significant findings from each chapter, necessary to make an assessment of whether Pentecostal spirituality is contributing to healing and

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wholeness, or is in fact a hampering factor. It therefore seeks to address the research problem. The aim of summarizing chapters 1 to 4 here, paying specific attention to their various emphases, was therefore to assist the researcher in critically assessing the phenomenon of Pentecostalism, and thereby address the specific research problem being investigated.

In addition, it was also hoped that the issues/topics deliberated in each chapter would become discussion points for further reflection, making this document a valuable resource for theologians and scholars working in practical theology and pastoral care, as well as related fields. So basically, the main objective was to cover all the above and other related current themes – so as to spark interest in and contribute to the current discourse on healing and wholeness. However, the researcher is not claiming that everything has been said that can be said; there may still be a number of topics and issues this dissertation has not addressed.

A further reason for including a summary of each chapter below is not for the sake of providing a mere summary to conclude the final chapter, but to show the reader that each chapter serves a particular purpose—and that is to address the research question guiding that chapter, as well as achieve the objectives of the study, and address the overall research problem being investigated. Each chapter therefore aligns with the overall structure and purpose of the dissertation.

The structure of this final chapter is therefore as follows: A brief summary of the main focus of each chapter will be provided, followed by a presentation of the key research findings. Furthermore, the limitations of the study will be discussed, a recommendation will be made for further research, and it will be indicated whether the research objectives of the study were achieved. In addition to mentioning the contributing and hampering factors of Pentecostal spirituality, the study will be capped by a final conclusion.

5.1 SUMMARY OF CHAPTERS

5.1.1 Summary of Chapter 1: Introduction to the study

This chapter **introduced** the study entitled, 'On becoming whole in 'Pentecostal spirituality': The quest for an integrative approach to pastoral caregiving and healing'.

This was followed by a discussion on the **background** and **motivation** for the study as well as the researcher's personal interest in the topic.

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It then outlined the **research problem**: Whether Pentecostal spirituality contributes to, or becomes a hampering factor, to healing and wholeness**,** and the issues that need to be addressed by the basic research questions:

a) In Pentecostal spirituality, when the connection between faith and divine healing is made, the theological question that needs to be posed is: What is the God-image behind this and what is the connection between faith and reason when the notion of prayer, God, and healing comes into play?
b) Furthermore, is healing in Christian spirituality exclusively focused on the connection between "human soul" and "God" with the exclusion of existential realities and the anthropological connection between spirituality, and the dimensions of the cognitive, the affective, the conative, and the physical?

In seeking to explore whether spiritual healing (and therefore the dimension of faith and the quest for spiritual well-being) is merely an exclusive and private matter dealing with personal devotion (piety) and salvation (the saving of human souls) or whether 'wholeness' in spiritual well-being also refers to the social and existential dimensions of our being human within different cultural and local (civil) settings, a number of pertinent concepts and themes were explored:

- The quest for wholeness in pastoral caregiving, and Pentecostal spirituality in particular.
- An inquiry into the various aspects/components of wholeness.
- The link between spirituality (religious beliefs and practices) and health (both physical and mental) and healing.
- The pursuit of an integrative and holistic approach to pastoral caregiving and healing.
- An anthropological focus (looking at the dimension of the cognitive in theories on personhood and the human ego and self) in order to uncover the connection to 'soul' in Scripture and the realm of the cognitive.
- A critical 'revisiting' of Pentecostal spirituality.

These points were elaborated on in more detail as the study unfolded.

The chapter then stated **the main research questions**, which were as follows:

1) What is the connection between divine intervention and healing when one opts for an integrative and inclusive approach in pastoral anthropology wherein the dimensions of the cognitive, the conative, the affective, the physical and cultural realm all play a role in what is known as 'faith healing' in Pentecostalism?
2) In what sense does 'Pentecostal spirituality' contribute to, or become a hampering factor to, healing and wholeness in pastoral caregiving when healing practices are fundamentally shaped by doctrinal issues and denominational ecclesiology? Can the doctrinal position in Pentecostal spirituality be merged with the current emphasis on 'wholeness' in pastoral caregiving?

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This was followed by **the sub-research questions** of this study:

1) What is meant by 'healing' and 'wholeness' in Pentecostal spirituality?
2) What is the importance of the cognitive dimension in spiritual healing? And what is the connection between the cognitive dimension in faith, healing and wholeness in Pentecostalistic spirituality?
3) How is doctrine and paradigmatic frameworks in Pentecostal spirituality influencing anthropology; and in the long run - the concept of healing? Is it playing a helping or hampering role in terms of establishing an integrative approach in pastoral caregiving?
4) With reference to pastoral theology and practical theology, what is the unique feature and characteristics of 'spiritual healing' within the tradition of *cura animarum*?

In order to answer these, each chapter focused on specific aspects of each research question. Due to the complexity, intricacy, and nature of each research question, there was some overlap between the chapters. The questions that were not directly answered in each chapter will be answered in this chapter.

The **research assumptions** were then provided:

- The topic of healing and wholeness forms part of the current, global discourse[117]. By means of this study, the researcher seeks to contribute to the global discourse on healing and wholeness from a Pentecostal perspective.
- The concepts of healing and wholeness are interconnected.
- There is a connection between the cognitive dimension in Christian spirituality, healing and wholeness, and in Pentecostal spirituality in particular.
- The kind of rational categories (paradigms, schemata of interpretation) used will influence how Pentecostals formulate their understanding of God (God-images) and the human person (anthropology), and in the long run – the concept of healing, and in turn, wholeness.
- Irrational thinking (or skewed perceptions) contributes to spiritual pathology and spiritual illness. This will be a hampering factor in the establishment of the concept of wholeness and healing in Pentecostal spirituality.

This was followed by the **objectives** of the study. The objectives were to:

1) Contribute to the current discourse on spirituality and health (healing and wholeness) and to add a Pentecostal voice to the current discourse. Summarizing the point made by Veli-Matti Kärkkäinen (2009:3), adding to current trends in Pentecostal theology can only serve to enhance

[117] For confirmation, refer to Riaan van der Merwe, 2016. 'Broken wholeness: A critical analysis of Henri JM Nouwen's spirituality of vulnerability and its possible value for the current discourse on health and wholeness,' *Stellenbosch Theological Journal*, 2(2). Viewed from: http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S2413-94672016000200028. Accessed: 21 May 2018.

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our appreciation for the depth and richness of Pentecostalism as a movement of Christian faith and life.

2) Show the connection between theological anthropology and healing in the tradition of Christian (pastoral) caregiving in general, and Pentecostal theology in particular, and thereby overcome dualisms.
3) Develop a holistic (integrative) approach to pastoral caregiving and healing and indicate the benefit thereof.
4) Encourage Pentecostals to be open to thinking about, and possibly even "rethinking" some of their paradigms and long held beliefs and practices, particularly in connection with wholeness and healing. As Clinebell (1996:45) notes, "…new understandings of healing and brokenness, growth and wholeness, continue to inform and shape the visions guiding caregiving practice".

The following section provided a discussion of the **methodology** used in this study. This **qualitative study** sought to develop a deeper understanding of Pentecostal spirituality, with a specific focus on healing as wholeness, by carrying out a **literature review** (by reviewing relevant and current literature—mainly books, articles and Internet searches—that shed light on the research topic) by researching key concepts (see below) in order to answer the research questions (indicated above), following a **hermeneutical approach**:

The first phase of the research process — *description and observation* — provided the researcher with an orientation to the study (by focusing on the topic of interest). This phase entailed problem identification (defining the problem) and exposition (explanation) of the field/phenomenon of study.

Here, the researcher became aware of the complexity of the subject under investigation (e.g. no single understanding of the term Pentecostalism, but perhaps rather, 'pentecostalisms'). This step helped the researcher find (search and retrieve) existing (appropriate and relevant) literature on the topic, while seeking to remain within the scope of the study.

The methods used to obtain relevant data included: key word searches, searching academic databases (such as Ebscohost), journal articles, books, Internet searches, and Google books.

The mode of reasoning in this study was predominantly *hermeneutical*, and as such was *exploratory and descriptive*.

Once a good overview of the literature was obtained, t**he second phase** of the process included a *critical analysis* (a critical review and thorough examination) of the data that was gathered in the literature study.

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Following the previous phase**, the third phase** called for a *critical reflection and systematizing* of the data while considering its theological relevance, meaning and impact.

The purpose of this specific phase was to: a) Identify whether the assumptions concerning healing and wholeness (indicated in the dissertation) are supported by the literature consulted; b) To identify how these could be refined and developed further (in terms of theory formation).

The focus of this phase was therefore: theory formation, the analysis of various concepts; an exploration of paradigmatic frameworks in Pentecostal spirituality, and paradigmatic backgrounds in theory formation—from a critical pastoral perspective. Here, specific paradigmatic frameworks were reviewed and analyzed by means of a critical analysis.

Critical assessment and *critical analysis* therefore formed part of the methodology used in this study. In the process of comparing different models and frameworks with one another, *reasoning and logical reasoning* was also used.

The fourth phase consisted of *strategic planning* and dealt with *design* (this phase is relevant when seeking to generate new models for ministry and develop strategies/plans of action to influence/transform the context). In carrying out this phase of the research process, the researcher integrated the data and moved towards an integrative and holistic approach to healing and wholeness in pastoral caregiving.

Finally, before outlining the chapters of the study, a number of pertinent **key concepts** were clarified, such as: health, healing, divine healing, wholeness, spirituality, Pentecostal spirituality, Pentecostalism (and associated terms), soul, anthropology, paradigmatic frameworks (schema, schemata of interpretation, paradigms, undergirding assumptions) and integrative approach.

The **outline of each chapter** was indicated as follows:
Chapter 1: Introduction to the study
Chapter 2: The doctrinal component in Pentecostal spirituality
Chapter 3: The anthropological component in Pentecostal spirituality
Chapter 4: An integrative approach to healing in pastoral caregiving
Chapter 5: Summary of each chapter, research findings, limitations of the study, a recommendation for further study, and conclusion.

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5.1.2 Summary of Chapter 2: The doctrinal component in Pentecostal spirituality

5.1.2.1 The aim of Chapter 2

The main interest of this study was to obtain a better understanding of Pentecostalism and to determine whether Pentecostal spirituality contributes to, or becomes a hampering factor to, healing and wholeness (this indicates the research problem). In order to achieve this goal, it was necessary to obtain a general overview of the movement — the Pentecostal ethos, worldview, epistemology, paradigms, beliefs and practices (praxis), and so on. Therefore, as a starting point, Chapter 2 inquired into the cognitive dimension by examining the doctrinal component of Pentecostal theology, to determine whether some of the emphases in Pentecostal doctrine and spirituality are contributing to irrational thinking, or not. The problem being, this leads to spiritual pathology. The researcher also inquired whether there is a disconnection between doctrine and life (e.g. between doctrine and healing).

5.1.2.2 The research questions addressed in this chapter

Chapter 2 was guided by the research questions that inquired into aspects of doctrine, the cognitive dimension, and paradigmatic frameworks. Some questions were partially answered in this chapter, and then addressed again in another. In this sense, there was some overlap in seeking to answer each question, as each chapter dealt with a specific area of research, and the research questions crossed between these themes.

The **main research question** addressed in this chapter was:
"In what sense does 'Pentecostal spirituality' contribute to, or become a hampering factor to, healing and wholeness in pastoral caregiving when healing practices are fundamentally shaped by doctrinal issues and denominational ecclesiology? Can the doctrinal position in Pentecostal spirituality be merged with the current emphasis on 'wholeness' in pastoral caregiving?"

And, **the sub-research questions** addressed in this chapter were:

a) What is the importance of the cognitive dimension in spiritual healing? And, what is the connection between the cognitive dimension in faith, healing and wholeness in Pentecostal spirituality?
b) How is doctrine and paradigmatic frameworks in Pentecostal spirituality influencing anthropology; and in the long run – the concept of healing? Is it playing a helping or hampering role in terms of establishing an integrative approach in pastoral caregiving?

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5.1.3 Summary of Chapter 3: The anthropological component in Pentecostal spirituality

5.1.3.1 The aim of Chapter 3

The aim of Chapter 3 was to present the anthropological contributions of this study on Pentecostal spirituality and healing. In this chapter, the researcher developed the argument about the centrality of a theological anthropology in pastoral caregiving.

5.1.3.2 The research questions addressed in this chapter

This chapter was guided by the research questions that inquired into the aspects of theological anthropology and the tradition of *cura animarum*.

The **sub-research question** addressed in this chapter were:

a) How is doctrine and paradigmatic frameworks in Pentecostal spirituality influencing anthropology; and in the long run - the concept of healing? Is it playing a helping or hampering role in terms of establishing an integrative approach in pastoral caregiving?

b) With reference to pastoral theology and practical theology, what is the unique feature and characteristics of 'spiritual healing' within the tradition of *cura animarum*?

5.1.4 Summary of Chapter 4: An integrative approach to healing in pastoral caregiving

5.1.4.1 The aim of Chapter 4

In building on the findings of the previous chapters, the aim of this chapter was to develop an integrative approach to healing in pastoral caregiving by developing a theology of wholeness from a Pentecostal perspective.

5.1.4.2 The research questions addressed in this chapter

The **main research question** addressed in this chapter was: "What is the connection between divine intervention and healing when one opts for an integrative and inclusive approach in pastoral anthropology wherein the dimensions of the cognitive, the conative, the affective, the physical and cultural realm all play a role in what is known as 'faith healing' in Pentecostalism?"

It also sought to clarify **the sub-research question**: "What is meant by 'healing' and 'wholeness' in Pentecostal spirituality?"

The findings of the preceding discussions contributed to a comprehensive understanding of the research topic. Each chapter contains relevant information related to specific themes, and when put together shows the entwinement of the core themes of the study—pastoral care, doctrine, anthropology, healing, and wholeness. These will be discussed in more detail below.

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5.2 FINDINGS

This section will provide the reader with the main research findings of the current study:

- **Terminological confusion & Pentecostal identity**

In conducting the research, it was found that the term the researcher used most freely was suddenly fraught with much ambiguity, this word being 'Pentecostalism' itself. The problem was the significant amount of difference regarding the use of the term in the literature and various consulted resources, i.e. inconsistent usage and different meanings attached to the term without there being sufficient clarification/explanation.

For instance, it depended on whether Pentecostalism was used as a very broad and inclusive category (e.g. to include all groups (churches and movements) that emphasize the workings of the Holy Spirit, incorporating all classic Pentecostals, charismatics, and neo-Pentecostal groups), or whether it only meant the inclusion of a select group, i.e. North American classical Pentecostals, and so on. Different meanings were therefore attached to the term 'Pentecostal'. In that, many of the various authors did not clearly and explicitly state their understanding of the concept.

It seemed to make sense, then, as some scholars have proposed, to rather speak of 'Pentecostalisms' (plural), rather than 'Pentecostalism' (singular). But this sounded a bit odd and was not commonly adhered to in the literature either. Some authors, however, have distinguished between Pentecostalism (uppercase 'P') to refer to the classic type only, and pentecostalism (lowercase 'p') to refer all classic, charismatic, and neo-Pentecostal groups (a general designation), but the lack of consistency was also unhelpful.

There was also confusion regarding designation. For instance, is 'Pentecostalism' a movement, a faith or theological tradition, a religion, or spirituality? However, for some, these labels were used interchangeably, while for others, a specific option was preferred. In addition, there are arguments for and against each of the different options/opinions.

In short, not only was there diversity within the movement itself, but also surrounding the movement, and even what to refer to it as. This has given rise to many studies that have focused on various (specific) aspects of Pentecostalism, especially because it is not a homogenous movement (Vondey, 2013:2).

To overcome this complexity, and for the purpose of this study, the researcher opted for A.H. Anderson's notion of the 'family resemblance model'. This approach enabled the researcher to develop a much

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broader perspective, include more scholarly viewpoints, and not get too bogged down with nitty-gritty details, as well as create links between the main themes (chapters) of the study.
The findings regarding doctrine are discussed next.

- **The issue of doctrinal diversity**

At first glance, the researcher began with the assumption that there is one single, fixed Pentecostal doctrine guiding the theology of all Pentecostals. However, upon further analysis, the issue of doctrinal diversity became more apparent. In terms of this finding, not only were there significant differences between the various 'types' of Pentecostalism (cf. Chapter 1), but also between denominations, and amongst their various leaders. The tensions within Pentecostalism are indisputable. There are also significant differences between early, later, and contemporary Pentecostalism (cf. A.H. Anderson, 2014; Vondey, 2013:2). Thus, the source one consults could significantly influence the findings of the study. In addition, the influence of culture, context and place, cannot be overstated. It is clearly a global religion with a local expression.

This study, therefore, confirms what Dayton and Faupel (in Macchia, 2009:13) have claimed, that Pentecostals are doctrinally diverse. Even to the extent that there is at times a co-existence of beliefs. This is compounded by the fact that their broad variety of beliefs are not always summed up in their doctrinal statements. In addition, their statements of faith and doctrinal teachings do not necessary apply to all groups within the movement. Some groups were even found to adhere to teachings that stand in direct contrast to classical formulations of the tradition, and were even considered heretical by some, for example, the doctrine of the trinity held by Oneness and classical Pentecostals.

Thus, for the purpose of this study, and in order to find common ground, the researcher was guided by the Pentecostal theological framework of the Fivefold Gospel, which is considered the 'theological heart' of the movement (Yong, 2010:95). She also identified the main tenets of the Pentecostal doctrine of healing—a central focus of this study. However, in terms of the former, the use of the Fivefold Gospel framework was for a number of reasons not without difficulty, for example, due to differences concerning the order or verbiage of the five main elements (Archer, 2011:42; Hocken, 2009:6), although it is generally agreed that the starting point is 'salvation in Jesus Christ' (Yong, 2010:95). To overcome theological differences, Archer (2011) uses the analogy of a spider's web, saying that the threads (the five theological strands) at the centre of the Full Gospel point to the narrative convictions of the community. Testimonies, Scripture, and experiences are woven into this web, which represents the Pentecostal story. Therefore, "…what is unique to Pentecostalism cannot be reduced to a novel method or one particular doctrine. What is unique is the story that creates a living theological tradition—Pentecostalism" (Archer, 2011:42).

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Furthermore, there is also the danger of imposing a Western theological grid or framework (for example, using Western concepts, conceptual categories, and methodologies) on a global movement, particularly in non-western regions, such as the global south (Yong, 2010:95) where these may be alien. In addition to the above, there are also doctrinal differences, for instance, 'Holiness Pentecostals' profess a 'fivefold' gospel (sanctification is a separate identifiable experience), whereas 'finish work Pentecostals' declare a 'fourfold' gospel, where 'Jesus sanctifies' is exchanged with 'Jesus baptizes with the Spirit' (Hocken, 2009:6). In addition, different emphases, i.e. Christology over pneumatology, are also found, and so on.

Having just reflected on the findings of the Pentecostal understanding of doctrine, how are doctrinal formulations expressed and articulated in Pentecostal spirituality/theology? Furthermore, are the latter synonymous concepts? This is discussed next.

- **The concepts 'Pentecostal spirituality' and 'Pentecostal theology'**

In the study, the researcher used the concepts 'Pentecostal spirituality' and 'Pentecostal theology' interchangeably only to realize much later on that these two concepts are not the same and should not be used interchangeably. According to Albrecht (2014:235), 'theology' looks at our understanding of God, whereas 'spirituality' is more interested in our experience of God. Both concepts were relevant for this study. Albrecht (1997) explained Pentecostal spirituality as "the lived experience of God," which actualizes the spiritual dimension of a person. The spiritual dimension encompasses all spiritual and religious experiences, beliefs, convictions, patterns of thought, and emotions and behaviour concerning God. The distinctive characteristics of Pentecostal spirituality that were of particular interest in this study were religious practices (praxis), (an emphasis on) experience, distinctive beliefs (Fivefold gospel), and their particular worldview. These are defined at the core and influenced by one's experience (of God). This type of spirituality encourages a deep piety (personal relationship with God) and immanent sense of the divine. The centrality of the *charismata* (including the experience of 'Spirit baptism' and divine healing) creates an expectation for the miraculous in their everyday lives.

We saw in Chapter 2 that Pentecostal theology is not strictly dogmatic (Vondey, 2017), and less priority has been given to formal expressions such as systematic treatises, academic monographs, and more formal expressions of doctrine (Stephenson, 2016:31). In fact, some doctrines rely more on experience (e.g. Spirit baptism, miraculous healing, a creative miracle), than formal articulated expressions.

Vondey was helpful in this regard, explaining that Pentecostal theology seeks a relationship between spirituality and doctrine, "So that living theology becomes a constant and reciprocal back-and-forth movement between beliefs, affections, and actions on the one hand, and the articulation of doctrine, on the other" (Vondey, 2017:17).

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Pentecostal spirituality, on the one hand, is the integration of orthodoxy (right beliefs), orthopraxy (right practices), and orthopathy (right affections). In this triadic relationship, there is a mutually conditioning and influencing relationship between one's beliefs (e.g. the fivefold gospel), practices, and affections (Land, cited by Stephenson, 2016:30) while, on the other hand, Pentecostal theology seeks to maintain the relationship (on-going integration) amongst these three elements. This is another area of integration in this study.

The concept of 'spirituality' is broad and has varying definitions and interpretations, depending on the paradigmatic framework, beliefs, and assumptions guiding one's belief system, or worldview and perspectives. For some, spirituality (a general understanding) connects a person to a greater power, or a supreme being, or a form of energy, and so on (DiReda & Gonsalvez, 2016). But in the context of this study, the data and paradigmatic framework used to understand Pentecostal spirituality views the latter as the 'lived experience' of Pentecostal theology and beliefs, described further as "an integration of beliefs and practices[118] in the affections" (Land, 1993:13), where spirituality in turn forms the foundation and precondition of all theology. The presupposition is that Pentecostal spirituality is experiential; other core phenomena of Pentecostal spirituality include prophecy, speaking in tongues (*glossolalia*), experience, gifts of the Spirit (*charismata*), and healing. These lived experiences (derived from Pentecostal beliefs and practices) inform Pentecostal theology, and vice versa, so that in turn, the process and outcome of theology reflects its distinct spirituality. Basically, "spirituality is theology's content, medium, and mode of expression, and the theological process effects spirituality by integrating beliefs, practices, and affections" (Land, cited by Stephenson, 2016:31). This elucidates why Pentecostal theology is very seldom expressed through formal theological systems (systematic treatises and academic monographs) (Stephenson, 2016). The Pentecostal understanding of spirituality thus differs to secular notions of the concept.

Not only has the above explanation helped explain the relationship between experience and doctrine, but also helped define 'Pentecostal spirituality,' as well as clarify the difference between Pentecostal theology and spirituality. A particular distinctive of the latter is healing. The findings regarding the concept of healing are discussed next.

- **The concept of 'healing'**

Another important finding of this study is related to the concept of 'healing'. The existing literature indicates that, for most Pentecostals, there is no single or unanimous understanding of healing. In that, for some, healing is through the atonement, for others it is through a gifted healer, or else it is through the power of the Holy Spirit, while still for others it is the result of medical intervention, or by faith

[118] Practices include, songs, testimonies, eyewitness accounts, and orality.

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alone, and so on. It could even be miraculous, via exorcism, by means of inner healing, or through divine intervention. As Poloma (2009:48) has stated, for Pentecostals, the concept of healing "captures an array of beliefs and experiences". This finding shows how doctrine and paradigmatic frameworks in Pentecostal spirituality influence the concept of healing.

Furthermore, when the researcher initially set out, she began with the assumption that all 'divine healing' is 'miraculous healing'. However, upon closer analysis, it became clear that this is not so, and that these concepts are not the same. Some Christians believe in divine healing (the supernatural intervention of God in the healing process) but not miraculous healing (miracles). In other words, God may be involved in the healing process, but it may not necessarily entail a miracle, although divine or miraculous healing is indeed possible, as God is able to transcend the laws of nature and perform the miraculous or unexplainable.

In Christian theology, cessationism is the doctrine that healing and miracles ended with the apostolic age. However, Pentecostals are anti-cessasionist. They expect to hear from God; they expect an encounter with God; they expect the power of the Holy Spirit in their lives; they anticipate the miraculous, and they believe in divine healing. As a matter of fact, they believe in an all-powerful (omnipotent) God that is not limited by the natural laws of nature. It is human reason that is limiting, and not God. God makes himself known through revelation. This was found to be the general belief across all Pentecostalisms.

Wrestling with these concepts made it possible to understand the notion of healing, particularly the Pentecostal view of healing in general, and 'divine healing' in particular. Contrary to the researcher's initial perspective, 'divine healing' and 'miraculous healing' are not the same.

In the beginning of this study, healing was first conceptualized as divine or miraculous healing, but through the findings of Chapter 4, the researcher adopted a broader more holistic understanding of healing as wholeness. It was argued that healing, for Pentecostals, includes much more than just physical cure, as is commonly understood in the Western medical model. It was discovered that the Pentecostal understanding of healing is thus holistic, and includes: physical, spiritual, emotional, financial, relational, as well as inner healing. It can also be extended to include the healing of life (*cura vitae*), the environment, our land (*cura terrae*) and society. This led to the investigation of wholeness in healing.

A study on healing and wholeness is of particular relevance in South Africa, a country suffering from extreme brokenness. The implication of this for the broader South African context is that healing lies in the quality of human relationships (relational dynamics). The healing of relationships can open the door to the healing of our land. Everyone has human rights and the right to dignity. This may be the case in theory, but not so much in practice, i.e. attitude, mode of being, etc. (These aspects are of particular

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interest in the discipline of practical theology). Here, healing is on a rational and relational level. The notion of *cura animarum* (pastoral care of the soul) is extended to *cura vitae (*the healing of life itself), and even *cura terrae* (the healing of the land) (cf. Louw, 2007). This also challenges traditional ways of doing pastoral care that is individually focused, concerned with soul care, and rooted in the Western paradigm. However, this is a hypothesis at present and requires further investigation (as well as practical theological reflection).

Another finding of this study is the way Pentecostals experience God, revealed in the metaphors or God-images they frequently use. The findings related to Pentecostal God-images are discussed next.

- **Pentecostal God-images**

"Images and metaphors do not name God in any literal sense, but express our experience of and beliefs about God" (Bartlett & Taylor (Eds.), 2010:34). In addition, one's view of healing impacts on one's understanding/conception of who God is and the divine (God-image), and vice versa. For example, the researcher found that if God is viewed as the source of all pain, suffering, and death (the theodicy question), such a view of God gives rise to fear, doubt and anxiety, even bitterness, anger and resentment, as well as mental and spiritual distress (Jennings, 2013). It is therefore important to discover which metaphors are irrelevant, inappropriate or limit one's perception of God, and which revitalize or enhance one's perception of God, and strengthen their faith. This falls within the scope of pastoral care—the context of this study—to challenge (or reframe) inappropriate God-images and beliefs (Louw, 2015). Although, it was noted in Chapter 4, that not all negative God-images are inappropriate, for instance, in some situations, God as Judge or Punisher is appropriate.

Some common God-images found in the Pentecostal literature include: God the Healer (Carter, 2017; Alfaro, 2010); God the Miracle Worker; God the Creator (Clarke, 2018); Loving Father (Clarke, 2018); Good Shepherd (Clarke, 2018); King (Clarke, 2018); Lover (Clarke, 2018); Protector (Clarke, 2018), Gardener (G.T. Smith, 2017:10), Benevolent (Clarke, 2018), and so on. Reflecting on the view of one Pentecostal preacher, Bauman (2015:103) identifies the following negative aspects of God derived from the Old Testament: jealous, wrathful, and violent. But he says it is only the disobedient, unrighteous, and non-believers that experience this side of God. For Korean Pentecostals, "God is neither the God of war nor the punisher of lawbreakers, but rather the good God who blesses his people" (Lee, 2018). In the Pentecostal understanding, Jesus has been viewed as Saviour, Sanctifier, Healer, Baptizer, and soon coming King (Fivefold Gospel). Metaphors for Jesus include: Son of God; Lamb of God; Jesus' blood, and the cross (Alfaro, 2010:30), and Jesus is the Vine (G.T. Smith, 2017:10).

How one views God is foundational for one's global meaning system (C.L. Park, 2017:450). The link between God images/concepts and well-being is a much-studied topic, and there is generally a positive

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correlation between the two concepts; however, the results are not always that straightforward. In her research, C.L. Park (2017) notes the following findings of a number of studies on the topic: Bradshaw, Ellison, and flannelly (2008) found a positive correlation between belief in a loving and protecting God, and general well-being. Wiegand and Weiss (2006) found among undergraduate students a positive correlation between higher beliefs in a loving God, a lower belief in a controlling God, and positive mood and greater life satisfaction. Wong-McDonald and Gorsuch (2004) found a positive correlation between benevolent God-images and greater spiritual well being. A survey by the Baylor Religion Survey (BRS, 2007) found a positive relationship between a loving God-image and a sense of purpose in life (Stroope, Draper, and Whitehead, 2013) and the belief of divine involvement in one's life provided a sense of meaning (BRS, 2007) (cited in C.L. Park, 2017:450). The significant finding here that the current researcher would like to highlight, was that "religious affiliation modified this association such that the positive relationship was true only for evangelical Protestants, mainline Protestants, and Catholics, and not for other religionists or religious nones (Jung, 2015)" (cited in C.L. Park, 2017:450). Although it is not clear whether 'evangelical Protestants' mentioned here includes Pentecostal adherents, for some researchers it does.

Währisch-Oblau (2009:62) alerts us to the fact that all metaphors used "are open to interpretation, and different people will stress different aspects and dimensions of these metaphors". The subject of God-images and God concepts is of course a far more complex topic than previously supposed in this study. In that, a number of variables impact on one's God-images and God concepts, including gender and age (Cartledge, 2017) and denomination (religious affiliation/religious beliefs) and race (C.L. Parker, 2017:450), to mention a few. It also depends on whether studies control for specific variables (e.g. 'pain severity' in a study on chronically ill patients) (C.L. Parker, 2017:450).

In his research on Pentecostal and Charismatic Christianity, Cartledge found that women tend to prefer feminine images for God, while men prefer masculine images (Cartledge, 2017:118). Regarding gender and God concepts, Cartledge also noted that one North American study proposed that "women associate their ideas with the feminine God and parental mother," while a Belgian study found that "both males and females emphasize the parent image of God that corresponds to their own gender," and that a particular Canadian study "stressed the association with the mother image for both male and female subjects" (Cartledge, 2017:104). Clarke (2018), however, explored the way God is conceived and experienced by African Pentecostals. One example he provides is 'God as a Loving Father,' or caring parent. "Inherent in God's parenthood are such ideas as a willing, loving, compassionate, good father, a good shepherd, and a nursing mother. God is also almighty. As a good parent is always on the lookout for the return of his stubborn children. His arms are always open to welcome home his wayward children". In their research findings, Huber and Huber (2010:145) found that Pentecostals have a less negative concept of God than Reformed church members, who tend to view God as a punitive judge. In this regard, they recognize the strong influence of religious culture on this type of God concept.

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The above paragraphs reflected on God-images and God concepts (the cognitive understanding of God) in Pentecostalism. These are closely connected to doctrine (doctrinal representations of God – "head knowledge") and experience (experiential representations of God – "heart knowledge") (Zahl and Gibson, 2012). That is, what one believes God is like compared to how one personally experiences God. Closely connected to these findings, are the findings related to processes that lead to understanding Pentecostal spirituality (the cognitive dimension), and the relationship between Pentecostal experience (experiences) and Pentecostal beliefs (doctrine). These are discussed next.

- **The cognitive component and experience**

Initially, the researcher thought that the cognitive dimension would be the main focus of this study. But as the study unfolded, the experiential component soon overshadowed the cognitive component—which was an unexpected finding. In short, the role of experience in Pentecostal spirituality/theology was given greater prominence than the researcher initially expected. However, the two concepts—cognitive and experience—are not inseparable, in that "Divine encounter is a means for holistic knowledge of God". Shin (2016:132) explains that this type of knowledge "registers cognitively and affectively and is continually reinforced through the material acts of Pentecostal worship, such as prayers for healing and responding to alter calls".

This study helped clarify the relationship between experience and the cognitive in Pentecostal theology/spirituality, which is an issue one of the research questions sought to address. Even though the experiential is stressed by Pentecostals, this does not mean that the cognitive or rationality is deprecated. As humans, we are thinking beings, which involves the mind and intellect. This (human rationality) is what distinguishes humans from other creatures. Pentecostal spirituality does not negate the importance of the intellect, but rather rejects its supremacy and proposes that more is needed to acquire full knowledge (Nel, 2016). Interpretation and knowing, therefore, necessarily includes experience, rationality, and spiritual perception (Stronstad, n.d.). The cognitive component is therefore just as important as experience.

In relating the concepts of *a priori* rationality (knowledge through pure reason) and *a posteriori* empiricism (knowledge based on experience), Pentecostal theology supports an *a posteriori* approach, but does not exclude reason. In this regard, Wariboko explains (2012:69-69):

> Reason, the pentecostals insist, must begin with concrete experience rather than a priori principle. If faith is to be a matter of knowledge (and pentecostals do not reject this notion offhand), the supporting data must be a posteriori and inductive not a priori and deductive. Pentecostals would easily agree that the structure of the world and the universe are ordered and function by reasons (rules, codes and laws) put in place by God, but these are not themselves determined by reason, but by the productive will of God, by *potentia ordinata.* So pentecostal faith, or view of God-world interaction, includes or presupposes reason. It can never include it fully or exclude it fully.

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This is elaborated further below.

- **Experience vs doctrine**

Pentecostals' strong emphasis on experience, and the priority of experience over doctrine, was an unexpected finding for the researcher. Nel (2017) distinguishes between 'internal' and 'external' experiences of God, noting the importance of both. As an example, internal experiences include "internal renewal through experiences of encounter" and external experiences of God include "manifestations of God's miraculous speech and action in the form of healings, deliverance, etc." (McLean (1984), in Nel, 2017).

This study recognizes that Pentecostalism is clearly an affective-experiential tradition. From the data and general literature on Pentecostalism we see that Pentecostals are driven by experience rather than (formal) articulated theology, and experience is prioritized over theology and doctrine. Formal or dogmatic theology is not Pentecostalism's main priority, and doctrines are verbalized and experienced, rather than explained. This was problematic for many non-Pentecostal thinkers who tend to reject Pentecostal experience for a number of reasons, namely: 1) they find it unbiblical, 2) it is an experientially informed hermeneutic (Yong, 2010:89), 3) they hold cessasionist beliefs of the *charismata*, e.g. Conservative Reformed theological traditions who believe in 'Scripture alone' (Yong, 2010:89), and 4) they prioritize scientific or Western models/approaches, to mention a few.

Consequently, the concern in this study was whether doctrine is dismissed in Pentecostal theology/spirituality as unimportant. To the contrary, doctrine was found to be very important for Pentecostals. The reason for Pentecostals' apprehension of formal articulated doctrine was explained in Chapter 1 as their reluctance to filter their experiences through concepts that will compromise the dynamism of their experience, or for their experience/uninhibited encounter with God to become something that is merely reflected upon via doctrine, detached from personal and communal transformation. In addition, they are also narrative-oriented, generally favoring orality and recognizing the rhetorical power of testimony. Not only does testimony seek to persuade (by telling what God has done for the believer), but also sets the tone for further dialogue on doctrine, values and practices (Cartledge, 2010:150).

Furthermore, the Pentecostal emphasis on experience may partly be due to their experientially driven hermeneutical method (Yong, 2010:89), different emphases, and the epistemological value they give to non-rational processes (i.e. transrational way of knowing). These are discussed under three separate headings below for clarification purposes:

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a) Pentecostal hermeneutics

In Pentecostal hermeneutics, the Bible is considered the inspired Word of God giving it authority for their lives (Nel, 2017), but they also see a parallel between their encounters with God and those recorded in the Bible, which aids in biblical understanding and interpretation (hermeneutics). Pentecostal experience and biblical truths are not antithetical. In that, biblical truths are not only conceptual but also demonstrable in life (Stronstad, n.d.)[119] and experiential in nature (Nel, 2017). As 'lived experience,' Pentecostal spirituality not only includes conceptual biblical data, but also contemporary experiences to authenticate such data.

Yong (2010:89) notes the importance of experience in Pentecostal Bible reading and interpretation, and explains their approach as a "this is that!" hermeneutic, where their contemporary experiences resonate with biblical narratives, and where they identify the "this" in the present with the "that" of the Bible (especially regarding the apostolic life in Acts) (Yong, 2010:89), and vice versa. In this way, Pentecostals are open to the on-going revelation of the Spirit, which many non-Pentecostals would find problematic (i.e. those who believe in Scripture alone).

Furthermore, through experience, Pentecostals have restored the way certain biblical passages are read, such as the book of Acts, passages about miracles and healing, and being filled by the Spirit, and so on. This is not due to "superior historico-grammatico exegesis" of the text, but is the result of their experiences (Stronstad, n.d.). Even though Pentecostal experience informs revelation, the Bible always has the last say.

To illustrate this further, those who have experienced the miraculous (regardless of theological tradition) will understand biblical references of the miraculous to a far greater extent than those who have not had such an experience, or who deny the miraculous altogether, or who consider it completely irrelevant for today. Similarly, the same goes for those who have experienced healing in their lives, or the power of the Holy Spirit. In this way, Pentecostals bring their specialized experiential knowledge (pre-understanding) to Bible reading and interpretation (hermeneutics). However, Pentecostal hermeneutical methods have often been severely criticized, even stigmatized (Stronstad, n.d.). Criticisms are directed at Scripture being misinterpreted, or used out of historical and literary context, and an overemphasis on experience leading to emotionalism (Stronstad, n.d.).

Stronstad (n.d.) identifies the following five components of Pentecostal hermeneutics: (1) charismatic experiential presuppositions, (2) the pneumatic, (3) genres, (4) exegesis, and (5) experiential verification.

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[119] R. Stronstad. (n.d.). 'Pentecostal experience and hermeneutics. Viewed from: *agchurches.org/Sitefiles/Default/RSS/IValue/.../PentecostandHermeneutics.pdf.*
[Date Accessed: 10 October 2018]

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Not to expound on this in too much detail here, briefly, he adds, "The five components include the experiential, the pneumatic, and the rational dimensions. Thus, a Pentecostal hermeneutic is a holistic hermeneutic, which differs from Protestant biblical hermeneutics at two significant points; namely, charismatic experiential presuppositions and experiential verification". This will not be discussed further here.

b) Different emphases

Holding different emphases, such as a lived, embodied, affective spirituality, rather than theology/creeds, connects with other ways of knowing (e.g. affective, emotional, physical, relational, spiritual, subjectivity) rather than intellectual or rational ways that have been privileged above these other ways of knowing. The different way of knowing expressed here evolves through experience.

c) Epistemological value of non-rational processes

As mentioned above, Pentecostalism recognizes the epistemological value of non-rational processes such as, subjectivity, experience, emotions, intuition, imagination, play, and so on. Furthermore, Pentecostal spirituality is governed by imagination rather than reason (Vondey, 2013:45), and Pentecostal epistemology is somewhat more aesthetic than noetic (Smith, 2010:81). Nel (2016, n.p.) explains, "Imagination is contrasted to the dominance of reason and order, leaving room for improvisation, play, performance, and instrumentality which stands diametrically opposite mainline churches as well as the academy's formal disciplines and methodologies" (cf. Vondey, 2010:40). As Nel intimates here, these non-traditional processes are not well received by mainstream Christianity and the academia.

The researcher has been enriched by Pentecostalism's openness to transcendence, to an encounter/experience with God, to miraculous healing and supernatural phenomena, and to the ongoing workings of the Holy Spirit, not only in the church, but also in the world. Although some have been put off by the apparent lack of 'proper' hermeneutical methods (perhaps a hermeneutic that is not so experientially driven) and Pentecostal epistemology, it is hoped that the Pentecostal understanding will transform traditional ways of knowing. For Pentecostals, epistemological value is given to experience. Experience is indeed a valid way of knowing, although experience, as a valid criterion, was found to be a contentious topic in the literature. The tension between rationality, reason and experience was obvious in this study. Those who rely on science or rationalistic models seek proof/empirical evidence, whereas Pentecostals merely ask for faith. Truth must be believed by faith (Felix, 2015:119). But according Nel (2016:np), "…it is doubtful whether reason alone can lead to the discernment of truth (Plüss, 2003:17)". For Pentecostals, knowledge and truth comes via faith and experience (an experiential encounter with God). This demonstrates transrational knowing, where knowledge is not "limited to realms of reason

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and sensory experience" (Johns, 1999:75, cited by Poloma & Green, 2010), and is characteristic of Pentecostal spirituality. However, a right relationship with God (Poloma & Green, 2010), thus, the quality of one's faith, is very important in Pentecostalism. This is one explanation why Pentecostals are so anti-creedal. In that, 'knowing' takes places through a right relationship with God, superseding reason and the five senses.

Since the beginning of the Enlightenment, reason was supreme; science was the way to find answers to one's questions; technology was the means to achieve this goal, and truth depended on what could be measured or weighed. Occurrences regarded as supernatural, divine, or miraculous — were deemed impossible and dismissed. Science was governed by reason, and the epistemology of other processes were disregarded or rejected. The battle between Western religion and science (religion vs. science debate) has been an on-going one, with science being subjected to the dictatorship of reason, and therefore brushing off the epistemological status of all other (non-rational) processes (Milton (Ed.), 2010). However, the ushering in of postmodernism changed all of this. Although Pentecostalism is not itself a postmodern movement as such (Pentecostal philosopher James K.A. Smith (2010) describes it as a 'countermodernity'), it has some points of convergence and divergence (compatibility and contrast) with postmodernism. For instance, in the postmodern worldview, science is no longer the arbiter of truth, people are not so fixated on reason/rationality, and there is an increasing openness to other (more subjective) ways of knowing. It is these points of convergence that Pentecostalism shares with the postmodern worldview. Pentecostalism is also an oral tradition, placing much value on stories and narratives (Noel, 2010:38). This is another point of convergence with postmodernism, to mention a few.

Although 'logical theorizing' has been the most recognized way of understanding the human condition in Western modern times, according to Milton and his co-researchers, there are other processes that also deserve epistemological attention, such as "sensory-motor, affective, intuitive and creative processes," as well as "literary stories, poetry, music, and the visual arts" (Milton (Ed.), 2010). On these lines, Pentecostal epistemology does not work so much with rational structures but includes other processes such as emotion, affectivity, intuition, experience, play, imagination, and creativity. Thus, Pentecostalism embraces a number of other ways of knowing, which are intuitive, aesthetic, personal, spiritual, and metaphysical. It is undeniable that these are open to error (e.g. irrational subjectivity), but then, so too is reason/rationality, which is value free and has tended to exclude the local context.

Certain Pentecostal practices, such as faith, belief in the 'leading of the Holy Spirit' (Parker, 1996:12), miracles and divine healing, are beyond the purview of (rationalist) science, and are therefore considered irrational. This is confirmed by Jenkins (2009:np), who states, "The typical rationalist intellect does not see faith as a transrational certainty forged by direct experience of the transcendent". Faith entails more than mere rational thinking and scientific knowing; Christian faith is about hope and expectation (Louw,

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2015). However, it is important to note, transrational includes rational processing (Jenkins, 2009), and faith has an intellectual nature.

Quite clearly it has been difficult for current academic scholarship with its emphasis on the rational (and scientific modes of knowing) to accept Pentecostal experience as a valid way of knowing (Nel, 2016) or the authority of experience. In this study, experience appears to be one of Pentecostalism's strengths. In this regard, other theological traditions can only benefit from these processes, in that moving between paradigms can perhaps be an illuminating experience. Difference should not mean exclusivity. Thus, what is deemed a weakness of Pentecostalism, in the researcher's view, is actually one of their strengths.

In addition, it has been clearly stated in this study that Pentecostals emphasise divine healing. In Yong's (2011:11) view, this is a reaction to "the failures of medical technology to heal the ills associated with modernization and urbanization and as an appropriation of New Testament thought regarding supernatural spiritual gifts". Consequently, Pentecostal spirituality is expressed in non-rational ways, such as experience, affections, emotions, and expressions that are not in direct conflict with the actual methodologies of science, but rather with its claims of supremacy. In this regard, Yong (2011:11) states that "…pentecostalism's holistic spirituality, affective and embodied epistemology, and nonreductionistic worldview represents the best of pentecostal thinking in search of a way beyond the impasse of (in no particular order) materialism versus spiritualism, rationalism versus empiricism, intellectualism versus emotionalism, individualism versus communalism, this worldliness versus otherworldliness, naturalism versus supernaturalism, modernism versus postmodernism, absolutism versus relativism, positivism versus fideism", and so on. He further states that "pentecostals are spiritually and, in some respects, supernaturalistically oriented, but they are engaged with these dimensions of reality through the concreteness of their embodiment, the sensitivities of their affections and emotions, and the rationality (not rationalism) of their experiential, empirical, and pragmatic orientation". Yong therefore stresses the experientialism, empiricism, and pragmatism of Pentecostal spirituality, saying that this should be the point of departure to engage other disciplines with similar methodological standpoints, and thereby counter the reductionistic interpretations of scientific scholars with their own nonreductionistic stance (Yong, 2011:12). According to Yong, such engagement is now possible because the limits of scientific rationality has been acknowledged and recognized by the scientific community itself (Yong, 2011:12).

A further noteworthy point, or perhaps even a criticism, is that even though Pentecostals have rejected Western ideals, Pentecostalism itself is rooted in Westernism. For example, its Methodist-Holiness connection (which actually provided Pentecostalism with their theological roots (i.e. in the Full Gospel) and helped establish many of their doctrines. Not only has Pentecostalism been influenced by Westernism itself, but also by globalization and modernization currently sweeping the globe. Westernization is evident in their style of worship (Bauman, 2015). In addition, Pentecostalism is

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influenced by culture (Droogers, 2014). Culture also informs experience, and by implication, the reading of Scripture as well (Grey, 2015).

So far, it appears that the researcher has pitted faith and reason against each other, as well as formal doctrine against practical experience, and the inner life of the believer against church praxis and ministry (external means of grace)—processes that are not so clear-cut. But the researcher has merely tried to show that Pentecostalism challenges purely cognitive, rational, and scientific modes of knowing (favored in the Western paradigm) (Nel, 2016). In that, "Pentecostal spirituality arises from the affections rather than intellectual ability; it is dominated by imagination rather than reason; it operates on the level of oral rather than written discourse; and it is concerned with ongoing, daily revelation of truths in the life of the individual and assembly rather than the revelation of eternal truths" (Nel, 2016:n.p.). In addition, "Pentecostals operate at the limits of speech where the Spirit reveals insights and they are more comfortable with testimony, story, song, preaching, and praise than with definition, concept, thesis, system, philosophy and methodology that dominate scholarly enterprises (Hollenweger 2005:196; Plüss 2003:8- 9)" (Nel, 2016:np).

In terms of the relationship between experience and the dimension of the cognitive used by Pentecostals to make sense of their reality and spirituality, one sees that the distinction between the cognitive and experience are not always clear-cut because the process of doctrinal formulations and schemata of interpretation involve conceiving, inferring, and appealing to past experience (cognitive processes) as well as habitual responses (forms of knowing common to both). In this regard, Nel (2017:n.p.) succinctly states, "Land (1993:25–27) suggests that Pentecostal spirituality is not merely emotional and non-cognitive, limiting experience to the realm of the affections (*contra* researchers like Spittler, Williams and Hollenweger) but that affections and mind must be married in spirituality, forming the basis for Pentecostal spirituality (*contra* other traditions that rely heavily or exclusively on the cognitive for theological endeavours)". Pentecostal spirituality therefore makes use of cognitive and non-cognitive processes. This significant finding was in response to the research question that inquired about the importance of the cognitive dimension in spiritual healing, and that delved further into the link between the cognitive dimension, faith, and healing in Pentecostal spirituality. Another element of the cognitive component is discussed next.

- **'Rational categories' & 'paradigms'**

In further discussing the cognitive dimension of Pentecostal theology/spirituality, the researcher argued that the ideas contained in their paradigms (e.g. the Full Gospel paradigm) and patterns of thinking, as well as theological convictions (e.g. belief in the *charismata* – miraculous, divine healing, the gifts, etc.) and schemata of interpretation (worldview; theory formation) impact on how they view healing and wholeness, as well as their view of life and how they cope with the demands of life (existential realities).

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The argument was that if these are appropriate, they will lead to well-being and healing (and wholeness), but if inappropriate, spiritual illness/pathology (e.g. inappropriate God-images; the loss of faith; irrational categories) will result. This study, therefore, highlighted the significance of paradigms, the presuppositions underlying one's theories, methods and theology, and the impact/consequence of a limited vision (regardless of the paradigm from which one is working).

In the process, however, the researcher initially began with the assumption that the concepts 'rational categories' and 'paradigms' were the same and could be used interchangeably. But as these concepts were explored in greater detail, it became evident that despite some overlap, a 'paradigm,' which includes patterns of thinking, perceptions, philosophies of life, and rational representations of convictions (Louw, 2010:78; 2015) is a much broader concept than just a 'rational category'. Paradigms are constructed by rational categories, but they are much more than just the rational, they include experience, and are embedded in/shaped by cultural contexts, expressed in metaphors, and portrayed by symbols (Louw, 2010:72). This highlights another significant finding of this study.

Cultures are imbued with a mixture of beliefs, values and perspectives that influence how people perceive information and how they think (patterns of thinking), that is, their worldview, values and belief system, or 'paradigm'. There may be numerous paradigms existing within a culture, and both (culture and paradigms) are subject to change/evolve over time (due to the impact of outside/environmental factors impacting on that culture). As cultures change, so do people's perceptions, ways of thinking, etc. This shows the mutually influencing relationship between culture and paradigms, showing that neither are static. Whereas rational categories are more logical, universal categories, seated in the realm of the objective. The concepts 'rational categories' and 'paradigms' should therefore not be used interchangeably, but rather as two distinct concepts. This was a significant oversight in the study.

- **Pentecostalism's main contribution**

In light of the above findings, the researcher identifies Pentecostal 'experience' and 'pneumatology' as the cornerstone of Pentecostal spirituality. In addition, there may also be some overlap with how Pentecostals understand the person and work of the Holy Spirit with other Christian traditions, but what is particularly unique is the 'crisis' or 'critical' experience of the *baptism* (the full reception or filling) in/of the Holy Spirit, and consequent gifts that follow, as indicated in the Book of Acts. Spirit baptism is central to Pentecostal theology and experience (Macchia, 2006:20), and refers to the personal in-dwelling of the Holy Spirit in the life of the believer. For Pentecostals, "The Holy Spirit is the 'contact point' between the Triune God and human beings" (Kärkkäinen, 2018:np). Pentecostals also see the Spirit baptism as empowerment for service, witness and mission—it is profoundly functional and experiential (Macchia, 2006:16). Empowerment manifests in spiritual gifts such as speaking in tongues, divine healing, miracles and prophecy (Macchia, 2006:20; Kärkkäinen, 2018)—often forming the

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content of Pentecostal testimonies and narratives. Thus, Pentecostals embrace a holistic view of the work of the Spirit. This also illustrates the "on-going, dynamic work of the Spirit in the world" (Kärkkäinen, 2009:167).

Just to be clear, it is not to say that these elements—pneumatology and experience—are unimportant to other spiritualities/traditions, or the exclusive domain of Pentecostalism. To the contrary, one sees that Methodism has close links to experience, as well as many revival movements in Reformed traditions. In terms of the latter, Hesselink (1998:381) identifies many popular works by diverse scholars from various traditions (e.g. Dutch Reformed, Presbyterian) and backgrounds (United States, Scotland, Germany, etc.) that have devoted significant attention to the doctrine of the Holy Spirit over the years. In particular, he describes A.A. van Ruler of Utrecht as "the Dutch theologian of the Holy Spirit par excellence". He also praises the Reformed tradition for their significant contributions, stating that "nowhere has there been greater interest in and study of the work of the Spirit than in the Reformed tradition" (Hesselink, 1998:381).

So, in other words, Pentecostals may have created a new awareness and renewed the interest in the Holy Spirit through their many revival movements, and emphasis on divine healing, prophecy, prosperity, and the *charismata* (gifts of the Holy Spirit), but the Pentecostal interest in the Holy Spirit is not a new phenomenon. According to Hesselink (1998:381), classical Pentecostals are latecomers on the scene when it comes to interest in and study of the work of the Holy Spirit. In addition, he describes their efforts as "superficial, one-sided, and bizarre". In comparing the Reformed tradition and Pentecostalism, Hesselink says that the latter may be more equipped doctrinally, but deficient when it comes to experience, and vice versa for Pentecostals. "However, neo-Pentecostals would probably agree with the classical Pentecostals that, whereas the Reformed tradition might claim to be superior in its theological interest in the Holy Spirit, it has shown little practical knowledge or experience of the power of the Spirit, especially manifested in the extraordinary spiritual gifts". So, in Hesselink's (1998:381) view, where "Reformed-Presbyterians may be short on the experience of the reality, joy, and fullness of the Spirit. Pentecostals may be lacking in an adequate biblical understanding of the work of the Spirit". So, it appears that the one's strength, is the other one's weakness, and vice versa.

However, Pentecostal spirituality no doubt places significant emphasis on the Holy Spirit (pneumatology). Pentecostal theology is pneumatic and pneumatological. Regarding the former, experience is the result of an encounter with the Spirit, and in terms of the latter, Pentecostal theology reflects on that experience (Vondey, 2017:86). The starting point of Pentecostal theology, for Vondey, is the Spirit, and from there, it becomes part of spirituality and doctrine (2017:86).

The anthropological implications of a Pentecostal pneumatology is evident in the Pentecost story found in Acts, where the Spirit was poured out on all the Christians that were present, making it possible for

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believer's to continue the works that Christ began (due to the power of the Holy Spirit that was given to all Christians) (Yong, 2012:93). Findings related to Pentecostal anthropology are described next.

- **Trichotomous anthropology**

This section advances the findings of Chapter 3 in answer to the research questions inquiring about Pentecostal anthropology. The necessity for the inclusion of an anthropological chapter was because this study concerns the spiritual lives of human beings—a significant aspect of pastoral care, the sub-discipline within which this study took place, as well as practical theology, the broader discipline, which is concerned with questions about humanity, and what it means to be a human being. An inquiry into Pentecostal anthropology is therefore relevant for this study.

In the quest for wholeness, the aim of Chapter 3 was to gain insight into the human person, i.e., explore the trichotomous position, as well as identify all the dimensions of the human person—cognitive, conative, affective, physical, and spiritual, and specifically connect these dimensions to the role and functions of pastoral care and 'faith healing' in Pentecostalism. In addition, the aim of Chapter 3 was to explore the influence of the Pentecostal understanding of humanity (doctrine and paradigmatic frameworks) on healing. In doing so, this Chapter addressed the research questions inquiring about the topic of anthropology in this study, with the aim of identifying whether it is playing a helping or hampering role in terms of healing and wholeness, and in terms of establishing an integrative approach in pastoral caregiving. The findings of the Chapter are presented next.

Caring, as a mode of being, is a central and identifying concept in pastoral care. The concept of caring does not only include helping, but also healing, nurturing, sustaining, guiding, and so on (Clebsch & Jeakle, 1994). The above finding indicates the importance of underlying assumptions and conceptualizations guiding one's praxis. Efficient caring facilitates healing, spiritual growth, and a sense of wholeness (e.g. inner peace). The intentional outcome of caring is to improve the human condition, and transcend the existential reality, crisis, trauma, illness, and so on. The human person (particularly the human soul) is the main focus of pastoral care (*cura animarum*). Although, in this study, pastoral care was extended to include *cura vitae* and *cura terrae* (cf. Louw, 2015).

Pastoral care is a mutual and intersubjective human process, because both parties—the one caring and the one being cared for, learn from each another about being human in the midst of a difficult situation (existential reality), and the I-Thou encounter fosters spiritual growth and transformation. Caring is an actualizing experience for both. The pastoral caregiver is not only concerned with helping one grow spiritually but living the most authentic human life possible in spite of one's life circumstances. This illustrates the importance of how the pastoral caregiver views the other (i.e. with respect and dignity, having significant value and worth, acknowledging and valuing human wholeness, and as an extension

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of the self) and the expected outcomes of caregiving (moving from fragmentation to wholeness). "Caring and healing by their very nature are concerned with wholeness. Wholeness by its very nature is concerned with interconnectedness and intersubjectivity" (Watson, 2013:187). This anthropological finding links the notions of care and caring (mode of being—*habitus*) with healing (and wholeness).

An adequate conceptualization of the human person and understanding of care and caring is important for effective pastoral care. A theological anthropology acknowledges the spiritual or inner aspects of the self. A significant finding of this study was that Pentecostals have adopted a tripartite anthropology of the self (referring to 'body,' 'soul' and 'spirit'). This understanding challenges traditional theories of anthropology based on a dualistic framework (body and soul/spirit).

The researcher found that in the literature the two terms—'soul' and 'spirit'—are often used interchangeably, as a single concept. However, this study supports the trichotomous understanding of the human person (the human being is a composite of body, soul and spirit), which is significant for Pentecostals, but highly problematic for non-Pentecostal scholars. The problem encountered was that not only does such an anthropology appear to separate/compartmentalize the human person into three distinct parts—body, soul and spirit (trichotomy), which is deemed unscriptural by non-Pentecostals, it also seems to be in conflict with a spirituality that claims to promote wholeness (the main objective of this study). Perhaps the use of the terms 'parts' and 'components' were incongruent with the notion of wholeness. In this regard, it may have been better to use the term 'aspect' (soul, spirit and body as aspects of the human person) and thus maintain the notion of wholeness.

Furthermore, arguments against this view claim that compartmentalizing the human person was a Greek notion, completely absent in the Hebrew Scriptures that promote holism, and therefore do not represent the Scriptures. By doing a thorough exegesis of the Hebrew and Greek words — *nephesh* (Heb) and *psyche* (Grk) for soul, and *ruach* (Heb) and *pneuma* (Grk) for spirit, to reveal the authenticity and meaning of the concepts 'soul' and 'spirit' using the Strong's Concordance and Dake's Bible commentary, the researcher was able to identify the words used for 'soul,' and the words used for 'sprit,' and the words used for both (overlap) (cf. Chapter 3). For the sake of clarity, the two main texts that Pentecostals use to support the trichotomous view are 1 Thess 5:23 and Heb 4:12. Reflecting on these two texts, the researcher asks, if the soul and spirit can be divided, then surely, they are not the same thing? Nevertheless, Old and New Testament scholars argue that the context of these texts is not conducive for formulating doctrine, and that the trichotomous view is rooted in Greek or pagan philosophy, has no scriptural basis, and that there is no exegetical or lexical evidence for the threefold division. In that, in terms of the Old Testament view, the human person is a constituent whole—the body, soul and spirit are not separate components, but dimensions of the whole person. But, on the basis of two abovementioned texts (in addition to others, such as Luke 1:46-47, Gen 2:7, and so on), Pentecostals hold firmly to the belief that the Bible teaches the threefold division/constitution of the human person.

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As indicated above, there remains significant debate surrounding the interpretation of these texts. Perhaps some of the confusion is also the result of modern translations that have used other words instead of 'soul'? For this reason, this study seeks to rediscover the term 'soul', not as a clichéd term commonly found in contemporary literature, but rather in the true sense of the word (cf. Chapter 3).

The main idea behind this threefold distinction was to:

- Identify the various components of the human person, in order to differentiate the inner person and the outer person, only to be able to identify the functions (and importance) of each component, particularly the soul and spirit, so as to be able to recognize the primary symptoms of an unhealthy spirituality (i.e. spiritual pathology);
- Confirm the important place of soul care in pastoral care (the discipline within which this study took place);
- Recognize the link between care and caring and anthropology. Caring is central to the discipline of pastoral care.
- Acknowledge the important place of the body in Pentecostal theology/spirituality—an experiential-affective spirituality that recognizes the centrality of embodiment and the kinaesthetic dimension of worship.
- Illustrate a holistic (and integrative) approach to healing (not only bodily healing, but healing of the whole person).
- Confirm the spiritual dimension of healing.
- Acknowledge that we are essentially whole beings.
- Show the importance of Scripture for Pentecostals, upon which they have based their anthropology.

A more in-depth inquiry into the underlying assumptions and Pentecostal doctrine of humanity (anthropology) will require a complete separate study of its own, [120] and would be too extensive for the current project. However, for the purpose of this study, in reflecting on the spiritual lives of human beings from a Pentecostal perspective, the researcher was interested in the symptom's indicative of soul and spirit health and brokenness. This is because we cannot see or measure the soul and spirit, but we can observe their outward manifestations (symptoms).

The following was found to be the difference between the soul and spirit in this study: the soul is the component that includes "the seat of one's affections, emotions, appetites, desires, and all feelings" (Dake (1992), Lesson 6, GPFM; see also The Strong's Dictionary, No. 5590). This was the reason why the researcher wanted to distinguish between the soul and spirit, while the spirit is the component that includes "the intellect, will, mind, conscience, and other faculties that makes a person a free moral agent

[120] As you can see, this would require a complete study of its own. See the comprehensive study by Matthew, J. Churchouse (2017) for a detailed Pentecostal anthropology, titled: 'Renewing the soul: Towards an enhanced Pentecostal philosophical theological doctrine of human constitution,' Doctoral thesis. University of Birmingham.

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and a rational being" (Dake 1992, Lesson 6, GPFM). This explains the difference between the soul and spirit.

To summarize further

Through our **body** (the physical dimension) we relate to our environment. We have five senses that allow us to—smell, see, taste, hear and touch—the world around us. Our physical body allows us to interact with the physical world, as well as experience and be experienced by others.

The **soul** is our means for relating to others. At the soul level, we experience rage, anger, sadness, love, jealousy, and all other emotions, affections, appetites, desires and feelings. Our desires, feelings and emotions are motivated by the soul and expressed through the body. Emotions can be healthy and unhealthy; they also have an influence on our motivation (conation) and ethical behaviour.

With the **spirit** we relate to God and have God consciousness. Spiritual death is a consequence of the Fall. For this reason, our relationship with God needs to be restored. No part of the human person is unaffected by the Fall (emotions, mind, heart, will).

This finding indicates the importance of distinguishing between the role and different functions of the body, soul and spirit, and reveals the implications of a trichotomous anthropology on healing and wholeness. It also indicates how the doctrinal position (i.e. the doctrines of healing, wholeness, anthropology, immortality) in Pentecostal spirituality can be merged with the current emphasis on 'wholeness' in pastoral caregiving. This addressed the above-mentioned research questions and is elaborated on in more detail below under the next heading.

- **Integrating Pentecostal anthropology and the components of wholeness**

As described above, Pentecostals define wholeness as health/well-being of the whole person (body, soul, and spirit). This interpretation is buttressed by Pentecostal anthropology, which shows the interconnection between the body, soul and spirit. In terms of the dimensions of the human person: The body is the physical (corporeal/material/somatic) dimension of the human person; the soul dimensions include the affective (feelings and emotions) and effective (appetites). Dimensions related to the spirit include the cognitive (the intellect, mind, conscience, and other faculties that make a person a free moral agent and a rational being) (cf. Dake, Lesson 6, GPFM), the conative (will) and spiritual dimensions. The spiritual dimension integrates and transcends all other dimensions. It gives us our drive to find our purpose and meaning in life, and the sacredness of life itself. Despite the separation of the human person in this study into various dimensions for clarification purposes, the individual is portrayed as a unitary being (a unified theological anthropology). In seeing healing as a journey (or path) toward wholeness, it was discovered that wholeness is for the whole person—body (physical), mind (cognitive, conative and

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affective), soul and spirit (spiritual dimension). These were identified/chosen as components of wholeness in this study (cf. Chapter 4). Included is a relational (interpersonal and intrapersonal) and ecological (cosmos) component. Each component was discussed separately in Chapter 4. This offered insight into various components of the human person, revealing their interconnection, and mutually influencing (reciprocal) relationships. For instance, change to one, will have an impact on the other components. It also gave the researcher the opportunity to explore the role and function, as well as look at the brokenness/wellness continuum (strengths and weaknesses) of each component (and so recognize the symptoms of pathology of the different components). In this regard, it also looked at some of the underlying processes that are going on.

The problem was, that by discussing the components separately, albeit for clarification purposes, it gave the impression that the human person is lacking unity and coherence, which is not the case. Wholeness involves all our being (our cognitive, conative, affective, physical and spiritual side), and includes harmony between body, soul, and spirit. Charles Stanley (2017) states, "We experience wholeness when the different aspects of our lives are working together in a healthy, sound, and resilient way". This finding shows that health as wholeness is an interactive process (not a linear movement towards an end goal) concerning the interconnectedness of all human dimensions — internal (cognitive, conative, affective and spiritual dimensions) as well as external (cultural, social, relational and environmental dimensions). Health is thus multidimensional, encompassing all the above-mentioned dimensions. Wholeness refers to physical and personal health and is thus attained when all the dimensions are in harmony and well balanced. But, having said that, from the researcher's pastoral perspective, complete wholeness is not attainable without God. Wholeness, thus, begins with spiritual health (and a right relationship with God). This is what distinguishes the Christian view of health from secular views of health. This finding addressed the question of when is one considered whole, and when is wholeness achieved.

This study also attempted to answer the question that inquired about the link between divine intervention (God's active and supernatural presence in the world through the work of the Holy Spirit) and healing (health and well-being in all the dimensions of the human person) with the aim of promoting an integrative approach (that facilitates growth and development, and fosters health and healing (wholeness and that acknowledges all the anthropological dimensions) demonstrated in the very pragmatic faith of Pentecostals. Pentecostalism itself was found to be holistic and integrational – It was described as an affective-experiential spirituality that incorporates the person's emotions, soul, and body with their mind in worship to God and in their quest to know and build a deeper relationship with God.

The researcher also found a connection between Pentecostal theology/spirituality and existential realities, evident in the search for wholeness and an integrative (holistic) understanding of (Christian) spiritual healing (Louw, 2015:254). This is discussed next.

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- **Pentecostal spirituality and existential realities**

Pentecostal spirituality does not make much room for suffering and constantly seeks healing and well-being, whether it be physical, spiritual, financial, relational, and so on. Pentecostal theology/spirituality is pragmatic (Neumann, 2012:121; Yong, 2011:11), and not only inward focused (on personal salvation and the saving of the soul) but also outward focused (on existential realities), with a concern for the environment and all of God's creation. In this regard, Pentecostal theology/spirituality extends (a paradigm shift from) the traditional understanding of pastoral care as salvation of the soul (*cura animarum*) to include *cura vitae* (healing of life) and *cura terrae* (healing of the environment). According to Louw (2015:248), *cura vitae* implies "the healing of life in all its existential dimensions". The purpose is to promote hope, a significant aspect of pastoral care, which contributes "to the healing of life amidst painful and disturbing existential realities". For Louw, hope contributes to integration, and a holistic approach seeks wholeness for both life and the soul (Louw 2015:248). Many are attracted to Pentecostalism because of the hope that it gives—hope to transcend one's current circumstances (from poverty to prosperity), hope to be healed, and hope for a better future (change and transformation).

Existential realities (e.g. dread, despair, guilt, and so on) impact on the human soul and have the potential to produce spiritual sickness or pathology. Calamities, misfortune, and terrible life experiences function like 'spiritual viruses' that influence the condition (health) of one's soul. These trigger an existential threat, which significantly impacts the human soul rendering life meaningless (Louw 2015:249). In Chapter 3, this study reflected on coping with a number of existential challenges (threats, needs, and realities) identified by Louw (2015). Here, the researcher very briefly looked at each in terms of spiritual healing, towards an integrative approach, with the aim of wholeness in mind. As a result, the discussion drew a link between wholeness, spiritual healing, and overcoming/dealing with existential realities, with the idea of circumventing spiritual pathology.

- **An interdisciplinary study**

Furthermore, in order to engage the topic, make connections, and understand the complexity of the phenomenon of global Pentecostalism, the researcher began with the assumption that this would be an interdisciplinary study, involving a plurality of perspectives from a plurality of disciplines such as psychology, anthropology, theology, philosophy, cultural studies, sociology, perhaps even other human sciences and humanities.

Although the researcher made use of some information from outside the discipline of theology, it was not a significant amount. The reason for this is because each chapter addressed a specific research question (or part thereof) to obtain a better understanding of the research problem and main topic of the study, which in turn determined the content and focus of each chapter (doctrine, Pentecostal

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anthropology, wholeness, healing, and so on). The most suitable and relevant information pertaining to these themes are found within the domains of religion, religious studies, and theology. It therefore made sense to pursue this line of thinking. For example, the researcher's interest was in Pentecostal anthropology, and she therefore mainly consulted literature related to theological anthropology, which differs significantly from cultural anthropology. In addition, information from philosophy was mainly from philosophical theology studies, and information obtained from the field of psychology was also less than originally anticipated because it was initially assumed that the realm of the cognitive would play a more dominant role in this study. But in reality, the study remained within the parameters of theology, and was therefore less interdisciplinary than expected.

Finally, before concluding this chapter, the researcher would like to make explicit (confirm) the links that were made in this study:

- **Confirmed Links**

This study confirmed the link/connection between:

- Mental health, spiritual health, and wholeness.
- Pentecostal spirituality and healing.
- Pastoral care and anthropology.
- Pastoral care, healing and wholeness.
- Pastoral care, anthropology, and healing and wholeness.
- Religious beliefs/religiosity and health (well-being).
- Anthropology and healing (and wholeness).
- The physical, mental (cognitive, affective, conative) and spiritual dimensions of the human person, as well as the environmental component (these are viewed as the interconnected components of wholeness).
- Pentecostal theology, Pentecostal spirituality, and doctrine.
- Healing and (full) salvation

These were central themes investigated in this study, and it will be repetitive to discuss them in detail here again.

- **Contribution to pastoral care and practical theology**

This study took place within the sub-discipline of pastoral care. In light of the above research findings, this study makes the following contribution to the discipline:

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In the (South) African context, pastoral care should be focusing on the notion of wholeness, instead of operating from within a very individualistic Western paradigm. By means of this study, the researcher has raised awareness of the need to start thinking systemically about the embeddedness of life. The focus should therefore not only be on how to heal the individual soul, but also relationships and contexts (interdependence). In other words, start thinking systemically, relationally, and culturally. This is typical of systems thinking, which focuses less on personhood, and more on relationships. Emphasis will now be on the healing of people, healing of soil, and healing of land (*cura terrae*)—the latter being a much needed and urgent issue in our country and is of particular concern for practical theology.

Thus, the contribution this study makes to the broader field within which this study took place, the discipline of practical theology, is that the focus is now on behaviour, actions, and *habitus*, which in turn shapes our thinking. Practical theology is concerned with 'praxis', or 'doing' theology. It entails involvement/caring for the broader community. Instead of focusing on 'official religion,' and its sacred sources, institutes and doctrines, interest now shifts to the "everyday social and cultural practices of ordinary people" (Ganzevoort & Roeland, 2014:93). Practical theology reflects on the intention and meaning (the why and for what purpose question) of human actions (habits) (Louw, 2010:72, 73). In this sense, practical theology seeks intentional and meaningful actions that will facilitate the healing of our nation toward wholeness and connectedness, restoring our land.

5.3 LIMITATIONS OF THE STUDY

Not all scholars/author's writing on Pentecostalism have provided a well thought out definition of their use of the term 'Pentecostalism" (and its derivatives). This was compounded by the following issues:

Pentecostalism does not have a long history and theological tradition, as do some of the other traditions, such as Roman Catholicism or Protestantism. However, even in its short life-span, one sees a number of paradigm changes and shifts that have occurred in the movement in such a short period of time.

For example, in his chapter entitled, 'Pentecostalism at the End of the Twentieth Century: From poverty, promise, and passion to prosperity, power, and place,' Roebuck (2005) identified a number of changes that have taken place in twenty-first century Pentecostalism, particularly in the North American context. These changes include a shift to the inclusion of the middle class, and no longer predominantly confined to the poor and lower class, as well as a shift in power structures, for instance, where earlier Pentecostals declared the power of the Holy Spirit, current Pentecostals "are just at home in the power centers of government, business, and broadcasting"—some have even built a broadcasting empire/television network (Roebuck, 2005:56). Additionally, where Pentecostals were struggling to find their place in the early twentieth century, by contrast, they are now members of prestigious boards and foundations in the second half of the century (Roebuck, 2005:56). Some have held prominent positions, for example, John

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Ashcroft served as governor, US senator, as well as attorney general of the US, while others have even run for president (e.g., Pat Robertson) (Roebuck, 2005:56). Another defining change, according to Roebuck (2005:56), has been the significant reduction and tangible absence of women ministers from middle-class Pentecostalism.

So therefore, the first few decades of Pentecostalism (early Pentecostalism) and the second decade of the 21st century (current era) – reveals a radically changed world – the world today is not the same as the world back then. In addition, the current era has been influenced by postmodernism, globalization, and so on, and calls for new paradigms.

Also, what it means to be 'Pentecostal' changed significantly over the decades, with the proliferation of nondenominationally affiliated Pentecostal churches (cf. Bogden, 2015:28).

Pentecostalism, however, has experienced continuous numerical growth and has a unique understanding of Christian experience. Pentecostalism manifests differently in each local context. "Pentecostals are a distinct group with a particular metanarrative" (Purdy, 2015:20). One's "narrative tradition works as a pre-understanding and influences interpretation since one's community narrative acts as an interpretive lens" (Purdy, 2015:20). The researcher did not have access to each local context and unique narrative – only the broad Pentecostal community in general. In addition, within Pentecostalism, there is a great deal of differentiation and diversity (Purdy, 2015:21).

Though most Pentecostal scholars use these terms: Pentecostal, healing, divine healing, etc., they use them with different meanings, assumptions, or implications (there are even denominational differences).

All of these factors functioned as limitations affecting this study. To overcome these limitations, the researcher focused on Pentecostal distinctives and the family resemblance model (Anderson) as a framework/guideline. Using these sources to build her research, she reflected on the Pentecostal community as a distinctive group/community with a distinct expression of Christianity.

5.4 RECOMMENDATION FOR FUTURE STUDIES

Recommendation is made to continue to explore the contributions that Pentecostal spirituality/theology can make to the lives of all believers (e.g. experience and pneumatology), and thereby, reshape global thinking in this regard, and facilitate the well-being (healing and wholeness) and transformation of all new generations (individuals, families, communities, and even nations).

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5.5 FINAL REMARKS & CONCLUSION

The first three chapters of this study were devoted to understanding the research topic, the Pentecostal view of doctrine and the role of experience, and Pentecostal anthropology, respectively. These insights raised important points that relate to the concept of wholeness. The fourth chapter was devoted to an extensive study of wholeness. The final chapter summarized and reflected on the main findings of the preceding chapters. The integrated theological approach proposed in this study examines and develops ideas from contemporary Christian/Pentecostal scholars, and then contextualizes the findings of the study for a particular setting—Pentecostalism in the twenty-first century. In addition, it also provided some significant reflections for the South African context.

As a number of academic works have appeared on Pentecostal theology and various aspects of Pentecostal spirituality, attention is usually given to other distinctives such as Spirit Baptism, spiritual gifts, or divine healing, and so on. But there has not been excessive focus on 'Pentecostal wholeness'. Thus, in conversation with the broader Christian tradition, the researcher thought to develop an integrative theology of wholeness for Pentecostals today.

In terms of the current global discourse, there are a number of substantial articles on specific aspects of Pentecostal theology/spirituality, especially over the last few decades. Due to increasing interest in the movement as a whole, these have often been very broad, quite negative or inflammatory, and sometimes even condemnatory (cf. Brogdon, 2015:5). Critiques of Pentecostalism are often directed at extreme examples that are not representative of the entire movement, for example, Pentecostal prosperity preachers, healing crusades where occurrences of divine healing is questionable, "snake handlers", and from people who have not received their healing despite claiming to have 'sufficient faith,' and so on. It is therefore based on a flawed assumption that brackets all Pentecostals into a negative framework.

This does not mean that one should not be critical of the movement. The researcher herself is very critical of many aspects (beliefs and practices) that fall within the parameters of 'Pentecostalism'. For example, the "Toronto Blessing" (Poloma, 2006:148); snake-handling (Synan, 1997:189); emphasis on the prosperity gospel (Ogungbile, 2014:138); the "holy dance," and the "holy laugh" (Synan, 1997:189). In addition, Kgatle (2017:np) mentions a number of unusual practices in some neo-Pentecostal churches in the South African context, such as the "eating of grass, eating of snakes, drinking of petrol and spraying of Doom [insect killer] on the congregants". Kgatle (2017:np) also reports that there have been incidents where congregants have been asked to masturbate and reach orgasms in church, so that their "holy" bodily fluid will "make the church floor as sacred as heaven". However, these practices do not reflect the norms of the movement and give Pentecostalism a bad rap. They may also be a product of cultural factors that have not been taken into account.

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Furthermore, some remain pre-occupied with the expanding numerical growth of the movement and all that is wrong with it, showing a clear bias against Pentecostalism (cf. Brogdon, 2015:6). Perhaps it is time to move beyond the negative and unfair criticisms marking scholarly writings and begin to take Pentecostal theology/spirituality more seriously. In other words, think more seriously about the contributions that Pentecostalism makes to broader Christianity. These contributing factors are discussed in more detail below under the next sub-heading.

5.5.1 Contributing factors

In seeking to address the research problem and determine whether Pentecostal spirituality is contributing to, or becoming a hampering factor to, healing and wholeness, the researcher explored the concepts of 'healing,' 'wholeness' and 'Pentecostal spirituality,' as well as the Pentecostal worldview, epistemology, emphasis on experience, and the place of doctrine (cf. Chapter 2). In light of the above discussions and research findings, it can be concluded that overall Pentecostal spirituality (despite the hampering factors, see below) contributes to (or seeks to promote) healing and wholeness (in all dimensions of humanity and life), in the context of pastoral caregiving.

Some of the contributions that Pentecostalism makes to broader Christianity are in terms of experience, pneumatology, promoting a Christ-centered vision for spiritual vitality, and a 'passion for the kingdom of God' (Land, 1993), the transformation of people, service and missionary zeal (Roebuck, 2005:56), and the nurturing of human health (across all dimensions of humanity), including the cosmos, as this study seeks to do. Thereby, recognizing the impact that Pentecostal spirituality has had on people's lives, and encouraging and inspiring Christians from other traditions across cultures and in all spheres of life.

"Pentecostals have experienced the presence, love, and power of God in a life-transforming way. The natural response to that experience is to seek to follow God in all facets of one's life" (Lewis & Mittelstadt (Eds.), 2016). Pentecostal spirituality is an integrated faith, empowered by the Spirit, oriented towards healing and wholeness: "The purpose of Pentecostalism is not its own perpetuation or institutionalization. The purpose of Pentecostalism is, like the purpose of Pentecost, to bring the reality, redemption, and reconciliation of God in Christ to the world, empowering all who call on him to fully become the people He created them to be" (Lewis & Mittelstadt (Eds.), 2016) — pointing to a sense of well-being.

Pentecostal spirituality is not only focused on physical wholeness, but also seeks spiritual, psychological, social and relational wholeness. Pentecostal spirituality impacts all dimensions of our humanity, shaping not only the mind, but also the affections. "Drawing on the empowerment of the Holy Spirit, Pentecostals have the resources to live holistic and exploratory lives in communities that are global and diverse, and

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to experience a transformative relationship to Christ that reshapes all facets of life through the guidance of the Holy Spirit who leads us into all truth" (Lewis & Mittelstadt (Eds.), 2016).

In the next section, the researcher will look at some of the hampering factors of Pentecostal spirituality.

5.5.2 Hampering factors

A number of hampering factors related to this study are discussed below:

- ***Hampering factor: Healing***

Pentecostals have often been critiqued for their preoccupation with healing and prosperity. The reasons are diverse and numerous. In some instances, the pastor is found to be living a lavish lifestyle, personally benefitting from the financial contributions of believers, while congregants are living a life of poverty (Biri, 2018:74).

Further critiques are directed at fraudulent claims of healing (Biri, 2018:74), healings that are not permanent, and healings that are not verified by a medical practitioner (Weaver, 2013:291). Often the lack of healing is ascribed to inadequate faith, or not having a right relationship with God (Biri, 2018:75). This creates intense feelings of guilt and sadness in the life of the believer. Some critics have also argued that healings are psychosomatic (Weaver, 2013:291).

A common Pentecostal belief is that, as a Christian, one is entitled to divine protection and certain benefits, including health and wealth. The Pentecostal worldview seems "to deny room for poverty and sickness" (Biri, 2018:75). Poverty and sickness are a means to measure one's spirituality and relationship with God. Health and wealth are signs of God's favor and blessing, and right standing with God (Biri, 2018:76).

Suffering, for Pentecostals, is often associated with sin and Satan, and therefore, sickness and suffering is not God's will. This view "keeps suffering and illness separate from God and links repentance and belief in God with alleviation from suffering, healing and protection from evil" (Milton, 2015:94).

The problem with Pentecostal approaches to suffering is triumphalism, inadequate biblical reflection (Milton, 2015:96) and elitism (Warrington, 2008:263). Mittelstadt identifies an inherent dichotomy in Pentecostal thought regarding suffering. In that, Pentecostals view any idea or act that produces a good result as God's will, while any form of struggle reveals God's displeasure or disapproval. There is therefore no room in Pentecostal spirituality for suffering. However, Mittelstadt rejects this view by saying that power and suffering need to be balanced, as in the Luke-Acts narrative, a primary source for

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Pentecostals. In other words, being a Christian means emulating the life of Christ, which necessarily involves suffering (Mittelstadt, in Milton, 2015:96). According to Warrington (2008:263), a theology of power (which emphasizes success) needs to be balanced by a theology of the cross (weakness).

- ***Hampering factor: Commercialization***

Furthermore, another hindrance is when the Christian faith becomes commercialized. Pentecostals have often believed that certain items/symbols or artifacts carry an anointing, like Paul's handkerchief in the book of Acts. Similarly, many have transferred this belief into their contemporary practices, and place much faith in these symbols. Writing from the Zimbabwean context, Biri (2018:76) provides an interesting example, saying: "…many people buy Eunor Guti's (the wife of Ezekiel Guti) peanut butter, key holders and Guti's portraits because of the belief that they have power to cause miracles of healing, expelling demons and bringing prosperity in their lives". He adds that many have testified to the effectiveness of these items, claiming their healing and prosperity as a result. Cox warned about the commercializing of the Christian faith saying that Pentecostal worship belongs "to the age of the supermarket" and seeks immediate gratification. He further warned that "Pentecostalism is almost tailor-made for the market-consumer culture" (cited by Warrington, 2008:263).

- ***Hampering factor: Hermeneutics & methodologies***

Pentecostals are often critiqued for their experiential hermeneutical methods used to read and interpret Scripture, and for their methodologies (i.e. testimony and experience placed above doctrine and the Word of God). This was considered under a separate heading in this chapter and will therefore not be discussed further here.

- ***Hampering factor: Anthropology***

Most non-Pentecostal scholars reject the tripartite view of human nature. For mainstream Christians, soul and spirit are synonymous concepts, and the division of the human person into separate components is unscriptural and an outcome of Greek thinking. For a study that seeks to promote wholeness, the division of the human person into constituent parts was considered a contradiction, but as the researcher explained above, this was not the case. The quest for healing and wholeness required the researcher to delve into the nature of the human person and explore the core components of the human being—the inner (soul and spirit) and outer (body) person. In addition, distinguishing between the various components was relevant to explain the important role, function, and responsibility of each element in Pentecostal spirituality, and the interconnection between the three parts.

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5.5.3 Research objectives achieved

Lastly, the four main objectives of this study were strongly met:

The first objective was to produce a final document that will make a contribution to the field of practical theology in general, and to the field of pastoral care in particular by adding a Pentecostal voice to the current discourse on Pentecostal spirituality. This objective has been achieved. In the quest for healing and wholeness, this study produced a resourceful document that has engaged the research topic and current literature, integrated various insights and recorded pertinent facts, and included significant discussions and diverse viewpoints on relevant issues and themes related to the topic of healing in Pentecostal spirituality, with the aim of promoting wholeness in all dimensions of the human person as well as life itself. Since these widely current themes fall within the parameters of practical theology in general, and pastoral care in particular, the final composite piece of work contains essential content and information not only for pastoral caregivers and practical theologians, but also for new comers to the field, and for all those who wish to know more about Pentecostal spirituality in general.

The second objective was for this research study to provide clarity, insight, and a masterful understanding of the key elements of Pentecostal theology/spirituality (cf. Chapter 2) that shape one's anthropological framework (cf. Chapter 3) and the way one approaches healing (cf. Chapter 4). In doing so, this study captured the essence and distinctive contributions from current scholarship on the central theme of this study and synthesized the findings and diverse theological viewpoints (cf. Chapter 5). In a nutshell: In seeking to address the research problem of whether Pentecostal spirituality is a contributing or hindering factor to healing and wholeness, and answer the research questions, and understand the 'what' and 'how' of Pentecostal theology/spirituality, the researcher began with an analysis of the cognitive component (Chapter 2). This in turn led to a deeper investigation of the Pentecostal understanding of doctrine. From this investigation, central themes arose, such as experience, epistemology, and pneumatology, and so on. These concepts were explored in greater detail, and it was found that Pentecostals do not rely on scientific rationality, but are open to transrational ways of knowing, where knowledge is not "limited to realms of reason and sensory experience" (Johns, 1999:75, cited by Poloma & Green, 2010), as was discussed earlier above. So even though it appeared that the cognitive was overshadowed by experience, it was noted that the process is not so clear-cut and entails both. Still connected to the topic of experience, Pentecostalism is an anti-cessasionist tradition, and Pentecostals therefore give prominence to experience and the *charismata* (or gifts of the spirit), and they constantly seek an encounter with God. There is also a continuous expectation of the divine and active presence of God in their daily lives, including (divine) healing. Healing was not restricted to physical healing, but was understood broadly to include physical, spiritual, inner, emotional, relational, financial, and environmental healing. Healing is thus available today through the atonement and is for the whole person and all of life. This, then, led to an in-depth exploration of theological anthropology in general,

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and Pentecostal anthropology in particular (chapter 3), as well as a study of wholeness and all that it entails (Chapter 4). In terms of the former, the study distinguished between the inner (soul and spirit) and outer (body) person (trichotomy) and identified a number of dimensions of the human person, namely, the cognitive, conative, affective, body, spiritual, as well as environment, with the aim of promoting healing and wholeness in all of these dimensions. In terms of the latter, healing and wholeness was extended to include the whole of life and the cosmos. In addition, the human person is a composite unity, and differentiation into diverse categories was merely for explanatory purposes to identify and explain the role and function of each dimension and show how they are entwined. Each chapter dealt with diverse, yet specific themes related to the main research topic. Taken together the chapters produced a unitary document that converged on the notion that Pentecostal spirituality is a contributing factor that seeks wholeness-oriented healing. Thus, in light of the above, the second objective of this study was also reached.

Objectives 3 and 4: It is hoped that this dissertation will foster a mind-set of wholeness in an appropriate and positive theological context by means of an integrative approach to pastoral caregiving and healing, so that it can be embodied in renewed spiritual expressions of Pentecostal theology and praxis and contribute to “becoming whole in Pentecostal spirituality”.

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