

Spirituality, Hope, Compassion, and Forgiveness: Contributions of Pentecostal Spirituality to Godly Love

Geoffrey W. Sutton Kayla Jordan
Evangel University

Everett L. Worthington, Jr.
Virginia Commonwealth University

Love of God and one's neighbor is a virtue that is at the center of Christianity (Luke 10:27). Recent theorists have explored the potential link between love of God and benevolence toward people in a model identified as godly love (e.g., Exline, 2012; Poloma, 2012). Using available measures of spirituality and one constructed measure of Pentecostal-Charismatic spirituality, we found support for the godly love model in a Pentecostal sample. Based on the results of hierarchical multiple regression, love of God, viewed as attachment to God, religiosity and hope, significantly explained benevolence, or neighborly love, when operationally defined by measures of compassion and forgiveness. In addition, an index of Pentecostal-Charismatic spirituality significantly contributed to explaining compassionate benevolence beyond that accounted for by other variables.

Most of the world's seven billion inhabitants express religious or spiritual beliefs. The vagueness of the religious-spiritual construct has been addressed by many, leading to a vague notion that people speak of the sacred and often engage in worship-like activities or rituals they associate with the sacred. Many people identify with one of the world's large religious groups such as the monotheistic faiths of Judaism, Christianity, or Islam, or those associated with Asia such as Hinduism and Buddhism. There are of course many other organized sets of beliefs and even more subgroups. In this present study, we examine the spirituality of Christians attending an American Midwestern university affiliated with a Pentecostal fellowship.

Perhaps more important than concerns about what it means to be religious or spiritual, is an interest in how the faithful express what it means to be deeply spiritual or have a mature spirituality within their faith community (Hood, Hill, & Spilka, 2009). In the current study, we distinguish between religiousness and spirituality in that *religiousness* is considered to include the beliefs and practices of an organized religion (Hill et al., 2000), and *spirituality* is considered to be the sense of relationship with the Sacred (Davis,

Hook, Van Tongeren, Gartner, & Worthington, 2012; Shultz & Sandage, 2006) or a sense of closeness or connection with something Sacred (Davis et al., 2012; Davis et al., 2010; Hill et al., 2000). When the Sacred is religious, this has been called *religious spirituality* (Davis et al., 2012). When humanity is considered to be Sacred, it is called *humanistic spirituality*; nature, *nature spirituality*; and something beyond the corporeal, *transcendent spirituality* (Davis et al., 2012). In the present article, we consider religious spirituality and are particularly concerned with a particular subset of religious spirituality—that which is associated with Pentecostal or Charismatic Christianity, which we call Pentecostal spirituality.

Pentecostalism and related Charismatic groups are among the fastest growing Christian groups globally with upwards of half a billion members worldwide (Pew Forum, 2006). Research indicates that religious conversions often result in measurable changes in religious spirituality (e.g., Paloutzian, 2005). Recent theorists have focused on possible links between godly love and benevolence qua love expressed toward others (e.g., Exline, 2012; Poloma, 2012) specifically in Pentecostal samples. In this present study, we view benevolence as an important dimension of spiritual maturity and explore links between godly love and benevolence with a focus on the contributions of Pentecostal-Charismatic spirituality.

Address correspondence to Geoffrey W. Sutton, Behavioral Sciences Department., Evangel University, 1111 N. Glenstone Ave., Springfield, MO 65802. Email: suttong@evangel.edu

Pentecostal-Charismatic Spirituality

The conceptualization and assessment of religion and spirituality have been reformulated many times since the early focus offered by James (1902). In 1999, Mahoney and Graci found that a small sample of experts in religious studies identified charity, compassion, forgiveness, and hope among the concepts associated with spirituality. Hill and Pargament (2003) considered spirituality as more personal and subjective than the more staid aspects of religion. Older studies appeared to either ignore or use simple measures, such as church attendance, to identify religiousness (Hill & Pargament, 2003).

One of the distinctive aspects of Pentecostal Christianity is an emphasis on God's spirit at work in contemporary life experience. This perspective is shared by Charismatic Christianity, which emerged in the 1970s during the Charismatic renewal. In the present study, we include features of Pentecostal and charismatic spirituality in the concept, which we call Pentecostal-Charismatic spirituality. Like other fundamentalists, Pentecostals are people who place a high value on Biblical authority (Hood, Hill, & Williamson, 2005). The Bible is considered to be a sacred text that, when interpreted correctly, offers a comprehensive worldview and guidance for many of life's choices. From the quintessential link to the power of God's Spirit described in the Christian document of Acts and the Pauline teachings about the gifts and fruits of the Spirit, Pentecostals developed a framework for understanding spirituality as empowerment for service.

Recent theorizing by Pentecostal theologians (e.g., Yong, 2012), and social scientists exploring godly love in Pentecostal communities (Exline, 2012; Poloma, 2012) provides a theoretical basis for linking the variables in our study. The theory of godly love posits that when people interact with the divine, they are energized such that the experienced love of God flows through them toward others in the form of benevolence. In this formulation, the twin commandments at the heart of Christianity—love God and love one's neighbors (Luke 10: 27)—are linked in a model where the vertical dimension between a person and God is perceived as providing the basis for the energy driving the horizontal dimension of love toward others, although the flow of influence is not strictly unidirectional. Poloma and Green (2010) applied the emergent theory of godly love to the analysis of survey responses

from pastors and congregants in the Assemblies of God, the largest American Pentecostal fellowship. Among the survey questions were items asking about Pentecostal experiences (e.g., glossolalia, divine healing) and self-reported compassion and benevolence.

Two exploratory books on godly love were published in 2012 (Lee & Yong, 2012a; Lee & Yong, 2012b). The emerging theory was discussed by many contributors in these two volumes in terms of barriers to research and ways that godly love might be studied by social and behavioral scientists. Of most relevance to the present study is the theorizing on the psychology of godly love by Exline (2012). She addressed a possible role for attachment theory in explaining how Christians might develop a strong basis for loving God. Exline's approach fit with Sutton and Mittelstadt's (2012) ideas regarding the importance of attachment theory to the role of love in Pentecostal communities.

In the present study, we operationalized key components of the godly love-benevolence link using commonly available psychological measures of variables discussed by the godly love theorists. More specifically, we considered the predispositions of attachment as fundamental aspects of a person's closeness (vs. avoidant attachment) or security (vs. anxious attachment) toward God. We also considered a possible contributory role for a general disposition or orientation toward religiosity as traditionally measured by the intrinsic-extrinsic dimensions described by Allport and Ross (1967) and more recently explored by Homan and Boyatzis (2010). We hypothesized that people who felt close to God and secure in their relationship with God will have a strong intrinsic motivation rather than an external motivation to better that relationship. We considered the motivational construct of hope (Snyder et al., 1991) as providing a basis for displaying godly love toward others. In Christian terms, hope is the middle expression in Pauline theology linking faith, hope, and love (1 Corinthians 13:13) in the context of a variety of Pentecostal experiences (1 Corinthians 12 and 14). Given the focus of the godly love research on Pentecostal and charismatic adherents, we developed a measure of spiritual empowerment derived from the theological and experiential features of the Pentecostal and charismatic shared experience, which we considered both a proximal and primary driver of the way in which Pentecostals and charismatics would express

godly love toward others. Finally, we operationalized the construct of benevolence posited by the godly love theorists using measures of compassion and forgiveness. Although compassion presents an obvious conceptual connection with benevolence, we included forgiveness also because it is a quintessential Christian virtue linked inextricably to love by Jesus' (Luke 7:41-43) and is traditionally identified as one of the two (in conjunction with love) central virtues of Christianity (Marty, 1998).

Pentecostal-Charismatic Spirituality and Psychological Constructs

Attachment to God

Kilpatrick and Shaver (1990) following the attachment models of Bowlby and Ainsworth (e.g., Bowlby, 1969; Bretherton, 1992) first began to explore the similarities between adult attachment and parent-child attachment; this research opened the door to study adult attachment models in various domains including religion. Given scriptural metaphors of God as parent (e.g., 2 Corinthians 6:18; 1 John 3:1), it is not surprising that researchers have studied the attachment between people and God using operational definitions of avoidant and anxious attachment to assess the degree to which people may experience these attitudes toward God (e.g., Beck & McDonald, 2004; Hall, Fujikawa, Halcrow, Hill, & Delaney, 2009). Kilpatrick (2012) discussed the attachment theory of religion in terms of evolutionary psychology and compared attachment-based relationships with God to a social exchange-based relationship with God. In Christianity, God is a loving figure who provides safety and security. Studies have documented relationships between these constructs of attachment and other aspects of spirituality such as forgiveness (e.g., Davis et al., 2012; Shults & Sandage, 2006; Sutton, McLeland, Weak, Cogswell & Miphouvieng, 2007). In our present study, we considered the two dimensions—avoidant and anxious attachment—as factors that could explain how people perceive their love relationship to God and the potential link to other components between godly love and benevolence.

Spirituality and Religiousness

Although spirituality can be a vague term, the classic dimensions of intrinsic and extrinsic religious motivation considered by Allport and Ross (1967) offer an opportunity to connect the

aforementioned theorizing about godly love to a widely used operationalization of religious motivation. Those who are intrinsically religious have internalized their faith. They see religion as an end in and of itself, whereas those who are extrinsically religious conceive of religion as a means to some other end. In the present study, we considered the revised Intrinsic-Extrinsic Religiosity (IER) scale (Gorsuch & McPherson, 1989) as relevant to understanding religious spirituality. Although this is an older measure, it continues to be used in recent research (e.g., Flere, Edwards, & Klanjsek, 2008; Homan & Boyatzis, 2010). Conceptually, we would expect the intrinsic dimension of religious spirituality to be most relevant to appreciating the relationship between perceptions of godly love and the ultimate expression in benevolence (i.e., neighborly love).

Hope

Hope is another factor prominent in Christian spirituality. Wright's *Surprised by Hope* (2008) captured a focus on the important role of hope in the Christian experience. Studies by Snyder and his colleagues (e.g., Snyder et al., 1991) explored the nature of hope and its relationship to other variables using the dispositional hope scale, which we included in this study. More recently, Worthington (2006) summarized evidence linking increased hope to forgiveness. Wade, Hoyt, Kidwell, and Worthington (2014) meta-analyzed interventions to promote forgiveness and found that, besides reliably instigating forgiveness, such interventions also improved people's hope. Thus, we included hope as a potential factor in understanding benevolence.

Pentecostal-Charismatic Experience

In the current study, we drew on theology and psychological conceptualizations of Pentecostalism (Paloma, 2012; Yong, 2012), and the similar (in many important ways) charismatic Christianity. However, no measure existed to allow the quantitative assessment of Pentecostal-Charismatic spirituality. Thus, we developed an index of Pentecostal-Charismatic spirituality that included such distinctive beliefs as divine healing, prophecy, and speaking in tongues. We sought to explore a possible link to benevolence beyond that which might be accounted for by comfort and closeness to God (i.e., the attachment dimensions), spirituality (especially intrinsic religiosity), and hope.

Spiritual Maturity as Benevolence: Compassion and Forgiveness

Compassion. The concepts of love and forgiveness seem to be quintessential concepts of Christian spirituality beautifully illustrated in the story of the debtor and the humble woman in Luke 7 (Sutton & Mittelstadt, 2012). Although love appears to be a multidimensional construct, one aspect of love would seem to be compassion as identified by Mahoney and Graci (1999) and operationally defined in the brief compassion scale developed by Hwang, Plante, and Lackey (2008). Recently, the Assemblies of God, a Pentecostal fellowship, added compassion to its mission statement, which demonstrates the growing importance of compassion to Pentecostal Christians (Assemblies of God USA, 2010). In his overview of theological and psychosocial perspectives on love, Yong (2012) noted considerations of some thinkers that love is at the heart of Christianity. He also summarized findings of others within the edited work (Lee & Yong, 2012) that linked godly love to acts of benevolence in Pentecostals.

Forgiveness. Although forgiveness has only recently become a focus of psychological research, forgiveness is a major religious concern cross-culturally, and a specific concern for Judeo-Christian traditions in the U.S. today (McCullough, Bono, & Root, 2005). It has been strongly connected to religion and spirituality empirically (for a meta-analysis, see Davis, Worthington, Hook, & Hill, 2013). Forgiveness, related in Christian scripture to love (e.g., Luke 7), has been studied as a trait or disposition as well as a transitional state in response to particular offenders and their offenses. Furthermore, forgiveness, and trait forgiveness in particular, have been shown to be correlated with more positive health and well-being outcomes (for a review see Worthington, Witvliet, Pietrini, & Miller, 2007). Higher trait forgiveness is also correlated with more positive mental health outcomes in treatment of depression (Webb, Colburn, Heisler, Call, & Chickering, 2008). Forgiveness can include both the letting go of negative emotions toward an offender and the replacing of those negative emotions with positive emotions toward the offender (Rye et al., 2001; Worthington, 2006). Leading psychological scientists such as Enright (2001) and Worthington (2006) have researched and written widely on the topic. Researchers have a number of scales available. In our study, we selected a measure of trait forgiveness developed by Berry, Worthington, O'Connor, Parrott, and Wade (2005).

Pentecostals and Forgiveness. In a recent edited volume (Sutton & Mittelstadt, 2012), several Pentecostal scholars examined forgiveness and related constructs of reconciliation and restoration. Quigley and Awbrey (2010) attributed the process of forgiveness to an inner transformation by the Holy Spirit. Brathwaite (2010) illustrated the Holy Spirit-forgiveness connection between racially divided Pentecostals at a joint meeting of African and European American Pentecostals. Following a glossolalic expression, an interpretation seemed to emphasize a call to unity. A European American leader asked forgiveness of an African American leader as he washed his feet. Sutton (2010) hypothesized that Pentecostals may be primed to quickly forgive because of the enhancement of emotions within Pentecostal worship and a belief in miracles often resulting in instantaneous transformations of offenders, which can increase a victim's willingness to forgive. Viewing racial oppression as spiritual slavery exemplifies a Pentecostal perspective on the apartheid era recounted by South Africans Mostert and van der Spuy (2010). They emphasized the important component of forgiveness in the efforts of the Truth and Reconciliation Commission and closed with a quintessential Pentecostal request from the Holy Spirit for guidance.

Purpose and Hypotheses

Our purpose was twofold. First we wanted to test the godly love model. Second we wanted to identify the unique contribution of Pentecostal-Charismatic spirituality to benevolence. We drew upon the emerging theory of godly love, which posits a link between the experience of godly love and an ultimate expression of that love in benevolence. In our formulation of the godly love model, we drew first on attachment theory to identify the strength of a loving attachment between Pentecostals and Charismatics and God and how that attachment might first be linked to a general spirituality or religiosity trait identified by Allport. We then considered that general sense of hope characteristic of Christians. Ultimately, we wanted to examine the contribution of Pentecostal empowerment to benevolence so we created an index of Pentecostal experiences to examine how Pentecostal spirituality (i.e., empowerment) might offer a unique and significant contribution to benevolence.

We hypothesized that attachment to God, spirituality, hope, and Pentecostal-Charismatic spirituality would significantly contribute unique

variance to explaining benevolence defined by compassion and forgiveness. Furthermore, we hypothesized that Pentecostal-Charismatic spirituality would significantly predict variance in benevolence beyond that accounted for by the other variables in the model.

Method

Participants

In total, 394 participants (269 women and 125 men) completed the measures at a small Midwestern Christian university. Participants were mostly European American (85%). They identified religiously with Assemblies of God/Pentecostal (65%), nondenominational (22%), Baptist (8%), and other (6%). All participants were college students recruited via emails sent to their campus email addresses: freshmen (17%), sophomores (20%), juniors (22%), seniors (23%), and graduate students (18%). Ages ranged from 18 to 62 with a median age of 21. The modal responses for time spent in prayer each day were, in minutes, five (16%), ten (19%), and fifteen (13%). Most participants (78%) reported the frequency with which they attended religious services to be once or twice each week.

Measures

We used the following measures in the study.

Attachment to God. The Attachment to God Inventory was developed by Beck and McDonald (2004) and consists of 28 items divided into two subscales. Fourteen items measure avoidant attachment and 14 items measure anxious attachment. Each item was rated on a scale from 1 = *disagree strongly* to 7 = *agree strongly*. The minimum and maximum scores for each subscale are 14 and 98. A sample item from the avoidant subscale is, "I prefer not to depend too much on God." A sample item from the anxious subscale is, "I worry a lot about my relationship with God." Beck and McDonald (2004) reported alphas for the avoidant subscale between $\alpha = .84$ and $\alpha = .86$ and for the anxious subscale between $\alpha = .80$ and $\alpha = .87$. In the current study, we found Cronbach's alpha = .87 for the anxious attachment subscale and .86 for the avoidant attachment subscale.

Religious spirituality. The Intrinsic/Extrinsic Revised Religiosity Scale (IER) was developed by Gorsuch and McPherson (1989) and consists of 14 items divided into three subscales. Eight items measure Intrinsic religiosity, three items measure

Extrinsic-Social religiosity, and three items measure Extrinsic-Personal religiosity. Each item was rated on a scale from 1 = *disagree strongly* to 5 = *agree strongly*, indicating the degree to which the respondent endorsing intrinsic or extrinsic motivations. The minimum and maximum scores are 8 and 40 for the Intrinsic subscale and 3 and 15 for the two Extrinsic subscales. Higher scores correspond to higher Intrinsic or Extrinsic religiosity. A sample item for the Intrinsic Subscale is, "My whole approach to life is based on my religion." A sample item from the Extrinsic-Social Subscale is, "I go to church because it helps me to make friends." A sample item from the Extrinsic-Personal subscale is "Prayer is for peace and happiness." Gorsuch and McPherson (1989) found Cronbach's alpha for the Intrinsic subscale to be .83, for the Extrinsic-Social subscale to be .58, and for the Extrinsic-Personal subscale to be .57. In recent studies, Flere, Edwards, and Klanjek (2008) reported alpha values between .70 and .78 from three Eastern European samples and Homan and Boyatzis (2010) reported alpha values between .74 and .82. In the current study, we found Cronbach's alpha = .63 for the Intrinsic subscale, .73 for the Extrinsic-Social Subscale, and .62 for the Extrinsic-Personal Subscale.

Hope. The Dispositional Hope Scale used by Brouwer, Meijer, Weekers, and Baneke (2008) consists of eight items divided into two subscales. The original Hope Scale was developed by Synder et al. (1991) included four filler items in addition to the eight hope items. The eight items were measured on a scale of 1 = *definitely false* to 8 = *definitely true*. The minimum score is 8, and the maximum score is 64. A sample item is, "I meet the goals I set for myself." Synder et al. (1991) reported Cronbach's alpha values between .74 and .84. In the current study, we found Cronbach's alpha = .85.

Pentecostal-Charismatic spirituality. For the Index of Pentecostal-Charismatic Spirituality (PCS), we generated 13 items commonly associated with Pentecostal beliefs in Spirit Baptism.¹ Each item was rated on a 5-point rating scale from 1 = *strongly disagree* to 5 = *strongly agree*. One item was removed during the course of analysis leaving a 12 item scale. We analyzed the full set of 12 items for internal consistency and found Cronbach's $\alpha = .80$. The score distribution for the full scale ($M = 32.07$, $SD = 8.49$) satisfied basic criteria for normality with skew (.41) and kurtosis (.05) well within acceptable ranges. We

Table 1*Descriptive Statistics for the Measures*

<u>Measure</u>	<u>M</u>	<u>SD</u>	<u>Range</u>	<u>Skew</u>	<u>Kurtosis</u>
Avoidance	38.22	12.99	14-98	.54	-.14
Anxiety	45.38	14.37	14-98	.29	-.33
IER Intrinsic	34.05	4.10	8-40	-.72	.18
IER Social	6.01	2.25	3-15	.52	.01
IER Personal	8.13	2.49	3-15	.10	-.33
Hope	50.20	7.80	8-64	-.52	.18
PCS Service	9.74	3.13	3-15	-.22	-.77
PCS Healing	14.37	4.56	5-25	.20	-.40
PCS Gifting	7.97	3.54	4-20	.91	.15
Compassion	28.69	5.46	5-35	-1.10	1.26
Forgivingness	39.66	6.17	10-50	-.47	-.35

Note. $N = 389$. Avoidance = Attachment to God Inventory, Avoidance Subscale; Anxiety = Attachment to God Inventory, Anxiety Subscale; IER = Intrinsic/ Extrinsic Religiosity Scale Revised (Intrinsic, Social and Personal subscales); Hope = Dispositional Hope Scale; PCS = Spirit Empowerment Index (Service, Healing, and Gifting subscales); Compassion = The Brief Compassion Scale; Forgivingness = Trait Forgivingness Scale. High scores on all measures indicate a high degree of the characteristic.

considered the multiple analyses (item intercorrelations, estimated internal consistency, skew, kurtosis) and concluded that the 12 items adequately measured important facets of Pentecostal spirituality (See Appendix A for the items)

Benevolence. We used the Santa Clara Brief Compassion Scale and the Trait Forgivingness Scale as two measures of benevolence. These two scales were used to examine two different dimensions of benevolence. The Pearson r intercorrelations between the total scores on the two measures were significant ($r = .25, p < .001$).

The Santa Clara Brief Compassion Scale (SCBCS) was developed by Hwang et al. (2008) to measure trait compassion; it consists of five items. Items were rated on a scale from 1 = *strongly disagree* to 7 = *strongly agree*. The minimum score on the measure is five and the maximum score is 35; high scores correspond to higher levels of compassion. A sample item is, "I tend to feel compassion for people, even if I do not know them." Hwang et al. (2008) reported $\alpha = .90$. In the current study, we found Cronbach's $\alpha = .90$.

The Trait Forgivingness Scale (TFS) was developed by Berry, Worthington, O'Connor, Parrott, and Wade (2005) and consists of ten items. Items were rated on a scale from 1 = *strongly disagree* to 5 = *strongly agree*. The minimum score is 10 and the maximum score is 50. Higher scores

indicate greater trait forgivingness. A sample item is, "I am a forgiving person." Cronbach's alpha values in the four studies in Berry et al. (2005) were between .74 and .80. In the current study, Cronbach's $\alpha = .81$.

Design and Procedures

The measures were presented using Google's online survey application. Participants were emailed the link to the online survey through their campus email. Participants were given an informed consent statement to read. If the participants agreed to participate, they clicked the link and were taken to the website where they completed the measures and demographic questions. Finally, the participants were thanked for their participation and debriefed. All participants were treated according to APA ethics and guidelines.

Results

Overview and Preliminary Analysis

First, we examined the measures for normality. Measures of skew and kurtosis were within acceptable limits for all measures. See Table 1 for descriptive statistics and see Table 2 for the intercorrelations. Next, we analyzed the 13 items of the PCS. Finally, we conducted a hierarchical

Table 2
Intercorrelations between Predictor and Outcome Variables

	1	2	3	4	5	6	7	8	9	10
1. Avoidant	-									
2. Anxiety	.35*	-								
3. IER Intrinsic	-.58*	-.28*	-							
4. IER Social	.15*	.19*	-.16*	-						
5. IER Personal	.09	.24*	-.17*	.31*	-					
6. Hope	-.10	-.20*	.13	-.08	-.02	-				
7. PCS Service	-.38*	-.28*	.36*	<.01	-.01	.32*	-			
8. PCS Healing	-.39*	-.16*	.29*	-.03	.04	-.05	.33*	-		
9. PCS Gifting	-.29*	-.11	.21*	.08	-.05	-.01	.30*	.40*	-	
10. Compassion	-.41*	-.04	.26*	-.07	.03	.16*	.18*	.27*	.20*	-
11. Forgivingness	-.35*	-.35*	.36*	-.13*	-.22*	.19*	.19*	.19*	.16*	.25*

Note. $N = 389$. Avoidance = Attachment to God Inventory, Avoidance Subscale; Anxiety = Attachment to God Inventory, Anxiety Subscale; IER = Intrinsic/Extrinsic Religiosity Scale Revised (Intrinsic, Extrinsic Social and Extrinsic Personal subscales); Hope = Dispositional Hope Scale; PCS = Pentecostal-Charismatic Spirituality (Service, Healing, and Gifting subscales).

* $p < .01$

Table 3*Exploratory Factor Analysis with Direct Oblimin Rotation for PCS*

PCS Items	Healing	Gifting	Service
1	.246	.106	.446
2	-.028	-.078	1.035
3	-.052	.058	.842
4	.111	.424	.066
5	-.087	.621	.014
6	.502	.154	.020
7	.557	.161	-.032
8	.667	-.113	.019
9	.739	-.058	.033
10	.634	.095	.006
11	.155	.558	-.004
12	.003	.826	.006

Note. Items were required to load at least .3 on a component and no greater than .3 on any other component.

regression analysis to assess the contribution of Pentecostal spirituality to explaining benevolence beyond that accounted for by the other variables.

Exploratory Factor Analysis (EFA)

We conducted an EFA to determine the underlying components of the 13-item PCS. Six participants were deleted as outliers determined using Mahalanobis' distance. The sample was then randomly split in order to analyze the scale with both EFA and CFA. The sample size for the EFA was 187. We identified three factors based on an analysis of eigenvalues and the scree plot. The program, FACTOR (Lorenzo-Seva & Ferrando, 2006), was used to determine the factor structure using unweighted least squares method with a direct oblimin rotation. The first solution achieved a simple structure in that all items significantly loaded on to one factor. However, the fit indices of the solution were acceptable but could be better (CFI = .91, NNFI = .84, RMSR = .05). Further analysis of the factor loadings indicated that item 6 was not strongly loading on factor 2 and theoretically did not belong with the other items on factor 2. Therefore, a second solution was conducted deleting item 6. This solution retained a simple structure with fit indices indicating a good fit (CFI = .95, NNFI = .90, RMSR = .04). The first factor, consisting of items 7-11, accounted for 37.15% of the item variance. The second factor, consisting of items 4, 5, 12, and 13,

accounted for 12.66% of the item variance. The third factor, consisting of items 1-3, accounted for 11.03% of the item variance. Based on an analysis of item content, we labeled the first factor *Healing* ($\alpha = .79$). We labeled the second factor *Gifting* ($\alpha = .79$) and the third factor *Service* ($\alpha = .99$). See Table 3 for factor loadings.

Confirmatory Factor Analysis (CFA)

A CFA was conducted on the remaining 201 participants to determine if the factor structure could be replicated. Using the maximum likelihood method in SPSS AMOS 18, the factor structure was confirmed (See Table 4). The only modifications were that the error for item 8 was correlated with the errors from items 7 and 9. The fit indices of the structure are good (CFI = .98, NFI = .91, SRMR = .05, RMSEA = .04). The reliability values for the factors were $\alpha = .67$ for *Healing* factor, $\alpha = .69$ for the *Gifting* factor, and $\alpha = .82$ for the *Service* factor.

Main Analysis

We conducted two hierarchical regressions to assess the unique contribution of Pentecostal-Charismatic spirituality beyond that accounted for by other factors in our formulation of the godly love model using forgiveness and compassion as two measures of godly love. Five participants were deleted as outliers using Mahalanobis's, Cook's, and Leverage values.

Table 4*Confirmatory Factor Analysis for PCS*

Factor	Loading
Service	
1. I am an effective witness for my faith.	.582
2. I am an effective teacher in a church or small group.	.899
3. I am an effective leader or administrator in a church or small group.	.873
Gifting	
4. I speak in tongues.	.506
5. I interpret tongues spoken by others.	.414
11. I have known things about others that only God could have known.	.738
12. I have spoken a prophecy.	.822
Healing	
6. I have been healed of a physical condition.	.536
7. I have been healed of depression or anxiety.	.233
8. I have been delivered from a sinful habit.	.280
9. I have been led by God to pray for the sick or hurting.	.678
10. I have prayed for the sick and they've been healed.	.785

The first regression used forgiveness as the dependent measure. The first step revealed that love of God defined as attachment to God (anxious and avoidant attachment) significantly explained trait forgiveness, $R = .430$, $R^2 = .185$, $R^2_{adj} = .181$, $F(2, 386) = 43.768$, $p < .001$. The second step reexamined the model with the addition of the three traditional religious spirituality variables (intrinsic, extrinsic social, extrinsic personal). This step was also significant, $R = .478$, $R^2 = .228$, $R^2_{adj} = .218$, $F_{change}(3, 383) = 7.204$, $p < .001$. The third step examined the addition of hope, which was significant, $R = .489$, $R^2 = .239$, $R^2_{adj} = .227$, $F_{change}(1, 382) = 5.400$, $p = .021$. The final step tested our main hypothesis that the addition of Pentecostal-Charismatic spirituality represented by our three factors of Service, Healing, and Gifting would significantly explain the forgiveness dimension of benevolence beyond that accounted for by the other factors. This hypothesis was not supported, $R = .497$, $R^2 = .247$, $R^2_{adj} = .229$, $F_{change}(3, 379) = 1.316$, $p = .269$. See Table 5 for the regression weights.

The same regression was conducted using compassion as the dependent measure. The first step was significant, $R = .426$, $R^2 = .182$, $R^2_{adj} = .178$, $F(2, 386) = 43.768$, $p < .001$. The second step was not significant, $R = .431$, $R^2 = .186$, $R^2_{adj} = .175$, $F_{change}(3, 383) = .626$, $p = .598$. The third step was significant, $R = .451$, $R^2 = .203$, $R^2_{adj} = .191$, $F_{change}(1, 382) = 8.350$, $p = .004$. The fourth step with the additional of Pentecostal-Charismatic spirituality was significant partially supporting our main hypothesis, $R = .474$, $R^2 = .225$, $R^2_{adj} = .206$, $F_{change}(3, 379) = 3.483$, $p = .016$. See Table 6 for regression weights.

Discussion

Our findings offer some support for the general theory of godly love posited by Poloma (2012) and Yong (2012). That is, love of God represented by attachment to God and combined with degrees of religious spirituality, hope, and spiritual empowerment significantly explained benevolence, or love of others, as represented by compassion and forgiveness. We also found some support for our hypothesis that Pentecostal-Charismatic spirituality represented by our three components, made a significant and unique contribution to understanding the compassionate dimension of benevolence beyond that explained by other variables. Pentecostal-Charismatic spirituality does not add significantly to other aspects of spirituality when the benevolent outcome is forgiveness but it does add significantly when the benevolent outcome is compassion.



Table 5*Summary of Regression Analyses Predicting Forgiveness*

Predictor	Forgiveness			
	ΔR^2	β	p	pr^2
Step 1	.185		<.001	
Avoidance		-.260	<.001	.07
Anxiety		-.263	<.001	.07
Step 2	.044		<.001	
IER Intrinsic		.194	.001	.03
IER Social		-.002	.969	<.01
IER Personal		-.121	.013	.02
Step 3	.011		.021	
Hope		.106	.021	.01
Step 4	.008		.269	
PCS Service		-.061	.263	<.01
PCS Healing		.067	.210	<.01
PCS Giving		.050	.326	<.01

Table 6*Summary of Regression Analyses Predicting Compassion*

Predictor	Compassion			
	ΔR^2	β	p	pr^2
Step 1	.182		<.001	
Avoidance		-.453	<.001	.18
Anxiety		.117	.018	.01
Step 2	.004		.598	
IER Intrinsic		.049	.392	<.01
IER Social		-.031	.532	<.01
IER Personal		.054	.279	<.01
Step 3	.017		.004	
Hope		.135	.004	.02
Step 4	.021		.016	
PCS Service		-.052	.342	<.01
PCS Healing		.126	.020	.01
PCS Giving		.074	.149	.01

Note. $N = 389$. Avoidance = Attachment to God Inventory, Avoidance Subscale; Anxiety = Attachment to God Inventory, Anxiety Subscale; IER = Intrinsic/ Extrinsic Religiosity Scale Revised (Intrinsic, Extrinsic Social and Extrinsic Personal subscales); Hope = Dispositional Hope Scale; PCS = Pentecostal-Charismatic Spirituality (Service, Healing, and Gifting subscales). For the model, $R^2 = .290$.

Exline (2012) explored ways that psychological scientists might formulate questions and conduct correlational and experimental research to study how a person's perception of loving God might be linked to benevolence. Exline specifically theorized that love of God might be measured in part by examining relational attachments. Our study lends credence to this notion given the significant contribution of attachment to both dimensions of benevolence. In addition to attachment, she suggested that other aspects of spirituality might contribute to an understanding of the relationship between believers and God, which would subsequently link to benevolence. Our study also supported her theorizing in finding that intrinsic spirituality and hope both contribute to explaining benevolence. In general, we found initial support for the idea that perceptions of closeness and security relating to God along with intrinsic spirituality and hope significantly explains benevolence when measured by forgiveness and compassion.

Although all three subscales of our index of Pentecostal-Charismatic spirituality were significantly correlated with both forgiveness and compassion, there was only minimal support for a unique contribution in our formulation of the godly love model. The finding that the index components significantly contributed to an explanation of compassion beyond that of the other variables was consistent with our expectations but the contribution was minimal. The finding that the spirituality index did not make a unique contribution to forgiveness was not consistent with our expectation. One possible explanation for this outcome is that forgiveness is such a core component of faith for all Christians and not at all unique to Pentecostal-Charismatic spirituality.

Our findings significantly linking Pentecostal-Charismatic spirituality to other aspect of spirituality within the godly love model may support the intratextual model developed by Hood, Hill, and Williamson (2005) to explain the psychology of religious fundamentalism. The authors proposed that fundamentalist groups, which include Pentecostal groups, engage in dialogue with sacred texts to inform their spirituality. Consistent with this model, our 12 spiritual empowerment items were based on the biblical texts cited by Pentecostals and Charismatics (primarily Acts and 1 Corinthians chapters 12, 14). The significant correlations between the three spiritual empowerment items and each of the two dimensions of attachment to God offer support that text based notions of spirituality are related to

perceptions of feeling close to and secure in the presence of God. Similarly, the significant correlations between the three text-based factors and Intrinsic Religiosity support the importance of the text in perceptions of inner spirituality on a standard measure of inner spirituality. Finally, all three text-based dimensions of Pentecostal-Charismatic spirituality were also significantly linked to forgiveness and compassion.

Spirituality is a complex multidimensional construct. In their model of forgiveness and relational spirituality, Davis, Hook, and Worthington (2008) included attachment to God as a measure of the relationship between forgiveness by a victim of a transgression and God. That relational measure was found to predict forgiveness. Consistent with the godly love model, their correlations indicated a significant inverse relationship between both components of attachment to God (anxious, avoidant) and forgiveness. Using different measures of attachment to God and forgiveness, our findings also yielded a significant inverse correlation, suggesting that future studies may wish to explore other relationships among the components of the godly love model and the forgiveness and relational spirituality model. Other measures of relational spirituality have also been found to predict forgiveness. These have included dedication to the Sacred (Davis et al., 2009; Davis et al., 2010; Greer et al., 2013).

Our finding that, with the exception of the items unique to Pentecostal spirituality, other available measures of Christian spirituality adequately measure the dimensions of spirituality in our formulation of the godly love model provide a basis for connecting these findings with a wider body of research on attachment to God, hope, Christian spirituality, forgiveness, and compassion.

Finally, we have provided the index of Pentecostal-Charismatic spirituality—(Service, Healing, and Gifting subscales)—within this article. We recognize that the Service items may be common to Christian spirituality but we included those items because they are important to Pentecostal-Charismatic spirituality. Beliefs in divine healing and spiritual gifts may also be a part of other Christianities yet these two groups of items appear to capture what is at least common, if not unique, to Pentecostal and Charismatic spirituality. We have adduced limited psychometric evidence in its support. For example, the Cronbach alpha for the whole scale was .82 and the alphas for the subscales were $\alpha = .802$ for *Service*, $\alpha = .723$ for *Healing*, and $\alpha = .691$ for *Gifting*. Each of the

subscales was correlated with other measures of religiousness or spirituality but the patterns of correlation differed. For example, Gifting was not significantly related to anxiety, whereas the other two subscales were negatively related to anxiety. Additionally, Service was positively related to hope, but the other two subscales were not. As noted above, Intrinsic spirituality was significantly related to all three subscales. Finally, and of relevance to the overall study, all three subscales were significantly correlated with both dependent measures of compassion and forgiveness. These generally similar, yet occasionally differential relationships provided limited evidence supporting the convergent and discriminant validity of the scale and subscales.

Limitations. We recognize that there are several limitations in this study. Despite the wide age range, the sample was a university student sample, which limits generalization to other populations. In addition, we examined students at an Assemblies of God-affiliated university; Pentecostals and Charismatics affiliated with other groups in other countries may respond differently to the measures. Selecting measures always depends on one's preferences. Our intent was to use measures with evidence of adequate psychometric properties in previous research and that are widely available for researchers interested in extending this line of inquiry. We acknowledge that different measures and measures of additional constructs may be of equal or greater value.

We also recognize that the inclusion of a measure of social desirability would have improved the study. We do suggest that the lack of significant skew for each scale offers some support for the idea that participants were not rating themselves as exceedingly high on any dimension of spirituality.

Although the way we operationally defined the constructs (godly love, Pentecostal-Charismatic spirituality, benevolence) were viable in this study, they may not apply elsewhere. We have included the list of items for the Pentecostal-Charismatic Spirituality index in Appendix A so other interested researchers may use or modify the items in future research. We suggest the possibility that the items may work well in other Pentecostal or Charismatic samples based on the psychometric properties we obtained.

Future Research. There are many directions for future research. Recent authors have only begun to explore the godly love model. Our contribution suggests the model has viability and may share key components with the relational

spirituality model (Davis et al., 2008). Further exploration with additional variables and different measures in different samples offers opportunities for a richer understanding of this promising field of research. Finally, we are encouraged with the preliminary evidence supporting the estimated reliability and construct validity of the PCS, and we suggest that additional data with various Christian samples are needed to recommend it for full use.

Notes

¹We would like to thank Dr. Martin Mittelstadt, Associate Professor of Biblical Studies at Evangel University, for his work in developing this index.

References

- Allport, G. W., & Ross, J. (1967). Personal religious orientation and prejudice. *Journal of Personality and Social Psychology*, 5, 432-443. doi:10.1037/h0021212
- Assemblies of God USA. (2010, February 26). *Our mission and core values*. Retrieved from ag.org
- Beck, R., & McDonald, A. (2004). Attachment to God: The Attachment to God Inventory, tests of working model correspondence, and an exploration of faith group differences. *Journal of Psychology and Theology*, 32, 92-103.
- Berry, J. W., Worthington, E. R., O'Connor, L. E., Parrott, L., & Wade, N. G. (2005). Forgiveness, vengeful rumination, and affective traits. *Journal of Personality*, 73, 183-225. doi:10.1111/j.1467-6494.2004.00308.x
- Bowlby, J. (1969). *Attachment and loss: Vol. 1. Attachment*. New York, NY: Basic Books.
- Brathwaite, R. (2010). The Azusa Street Revival and racial reconciliation: An Afro-Pentecostal perspective. In M. W. Mittelstadt & G. W. Sutton (Eds.), *Forgiveness, reconciliation, and restoration: Multidisciplinary studies from a Pentecostal perspective* (pp. 125-144). Eugene, OR: Pickwick Publications.
- Bretherton, I. (1992). The origins of attachment theory: John Bowlby and Mary Ainsworth. *Developmental Psychology*, 28, 759-775.
- Brouwer, D., Meijer, R. R., Weekers, A. M., & Baneke, J. J. (2008). On the dimensionality of the Dispositional Hope Scale. *Psychological Assessment*, 20, 310-315. doi:10.1037/1040-3590.20.3.310
- Davis, D. E., Hook, J. N., & Worthington, E. L., Jr. (2008). Relational spirituality and forgiveness: The roles of attachment to God, religious coping, and viewing the transgression as a desecration. *Journal of Psychology and Christianity*, 27, 293-301.
- Davis, D. E., Hook, J. N., Van Tongeren, D. R., Gartner, A. L., & Worthington, E. L., Jr. (2012). Can religion promote virtue? A more stringent test of the model of relational spirituality and forgiveness. *The International Journal of the Psychology of Religion*, 22, 252-266.

- Davis, D. E., Hook, J. N., Worthington, E. L., Jr., Van Tongeren, D. R., Gartner, A. L., Jennings, D. J., II, & Norton, L. (2010). Relational spirituality and dealing with transgressions: The development of the Relational Engagement of the Sacred for a Transgression (REST) scale. *The International Journal for the Psychology of Religion*, 20, 288-302.
- Davis, D. E., Worthington, E. L., Jr., Hook, J. N., & Hill, P. C. (2013). Research on forgiveness and religion/spirituality: A meta-analytic review. *Psychology of Religion and Spirituality*, 5(4), 233-241.
- Davis, D. E., Worthington, E. L., Jr., Hook, J. N., & Van Tongeren, D. R. (2009). The Dedication to the Sacred (DS) Scale: Adapting a marriage measure to study relational spirituality. *Journal of Psychology and Theology*, 37, 265-275.
- Enright, R. D. (2001). *Forgiveness is a choice: A step-by-step process for resolving anger and restoring hope*. Washington, DC: American Psychological Association.
- Exline, J. (2012). Godly love from the perspective of psychology. In M. T. Lee & A. Yong (Eds.), *The science and theology of Godly love* (pp. 141-156). DeKalb, IL: Northern Illinois University Press.
- Flere, S., Edwards, K. J., & Klanjsek, R. (2008). Religious orientation in three central European environments: Quest, intrinsic, and extrinsic dimensions. *International Journal for the Psychology of Religion*, 18, 1-21. doi:10.1080/10508610701719280
- Gorsuch, R. L., & McPherson, S. E. (1989). Intrinsic/extrinsic measurement: I/E-Revised and single-item scales. *Journal for the Scientific Study of Religion*, 28, 348-354. doi:10.2307/1386745
- Greer, C. L., Worthington, E. L., Jr., Gartner, A. L., Jennings, D. J. II, Van Tongeren, D. R., Lin, Y., & Lavelock, C. (2013). Forgiveness in in-group offenders in Christian congregations. Unpublished manuscript under editorial review, Virginia Commonwealth University, Richmond.
- Hall, T. W., Fujikawa, A., Halcrow, S. R., Hill, P. C., & Delaney, H. (2009). Attachment to God and implicit spirituality: Clarifying correspondence and compensation models. *Journal of Psychology and Theology*, 37, 227-242.
- Hill, P. C., & Pargament, K. I. (2003). Advances in the conceptualization and measurement of religion and spirituality: Implications for physical and mental health research. *American Psychologist*, 58, 64-74. DOI: 10.1037/0003-066X.58.1.64
- Hill, P. C., Pargament, K. I., Hood, R. W., Jr., McCullough, M. E., Swyers, J. P., Larson, D. B., & Zinnbauer, B. J. (2000). Conceptualizing religion and spirituality: Points of commonality, points of departure. *Journal for the Theory of Social Behaviour*, 30, 51-77.
- Homan, K. J., & Boyatzis, C. J. (2010). Religiosity, sense of meaning, and health behavior in older adults. *The International Journal for the Psychology of Religion*, 20, 173-186. doi:10.1080/10508619.2010.481225
- Hood, R. W., Jr., Hill, P. C., Spilka, B. (2009). *The psychology of religion: An empirical approach* (4th ed). New York, NY: Guilford Press.
- Hood, R. W., Jr., Hill, P. C., & Williamson, W. P. (2005). *The psychology of religious fundamentalism*. New York, NY: Guilford Press.
- Hwang, J., Plante, T., & Lackey, K. (2008). The development of the Santa Clara Brief Compassion Scale: An abbreviation of Sprecher and Fehr's Compassionate Love Scale. *Pastoral Psychology*, 56, 421-428. doi:10.1007/s11089-008-0117-2
- James, W. (1902). *The varieties of religious experience: A study in human nature, being the Gifford Lectures on Natural Religion delivered at Edinburgh in 1901-1902*. Longmans, Green, & Company: London.
- Kilpatrick, L. A. (2012). Attachment theory and the evolutionary psychology of religion. *The International Journal for the Psychology of Religion*, 22, 231-241. doi: .1080/10508619.2012.679556
- Kirkpatrick, L. A., & Shaver, P. R. (1990). Attachment theory and religion: Childhood attachments, religious beliefs, and conversion. *Journal for the Scientific Study of Religion*, 29, 315-334.
- Lee, M. T., & Yong, A. (Eds.). (2012). *Godly love: Impediments and possibilities*. New York, NY: Lexington.
- Lee, M. T., & Yong, A. (Eds.). (2012a). *Godly love: Impediments and possibilities*. New York, NY: Lexington.
- Lee, M. T., & Yong, A. (Eds.). (2012b). *The science and theology of godly love*. DeKalb, IL: NIU press.
- Lorenzo-Seva, U., & Ferrando, P. J. (2006). FACTOR: A computer program to fit the exploratory factor analysis model. *Behavior Research Methods*, 38, 88-91.
- Mahoney, M. J., & Graci, G. M. (1999). The meanings and correlates of spirituality: Suggestions from an exploratory survey of experts. *Death Studies*, 23, 521-528. doi:10.1080/074811899200867
- Marty, M. E. (1998). The ethos of Christian forgiveness. In E.L. Worthington, Jr. (Ed.), *Dimensions of forgiveness: Psychological research and theological perspectives* (pp. 9-28). Philadelphia, PA: The Templeton Foundation Press.
- McCullough, M. E., Bono, G., & Root, L. M. (2005). Religion and forgiveness. In R. F. Paloutzian & C. L. Park (Eds.), *Handbook of the psychology of religion and spirituality* (pp. 394-411). New York, NY: The Guilford Press.
- Mostert, J., & van der Spuy, M. (2010). Truth and reconciliation in South Africa: A Pentecostal perspective. In M. W. Mittelstadt & G. W. Sutton (Eds.), *Forgiveness, reconciliation, and restoration: Multidisciplinary studies from a Pentecostal perspective* (pp. 125-144). Eugene, OR: Pickwick Publications.
- Paloutzian, R. (2005). Religious conversion and spiritual transformation: A meaning-system analysis. In R. F. Paloutzian & C. L. Park (Eds.), *Handbook of the psychology of religion and spirituality* (pp. 331-364). New York, NY: Guilford Press.

- Pew Forum. (2006, October). *Spirit and power: A 10 country survey of Pentecostals*. Retrieved from <http://www.pewforum.org/Christian/Evangelical-Protestant-Churches/Spirit-and-Power>
- Poloma, M. M., & Green, J. C. (2010). *The Assemblies of God: Godly love and the revitalization of American Pentecostalism*. New York, NY: New York University Press.
- Poloma, M. M. (2012). Sociology, philosophy, and the empirical study of godly love. In M. T. Lee & A. Yong (Eds.), *The science and theology of godly love* (pp. 157-182). DeKalb, IL: Northern Illinois University Press.
- Quigley, M., & Awbrey, D. (2010). Art imitates life: Literary and life lessons about death and forgiveness. In M. W. Mittelstadt & G. W. Sutton (Eds.), *Forgiveness, reconciliation, and restoration: Multidisciplinary studies from a Pentecostal perspective* (pp. 125-144). Eugene, OR: Pickwick Publications.
- Rye, M. S., Loiacono, D. M., Folck, C. D., Olszewski, B. T., Heim, T. A., & Madia, B. P. (2001). Evaluation of the psychometric properties of two forgiveness scales. *Current Psychology: A Journal for Diverse Perspectives on Diverse Psychological Issues*, 20, 260-277. doi:10.1007/s12144-001-1011-6
- Shults, F. L., & Sandage, S. J. (2006). *Transforming spirituality: Integrating theology and psychology*. Grand Rapids, MI: Baker Academic.
- Snyder, C. R., Harris, C., Anderson, J. R., Holleran, S. A., Irving, L. M., Sigmon, S. T., Yoshinoba, L., Gibb, J., Langelle, C., & Harney, P. (1991). The will and the ways: Development and validation of an individual-differences measure of hope. *Journal of Personality and Social Psychology*, 60, 570-585. doi:10.1037/0022-3514.60.4.570
- Sutton, G. W. (2010). The psychology of forgiveness, reconciliation, and restoration: Integrating traditional and Pentecostal theological perspectives with psychology. In M. W. Mittelstadt & G. W. Sutton (Eds.), *Forgiveness, reconciliation, and restoration: Multidisciplinary studies from a Pentecostal perspective* (pp. 125-144). Eugene, OR: Pickwick Publications.
- Sutton, G. W., McLeland, K. C., Weeks, K. L., Cogswell, P. E., & Miphouvieng, R. N. (2007). Does gender matter: Relationship of gender, spousal support, spirituality, and dispositional forgiveness to pastoral restoration. *Pastoral Psychology*, 55, 645-663. doi: 10.1007/s11089-007-0072-3
- Sutton, G. W., & Mittelstadt, M. W. (2012). Loving God and loving others: Learning about love from psychological science and Pentecostal perspectives. *Journal of Psychology and Christianity*, 31, 157-166.
- Wade, N. G., Hoyt, W. T., Kidwell, J. E. M., & Worthington, E. L., Jr. (2014). Meta-analysis of psychotherapeutic interventions to promote forgiveness. *Journal of Consulting and Clinical Psychology*, 82(1), 154-170.
- Webb, M., Colburn, T. A., Heisler, D., Call, S., & Chickering, S. A. (2008). Clinical correlates of dispositional forgiveness. *Journal of Applied Social Psychology*, 38, 2495-2517. doi:10.1111/j.1559-1816.2008.00401.x
- Worthington, E. L., Jr. (2006). *Forgiveness and reconciliation: Theory and application*. New York, NY: Brunner-Routledge.
- Worthington, E. L., Jr., Witvliet, C. V. O., Pietrini, P., & Miller, A. J. (2007). Forgiveness, health, and well-being: A review of evidence for emotional versus decisional forgiveness, dispositional forgivingness, and reduced unforgiveness. *Journal of Behavioral Medicine*, 30, 291-302.
- Wright, N. T. (2008). *Surprised by hope: Rethinking heaven, the resurrection, and the mission of the Church*. New York, NY: HarperCollins.
- Yong, A. (2012). Godly love? What is it and why is there not more of it around: An interdisciplinary exploration. In M. T. Lee & A. Yong (Eds.), *Godly love: Impediments and possibilities* (pp. 1-20). New York, NY: Lexington.

Authors

Geoffrey W. Sutton, Ph.D. is Emeritus Professor of Psychology at Evangel University. His research interests focus on the Psychology of religion and spirituality.

Kayla Jordan is a graduate student in Experimental Psychology at Missouri State University. Her research interests focus on conflict as well as religion.

Everett L. Worthington, Jr., is Professor of Psychology at Virginia Commonwealth University. His research interests are forgiveness, marriage dynamics and enrichment, and religious and spiritual beliefs and values.

Appendix

Pentecostal-Charismatic Spirituality Index

Read each item carefully. Using the scale shown below, please select the degree to which you agree or disagree that each statement accurately describes you.

Strongly Disagree 1 2 3 4 5 Strongly Agree

- 1. I am an effective witness for my faith.
- 2. I am an effective teacher in a church or small group.
- 3. I am an effective leader or administrator in a church or small group.
- 4. I speak in tongues.
- 5. I interpret tongues spoken by others.
- 6. I have been healed of a physical condition.
- 7. I have been healed of depression or anxiety.
- 8. I have been delivered from a sinful habit.
- 9. I have been led by God to pray for the sick or hurting.
- 10. I have prayed for the sick and they've been healed.
- 11. I have known things about others that only God could have known.
- 12. I have spoken a prophecy.

Items for the three subscales are: Service (1,2,3), Healing (6, 7,8,9,10,), and Gifting (4,5,11,12).

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.