COMPARING GENERATIONAL PRIORITIES FOR CONTINUING SPIRITUAL

FORMATION AMONG PENTECOSTAL PASTORS

BY

SURTALICITO C. DEL ROSARIO

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COMPARING GENERATIONAL PRIORITIES FOR CONTINUING SPIRITUAL
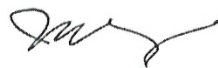FORMATION AMONG PENTECOSTAL PASTORS

AS PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE
PHD IN TRANSFORMATIONAL LEARNING

Dr. Phoenicia Datu	April 22, 2025	Dr. José Abraham	April 24, 2025
Dissertation Advisor	Date	External Reader	Date
Dr. Irene Yang	April 22, 2025	Dr. Marie Joy Faraz	April 24, 2025
Program Director	Date	Faculty Reader	Date
Dr. Romerlito Macalinao	April 22, 2024	Dr. David Ackerman	April 24, 2025
AGST Philippines Dean	Date	APNTS Acad. Dean	Date

Dr. Larry T. Bollinger   April 24, 2025
APNTS President   Date

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ABSTRACT

Spiritual formation is a lifelong, evolving process that reflects the intersection of personal faith, ministerial experience, and theological development. This dissertation examines the distinct formation priorities of middle-adult and older-adult Pentecostal pastors, analyzing how their spiritual growth needs shift as they progress through different life stages. Using a mixed-methods research design, the study integrates qualitative interviews and quantitative survey data to explore the ways in which pastors conceptualize and engage in continuing spiritual formation.

Findings reveal clear generational distinctions in formation priorities. Middle-adult pastors (40–64 years old) connect spiritual formation with leadership development, theological refinement, and personal resilience, viewing it as an essential process for sustaining ministerial effectiveness amid the pressures of active church leadership. Their approach is structured and goal-oriented, favoring formal theological education, pastoral training, and peer accountability networks. By contrast, older-adult pastors (65+ years old) approach formation with an emphasis on wisdom, legacy-building, and faith transmission. Their priorities shift from active leadership development to mentoring younger pastors, engaging in Theological Reflection, and ensuring doctrinal continuity. While both groups affirm the necessity of lifelong formation, their practices, concerns, and expectations differ significantly.
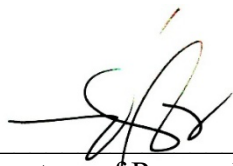
This study affirms that spiritual formation is generationally shaped, aligning with life development theories. It also draws from Macchia's Spirit-empowered formation framework, highlighting pastoral growth's relational, pneumatological, and missional dimensions. The findings challenge one-size-fits-all approaches to ministerial formation, advocating instead for age-responsive formation strategies that address pastors' distinct theological and vocational needs at different life stages.

The study concludes with practical recommendations for theological institutions, denominational leadership, local churches, and pastoral families. It calls for theological curricula tailored to life-stage-specific needs, structured mentorship programs that foster intergenerational learning, and denominational initiatives that support pastoral well-being and renewal. Additionally, it identifies key areas for future research, including the formation trajectories of young-adult pastors, the impact of gender on pastoral development, and longitudinal studies on the long-term evolution of ministerial formation. By recognizing the generational dynamics of pastoral spiritual formation, this study contributes to the broader discourse on lifelong ministerial development and provides a framework for sustaining spiritually vibrant, theologically grounded, and missionally engaged Pentecostal pastors across all stages of ministry.

Keywords: Pentecostal spirituality, spiritual formation, pastoral leadership, generational differences, theological education, mentorship, lifelong formation.

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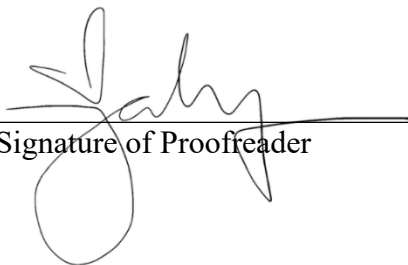
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DECLARATION

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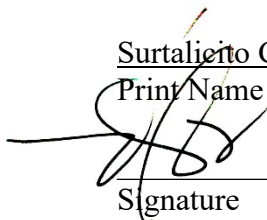
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As a child of God and a servant of Christ's church, I recognize the importance of academic honesty and integrity in all of the work I undertake as part of my studies. I pledge myself to uphold the highest standards of integrity in my work. As part of this pledge, I will submit only those papers that I myself have written and that give clear and appropriate citations for all the sources I have used in their preparation. I also understand that allowing another student to copy my work constitutes academic dishonesty on my own part as well as that of the other student.

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DEDICATION

To the different generations of pastors—
whose love for Jesus Christ compels them to serve Him,
be like Him, and make Him known—
this work is dedicated with profound honor and gratitude.

May we be found faithful in imitating Christ,
for the strongest message we will ever preach
is His life revealed through ours,
empowered not by human strength but by the Holy Spirit.

To those who have newly heeded the call to ministry,
may you be inspired by the Spirit-led faithfulness
of those who have gone before you.
And to those who have served through many seasons,
your Spirit-empowered resilience continues to teach us
what it means to endure for the sake of Christ.

May the fire of the Holy Spirit continue to shape us,
renew us, and send us—
that in every generation, Christ may be seen
and the church continually formed
for the glory of God.

ACKNOWLEDGMENTS

growth never cease. Your passion and perseverance have inspired me to keep investing in the future of our movement.

To my long-time friends who have woven laughter, truth, and accountability into my life—Joan Fe Salares, Glen and Dayang Lucas, Khit Luat, Alvin and Angie Tud, Aaron de Leon, Merla Laanan, and Anie Reyes—thank you. Our friendships span decades, but your impact remains ever fresh. You remind me that spiritual formation is not just taught in the classroom or preached from a pulpit—it is forged in community, in the daily act of choosing faithfulness together.

To the del Rosario brood—my siblings and especially Momcie, our pillar of strength—thank you for your prayers, cheering hearts, and constant presence in every season. It would have been even more joyous if Popcie were here to witness this milestone. However, I find solace in knowing that God, in His wisdom, strengthens us through every joy and every sorrow. Thank you for making space for both.

Above all, I thank my beloved wife, Mary Arlene Chua-del Rosario, whose gentle presence has been my steady strength. In the quiet moments and in the long nights, her unwavering support, grace-filled patience, and quiet encouragement have upheld me more than words can say. This journey would not have been possible without her love.

This work concludes with my name on its cover, but it is a tapestry of so many voices, hands, prayers, and hearts. To each one who stood beside me—thank you. As I close this chapter, I pray that this study may contribute, even in small measure, to the renewal of pastors and the church. May it stir us all to deeper intimacy with God, lifelong obedience, and enduring transformation until Christ is formed in us. *Soli Deo Gloria!*

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ACRONYMS

AG   Assembly of God

CVLL   Central Visayas and Lower Leyte District Council

ESV   English Standard Version

FGD   Focus Group Discussion

KJV   King James Version

LD   Life Development

NIV   New International Version

PGCAG   Philippines General Council of the Assemblies of God

SF   Spiritual Formation

CHAPTER I

THE PROBLEM AND THE BACKGROUND

Introduction

It may seem intuitive to assume that older pastors, by virtue of their age and experience, naturally engage in ongoing spiritual growth. Yet, this assumption risks overlooking the critical need for deliberate, continuous spiritual formation throughout a pastor's ministry, particularly those in middle adulthood, ages 40 to 64, and older adulthood, ages 65 and above (Emilia 2022, 317). Recent research highlights that even pastors, who often emphasize spiritual vibrancy, encounter challenges in maintaining personal resilience and spiritual vitality amid the high demands of ministry (Foye 2023, 37; Clarke et al. 2023, 51). Given that spiritual growth is dynamic and evolving, pastors face the unique challenge of adapting and deepening their spiritual practices to address new experiences, congregational needs, and ministry pressures.

Pastoral ministry is inherently demanding, requiring a dynamic balance of spiritual depth, emotional labor, and the weight of congregational expectations. These challenges are amplified and distinct for Pentecostal pastors, whose ministry emphasizes the pursuit of Spirit-empowered leadership. Despite emphasis on Pentecostal theology's ongoing renewal through the Holy Spirit, pastors within this tradition are not exempt from the same struggles other ministers face—namely, the burden of sustaining spiritual vitality amidst the relentless demands of ministry. This reality underscores the critical need for intentional, lifelong spiritual formation to support their resilience and

effectiveness in embodying Spirit-filled leadership. Without purposeful efforts to sustain their spiritual lives, pastors risk burnout and stagnation, reducing their ministerial effectiveness (Upenieks and Eagle 2024, 83; Fulmer and Sinclair 2023, 62). This vulnerability is further intensified by societal shifts that compel pastors to adapt their leadership approach to an ever-evolving cultural and spiritual landscape (Doornenbal 2012, 1; Meg 2019, 5). Additionally, generational distinctions among Pentecostal pastors reveal divergent perspectives on spiritual practices (Smith 2017, 182). Understanding these variations is essential to offer relevant support for ongoing spiritual formation across different ministry stages.

Grounding Spiritual Formation: A Biblical and Theological Foundation

For pastors, personal spiritual growth is deeply interconnected with their effectiveness in ministry (Tasker 2001, 4), making a solid biblical and theological grounding essential. Therefore, the ongoing formation of pastors must be rooted in Scripture and sound theology, providing a foundation that continually draws them toward Christlikeness. Within the Pentecostal context, the Bible repeatedly emphasizes the need for spiritual leaders to engage in progressive growth, with the active presence of the Holy Spirit being central to their journey (Philip 2022, 7). By anchoring spiritual formation in these scriptural and theological principles, Pentecostal pastors can nurture a path of growth that remains Spirit-centered and intentional, equipping them to meet the dynamic challenges of ministry.

Pentecostal spirituality defines spiritual formation as a holistic and intentional journey of transformation toward the image of Christ (Venter and Hermans 2020, 176). This transformative process involves deep, inward renewal by the Holy Spirit, manifested

outwardly in the form of vibrant, Spirit-filled ministry (Anderson 2013, 29). For Pentecostal pastors, engaging in this journey is imperative; it supports their own spiritual vitality while enhancing their capacity to guide congregations under the Spirit's power (Venter and Hermans 2020, 159; Chandler 2009, 273). Spiritual formation in this tradition combines a strong emphasis on dependence on the Holy Spirit for empowerment, Scripture study, spiritual disciplines, community involvement, and service, all directed toward embodying Christ's character (Warrington 2008, 126; Cartledge 2012, 30). Also, the Pentecostal perspective on spiritual formation emphasizes the extraordinary power and subtle inner workings of the Holy Spirit, with transformation extending beyond superficial changes to affect the pastor's heart, character, and spiritual authority (Averbeck 2008, 34). Pentecostal theology views this transformation as a Trinitarian process, with the Holy Spirit uniquely enacting the Father's will by conforming believers to the image of Christ. Romans 8:27-29 captures this vision, describing spiritual growth as a collaborative work of the Father, Son, and Spirit–a cornerstone of Pentecostal spirituality (Averbeck 2008, 28-29).

The insights found in 2 Corinthians 5:17-20 provide a robust scriptural framework for understanding the stages of spiritual formation, which can be aptly referred to as the "Movements of Becoming." Though the passage does not explicitly mention the Holy Spirit, Pentecostal theology recognizes the Spirit's integral role in this transformative process. Central to this understanding is 2 Corinthians 5:17, which portrays believers as "becoming" a "new creation" in Christ—an event that signifies the Spirit's foundational work in the renewal of human life. This renewal initiates an ongoing, dynamic journey of

spiritual formation, wherein believers progressively conform to Christ's image through the Spirit's empowerment.

The subsequent verses (vv. 18-20) extend this transformative theme by depicting the believer's vocation to "become" an ambassador for Christ. This ministry of reconciliation is not merely a human responsibility but is inherently Spirit-enabled, requiring continual dependence on the Spirit's guidance and power. Pentecostal theology, which emphasizes Spirit-empowered ministry and sanctification, interprets these passages as illustrating the ultimate aim of formation: to embody the character and mission of Christ. This trajectory finds its fuller articulation in 2 Corinthians 3:18, where the Spirit is revealed as the divine agent of transformation, moving believers "from glory to glory" into Christlikeness—a culmination of the Spirit's ongoing work in the believer's life.

Further aligned with Pentecostal doctrine, spiritual formation involves the concept of sanctification—a continual journey toward holiness. This emphasis on ongoing sanctification resonates within Pentecostalism (Macchia 2009, 140), as pastors are encouraged to seek spiritual maturity throughout their lifetimes, energized by the Spirit's transformative power (Archer 2011, 15). Pastors' engagement with spiritual disciplines nurtures this growth, fostering a life of holiness reflective of Christ's image (Warrington 2008, 327).

The New Testament presents the *telos*, or ultimate goal, of spiritual formation as bearing spiritual fruit (c.f. John 15) and achieving full conformity to Christ (c.f. 1 John 3:2-3). Pentecostal theology aligns this goal with an eschatological hope, where spiritual formation culminates in perfected union with Christ through the Spirit's ongoing work

(Rai 2022, 1; Macchia 2020, 9). Historically, the spiritual formation movement, which gained prominence in the late 1970s, called the church toward genuine transformation (Setran and Wilhoit 2020, 533), urging a profound shift from superficial religiosity to an integrated life marked by Christlikeness. This call was not merely for doctrinal alignment or ceremonial engagement but for intentional character shaping through spiritual disciplines—prayer, meditation, communal worship—that foster a sustained, inner transformation (Rai 2022, 2-3). As a result, the movement sought to redefine Christian life as one grounded in an authentic, ongoing relationship with God, capable of reshaping both individual lives and the communal identity of the church. Pentecostalism has embraced this movement (Feller 2015, 163), integrating its Spirit-led dynamic into a call for spiritual maturity that transcends doctrinal precision, focusing on lived experiences of the Holy Spirit (Land 1993, 15).

Furthermore, spiritual formation emerges as a grace-dependent process where believers grow progressively into Christ's likeness (Chan 2011, 84). This journey, led by the Holy Spirit, shapes the heart and spirit of the believer, emphasizing the need for constant renewal and empowerment (Chan 2011, 46). For Pentecostal pastors, this Spirit-driven transformation is foundational, forming the bedrock of their ministry effectiveness and their journey in faith.

Critical Evaluation of Assumptions on Spiritual Formation

While spiritual formation for pastors rests on a solid biblical and theological foundation, several common assumptions may blur its understanding. It is often assumed, for instance, that pastoral age and experience naturally lead to spiritual maturity. Yet this view overlooks the necessity of intentional and sustained engagement in spiritual growth

practices, especially as pastors age. Another prevalent assumption is that spiritual

formation primarily occurs during formal theological education, leaving the impression

that the formation process somehow concludes once seminary studies are over. However,

the reality is that pastors still need consistent spiritual nourishment to maintain personal

vitality and lead their congregations with sustained faithfulness.

<p style="text-align:center">Challenging the Age and Experience Assumption</p>

Age and experience are frequently associated with growth in wisdom and

maturity, particularly for pastors. However, they do not automatically equate to spiritual

advancement. The demands of pastoral ministry and unique personal and situational

factors make spiritual growth a nuanced and complex journey. Factors like

congregational expectations and personal pressures often intensify as pastors age, adding

stress and diminishing opportunities for self-reflection and spiritual renewal (Frederick,

Thai, and Dunbar 2021, 378). When combined with the ministry's unceasing demands,

these pressures may impede spiritual growth, leading to stagnation rather than

progression.

The complexity of spiritual formation becomes even more apparent when

considering its non-linear nature, characterized by seasons of growth, regression, and

even doubt (Krause and Ellison 2009, 293). Both personal experiences and societal

factors influence spiritual formation, sometimes hindering growth even in later stages of

life (Patrick and Henrie 2015, 93). Pastors must integrate past experiences with a vision

for the future, a process that societal perceptions of aging may complicate. As pastors

encounter cultural narratives that favor youth or productivity, these external pressures can

limit the reflection essential for sustained spiritual development.

Environmental and personal factors also critically shape spiritual growth. Family relationships, community engagement, and coping strategies each contribute to a pastor's capacity for spiritual resilience. Positive, supportive relationships foster spiritual commitment, while unresolved tensions may detract from spiritual vitality (McBride et al. 1998, 67; Kuppler and Wagner 2023, 2613). Furthermore, pastors who cultivate adaptive coping strategies often find strength amid ministry challenges, allowing them to grow spiritually despite adversity (Clarke et al. 2023, 239). This adaptability becomes vital, particularly as pastors confront the shifts and stresses inherent in aging and ministry.

<div style="text-align:center">Beyond Seminary Walls</div>

While seminary education provides a formative foundation for spiritual growth, it is not the endpoint of the process. In recent years, seminaries have increasingly emphasized spiritual formation, with accreditation standards reflecting the need for structured, intentional approaches to fostering spiritual maturity (Wang et al. 2023, 66). However, research shows that over 40% of seminaries still lack a formal definition of spiritual formation, underscoring the challenge of framing this as an ongoing pursuit beyond initial ministerial preparation (Wang et al. 2023, 67). Some theological institutions have integrated reflective and experiential practices into their curricula, offering students early foundations in spiritual disciplines, community engagement, and accountability (Sandage and Jensen 2013, 94). Still, such foundations represent only the beginning of a pastor's lifelong formation.

Continuing spiritual formation beyond the seminary context often necessitates structured practices like spiritual direction and dedicated study, fostering a deeper

relationship with God (Morris 1987, 17). For many pastors, participation in spiritual direction sessions aids in deepening prayer practices and cultivating awareness of God's presence, aspects that may not have been fully developed during formal education (Morris 1987, 104). Engagement with Scripture remains a central practice as well, empowering pastors to lead Bible study groups and inspire congregants' spiritual growth, affirming the vitality of the Word in congregational life (Morris 1987, 110).

Despite seminaries' essential role, many pastors report a sense of "spiritual desert" during their training, where academic rigor does not always translate into personal spiritual growth (Tasker 2001, 149). Addressing these challenges demands an approach that values spiritual formation as a continuous journey within and beyond the academic environment. Pastors must remain open to ongoing growth long after years in seminary through various practices and support systems, integrating their early formation experiences with new insights gained throughout their ministry journey.

Intentional Initiatives for Spiritual Formation

Another assumption is that spiritual formation occurs automatically without dedicated, consistent effort. In reality, effective spiritual formation for pastors requires purposeful initiatives throughout their lives. While theological institutions often incorporate formation practices into their curricula, these early experiences are insufficient on their own. Pastors must take personal responsibility for cultivating a spiritual life that is vibrant, dynamic, and attuned to both personal growth and ministry demands (Harkness 2002, 34).

Intentional spiritual initiatives, including retreats, spiritual direction, and peer accountability groups, provide valuable structure and support for ongoing formation

(Harkness 2002, 37; Talvacchia 2006, 139). However, these programs' success depends significantly on the pastor's commitment to remain engaged and receptive to growth. The disciplined pursuit of practices like prayer, meditation, and submission to the Holy Spirit enables pastors to grow in Christlikeness, which is essential for fostering resilient and spiritually vibrant ministry.

Understanding the Challenges to Spiritual Vitality

While Pentecostal pastoral ministry is deeply rewarding, it also presents unique challenges that can significantly impact a pastor's spiritual vitality. The demands associated with Pentecostal ministry—emotional, relational, and spiritual—often create stress that can lead to burnout, spiritual neglect, and, at times, moral failure. To sustain spiritual vitality, pastors must adopt intentional practices, engage in regular spiritual disciplines, and cultivate supportive communities that reinforce their connection with God and nurture their inner lives.

Exhaustion from Ministry Demands

The high expectations placed on Pentecostal pastors to provide Spirit-empowered leadership, manage congregational needs, and address complex social issues can lead to profound emotional and spiritual depletion. Pastors are often expected to be constantly available, a pressure that can rapidly exhaust their emotional and spiritual resources, resulting in burnout. Studies highlight that this unrelenting demand can produce emotional exhaustion, reduced empathy toward congregants, and a sense of diminished accomplishment (Meek et al. 2003, 340). To avoid such outcomes, pastors must prioritize

regular spiritual practices, cultivate times of solitude, and rely on robust support networks to renew their inner strength and resilience (Meek et al. 2003, 345).

The physical health challenges tied to pastoral ministry demands further exacerbate the risk of burnout. Pastors often experience elevated levels of stress, which can lead to chronic health issues if left unaddressed (Proeschold-Bell and Mcdevitt 2012, 177). In many cases, pastors resort to personal coping mechanisms, such as hobbies or private devotional times, which, though beneficial, may fall short of meeting their spiritual and physical needs over the long term (Proeschold-Bell and Mcdevitt 2012, 178). Resilient pastors are those who seek support systems within their congregations and communities, finding ways to balance ministry demands with personal well-being (Burns, Chapman, and Guthrie 2012, 295). Such resilience equips pastors to guide their congregations effectively while preserving their health and longevity in ministry.

Burnout is a key factor affecting sustained spiritual formation among pastors, manifesting as emotional depletion, depersonalization, and a diminishing sense of achievement (Morgan 2013, 1). The continuous cycle of sermon preparation, leadership demands, and congregational support can gradually drain a pastor's spiritual and emotional resources. When pastors become overwhelmed, it adversely impacts their well-being and the church's health, leading to decreased engagement and, in some cases, higher turnover rates among pastors (Fulmer and Sinclair 2023, 62). Addressing burnout, therefore, requires pastors to intentionally set aside time for spiritual rest, renewal, and engagement in structured support systems (Chandler 2009, 273).

Burnout is often compounded by the absence of regular personal spiritual renewal (Chandler 2009, 274). Many pastors struggle to carve out dedicated time for their own

spiritual growth amidst the unending demands of ministry, further deepening the cycle of exhaustion and spiritual neglect. Practices like prayer, fasting, meditation, and participation in small groups provide spiritual nourishment and foster accountability and support, enabling pastors to remain spiritually vibrant and focused on their ministry goals (Cooke 2013, 30).

By proactively embracing spiritual disciplines, establishing support systems, and allowing for times of personal renewal, pastors can mitigate the effects of ministry exhaustion and maintain their spiritual vitality. Such practices, when prioritized, foster an environment where pastors can thrive, allowing them to serve their congregations with joy and resilience.

The Spiritual Realities of Sin and Spiritual Abuse

The persistence of sin presents a substantial challenge to spiritual formation for Pentecostal pastors (Lawrenz 2000, 44), as moral failures within leadership can have far-reaching repercussions. The personal and communal damage caused by such failures underscores the necessity for pastors to cultivate personal holiness and develop self-awareness through the guidance of the Holy Spirit. Without vigilance and accountability, pastors risk falling into moral crises that jeopardize their ministry and compromise their congregations' spiritual health.

Instances of moral failure among prominent Christian leaders, including internationally-known figures such as Ravi Zacharias and Mark Driscoll, highlight the profound impact of unchecked sin within the ministry. These cases serve as sobering reminders that spiritual formation must transcend theological knowledge and ministerial competence. True formation requires a commitment to personal holiness, ethical

integrity, and consistent accountability (Hanes and Hanesova 2024, 147). When pastors neglect this dimension, even the most outwardly successful ministries can falter under the weight of hidden sin, unraveling the trust and spiritual support that congregations rely on.

In addition to personal sin, the misuse of authority often leads to spiritual abuse, where leaders manipulate or control others for self-serving ends (Johnson and VanVonderen 2005, 69). Spiritual abuse manifests when leaders entrusted with spiritual authority misuse their position to manipulate, dominate, or control those seeking support, guidance, or empowerment (Johnson and VanVonderen 2005, 71). This form of abuse erodes an individual's spiritual strength, undermining their autonomy and well-being. Characterized by the prioritization of a leader's needs or status over the legitimate needs of those they are called to serve, spiritual abuse often disregards the person's emotions, opinions, and holistic welfare (Oakley and Humphreys 2019, 85). In such contexts, power is wielded not for mutual edification but for reinforcing authority and control.

Analogous to other types of abuse, where power is exploited to inflict harm, spiritual abuse inflicts profound, often invisible wounds by leveraging power, trust, and dependency (Keller 2016, 62). Just as physical abuse exerts physical power to cause bodily harm, and sexual abuse wields sexual power to inflict emotional and physical trauma, spiritual abuse weaponizes spiritual authority, coercing or exploiting followers and leaving lasting spiritual and emotional scars (Keller 2016, 82). This insidious form of maltreatment distorts the sanctity of leadership and can have long-lasting repercussions on an individual's faith and spiritual journey, often leading to deep and long-term disillusionment and isolation from the faith community (Keller 2016, 5-6). Spiritual abuse, like other forms of abuse, stems from the improper exercise of power, where

leaders misuse their spiritual authority, ultimately inflicting profound harm on the faith and well-being of those they are meant to guide.

Spiritual abuse deeply undermines the integrity of ministry, leaving congregants wounded and the church environment increasingly toxic (Keller 2016, 1). To avoid such pitfalls, pastors must embrace ethical leadership and establish firm accountability structures, promoting transparency and setting clear boundaries on their authority. A servant-leadership model, centered on humility and the needs of others (Lauren and Henson 2021, 105) proves essential in creating an environment where both pastors and congregants can thrive spiritually.

In some Neo-Pentecostal contexts, spiritual abuse can become especially insidious, where intense religious experiences and heightened emotions blur healthy boundaries (Banda 2017, 1; Daniel and Pillay 2022, 1). Leaders may exploit such environments to reinforce their control, leveraging spiritual authority in ways that manipulate and oppress followers (Kobyliński 2022). In certain regions, like African Neo-Pentecostal settings, this form of abuse intertwines with broader human rights concerns, indicating the complex ways in which unchecked authority can permeate both religious and societal structures (Daniel and Pillay 2022, 1). Churches committed to preventing spiritual abuse must prioritize ethical practices in leadership, fostering accountability through servant-leadership approaches that decentralize power and uphold transparency. Pastors can thus create spaces for genuine spiritual growth, offering respect and autonomy within a shared responsibility for spiritual formation.

Avoiding patterns of spiritual abuse, especially for pastors, involves an intentional commitment to ethical boundaries, robust accountability, and a focus on nurturing rather

than dominating (Kobyliński 2022, 99). By embedding these practices into ministry, pastors foster communities where leaders and congregants experience mutual spiritual growth and healing, free from abusive dynamics. Accountability structures such as spiritual direction or peer groups encourage pastors to engage in self-reflection, repentance, and continuous growth, safeguarding their ministry from moral pitfalls (Oakley, Kinmond, and Humphreys 2018, 144).

Ethical integrity and accountability are essential for pastors' personal formation and cultivating a healthy church community. The challenges presented by unchecked sin and the propensity for spiritual abuse call for a proactive, Spirit-dependent commitment to holiness. Pastors who uphold these values can lead with integrity and serve their congregations effectively, fostering spaces where true transformation in Christ can occur.

The Dynamic Nature of Spiritual Growth

The spiritual growth of Pentecostal pastors is a dynamic, evolving process that requires adaptability and intentional engagement. Driven by the Holy Spirit's movements, pastors' spiritual formation encompasses biblical interpretation, theological reflection, and practical ministry experiences, each reinforcing the other to sustain spiritual vitality. Pastors must continually engage in structured spiritual practices that deepen their relationship with God, fostering resilience and avoiding stagnation in ministry.

Spiritual growth is often cyclical, marked by seasons of transformation and renewal. Drawing inspiration from the events of Pentecost in Acts 2, Pentecostal pastors experience these cycles as moments of release from spiritual constraints into new levels of empowerment and intimacy with God (Menzies 2008, 200). This dynamic is essential for maintaining spiritual vitality as pastors seek to align their hearts and minds with the

work of the Spirit and live a life that mirrors the freedom and empowerment found in Christ (Morris 1987, 4).

For many pastors, engaging in practices such as spiritual direction serves as a structured framework for deepening prayer and enhancing their communion with God (Morris 1987, 134). This framework allows pastors to renew their faith and refocus on their ministry calling, facilitating sustained growth amid the demands of pastoral leadership. By continually returning to these disciplines, pastors avoid the pitfalls of spiritual complacency, ensuring that their spiritual lives remain vibrant and dynamic.

<div align="center">Integrating Spiritual Disciplines</div>

Integrating both traditional and contemporary spiritual disciplines is also vital for Pentecostal pastors as they navigate the demands of ministry and seek continuous personal growth. Historical spiritual practices and newer charismatic expressions create a robust framework for lifelong formation (Watt 2018, 753). These practices enable pastors to root themselves in time-tested disciplines while adapting to the present-day needs of their congregations, maintaining spiritual vitality in a constantly changing world.

The spiritual lives of Pentecostal pastors are often enriched by blending traditional practices, such as prayer, fasting, and meditation, with charismatic experiences characteristic of Pentecostalism, like Spirit baptism and prophetic ministry. Figures like John Wesley and Saint Benedict laid a foundation for spiritual disciplines emphasizing structured prayer, reflection, and community-oriented practices (Madden 2004, 741; McGuckin 2011, 4). These disciplines encourage pastors to maintain a strong foundation in their personal and communal faith, helping them to balance the demands of ministry with personal spiritual resilience (Maddox 2003, 121).

Incorporating Spirit baptism and other charismatic practices allows Pentecostal pastors to experience a sense of renewal and empowerment that goes beyond personal edification, energizing them for service to others (DeShane 2003, 271). This integration aligns with the Pentecostal belief that the Holy Spirit's work is not solely for the individual's benefit but is meant to equip them for ministry, creating a transformative impact within their communities (Macchia 2020, 6). Such experiences foster both personal growth and community engagement, allowing pastors to embody Spirit-led ministry as they lead their congregations.

<p style="text-align:center">Lifelong Commitment to Spiritual Formation</p>

Continuing spiritual formation for middle- and older-adult pastors involves intentionally practicing diverse spiritual disciplines, reinforcing the spiritual foundation established in earlier years, and harmonizing personal faith with communal service. Inward disciplines, such as prayer and meditation, serve as a vital anchor, fostering a deeper relationship with God and fortifying their spiritual growth (Johnson Jr and Moore 2017, 125). By fostering an internal life rich with prayer and reflection, pastors develop resilience and attuned responsiveness to the Holy Spirit's leading, even amidst ministry challenges. The intentional practice of these disciplines aligns pastors with God's purpose, preparing them to embody divine guidance in their ministry engagements.

Complementing these inward practices, outward disciplines–acts of service and ministry engagement–facilitate a tangible expression of their faith in their communities. Through service, pastors connect their inner spiritual growth with their roles as transformative agents within both church and society. Such outward actions are not mere duties but are essential flows from a life steeped in spiritual formation (Ripley et al. 2013,

321). They allow pastors to experience firsthand the Spirit's impact, as their acts of service strengthen congregational bonds and foster a shared mission of transformation.

Corporate disciplines, including worship, confession, and community fellowship, create an essential communal space where pastors and congregants grow together, nurturing shared spiritual vitality. These practices build a collective spiritual experience that upholds individual and communal faith development. Pastors foster mutual accountability by modeling and participating in these shared disciplines, encouraging a united life in Christ, and embedding the importance of community within spiritual formation.

This commitment to an integrative spiritual practice enables Pentecostal pastors to navigate the ministry's unique demands with resilience and purpose. As they engage in prayer, Scripture study, solitude, and service, pastors secure their spiritual vitality and cultivate an enduring ministry grounded in growth, service, and community engagement. In aligning their lives with these practices, they embody the fullness of their calling in Christ, leading others with wisdom, integrity, and a Spirit-led focus that endures a lifetime.

A steadfast commitment to lifelong spiritual formation is crucial for pastoral effectiveness (Weber 2009, 4). This journey, marked by a deepening relationship with God, shapes pastors' faith and equips them to guide others. Inward practices, such as prayer and meditation, solidify their communion with God and provide reflective grounding for Spirit-led leadership. Through these practices, pastors continually recalibrate their focus, fostering inner peace and a readiness that prepares them for the myriad challenges of ministry.

Outward disciplines, in turn, serve as expressions of a life transformed by God's Spirit. Service-based actions allow pastors to witness the Spirit's work directly, extending their personal growth into impactful community ministry (Tang 2013, 1). Serving others fortifies congregational bonds and bolsters pastors' resilience, reaffirming their spiritual commitment as they see their faith in action (Tang 2013, 3). These outward disciplines exemplify the external manifestation of spiritual formation, wherein personal transformation meets communal impact.

Engagement in corporate disciplines, such as shared worship and fellowship, further reinforces this process, supporting both pastors and congregants. These collective experiences of faith nurture mutual encouragement and accountability, fostering an environment where the entire church grows in unison (Dyck and Wong 2010, 20). As pastors model and engage in these disciplines, they reinforce the church's spiritual cohesion, illustrating the significance of communal life in Christ.

Evangelical and Pentecostal theologians alike emphasize that spiritual disciplines serve to align every facet of a pastor's life–mind, body, and spirit–with God's purposes, bringing about holistic transformation (Willard 1998, 107; Macchia 2020, 15). For Pentecostal pastors, this commitment to holistic growth means pursuing personal sanctification and the empowerment to serve others effectively. The Spirit-dependent discipline of service links pastors' inner transformation with their outward calling, enabling them to act as shepherds and servants to their communities (Macchia 2020, 15).

This ongoing commitment to spiritual formation helps pastors remain effective and adaptable in ministry. The challenges of ministry require a resilient and adaptable faith grounded in daily encounters with God's presence. By integrating inward and

outward disciplines, Pentecostal pastors nurture a balanced approach to ministry that reflects the depth of their faith and the breadth of their community impact.

Through their dedication to spiritual disciplines, Pentecostal pastors become living models of a Christ-centered life for their congregations. This lifelong commitment to growth invites others to join in the journey of faith, creating a community united by shared practices and a common pursuit of God's presence (So 2009, 246). As pastors consistently model this devotion, they inspire congregants to deepen their spiritual lives, fostering a continuous growth and transformation culture.

In embracing this holistic, lifelong approach to spiritual formation, Pentecostal pastors build a foundation that sustains their ministry and strengthens their personal relationship with God. Such a commitment ensures that they remain spiritually vibrant, equipped to face the challenges of ministry with resilience and grace, and able to lead others in the transformative journey of faith.

Generational and Denominational Influences on Pentecostal Spiritual Formation

Unlike the young adults who have been laying the groundwork for their theological understanding and ministerial skills, middle- and older-adult Pentecostal pastors focus on refining and deepening their spiritual maturity. Young adults are often in a nascent stage of spiritual formation, where they are still acquiring essential theological knowledge and practical ministry skills (Fay 2015, 56). This stage is marked by a focus on academic training, understanding core doctrines, and learning to apply these teachings in real-life ministry contexts. They are also exploring their sense of calling and developing the competencies needed for effective pastoral leadership, such as preaching, counseling, and navigating church dynamics (Asirifi 2021, 24). During this time, their

spiritual journey is characterized by enthusiasm and a desire for dynamic, hands-on experiences with the Holy Spirit, which can help shape their approach to ministry. As a result, their formation is more exploratory and formative, setting the stage for the deeper, more reflective spiritual practices that characterize middle- and older-adult stages (Asirifi 2021, 20).

Middle- and older-adult Pentecostal pastors, who often have decades of experience, focus on further developing their spiritual maturity and guiding others along the path of faith. Middle-adult pastors, typically between the ages of 40 and 64, often seek to balance the demands of active church leadership with family responsibilities and personal spiritual growth (Shaasha, Msabah, and Kyule 2024, 56). Their spiritual practices tend to emphasize resilience, rooted in practical and devotional practices supporting their intensive ministry responsibilities. They may incorporate leadership development and mission-oriented disciplines into their spiritual life, reflecting their focus on sustaining energy and effectiveness in ministry while maintaining personal spiritual renewal (Shaasha, Msabah, and Kyule 2024, 42).

For older-adult pastors, who are 65 and older, spiritual formation shifts towards legacy-building, mentorship, and contemplative practices. At this stage, formation often involves deeper reflection, a focus on mentoring younger pastors and passing on their accumulated theological insights and life experiences (Emilia 2022, 318). This life stage emphasizes a ministry of presence and wisdom, where pastors find significance in mentoring the next generation and engaging in a reflective form of ministry. This period often aligns with a desire to help younger pastors navigate their spiritual journeys and to

leave a lasting impact that will continue to shape the church community beyond their active ministry years.

Denominational affiliations also play a significant role in shaping Pentecostal pastors' approaches to spiritual formation. Pastors within established denominations often uphold strong theological traditions, doctrinal orthodoxy, and a commitment to denominational practices (Meek et al. 2003, 345). Spiritual formation in these settings may prioritize traditional disciplines such as prayer, fasting, and rigorous Scripture study, aiming to reinforce the community's denominational identity and theological continuity. This alignment with the denomination's heritage provides a foundation for pastors as they lead congregations in faithfulness to established values and traditions (Meek et al. 2003, 346).

In contrast, pastors who serve in newer or independent Pentecostal churches might adopt a more flexible, context-sensitive approach to spiritual formation (Yong 2022, 59). These settings often allow for an adaptive ministry style that reflects current cultural and congregational needs, enabling pastors to experiment with spiritual expressions that resonate with younger congregants or address specific community issues (Williams 2016, 279). Such contexts encourage pastors to integrate social justice, community service, and innovative worship practices into their spiritual lives, demonstrating Pentecostalism's adaptability to diverse environments and evolving societal issues (Bueno 2019, 222).

While generational and denominational differences contribute to the rich tapestry of Pentecostal spirituality, they can also lead to tension within congregations (Abraham 2021, 61). Younger pastors may embrace contemporary methods that may not align with

the traditional practices valued by older congregants, while older pastors might find it challenging to relate to younger members who prefer modern worship styles or a focus on social issues (Abraham 2021, 78). These generational gaps in spiritual expression can create challenges in fostering unity within the congregation, as each group's practices and priorities may reflect distinct values and cultural expectations.

Denominational differences also shape pastors' views of authority, theological interpretation, and congregational engagement. Leaders in established denominations may feel responsible for adhering closely to traditional teachings, while those in independent or newer churches may feel freer to engage with broader theological or social issues (Valentin 2016, 85; Klaver 2015, 146). Balancing these differences is essential for promoting unity and mutual respect within the Pentecostal church, where pastors must learn to appreciate tradition and contemporary relevance.

Statement of Purpose

This study examines generational differences in the priorities for continuing spiritual formation among middle-adult and older-adult Pentecostal pastors. By exploring how these pastoral cohorts define, value, and engage in ongoing spiritual growth, the study seeks to address the following central research question: How do different generations of older Pentecostal pastors understand and prioritize continuing spiritual formation?

The study aims to provide insights into how older cohorts of Pentecostal pastors approach their spiritual development at different stages of life, identifying distinct dimensions and practices that generations of middle- and older-adults emphasize. By examining the generational nuances within spiritual formation, this research seeks to

illuminate the unique challenges, values, and practices shaping middle-adult and older-adult pastors as they engage in their lifelong journey of faith.

Research Questions

This study pursues five primary objectives. First, it seeks to identify and describe the demographic characteristics of pastors and their distribution across generational cohorts. Second, it explores how different generations understand and approach continuing spiritual formation. Third, the study will compare the key dimensions of spiritual formation that various generations emphasize. Fourth, it aims to determine and contrast the priorities on continuing spiritual formation across middle- and older-adult generational cohorts. Finally, it investigates if there is a difference in how middle-adult and older-adult pastors prioritize continuing spiritual formation.

To address the question, "How do different generations of pastors understand and prioritize continuing spiritual formation?" five sub-questions will be investigated:

1. What are the demographic characteristics of Pentecostal pastors across generations?

2. How do different generational cohorts define and prioritize spiritual formation?

3. What dimensions of spiritual formation are emphasized by older and younger pastors?

4. What are the priorities for continuing spiritual formation among different generations of pastors?

5. Is there a significant difference in how middle-adult and older-adult pastors prioritize continuing spiritual formation?

Theoretical Framework

The theoretical framework for the continuing spiritual formation of middle-adult and older-adult Pentecostal pastors integrates developmental and spiritual formation theories to support their ongoing growth and resilience in ministry (see Figure 1). The framework focuses explicitly on these age cohorts, addressing their ongoing spiritual formation as they progress through different life stages. The integrative and developmental aspects of the framework draw from life-span psychology, recognizing that pastors undergo physical and cognitive changes as they age. These changes impact their priorities, perspectives, and approaches to spiritual formation. The framework posits that spiritual growth does not occur in isolation but is shaped by the pastor's evolving developmental needs, support systems, and personal resources.

Integrative and Developmental Theories

The framework draws on life-span psychology to address the changes pastors experience as they age, with particular emphasis on how these developmental shifts shape their understanding and prioritization of spiritual formation. Middle-adult pastors (ages 40-64), often balancing family, ministry, and personal responsibilities, face challenges that call for generativity and resilience. In contrast, older adult pastors tend to engage more in legacy-building and reflection, aligning with the distinct tasks associated with later life stages. By addressing these specific developmental concerns, the framework provides a structure for understanding how each cohort's life experiences impact their engagement with spiritual practices.

James Fowler's Faith Development Theory (FDT) is helpful in this understanding, as it outlines stages of faith reflecting increasingly complex ways of relating to the divine

(Fowler 1981). FDT suggests that faith development progresses through increasingly complex stages, ultimately shaping how individuals relate to the divine (Hart 2014, 648). Middle-adult pastors, often in the conjunctive stage, engage in reconciling paradoxes in faith, while some older adults reach the universalizing stage, experiencing a deepened sense of connection with all creation. These later stages, characterized by greater acceptance and spiritual depth, give pastors a broadened perspective that influences their ministry and personal spiritual journey (Parker 2009, 44).

In addition to FDT, Erik Erikson's Stages of Psychosocial Development (Erikson and Erikson 1998) explains the generational focus on legacy and meaning. Middle-adult pastors, influenced by the desire for generativity, invest in leadership and mentorship roles, contributing to their communities and nurturing younger leaders (Erikson and Erikson 1998, 112). For older-adult pastors, Erikson's integrity vs. despair stage becomes relevant as they reflect on life achievements and seek fulfillment in their spiritual legacy. This perspective informs the framework's approach to understanding spiritual formation as both an inward process and an outward, community-focused journey (Erikson and Erikson 1998, 113).

Daniel Levinson's Life Structure Theory further highlights how middle-adult pastors might reassess their ministry roles during midlife, often reevaluating personal and professional goals (Levinson 1978, 191). Pastors may later concentrate on leaving a lasting spiritual legacy and deepening their faith practices (Levinson 1978, 62). These transitions drive spiritual growth, fostering alignment between their legacy and calling, shaping their leadership and personal spirituality.
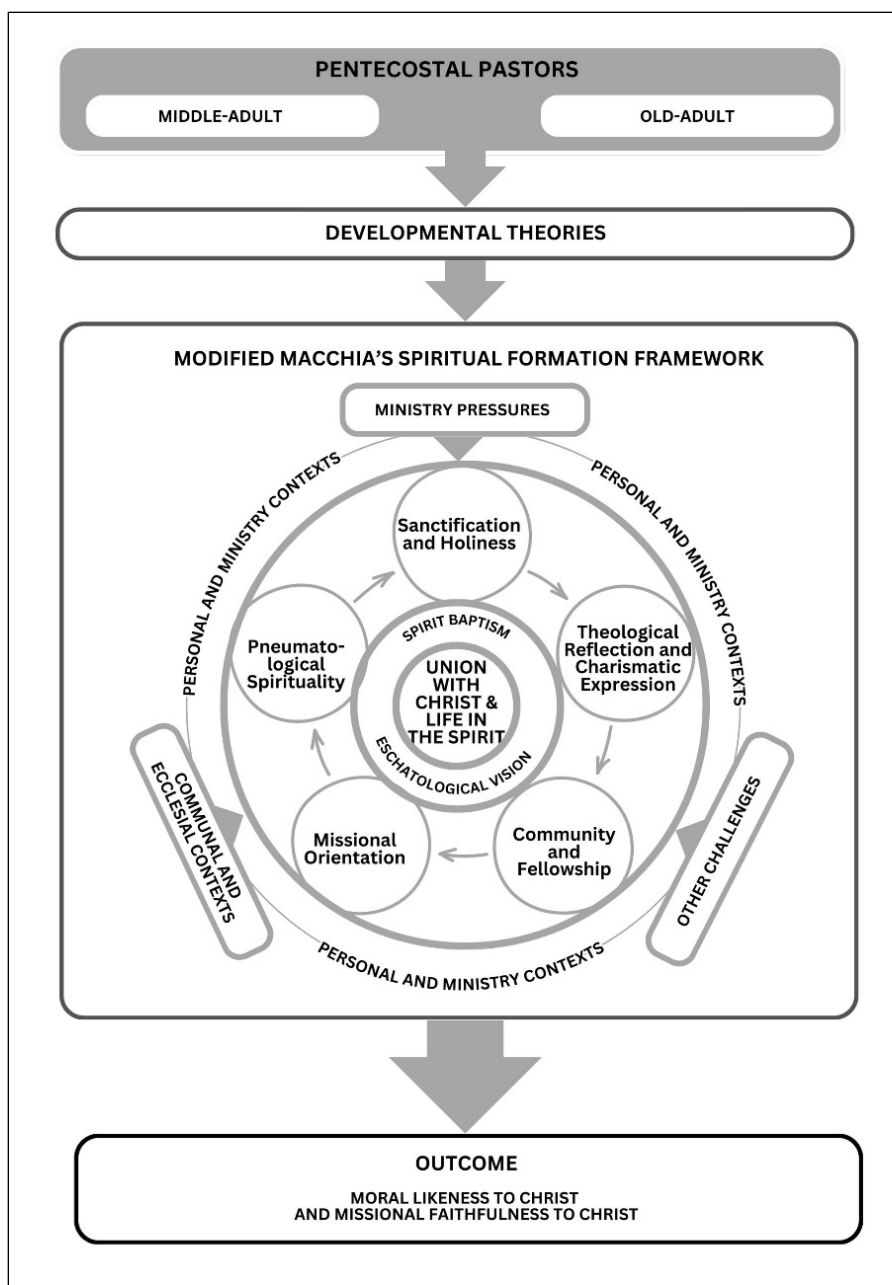
Figure 1. Theoretical Framework

Robert Kegan's Theory of Adult Development emphasizes shifts in meaning-making that pastors experience as they mature (Kegan 1982, 11-12). For many middle- and older-adult pastors, spiritual growth involves moving beyond self-defined beliefs toward relational faith and community engagement (Young and Firmin 2014, 1). This

transformation strengthens their spiritual identity, fostering a ministry of unity, mentorship, and service to the broader church community.

Neo-Piagetian and postformal cognitive theories suggest that pastors' cognitive abilities continue to evolve, allowing them to deepen their understanding of faith throughout adulthood. As pastors age, they often shift toward a more contemplative spirituality characterized by simplicity and meaning (Cartwright 2001, 213). This shift aligns with narrative theories, which posit that middle- and older-adult pastors use their life experiences to shape their spiritual identities, integrating past experiences with future aspirations (Clark and Caffarella 2002, 6).

Sociocultural theories further contextualize spiritual formation within the broader church community and cultural narratives, underscoring how pastors' spiritual journeys are shaped by their social environment and interpersonal connections (An et al. 2019, 127). Including psychodynamic elements in these models of religious development provides a nuanced understanding of internal factors that influence spiritual maturity, helping pastors navigate personal and professional growth while meeting the expectations of their faith communities (Genia 1990, 39).

The framework's application to Pentecostal pastors reveals the importance of lifelong spiritual growth in ministry. By addressing the distinct needs and priorities of middle-adult and older-adult pastors, the framework can guide church leaders, training institutions, and denominational bodies in supporting pastors as they continue to grow spiritually. Integrating these developmental insights with Pentecostal theology offers a pathway to understanding spiritual formation that remains sensitive to generational differences and the Spirit's work in the lives of pastors.

Theoretical Framework of Spiritual Formation for Pentecostal Pastors:
A Modified Macchia Model

The "Modified Macchia's Spiritual Formation Framework" presents an in-depth, integrative approach to understanding the ongoing spiritual formation of Pentecostal pastors, particularly underscoring the central role of Spirit baptism. This framework builds on Frank Macchia's theological insights, linking the Spirit-centered experiences of Pentecostals to a comprehensive, lifelong process of spiritual development (Macchia 2020, 1). The model aspires to weave together essential aspects of Pentecostal spirituality–such as sanctification, communal life, and missional focus–into a cohesive vision that is especially pertinent for middle- and older-adult pastors navigating their ministry journeys.

At the framework's core lies the concept of Union with Christ and Life in the Spirit, anchored in the transformative experience of Spirit baptism. According to Macchia, Spirit baptism transcends being a singular event; it signifies a profound union with Christ and a dynamic participation in the life of the Spirit (Macchia 2020, 2). This foundational union shapes the believer's spiritual journey, fueling continuous growth through spiritual disciplines, theological reflection, and active engagement within the faith community.

The central position of Spirit Baptism in the model underscores its pivotal role in driving spiritual formation. Macchia posits that Spirit baptism serves both as an initiatory and empowering experience, catalyzing a life marked by ongoing renewal and ministry (Macchia 2020, 8). This interpretation challenges conventional Pentecostal perspectives that often isolate Spirit baptism from subsequent spiritual growth, presenting it instead as the engine propelling deeper engagement with sanctification. For pastors, this emphasis

on Spirit baptism invites a renewed focus on the Spirit's influence in all facets of life and ministry.

Encircling this core are five essential elements of spiritual formation, each contributing uniquely to a pastor's spiritual development. The first element, Sanctification and Holiness, highlights Spirit baptism's role in cultivating a life consecrated to God (Macchia 2020, 8). It calls for pastors to embody Christ's character in an ongoing pursuit of holiness. Macchia's interpretation stresses that sanctification is both an immediate and progressive experience, requiring continuous engagement in practices fostering Christlikeness (Macchia 2020, 2). This resonates with the Pentecostal emphasis on the Spirit's transformative power to shape lives that reflect Christ.

Theological Reflection and Charismatic Expression form the second element, promoting a balance between charismatic practices and doctrinal depth (Macchia 2020, 15). While Pentecostals are deeply entrenched in the belief in spiritual gifts such as prophecy and glossolalia, Macchia argues that these expressions must be undergirded by robust Theological Reflection to nurture mature spirituality (Macchia 2020, 10). This element encourages pastors to merge their charismatic experiences with a deeper grasp of Scripture and doctrine, ensuring their ministries remain spiritually vibrant and theologically sound.

The third element, Community and Fellowship, underscores the significance of the Spirit-filled church community as an essential context for spiritual growth (Macchia 2020, 13). Macchia insists spiritual formation is not an individualistic pursuit but a collective journey shared within the church's life (Macchia 2020, 14). This perspective underscores the value of mentoring, mutual accountability, and intergenerational

relationships among pastors, fostering an environment where spiritual growth thrives through communal support.

Missional Orientation, the fourth element, focuses on the outward expression of a Spirit-empowered life. Macchia emphasizes that Spirit baptism is not limited to personal edification but propels believers into active participation in God's mission (Macchia 2020, 14). For Pentecostal pastors, this missional focus binds their spiritual formation to acts of evangelism, service, and social engagement. It redefines their role as church leaders, agents of transformation in their communities, and beyond.

The final element, Pneumatological Spirituality, calls attention to understanding Spirit baptism within the broader framework of the Trinity and God's eschatological plan. Macchia posits that Spirit baptism offers a foretaste of the coming Kingdom, fostering hope and perseverance amid challenges (Macchia 2020, 16). For middle- and older-adult pastors, this theological perspective provides a sustaining vision through difficult seasons, anchoring their ministry in the broader narrative of God's redemptive purposes (Macchia 2020, 10).

The surrounding Ministry Pressures and Contextual Factors illustrate the external challenges pastors encounter, including personal hardships, ministry demands, and community dynamics. This inclusion underscores that spiritual formation must be resilient enough to endure pastoral life's complexities, helping pastors remain spiritually vibrant even when facing adversity.

This modified framework is especially suited for examining the continuing spiritual formation of middle- and older-adult Pentecostal pastors, as it merges Pentecostal spirituality's experiential essence with the theological depth crucial for

lifelong growth. Middle-adult pastors often grapple with balancing active ministry demands and personal spiritual renewal, while older-adult pastors may prioritize mentorship and the transmission of their spiritual legacy. Macchia's framework caters to these varied needs by emphasizing both the inward journey of sanctification and the outward call to mission. It frames spiritual experiences as interconnected components of a Spirit-led process of growth and transformation. This approach ensures that the exploration of spiritual formation stays true to Pentecostalism's dynamic focus on the Holy Spirit while addressing the distinct challenges pastors face at different stages of ministry.

By integrating elements such as communal participation, theological depth, and Spirit-led mission, this framework provides a nuanced perspective on how Pentecostal pastors can sustain spiritual growth throughout their lives. It aligns with the study's objective to investigate how Spirit baptism informs and supports the spiritual journeys of middle- and older-adult pastors, establishing it as a robust theoretical foundation for examining their ongoing formation.

Research Methodology

This study employs a sequential mixed-methods design to investigate generational differences in the priorities for continuing spiritual formation among middle-adult and older-adult Pentecostal pastors (see Figure 2). The process begins with a review of literature, which identifies key dimensions of spiritual formation. This review situates the study within broader theological frameworks and ministry practices relevant to the spiritual growth of Pentecostal pastors. By contextualizing the inquiry within existing discourses, the literature review helps to address gaps related to generational distinctions

in spiritual formation. This phase establishes the theoretical foundation for both qualitative and quantitative data collection.

Based on the dimensions identified in the literature review, a preliminary version of the survey instrument was developed to reflect emerging themes related to spiritual formation. At this stage, the instrument functioned as a provisional tool for evaluation and refinement by the focus group discussion (FGD) and key informant interviews. Insights from these interactions were used to revise and contextualize the survey content. The finalized instrument, developed after this qualitative validation, subsequently underwent content validity assessment and reliability testing in the quantitative phase.

The qualitative phase begins with a Focus Group Discussion (FGD) and individual interviews. The FGD consists of a mixed group of middle-adult and older-adult pastors, enabling participants to reflect on their lived experiences and provide insights into the dimensions of spiritual formation identified earlier. Individual interviews with older-adult pastors offer deeper context on the formation priorities unique to this cohort. These qualitative methods help verify the relevance and applicability of theoretical constructs from the literature, setting the stage for further refinement of the survey instrument.

Following qualitative data collection, initial data analysis extracts key insights to inform the refinement of the survey questionnaire. This step integrates findings from the FGD and interviews to ensure the survey is culturally and contextually relevant. The instrument is refined before moving to the quantitative phase to enhance its clarity, coherence, and applicability.

The quantitative phase begins with the formal validation and testing of the survey instrument. A validity test ensures that the survey effectively measures the identified constructs. Pilot testing follows, focusing on evaluating the questionnaire's functionality and clarity before full distribution. Once these tests are completed, the survey is administered to Pentecostal pastors in the Central Visayas and Lower Leyte (CVLL) District of the Assemblies of God. This population, categorized by generational cohorts, provides the primary dataset for the study. Out of 198 eligible pastors, 157 completed the survey, offering a substantial sample for analysis. Data analysis in this phase employs statistical methods, including descriptive statistics, group comparisons, and correlation analysis. Internal consistency reliability is measured using Cronbach's Alpha to confirm the robustness of the survey instrument. These statistical techniques reveal patterns and relationships between the spiritual formation priorities of middle-adult and older-adult pastors.

In the final phase, triangulation and integration of findings take place. Both qualitative and quantitative results are synthesized to highlight areas of alignment and divergence. This integration enhances the overall reliability of the study's conclusions, offering a holistic view of generational influences on spiritual formation. The findings underscore the importance of addressing individual and generational needs in developing lifelong strategies for spiritual formation among Pentecostal pastors. By combining the depth of qualitative inquiry with the breadth of quantitative analysis, the research contributes a nuanced understanding of continuing spiritual formation among Pentecostal pastors. It offers actionable insights for church leaders, educators, and ministry practitioners seeking to develop formation programs that are both theologically sound

and responsive to the challenges and opportunities of middle and old adulthood. Ultimately, this study bridges the gap between theory and practice, affirming the necessity of intentional, lifelong spiritual formation tailored to the distinct seasons of pastoral ministry.
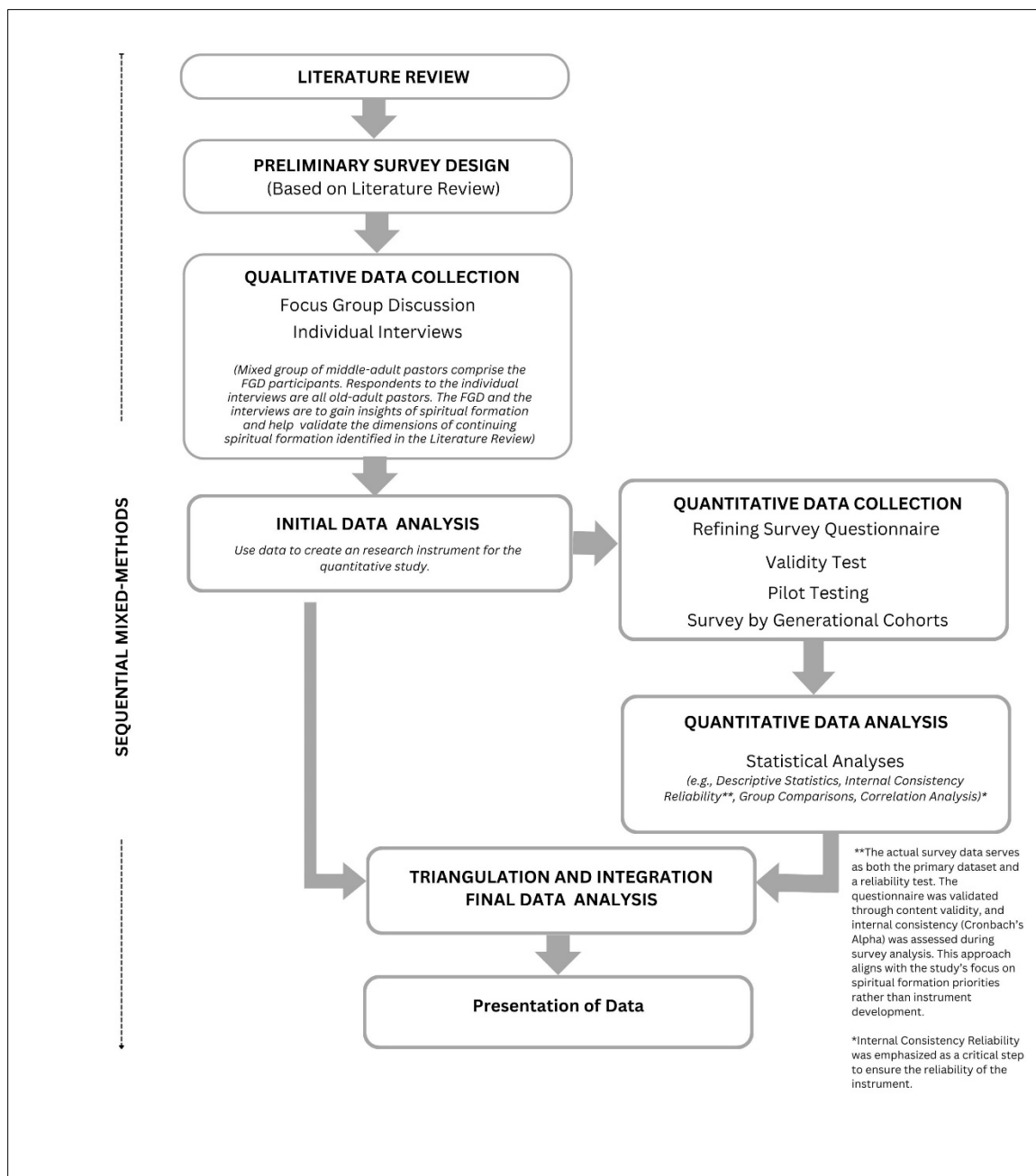
Figure 2. Research Design

Null Hypothesis for the Quantitative Phase

In the quantitative phase of this study on generational differences in pastoral priorities for continuing spiritual formation, a null hypothesis was formulated to determine whether significant distinctions exist between middle-adult and older-adult pastors. This phase built upon the qualitative phase's thematic insights, using survey data from a broader sample of pastors to test and potentially refine the initial findings.

The null hypothesis (H_0) posited: *"There is no significant difference in how middle-adult and older-adult pastors prioritize continuing spiritual formation."* This hypothesis assumed that, despite differences in age, life stage, and ministry experience, both cohorts would demonstrate similar emphases in their approaches to formation. The underlying assumption was that spiritual formation priorities—such as integrating personal disciplines, theological reflection, and leadership development—are shared across generational lines. In this framework, life-stage factors were not expected to influence these priorities significantly.

To evaluate this hypothesis, the survey examined multiple dimensions of spiritual formation, including pastors' emphasis on personal spiritual practices, theological reflection, and leadership commitments. By analyzing how the two cohorts prioritized these dimensions, the study sought to clarify whether age and life-stage changes meaningfully shaped their spiritual formation efforts. The null hypothesis would be retained if the data revealed no significant differences, indicating minimal generational variation in formation priorities. Conversely, a statistically significant difference in

responses would lead to the rejection of the null hypothesis, confirming that generational factors do, in fact, shape how pastors approach ongoing spiritual growth.

A rejection of the null hypothesis would carry critical implications. It would demonstrate that middle-adult and older-adult pastors prioritize distinct aspects of spiritual formation, likely reflecting developmental shifts in their spiritual needs and ministry responsibilities. Middle-adult pastors, for instance, may prioritize leadership expansion and theological study, while older-adult pastors may emphasize mentoring and deepened contemplative practices. These variations would reveal how spiritual growth meets the evolving challenges and opportunities of different seasons in ministry.

This quantitative phase added methodological rigor through statistical testing, complementing the qualitative findings. Through hypothesis testing and statistical analysis, the study produced evidence-based insights into generational dynamics in pastoral formation. Descriptive statistics, group comparisons, and correlation analysis revealed patterns that clarified these dynamics. By integrating both phases, the study contributed a comprehensive picture of pastoral formation priorities across generational cohorts. The findings underscored the need for spiritually formative strategies that address both shared and distinct generational needs. For church leaders and educators, these insights offer guidance in designing formation programs that foster intentional growth for pastors across life, ensuring that each generation is equipped for lifelong spiritual development in ministry contexts.

Significance of the Study

This study is relevant to understanding transformational learning among middle-adult and older-adult Pentecostal pastors. As pastors advance through different stages of

life, their spiritual needs, priorities, and ministry approaches evolve. By examining how these generational cohorts engage in ongoing spiritual formation, the study sheds light on the transformational learning processes that shape their ministerial paths, enhancing our understanding of lifelong spiritual growth.

<div align="center">Supporting Lifelong Spiritual Growth and Development</div>

For middle-adult Pentecostal pastors, typically aged 40 to 64, this study highlights the balancing act between active ministry leadership, family responsibilities, and personal spiritual development. At this stage, pastors frequently encounter pressures to expand their ministries and refine their leadership skills while prioritizing their spiritual formation. By examining how middle-adult pastors engage in transformational learning–through reflective practices and adapting theological perspectives–the study provides insights for creating resources that support ongoing spiritual and leadership growth. Middle-adult pastors' ability to deepen their relationship with God amidst complex ministry demands offers a model for resilience and adaptability in active ministry.

Older-adult pastors, generally aged 65 and beyond, engage in transformational learning more centered on reflection, mentorship, and legacy-building. This study reveals how older pastors prioritize contemplative practices and mentoring, embodying a profound and reflective form of spiritual growth. The study's significance lies in its potential to support these pastors in deep theological reflection, enabling them to navigate later ministry stages with vitality and wisdom. It underscores the importance of maintaining spiritual vibrancy in retirement or semi-retirement roles by emphasizing legacy-building and imparting wisdom to younger generations.

Enhancing Ministerial Effectiveness and Leadership

Understanding how middle-adult and older-adult pastors prioritize spiritual formation is critical for enhancing ministerial effectiveness. Transformational learning equips pastors not only for personal growth but also for leading others more effectively. Middle-adult pastors, often at the peak of their leadership roles, must be equipped to engage in self-reflection and theological realignment to lead their congregations in spiritually healthy ways. The study can provide critical insights on how these pastors can grow as transformational leaders, capable of modeling resilience, adaptability, and spiritual depth. Exploring the spiritual practices these pastors emphasize helps identify where further training and support might be needed to foster ongoing transformation.

For older-adult pastors, the study underscores the significance of leadership through legacy–as they shift from active ministry to mentoring roles, focusing on imparting wisdom to younger leaders. Understanding the transformational learning process in older-adult pastors informs how church communities can effectively engage their wisdom and experience, ensuring their leadership continues to impact the church even as they transition into semi-retirement or advisory roles. The study's findings can influence how churches structure mentorship programs and provide opportunities for older pastors to contribute meaningfully in ways that align with their spiritual and leadership maturity.

Addressing Generational and Life-Stage Challenges

The study addresses unique generational and life-stage challenges for middle-adult and older-adult Pentecostal pastors. Middle-adult pastors face the challenge of balancing life and ministry responsibilities, which can lead to burnout if spiritual

formation is not prioritized. This research identifies transformational learning practices

middle-adult pastors engage in to renew their spiritual vitality, offering insights for

interventions and support systems to prevent burnout and promote holistic well-being.

For older-adult pastors, challenges often involve transitioning from full-time

ministry to a reflective, mentorship-focused role. The study reveals that transformational

learning at this stage includes deeper Theological Reflection, legacy-building, and

spiritual wisdom, contributing to their ongoing role within the church. Understanding

these priorities can help church leaders better support older pastors, fostering continued

spiritual growth and encouraging them to share their ministry insights.

Informing Transformational Learning Programs for Ministerial Training Institutions and Denominational Leadership

This study provides essential insights for ministerial training institutions and

denominational leadership, especially in designing curricula and continuing education

programs. Recognizing how middle- and older-adult pastors engage in transformational

learning allows educational institutions to develop programs that address the unique

needs of pastors at different life stages. For middle-adult pastors, curricula might focus

on building leadership skills, emotional resilience, and managing personal and ministry

responsibilities. By incorporating study insights into training, institutions can better equip

these pastors to handle mid-career challenges while fostering spiritual growth.

Older-adult pastors may benefit from programs encouraging reflection,

mentorship, and legacy-building. By tailoring programs to support their transition into

reflective leadership, institutions help ensure that these pastors continue to grow

spiritually and impart their wisdom to younger generations. Additionally, denominational

leadership can use these findings to create continuing education programs addressing the evolving needs of pastors across generations, focusing on spiritual resilience for middle-adults and meaningful reflection for older pastors.

<div align="center">Influencing Church Leadership Structures</div>

Insights from this study extend to church and denominational leadership structures, informing ongoing pastoral support and development. By understanding how pastors from different generations approach transformational learning, church leaders can design leadership structures that provide relevant spiritual resources aligned with each life stage. This enables churches to foster a spiritually resilient leadership team, contributing to the overall vitality of the church.

The study contributes to an understanding of how to best facilitate transformational learning among middle-adult and older-adult Pentecostal pastors. By examining how these two cohorts prioritize and engage in spiritual formation, it offers valuable insights for training institutions, denominational leadership, and churches. These findings can shape curriculum design, continuing education programs, and church leadership structures, ensuring pastors experience ongoing spiritual growth and resilience throughout their ministry journey. Ultimately, this study fosters a deeper commitment to lifelong learning, equipping pastors to lead effectively and nurture their spiritual lives at every ministry stage.

<div align="center">**Assumptions of the Study**</div>

This study is based on several key assumptions that shape its exploration of how different generations of pastors understand and prioritize continuing spiritual formation.

These assumptions are critical to the research framework and inform the study's methodology, data analysis, and overall objectives.

1. Spiritual Formation is a Critical Element of Pastoral Effectiveness. The study assumes that a pastor's ongoing spiritual growth directly impacts their ability to lead, minister, and serve their congregation effectively. Without continuous spiritual development, pastors may struggle to maintain the spiritual vitality and resilience to navigate the ministry's demands. This assumption underscores the importance of investigating how middle-adult and older-adult pastors engage in their own spiritual formation, as their effectiveness is closely linked to their personal spiritual growth and maturity.

2. Generational Differences will Reveal Meaningful Insights for Ministry Growth. Another key assumption is that generational differences among pastors will offer valuable insights into how spiritual formation is understood and prioritized across different life and ministry stages. The study assumes that middle-adult and older-adult pastors likely have distinct approaches to spiritual formation due to their unique challenges, responsibilities, and life stages. These differences are expected to reveal meaningful insights that can contribute to ministry growth by highlighting how pastors in various age groups navigate spiritual practices, leadership development, and personal reflection. Understanding these generational differences can inform tailored support, training, and mentorship programs to enhance pastoral spiritual vitality.

3. Spiritual Formation is a Lifelong Process. The study assumes that spiritual

   formation is an ongoing, lifelong process for pastors rather than a finite stage

   in their ministerial journey. This perspective upholds that pastors must

   continually engage in prayer, reflection, and theological realignment to sustain

   their spiritual health. The research assumes that middle-adult and older-adult

   pastors are actively involved in spiritual formation, but their approaches

   evolve as they grow older and their ministry contexts shift. This assumption

   justifies the need to explore how spiritual formation differs across generations

   and how it can be nurtured throughout a pastor's lifetime.

4. Ministry Contexts and Challenges Influence Spiritual Formation. Another

   assumption is that the ministry contexts and challenges that pastors face play a

   significant role in shaping their spiritual formation priorities. The study

   assumes that pastors' spiritual growth is not independent of their external

   environments but is directly influenced by factors such as ministry pressures,

   cultural shifts, and the changing needs of their congregations. These external

   challenges may affect how middle-adult and older-adult pastors prioritize

   spiritual practices, engage in reflective leadership, and maintain resilience.

   Therefore, the study assumes that examining these influences can achieve a

   more comprehensive understanding of pastoral spiritual formation.

5. The Holy Spirit is Central to Spiritual Formation. This study's theological

   assumption is that the Holy Spirit plays a central role in guiding pastors

   through their spiritual formation journeys. The research assumes that pastors'

   spiritual growth is not solely a human endeavor but is facilitated and

empowered by the active presence of the Holy Spirit. This assumption aligns

with the belief that the spiritual development of pastors is deeply rooted in

their relationship with God and their reliance on the Holy Spirit for ongoing

transformation and sanctification.

Definition of Terms

This section clearly defines key terms used throughout the dissertation,

particularly those central to the study of continuing spiritual formation among middle-

adult and older-adult Pentecostal pastors. These definitions are critical to understanding

the theoretical and practical frameworks that shape the pastors' ongoing spiritual growth,

leadership development, and ministry effectiveness.

Communal and Ecclesial Contexts. The broader social, cultural, and church-

related environments that influence a pastor's spiritual development. Ecclesial contexts

include denominational expectations, church traditions, and community engagement

(Gallagher and Newton 2009, 232), all of which shape how pastors approach their

spiritual formation and leadership.

Continuing Spiritual Formation. The ongoing, lifelong process through which

pastors engage in personal and communal spiritual disciplines to deepen their faith, foster

spiritual maturity, and align their lives with Christ's teachings (Tyra 2021, 45).

Continuing spiritual formation involves practices such as prayer, fasting, Bible study,

Theological Reflection, and mentorship. This study explores continuing spiritual

formation as it evolves through different stages of a pastor's life and ministry.

Faithfulness to Christ. The outcome of spiritual formation is that pastors

demonstrate an unwavering commitment to spiritual, moral, and missional integrity.

Faithfulness to Christ encompasses living according to His teachings, maintaining doctrinal purity, and serving others with humility and love throughout the pastoral journey (Leclerc and Maddix 2016, 102).

Generational Cohorts. Distinct age groups that are studied to compare spiritual formation priorities. This dissertation focuses on middle-adult pastors (typically aged 40-64) and older-adult pastors (aged 65 and above). These cohorts are expected to have differing spiritual formation priorities due to their unique life stages, developmental needs, and ministry contexts.

Life in the Spirit. A life that is empowered and sanctified by the Holy Spirit. Life in the Spirit is marked by spiritual transformation, reliance on the Holy Spirit for guidance, and empowerment in both personal and ministry contexts. This term emphasizes the ongoing, dynamic work of the Holy Spirit in a pastor's spiritual formation (Tyra 2021, 112).

Middle-Adult Pastors. Pastors between the ages of 40 and 64, a life stage characterized by balancing family responsibilities, expanding ministry influence, and deepening leadership skills. Middle-adult pastors are often focused on building a legacy and engaging in mission-driven leadership while continuing their own spiritual growth.

Ministry Pressures. Pastors face internal and external challenges in their leadership roles, including congregational demands, organizational pressures, personal struggles, and spiritual warfare. These ministry pressures significantly influence a pastor's spiritual formation and the priorities they set for maintaining spiritual vitality.

Missional Leadership. It is a form of leadership where pastors focus on leading their congregation and the broader community through transformative, Christ-centered

change. Missional leadership involves engaging cultural and ecclesial contexts to align ministry efforts with the mission of Christ, particularly in serving the spiritual and social needs of the community (Tyra 2021, 130).

Older-adult Pastors. Pastors aged 65 and older may be transitioning from full-time ministry to mentorship or reflective leadership roles. These pastors often emphasize legacy-building, mentoring younger generations, and engaging in more contemplative spiritual practices as part of their continuing spiritual formation.

Pentecostal Experience. The unique spiritual practices and beliefs associated with Pentecostalism include Spirit baptism, speaking in tongues, prophecy, healing, and the operation of spiritual gifts (Macchia 2009, 142). For pastors, the Pentecostal experience is an integral part of their spiritual formation and provides both personal empowerment and tools for ministry.

Personal and Ministry Contexts. The dynamic environments in which pastors live and minister, influencing their spiritual formation. Personal contexts include family life, personal struggles, and spiritual practices, while ministry contexts involve leadership roles, congregational responsibilities, and the pressures of church leadership. These contexts are central to understanding how pastors prioritize spiritual formation.

Progressive Growth Stages. Pastors mature into Christlikeness over time in the ongoing stages of spiritual growth. These progressive growth stages reflect a lifelong process of spiritual transformation as pastors deepen their relationship with God and grow in their ability to lead others.

Reflecting the Character of Christ. A critical measure of spiritual maturity is when pastors exhibit Christlike virtues, mainly the fruit of the Spirit (Galatians 5:22-23).

Reflecting the character of Christ is the outward manifestation of spiritual growth, visible in a pastor's behavior, leadership, and interactions with others (Macchia 2023, 76).

Spiritual Leadership. Guiding a congregation or community by modeling Christlike character and relying on spiritual principles. Spiritual leadership involves nurturing the faith of others, engaging in Theological Reflection, and leading transformational change. Pastors are expected to demonstrate spiritual maturity and lead with humility, relying on the Holy Spirit to empower their ministry (Tyra 2021, 145).

Spiritual Maturity. The level of depth in a pastor's spiritual development is reflected through personal transformation, growth in faith, and the manifestation of the fruit of the Spirit (Galatians 5:22-23). Spiritual maturity is a key outcome of continuing spiritual formation and is essential for effective leadership in ministry (Leclerc and Maddix 2016, 121).

Spiritual Practices. Pastors engage in disciplines such as prayer, fasting, Scripture reading, worship, and reflective meditation to nurture their relationship with God and foster spiritual growth (Tyra 2021, 93). Depending on their life stage and ministry challenges, the spiritual practices prioritized may vary between middle- and older-adult pastors.

Theological Reflection. A process in which pastors critically and prayerfully examine their beliefs, practices, and life experiences in light of Scripture and theological principles. Theological Reflection is integral to continuing spiritual formation, as it enables pastors to realign their understanding and ministry practices with Christ's teachings (Tyra 2021, 88).

Transformational Learning. The process through which pastors undergo significant shifts in their understanding, beliefs, and behaviors is often prompted by life experiences, reflection, and engagement with theological concepts (Mezirow 2000, 7). Transformational learning plays a critical role in spiritual formation, allowing pastors to grow in Christlikeness and adapt to the evolving demands of ministry.

Scope and Delimitations of the Study

Scope

This study centers on pastors within the Central Visayas and Lower Leyte (CVLL) District Council, which belongs to the Philippines General Council of the Assemblies of God (PGCAG), a prominent Pentecostal denomination in the Philippines. The study targets pastors across four provinces–Cebu, Bohol, Negros Oriental, and Leyte–encompassing both middle-adult pastors (aged 40–64) and older-adult pastors (aged 65 and older) who have served in ministry for varying durations. Although younger demographics participated in the survey, data analysis focuses on the middle- and older-adult generational cohorts.

The CVLL district's unique demographic diversity defines the geographical scope, covering both urban and rural churches across Central Visayas and Central Philippines. This district was selected for its varied church settings, leadership styles, and generational diversity, offering a representative context for examining the dynamics of continuing spiritual formation within a Pentecostal denomination. By focusing on pastors actively engaged in ministry leadership within this district, the study aims to capture how these pastors understand and prioritize their spiritual formation, with particular attention to generational distinctions between middle- and older-adult pastors. Insights from this

region may illuminate broader trends in Pentecostal spiritual formation within the Philippines.

The study began with a qualitative phase, engaging nine pastors from both generational cohorts in Focus Group Discussion (FGD). These discussions provided foundational insights that shaped the survey instrument for the quantitative phase. The subsequent quantitative phase collected responses from 176 of 198 CVLL pastors, allowing for a comprehensive analysis of spiritual formation priorities.

Delimitations

This research is intentionally limited to the CVLL District Council, excluding Pentecostal pastors from other regions in the Philippines or from other denominations. Although the CVLL District provides a microcosm of Pentecostal pastors in the Philippines, findings may not fully generalize to other districts or to Pentecostal denominations worldwide. Furthermore, the study excludes younger pastors (under age 40) and those from non-Pentecostal denominations within the Christian faith, narrowing its focus to middle- and older-adult cohorts within the CVLL Pentecostal community.

The research employs a qualitative and quantitative approach, prioritizing an in-depth examination of spiritual formation priorities within the two selected age cohorts. However, sample size constraints–especially among the older-adult pastors still active in ministry–may limit the depth of analysis for this group. Additionally, while the study incorporates both urban and rural church contexts, it does not delve into specific sociocultural influences on spiritual formation outside the selected provinces.

Non-Pentecostal pastors and retired ministers who are no longer actively engaged in church leadership are also excluded. The study's analysis of years in ministry is

limited to the pastors' current active engagement rather than a longitudinal examination of their full ministerial journey.

Outline of the Dissertation Proposal

This dissertation investigates how middle-adult and older-adult Pentecostal pastors prioritize their spiritual formation and how these priorities evolve with age and ministry experience. The research illuminates how life stages influence spiritual growth, ministry challenges, and leadership approaches by contrasting these two generational cohorts. Using an exploratory sequential mixed-methods design, the study contributes insights for developing programs to support lifelong pastoral vitality.

Chapter I introduces the research problem by discussing observed generational distinctions in spiritual practices and leadership priorities. Middle-adult pastors often emphasize mission-driven leadership, while older-adult pastors gravitate towards mentorship and reflective practices. This distinction provides a basis for the study's exploration of how each cohort defines and engages with spiritual formation. This chapter also presents the study's purpose, research questions, and theoretical framework, which draws from adult development and spiritual formation theories. The study's significance is underscored, highlighting its contribution to understanding how pastors can sustain spiritual growth and leadership efficacy across life stages.

Chapter II presents a literature review on spiritual formation, adult development, and pastoral leadership. It traces the historical development of spiritual formation in Pentecostalism and examines the challenges pastors face in maintaining spiritual vitality. Key theories by Erikson, Fowler, and Levinson provide insight into the life transitions

middle- and older-adult pastors experience, laying a theoretical foundation for understanding how generational differences shape spiritual practices and priorities.

Chapter III details the research methodology, which combines qualitative and quantitative methods. Focus Group Discussion with middle-adult and older-adult pastors offer in-depth insights into their spiritual formation practices and challenges, informing the development of a survey instrument for the broader quantitative phase. Sampling methods, data collection procedures, and analysis strategies are thoroughly discussed.

Summary

This chapter has outlined the study's background, exploring generational priorities in spiritual formation among Pentecostal pastors. It introduces the theoretical and conceptual frameworks, defines the research problem, and presents key research questions and subquestions. The chapter also discusses the study's significance, scope, and delimitations, setting the stage for the literature review and guiding the structure of the study.

CHAPTER II

REVIEW OF RELATED LITERATURE

Continuing spiritual formation is essential for pastors' sustained growth and effectiveness as they navigate the multifaceted challenges of ministry and personal development. This raises a pertinent research question: "How do different generations of pastors approach and prioritize their spiritual formation?" Addressing this inquiry requires a comprehensive review of related literature to uncover the nuances of generational differences.

This chapter provides an overview of existing literature on continuing spiritual formation, focusing on middle- and older-adult Pentecostal pastors. It examines the theological and historical foundations of spiritual formation within Pentecostalism and considers how spiritual development evolves across different stages of life. Furthermore, it identifies the dimensions of a theoretical model for continuing spiritual formation inspired by Macchia's framework, integrating theological and developmental perspectives. Emphasizing the Holy Spirit's central role, this review highlights the significance of Theological Reflection, particularly as pastors transition from middle to old adulthood, and addresses the challenges associated with maintaining and deepening spiritual growth throughout these stages.

Understanding Spiritual Formation

At its core, spiritual formation is the transformative process by which the human spirit is shaped to reflect Christ's character and inner being, as guided by the work of the Holy Spirit. Spiritual formation is a journey that aligns the heart, soul, mind, and strength with God's love and the selfless love of neighbor (Willard 2021, 31). This transformation is not merely about moral improvement but the holistic renewal of the self into the image of Christ through the Spirit's empowering presence.

Further nuance frames spiritual formation as a practice that engages the means of grace—including Scripture, sacraments, and spiritual disciplines—to foster growth in Christlikeness (Maddix 2011, 12). This perspective situates formation within the rhythms of daily life, where reliance on the Spirit shapes character and enables believers to embody Christ's ethos in all aspects of existence. Together, these definitions emphasize that spiritual formation is a dynamic, Spirit-driven process requiring both divine initiation and human participation.

The immediate community of believers plays an essential role in influencing spiritual formation (Wang et al. 2023, 71). Through communal practices, believers learn to open themselves to God's transformative presence by incorporating spiritual disciplines such as prayer, worship, and acts of service (Wang et al. 2023, 80). The context for these nurturing experiences has expanded, encompassing both traditional, in-person settings and distance learning environments. Relational and spiritual connections that encourage growth can now occur even without physical interaction (Lowe and Lowe 2018, 67). Ultimately, spiritual formation is a collaborative process requiring divine initiation, active participation by the believer, and the supportive engagement of the faith community.

Spiritual formation can also be seen as becoming "little Christ," emphasizing the *telos* of formation–union with God–as the ultimate purpose of the Christian life. This vision situates formation within the narrative of redemption, where human beings are invited to participate in the divine nature. Such a perspective underscores spiritual formation as a dynamic process deeply rooted in relational intimacy with the triune God (Lewis 2019, 183).

Another layer of understanding highlights the integration of individual spiritual practices with the church's corporate life. Spiritual formation extends beyond personal devotion to include communal expressions of faith, such as worship, prayer, and fellowship, which facilitate collective growth in Christlikeness (Lawrenz 2000, 59). This ecclesial dimension underscores the formative role of the church as a nurturing environment where the Spirit operates to build up the body of Christ.

These perspectives reveal spiritual formation as a multifaceted process grounded in the Spirit's transformative power, shaped by relational intimacy with God, and lived out both individually and corporately. The interplay between divine initiative and human response—anchored in practices, community, and the eschatological hope of becoming like Christ—defines spiritual formation as the essence of the Christian journey.

Developing a Biblical Theology of Spiritual Formation

A biblical theology of spiritual formation is rooted in the Pentateuch, where themes of creation, covenant, and community establish the basis for a divine-human partnership in the believer's transformative journey. This theology integrates personal, communal, and moral dimensions, each critical to the growth of faith. These themes, extending through the Old and New Testaments, reveal a process marked by character

formation, relational depth with God, and transformative engagement that shapes both individual believers and the broader faith community.

Theological Roots of Spiritual Formation in the Pentateuch

The Pentateuch introduces essential aspects of spiritual formation through the themes of creation and covenant. Genesis depicts creation as an ordered act by God, positioning humanity as stewards who bear God's image and reflect His character (cf. Gen. 1:28; Moberly 2009, 53). This role underscores the relational dynamic between God and humanity and calls believers to align with God's purpose, reinforcing commitment to His created order (Blenkinsopp 2011, 155-159). The creation narrative thus illustrates stewardship as a formative expression of one's relationship with God (cf. Genesis 2:15).

The covenant theme, seen in the Abrahamic and Mosaic covenants, deepens this understanding. The Abrahamic covenant emphasizes faith, obedience, and divine promise, portraying the believer's journey as one marked by trust and transformation (cf. Genesis 12:1-3; Simanjuntak 2024, 1). The Mosaic covenant, with its laws and commandments, structures individual conduct and communal holiness, fostering a life of righteousness and accountability crucial for spiritual growth (cf. Exodus 20:1-17; Green 2014, 140). Together, these covenants highlight the connection between divine promise and human faithfulness, integral to spiritual formation within a community.

Spiritual Formation in the Old Testament

Building on the Pentateuch's framework, the Old Testament illustrates a shift from communal, legalistic spirituality to a more personal and introspective one (cf. Deuteronomy 6:4-5). This evolution is evident in the narratives showcasing both moral

failure and virtue among leaders such as Samuel and David, who embody justice and humility (cf. 1 Samuel 3:19-21; 2 Samuel 7:8-9), contrasting with figures like Samson and Saul whose moral failures illustrate the consequences of disobedience (cf. Judges 16:20; 1 Samuel 15:22-23; Olson 2007, 51). These accounts underscore moral integrity's importance for personal and communal spiritual growth.

Wisdom literature, particularly Proverbs (cf. Proverbs 3:5-7; Proverbs 9:10), further develops this focus by encouraging the pursuit of wisdom and discernment. Proverbs roots wisdom in the "fear of the Lord," linking earlier legal traditions with reflective spirituality (Viljoen 2016, 1). This wisdom-based approach promotes an internal moral compass, guiding believers toward spiritual maturity aligned with God's will.

The prophetic books mark a significant theological shift, focusing on inner transformation over ritual compliance. Prophets such as Isaiah and Micah call for a spirituality that is grounded in justice, mercy, and faithfulness (cf. Isaiah 1:16-17; Micah 6:8), critiquing a legalistic approach that neglects these core values. Their messages signal a movement toward an internal spirituality that prioritizes a personal relationship with God over ritual observance (cf. Jeremiah 31:33; Lapsley 2007, 93). This prophetic focus challenges believers to see spiritual formation as a process of aligning their hearts and actions with divine values rather than mere adherence to the law. Micah 6:8 encapsulates this prophetic vision: "To act justly, love mercy, and walk humbly with your God" (NIV). Such passages underscore the prophetic call for genuine moral transformation, encouraging believers to embody a faith that transcends outward ritual (cf. Amos 5:21-24). The prophets' critiques of superficial religious practices remind

believers that true spiritual growth requires both individual heart transformation and communal justice (Carroll 2007, 103). Thus, the prophetic writings contribute to the theological understanding that spiritual formation is a complex process involving both individual conviction and societal engagement.

Spiritual Formation in the Gospels

In the Gospels, Jesus presents spiritual formation as a relational and transformative journey (cf. Matthew 11:28-30). His teachings move beyond external moral adherence, focusing instead on cultivating inner transformation that stems from a deep relationship with God (cf. Matthew 5:8; John 15:4-5; McDonagh 1981, 763). Through parables, interactions, and His example of service, Jesus offers a model for discipleship that invites followers to embody a spirituality rooted in character formation, love, and relational depth with God and others (cf. Luke 10:25-37; John 13:12-17; Ryan 2016, 575). This approach to spiritual formation challenges disciples to confront areas of spiritual disconnect and align their lives more closely with Jesus' teachings and example.

The Gospel of John, in particular, emphasizes the abiding relationship between Jesus and the Father, inviting believers into this dynamic of love and reliance on the Spirit (cf. John 14:16-17; John 17:20-23; Lee 2022, 1). In John's portrayal, spiritual formation involves both individual transformation and communal unity, centering on a relationship that is deeply personal yet inherently communal (Lee 2022, 5). This relational framework encourages believers to nurture their identity as children of God, empowered by the Spirit to embody Christ's character in their daily lives.

A distinctive feature of Jesus' approach is His integration of contemplation and action, encouraging followers to cultivate a life of prayer and intimacy with God while

actively engaging in mission (cf. Matthew 14:23; Mark 6:46; John 20:21). This balance

of inward and outward spirituality, often described as "breathing in and out," lays a

foundation for a holistic spiritual formation that connects inner reflection with outward

service (cf. Luke 10:38-42; Mulholland 2013, 11). By linking contemplation and mission,

Jesus provides a model for spiritual formation that is dynamic, responsive, and relational.

Practical Aspects of Spiritual Formation in the Gospels

The Gospels illustrate practical spiritual formation aspects that embrace

contemplation and action (cf. Matthew 6:6; Luke 6:12). Jesus underscores that inner

growth through prayer and meditation fuels meaningful engagement with the world (cf.

Matthew 5:16). This combined approach suggests that true spiritual development

involves a harmonious balance of mind, body, and spirit. Contemporary believers are thus

encouraged to integrate psychological and emotional well-being within their spiritual

journey (cf. Mark 12:30; McLaughlin 2011, 361).

The depth of Jesus' teachings reinforces this model, aligning inner transformation

with acts of love, justice, and mercy (cf. Matthew 25:35-40; Luke 4:18-19). This practical

framework allows believers to embody a spirituality rooted in kingdom values, promoting

selfless service and authentic relationships. The implications of this approach extend to

daily living, inviting followers to demonstrate Christlike virtues in every interaction.

The Book of Acts: A Model for Spirit-Led Formation

The Book of Acts presents a compelling vision of Spirit-led formation,

particularly relevant for Pentecostal pastors who emphasize the Spirit's transformative

work (cf. Acts 2:1-4; Acts 13:2-3). The Book of Acts narrates the Spirit's dynamic role in

shaping the early church, highlighting how Spirit-led leadership catalyzes both personal and communal growth (cf. Acts 4:31-35; Wilson 2019, 1). The Pentecost event underscores the necessity of experiential engagement, which is vital for spiritual empowerment and development (cf. Acts 1:8; Macchia 2020, 2; Feller 2015, 54). This experiential model affirms a Spirit-led path for Pentecostal leaders that nurtures individual strength and community transformation.

Acts also portrays the communal nature of the spiritual formation, where the Holy Spirit fosters unity within diversity (cf. Acts 2:42-47; Acts 10:44-48; Averbeck 2008, 27). This vision challenges pastors to cultivate spaces where personal and collective growth intersect, emphasizing shared worship and service. Drawing from the practices of the early church, pastors can integrate this balanced approach in modern ministry while staying anchored in the Spirit's ongoing work (cf. Acts 6:1-7; Stevanus et al. 2023, 1).

Pauline Epistles: Community and Transformation

Paul's letters articulate a theology that merges leadership, community, and spiritual transformation (cf. Romans 12:1-8). His teachings present leadership as discipleship, guiding others on their spiritual paths while nurturing communities focused on unity and growth (cf. 1 Corinthians 11:1; J. Feller and Lombaard 2018, 8). Paul's epistles frequently employ narrative to deepen reflection and communal involvement, offering pastors a model for shaping spiritual formation through storytelling (e.g., Philippians 3:4-14).

Pauline theology emphasizes community as a vital component of spiritual growth, urging believers to see themselves and their gifts as integral to the body of Christ (cf. 1 Corinthians 12:4-7). Letters like 1 Corinthians and Ephesians highlight the Spirit's role in

equipping believers for ministry, reinforcing the dual focus of personal and communal

formation (cf. Ephesians 4:11-13; Turner 2013, 187). This emphasis on Spirit-empowered

service encourages congregational participation in a shared journey toward

transformation (cf. Philippians 2:1-4).

<p align="center">Non-Pauline Epistles: Ethical and Communal Dimensions</p>

The non-Pauline epistles add depth by emphasizing ethical behavior and

communal bonds in spiritual formation (cf. Hebrews 10:24-25; Johnson Jr and Moore

2017, 134). Hebrews urges believers to pursue maturity (cf. Hebrews 6:1), while 1 Peter

describes them as "living stones" in a spiritual structure (cf.1 Peter 2:5). This imagery

aligns with Pentecostal traditions where shared worship and community experiences are

foundational (cf. Acts 2:42-47).

James advocates for practical faith, urging believers to "Do not merely listen to

the word, and so deceive yourselves. Do what it says" (James 1:22, NIV), stressing that

moral integrity is indispensable for authentic spirituality (Stack 2024, 1). For pastors,

these insights underscore the importance of ethical leadership and fostering congregations

committed to living out their faith meaningfully (cf. James 2:14-17). Thus, the non-

Pauline epistles highlight that spiritual formation must integrate ethical conduct,

community support, and active faith.

<p align="center">Sin as Deformation and the Need for Spiritual Formation</p>

The need for spiritual formation is rooted in the profound reality of sin, which

represents a deformation of the divine-human relationship (cf. Genesis 3:6-8). In Genesis,

the fall introduces sin as a rupture that distorts the harmony between God and humanity,

leading to a breakdown in spiritual, relational, and psychological aspects of life (cf. Genesis 3:16-19). This disruption impacts both individual and communal spiritual growth, underscoring the necessity for a restorative process of spiritual formation to mend these fractured connections (Luckie 2005, 69).

Sin impairs relational and psychological well-being, hindering genuine communion with God and others (cf. Isaiah 59:2). The resulting collapse of trust and subjectivity breeds alienation and feelings of betrayal, obstructing pathways to spiritual growth unless addressed through processes of healing (cf. Psalm 51:10-12; Johnson 2017, 220). The doctrine of original sin further illustrates this inherited flaw, emphasizing humanity's diminished capacity to connect with God (cf. Romans 5:12; Marmodoro and Cartwright 2018, 250). Theologically, the fall is often portrayed as humanity's premature attempt to grasp divinity, disrupting the posture essential for spiritual growth (Ratzinger 1995, 72). Early Christian thinkers viewed sin as a sickness of the soul, warranting a therapeutic rather than punitive response (Jones-Lewis 2024, 131). This perspective aligns spiritual formation with repentance and reconciliation to address sin's impact (cf. 2 Corinthians 5:17-18).

Theologically, sin represents a disorder that distorts the core virtues of faith, hope, and love–virtues foundational to spiritual formation (cf. 1 Corinthians 13:13). These distortions weaken an individual's ability to respond to God's grace, highlighting a deep need for spiritual realignment (Johnson 2017, 220). This understanding of sin implies that spiritual formation must involve cultivating these virtues to counteract sin's deformative power (cf. Colossians 3:12-14; Lawrenz 2000, 49). By weaving together theological reflection, psychological restoration, and practical disciplines, spiritual formation

emerges as a comprehensive process to heal the divine-human relationship (cf. Romans 12:2; Willard 2021, 75; Benner 2012, 55). Through this integrative approach, individuals and communities are gradually transformed into the likeness of Christ, reclaiming their roles as bearers of God's image and active participants in His redemptive purposes (cf. Ephesians 4:22-24).

The Role of the Holy Spirit in the Transformation and Empowerment of Pentecostal Pastors

The ongoing interaction with the Holy Spirit plays a central role in Pentecostal pastors' spiritual formation, transformation, and empowerment cf. John 14:26; Acts 1:8). Pentecostal spirituality emphasizes the Holy Spirit's active presence in believers' lives, fostering personal and ministerial growth (cf. 2 Corinthians 3:18; Prince 2012, 1). This dynamic engagement process with the Spirit involves justification, sanctification, and renewal, all integral to developing effective pastoral ministry. This interaction goes beyond mere empowerment, serving as a foundation for personal transformation and aligning pastors with God's mission (cf. Galatians 5:22-23; So 2009, 246). Spirit baptism, in particular, is a significant element in Pentecostal spiritual formation, where the Holy Spirit shapes both the personal journey and ministerial practice of pastors (cf. Acts 2:1-4; Macchia 2020, 44).

Spirit Baptism and Spiritual Formation

Spirit baptism is fundamental to Pentecostals' understanding of spiritual formation, forming the basis for both personal renewal and a commitment to the mission of the church (cf. Acts 1:5; Macchia 2020, 1). This experience extends beyond empowerment, encompassing elements of justification and sanctification that renew

believers for their divine purpose (cf. Titus 3:5). Through Spirit baptism, pastors are drawn into a deeper relationship with God, enriching their spiritual growth and enhancing their ministry effectiveness (cf. Ephesians 3:16-19; Macchia 2020, 16). The encounter with God's love through Spirit baptism rejuvenates and empowers pastors, fostering deeper connections with God and others. This transformative experience guides Pentecostal pastors on a lifelong journey toward spiritual maturity and alignment with God's purposes (Avery 2018).

The empowerment provided by the Holy Spirit operates in a multifaceted manner, fostering both internal transformation and external ministry capabilities (cf. 1 Corinthians 12:7-11). This dual role equips pastors with the character and skills required for their calling while promoting ongoing spiritual growth (Bayes 2015, 74). The Spirit's empowerment shapes pastors' sense of mission, helping them maintain Pentecostal distinctive while broadening their understanding of their vocation. Rather than a singular event, the Spirit's work is an ongoing process that continuously transforms pastors' identities, objectives, and ministry practices. Internally, the Spirit nurtures Christlike character and spiritual maturity; externally, it endows pastors with gifts like preaching and leadership to strengthen their ministry (cf. 2 Timothy 1:7; Ma 2017, 227).

A notable aspect of this theology is divine love, which redefines church roles and encourages a culture of inclusivity and grace (Wirzba 2015, 19). In this Spirit-filled community, pastors exemplify divine love, creating an environment where grace and spiritual growth are central to the church's identity (Yong 2005, 115). This communal dimension of Pentecostal spirituality underscores that the Holy Spirit's transformative work impacts not just individuals but the collective mission of the church (Yong 2005,

154). It empowers pastors to lead their congregations toward embodying love, grace, and an active faith.

Intellectual and Spiritual Growth Through the Holy Spirit

The Holy Spirit also stimulates intellectual growth, which is crucial for the ongoing development of pastors (cf. John 16:13). Intellectual "conversions," or significant theological insights, integrate into the broader spiritual journey, deepening pastors' theological understanding and enriching their ministry (cf. Romans 12:2; Isgrigg 2023, 16). This intellectual growth enhances the gifts, reinforcing the pastor's relationship with God and fostering both personal holiness and effective leadership (cf. Colossians 1:9-10; Isgrigg 2023, 9). The blend of intellectual development and spiritual empowerment ensures that Pentecostal pastors are well-versed in doctrine and prepared for impactful ministry (Lipiec 2020, 273).

Balancing internal transformation with external expressions of empowerment is essential for Pentecostal pastors. Historical examples, such as the failures of biblical leaders like Samson and Saul, serve as reminders of the risks associated with focusing solely on external empowerment without personal renewal (cf. Judges 16:20; 1 Samuel 15:22-23). Pentecostal pastors must maintain this balance, ensuring that the Spirit's work supports both Christlike character and effective ministry (cf. Galatians 6:8-9; Ma 2017, 231).

"Life in the Spirit": The Pentecostal Approach to Spiritual Formation

"Life in the Spirit" encapsulates the essence of Pentecostal spirituality, where an ongoing, experiential relationship with the Holy Spirit informs spiritual formation (cf.

Romans 8:14; Rodríguez and Waldrop 2011, 2). For Pentecostal pastors, this concept

moves beyond traditional practices to embrace vivid encounters with the Spirit, including

Spirit baptism and manifestations of spiritual gifts (cf. Acts 19:6; 1 Corinthians 14:2).

Such experiences empower pastors to lead with both authority and humility, modeling

Spirit-filled living for their congregations. This life in the Spirit fosters a holistic

spirituality that merges personal growth with ministry effectiveness, equipping pastors to

nurture communities centered on the Spirit's presence and power (cf. Galatians 5:25;

Macchia 2020, 15).

Pentecostal spiritual formation also extends to Spirit-led social justice and

community service engagement. These actions reflect God's love and justice, linking

pastors' spiritual development to tangible acts of community impact. This integrated

model ensures that Pentecostal pastors are personally transformed and catalysts for

transformation within their communities (Rodríguez and Waldrop 2011, 1).

<div align="center">Sanctification and Experiential Spirituality</div>

Sanctification acts as a driver for ongoing spiritual growth and a commitment to

holiness (cf. 1 Thessalonians 4:3-4). As 1 Peter 1:15-16 calls believers to "… be holy in

all you do; for it is written: 'Be holy, because I am holy'" (NIV). Spirit baptism

empowers pastors to embody a life of sanctity and service (cf. Acts 4:31). Pentecostalism

frames sanctification as an ongoing pursuit of Christ's likeness, empowering pastors to

lead their congregations toward greater unity and holiness (cf. Ephesians 5:1-2; Gause

2009, 96).

Experiential encounters with the Holy Spirit–such as spontaneous worship and

speaking in tongues–are integral to Pentecostal spiritual formation (cf. Acts 10:44-46;

Alvarado 2012, 135). These experiences foster spiritual maturity through tangible expressions of divine presence, setting Pentecostal formation apart from more doctrine-focused approaches. This emphasis on experiential spirituality ensures that pastors' spiritual growth remains dynamic and continually reshaped by encounters with the Spirit (cf. 1 Corinthians 2:4-5; Warrington 2008, 46).

Historical Development of Spiritual Formation in Pentecostal Contexts

Historical Development of Spiritual Formation

Early Christian Church

In the early Christian church, spiritual practices were foundational for guiding believers toward maturity in Christ. Central to these practices were the sacraments of baptism and the Eucharist (McKinion 2001, 99). Baptism symbolized initiation and cleansing from sin, while the Eucharist reinforced communal unity and deepened believers' connection with Christ by remembering His sacrifice (McKinion 2001, 38). These sacraments cultivated a shared Christian identity, providing a basis for communal worship and commitment to spiritual growth.

Ascetic practices like fasting and prayer further promoted spiritual development, emphasizing moral virtue and spiritual freedom (Flood 2008, 481). Acts of martyrdom and celibacy were viewed as the ultimate expressions of devotion, representing complete dedication to spiritual ideals (Castelli 2004, 39-68; Hunter 2018, 19). The practice of spiritual direction also emerged as a critical component, especially in the Eastern Orthodox tradition, where mentorship helped individuals deepen their faith and emulate Christ in daily life (Barbu, 2012; Chia, 2023; Suh, 2012). These practices–baptism, Eucharist, ascetic disciplines, and spiritual guidance–created a transformative path

toward maturity rooted in divine grace and personal commitment (Carr-Chellman and Kroth 2017, 23).

Patristic Age

The patristic age (2nd-7th centuries) expanded on early Christian practices, focusing on divine union as believers pursued holiness through ascetic disciplines like fasting, prayer, and acts of hospitality (Paintner 2012, 84). These practices were perceived as conduits of grace, fostering transformation and aligning believers with Christ. Asceticism during this era was more than self-denial; it was a pathway to moral virtue and spiritual liberation, orienting believers toward divine reflection and union (Wimbush 1990, 1-10).

Monasticism became especially prominent, notably in Egyptian communities, where the concept of spiritual paternity was central. Spiritual fathers guided attaining inner peace, or apatheia, through community life, prayer, and contemplation (Sheridan 2015, 9). Monastic communities centered their routines on scriptural meditation, communal rituals, and repentance, all aimed at fostering spiritual purity (Dilley 2017, 110). These practices highlighted the importance of community in formation, showcasing a disciplined and diverse approach to spiritual growth within various Christian traditions (Suh 2012, 71).

The Middle Ages

During the Middle Ages, spiritual disciplines continued to evolve, with monasticism remaining a central path to holiness (Sorabella 2013). This period reinforced the medieval dedication to spiritual purity. Monastic communities adhered to the Rule of

St. Benedict, which emphasized prayer, labor, and communal life. Monks and nuns committed themselves to poverty, chastity, and obedience, inspired by desert spirituality that underscored purification through ascetic practice (Melville 2016, 29).

Mysticism thrived in the middle period of the Middle Ages, centering on personal encounters with the divine. Figures such as Julian of Norwich and Richard Rolle emphasized inner contemplation, while works like *The Cloud of Unknowing* guided believers toward divine union (Millett, Pollard, and Boenig 2000, 468). Concurrently, scholasticism sought to harmonize faith and reason, framing theological inquiry as a means to spiritual understanding (Cetin 2018, 1). By the late Middle Ages, lay devotional practices gained prominence. Prayer books, the use of rosaries, and the veneration of saints provided structured ways for laypeople to engage spiritually. This era highlighted merging institutional traditions with personal devotion, broadening access to spiritual formation (Finucane 1975, 6).

Spiritual Formation in the Reformation

The Reformation (16th-17th centuries) redefined Christian spirituality, centering on personal piety, the cross, and the Word's relationship with the Spirit. A "cruci-centric" spirituality emerged, framing the cross as both the means of atonement and a model for Christian life, expressed through sermons, prayers, and hymns that internalized Jesus' sacrifice (Lane 2023, 1). This perspective reshaped the Eucharist into a deeply personal encounter with Christ's sacrifice.

The interplay between Scripture and the Spirit became a hallmark of Reformation spirituality, diverging from the sacrament-focused practices of the medieval church. Reformers like Luther and Calvin emphasized that faith was born of the Spirit's work in

the heart through the Word (Belt 2016, 95; Harris 2017, 295). This belief informed practices of prayer, self-examination, and disciplined living, encouraging believers to pursue holiness and intimacy with God (Lumintang 2022, 210). Calvin, in particular, underscored the scriptural basis for personal devotion, shaping both individual and communal spiritual life (Fick 2010, 271).

Reclaimed practices that had been neglected in Protestantism, such as meditation and contemplation, were valued as transformative pathways for encountering God (Marchinkowski and De Villiers 2020, 429). The focus on personal sanctification highlighted the necessity of divine grace intertwined with human effort, integrating godliness with self-discipline and devotion (Suh 2012, 71).

Spiritual Formation in the Post-Reformation Era

In the post-Reformation period (17th-18th centuries), Reformed spirituality emphasized practical theology and self-discipline, prayer, and self-reflection (Spurr 2002, 101). The Puritans were notable for advancing "experimental piety," which promoted spiritual disciplines that revitalized both personal and communal faith (Schwanda 2010, 21). Meditation, prayer, and fasting were central to nurturing a closer relationship with God and fostering moral integrity (Carr-Chellman and Kroth 2017, 24).

A cruci-centric spirituality continued to be a cornerstone, with the cross shaping theological reflection and personal devotion. This focus on Christ's atoning sacrifice instilled values of humility and service, deeply influencing the spiritual practices of the time (Lane 2023, 1). In parallel, Pietism, especially in Dutch and German circles, encouraged heartfelt devotion and individualized spirituality, significantly impacting the

broader Christian context and often engaging women in deeper religious practices (Raath 2023, 1).

Renewal movements throughout the post-Reformation era addressed emerging spiritual needs, underscoring spiritual formation's role in individual and societal transformation (Siluk and Voß 2019, 3). The varied expressions of spirituality during this time demonstrate faith formation's dynamic and adaptable nature, with enduring effects on modern Christian practices.

Spiritual Formation in the Contemporary Times

The contemporary times (19th century-present) introduced significant shifts in spiritual formation, influenced by cultural and theological evolutions. The emphasis moved toward personal piety and relational growth with God, reflecting the impact of religious liberalism, contemporary Christian spirituality, and a synthesis of traditional and modern elements (Hanes and Hanesova 2024, 143).

Religious liberalism in the 19th century prioritized personal spiritual experience over institutional structures, promoting solitude, meditation, and mystical experiences. This marked a shift toward an individualized spirituality that valued direct encounters with the divine above formal rituals (Schmidt 2007, 89). This shift laid the groundwork for contemporary formation practices, which often place personal experiences at the forefront (Gilpin 2001, 31).

In contemporary Christian spirituality, prayer, fasting, meditation, and creative expressions have become vital for nurturing personal and communal faith (Ross 2023, 181). This more holistic approach contrasts doctrine-focused models, offering practical ways to cultivate spiritual maturity (Guess 2022, 321). Modern spirituality emphasizes

embodied faith, integrating the material aspects of life with spiritual development (Ocker and Elm 2020, 1).

Spiritual disciplines remain integral in modern formation, viewed as tools for deepening the believer's relationship with God. These practices require self-discipline and an intentional pursuit of godliness (Suh 2012, 71). Henri Nouwen's writings epitomize this perspective, advocating for inner movements from fear to love and emphasizing a heart responsive to the Spirit's work (Nouwen 2010, 73; Cronshaw 2013, 336). His approach suggests that spiritual formation is more about sensing God's presence than achieving religious mastery (Nouwen 2010, xv).

Moreover, the modern era has seen a blending of traditional and contemporary practices, where spiritual growth intersects with personal well-being (Simarmata, Pinem, and Pinem 2024, 62). This adaptation highlights the resilience and flexibility of spiritual formation, addressing the unique needs of modern believers while embracing the evolving nature of faith (White and Cook 2018, 513). Today, spiritual formation embodies a journey that engages the heart, mind, and body, fostering ongoing transformation aligned with a deepening relationship with God.

Understanding Spiritual Formation in Pentecostal Contexts

Who Are the Pentecostals?

Pentecostalism emerged from an amalgamation of theological and spiritual currents, most notably the Wesleyan Holiness tradition (Wariboko and Yong 2015, 1), the Pietism movements (Onyinah 2013, 274, 85), fundamentalist elements (Menzies 2007, 83), and aspects of the Reformed tradition (Menzies 2007, 89-94). Often characterized by an emphasis on "spiritually renewing gifts of the Holy Spirit such as speaking in tongues,

divine healing, and prophesying" (Pew Research Center 2006), Pentecostalism stands out as a movement that values the immediate, transformative work of the Holy Spirit in believers' lives. Despite its seemingly "chaotic" origins, it is described as a "polynucleated" movement that arose from multiple epicenters of revival in the early 20th century, including significant awakenings such as the Welsh Revival, the India Revivals, and the Azusa Street Revival (Miller, Sargeant, and Flory 2013, 32; Anderson 2004, 14). The movement's dynamic focus on the Holy Spirit's activity has greatly contributed to its substantial expansion, particularly across the Global South (Thelen 2017).

Since its emergence, Pentecostalism has encountered various controversies, mainly theological in nature. The ecstatic and spontaneous religious practices associated with Pentecostal worship initially led to pejorative characterizations like the "Holy Roller religion" (Robeck 2013, 42). The internal diversity of Pentecostal expressions has also fueled debates, with certain groups leaning toward (1) legalism and otherworldliness, (2) prosperity gospel-focused teachings, (3) integration with contemporary culture, or (4) progressive approaches (Miller and Yamamori 2007, 25-31). External criticism, particularly from the Catholic Church, often targets Pentecostalism's emotional and entertainment-driven worship (Vu 2007). Moreover, Pentecostals have grappled with achieving a cohesive "global Pentecostal self-consciousness," which has proven challenging given the significant differences among North American, European, and Asian expressions of the movement (Vondey 2023).

Pentecostalism in the Philippines

In the Philippines, Pentecostalism is primarily linked to the Assemblies of God (Seleky 2005, 271), although other U.S.-based Pentecostal groups also played a crucial role in its proliferation (Benavidez 2005, 255; Lumahan 2005, 336; Pew Research Center 2006). Estimating the precise number of Pentecostal adherents has been challenging, as they are often grouped with Charismatics, including Catholic Charismatics, and Renewalists, who were believed to comprise around 44% of the population in the early 1980s (Soon 2015, 74). By 2005, the estimated number of Pentecostals reached approximately 15 million, accounting for about 18% of the national population (Ma 2005, 217). This rapid expansion drew considerable concern from the Roman Catholic Church, which feared losing members to the burgeoning Pentecostal movement (Vu 2007).

The expression of Pentecostalism in the Philippines tends to be populist in nature (Kessler and Rüland 2006, 84), resonating strongly with marginalized and vulnerable segments of society due to its emphasis on divine healing and deliverance from spiritual oppression (Sadje 2018, 3). This context-specific focus reflects how Pentecostalism adapts to meet the spiritual and existential needs of its adherents, facilitating a deep connection between faith and everyday struggles.

Pentecostalism in the Filipino setting exemplifies how transnational religious movements adapt and merge with local contexts to create new models of spiritual formation. At the center of this adaptation is the role of the Holy Spirit, whose presence is characterized by the manifestation of spiritual gifts such as healing, prophecy, and Spirit baptism. These experiences are regarded not as rare but as essential to both personal sanctification and the church's ongoing renewal and innovation (Ma 2007, 7-9; Dionson 1999, 233-234). While this theological emphasis aligns with global Pentecostalism, its

expression in the Philippines incorporates elements of local culture. In certain regions, Pentecostal worship integrates traditional practices such as visions and healing rituals, resulting in a form of religious syncretism that bridges indigenous beliefs and Pentecostal spirituality (Ma 2000, 61-63).

Moreover, Filipino Pentecostalism emphasizes the interplay between the divine and the social, the personal and the communal, in the process of spiritual formation. This formation transcends individual piety, manifesting in collective efforts to build strong, Spirit-led communities. Pentecostal ministry emphasizes lay empowerment and community-centered initiatives, contrasting with other religious frameworks where spiritual empowerment is mediated through clergy (Suico 2004, 230). This holistic approach responds to the socio-political realities of marginalized communities by integrating social awareness and civic engagement into discipleship and local church activities (Tejedo 2018, 176-177).

The Historical Development of Spiritual Formation among Pentecostals

Pentecostal spiritual formation, tracing its roots to the Azusa Street Revival of 1906, reflects a distinctive path marked by theological adaptation, cultural interaction, and global proliferation (Sigler 2022, 1). While the Azusa Street Revival, under the leadership of William J. Seymour, is frequently highlighted as the springboard for modern Pentecostalism, the spiritual development within this movement draws from a wider array of influences. Major phases of this evolution include the initial fervor at Azusa, the subsequent worldwide dissemination of Pentecostalism, and the continuous transformation of spiritual practices (Grey 2022, 345).

The Azusa Street Revival played a foundational role in shaping early Pentecostal identity, emphasizing speaking in tongues, healing, prophecy, and egalitarian leadership– elements that challenged the racial and socio-economic norms of the early 20th century (Grey 2022, 345). This revival promoted leadership and spiritual practices that advocated racial inclusivity and social equality, aiming to establish a "post-racist" church model. By advancing a vision of a community beyond racial and economic barriers, Azusa's theology critiqued the prevailing social order and motivated a new generation of Pentecostals to embody an empowered Christian identity (Grey 2022, 345).

Following Azusa's impact, Pentecostalism spread rapidly across the Global South, integrating into various cultural landscapes in Latin America, Africa, and Asia. Local socio-cultural contexts shaped unique expressions of Pentecostal practice, at times deviating from the original Azusa blueprint (Marimbe 2024, 1). The Charismatic Renewal movement of the 1960s, which incorporated practices like speaking in tongues and Spirit-led worship into mainline denominations such as the Episcopal and Roman Catholic churches, further broadened Pentecostal spirituality (Sigler 2022, 1). This period demonstrated Pentecostalism's adaptability and ability to cross cultural and denominational boundaries, enabling its practices to resonate in diverse environments (Timenia 2022, 462).

Evolution of Pentecostal Spiritual Formation

Pentecostal spiritual formation is inherently dynamic, emphasizing personal transformation, community involvement, and spiritual empowerment. Central to this process is Spirit baptism, originally viewed as an empowering, transformative encounter with the Holy Spirit, marking believers for mission and service. Over time, the

understanding of Spirit baptism expanded to include continual spiritual growth and deepening maturity (Chan 2020, 2). Similarly, glossolalia, once primarily seen as evidence of Spirit baptism, evolved into a sustained practice for communion with God, enhancing Pentecostal worship and personal prayer (Fer 2015, 49).

Leadership and discipleship have become integral components of Pentecostal formation, where spiritual leaders serve as mentors who embody faithfulness and guide believers in their spiritual journey (Feller and Lombaard 2018, 1). The Welsh Revival and other early 20th-century revivals also influenced Pentecostal discipleship and worship practices, even with differing theological emphases (Cho 2010, 20). These revivals contributed to a developing framework for Pentecostal worship and leadership (Allen 2007, 118).

Divine healing remains a core aspect of Pentecostalism, symbolizing physical restoration and spiritual empowerment, especially for marginalized communities (Althouse and Waddell 2010, 168; Ma 2014, 91-101). For those on the periphery of society, healing ministries offer an alternative source of spiritual authority and empowerment, challenging existing social structures. Such ministries emphasize God's active involvement in the lives of believers, serving as a conduit for hope and empowerment beyond traditional institutional settings (Brown 2011, 30).

Pentecostal spirituality is anchored in essential theological beliefs: justification by faith, sanctification, divine healing, the second coming of Christ, and Spirit baptism. Collectively, these beliefs shape a spirituality that is biblical, eschatological, and mission-focused (Nel 2014, 1). While personal transformation is emphasized, Pentecostalism also values communal life, intertwining individual spiritual growth with collective worship

and mission. This dynamic interplay highlights a deeply personal and inherently communal spirituality, guiding believers toward a life marked by inward renewal and outward mission (Nel 2014, 2).

The adaptability of Pentecostalism has facilitated its global growth, particularly in the Global South, where its focus on healing and prophecy aligns well with indigenous religious traditions (Marimbe 2024, 1). In places like Africa and Latin America, Pentecostals incorporate local spiritual practices, enriching the movement's expression of faith (Garrard 2020, 35). Furthermore, Pentecostalism increasingly embraces digital technology, leveraging online platforms for worship and community engagement. These technological adaptations reflect broader societal shifts that Pentecostalism, like other religious movements, must navigate as it evolves (Núñez Cruz, Crawford-Visbal, and Tirado 2024, 4757).

At the heart of Pentecostalism is the transformative experience of conversion, reshaping the believer's identity and social connections. Through new faith communities, converts build supportive networks that promote personal and spiritual development, emphasizing the importance of community in spiritual growth (Pacheco, Silva, and Ribeiro 2007, 53). This shared identity enhances Pentecostal spirituality by fostering a sense of belonging and shared purpose, deepening individual believers' spiritual journeys (Pacheco, Silva, and Ribeiro 2007, 53).

Theories of Adult Development in Spiritual Formation

Understanding the process of spiritual development is crucial for Pentecostal pastors as they navigate the multifaceted demands of their ministerial roles. As pastors transition through life stages, their spiritual priorities and needs evolve. This dynamic

becomes particularly evident during middle adulthood, a phase often marked by active

ministry, leadership responsibilities, and mentoring within the faith community. In this

period, pastors focus intently on personal growth while also addressing the spiritual needs

of their congregations. However, as they move into old adulthood, there is a discernible

shift towards contemplative and reflective practices. This stage often emphasizes

introspection, life review, and an intensified connection with God. Such transitions reflect

a natural progression where pastors seek deeper meaning in their life's work and a

broader understanding of their spiritual journey.

Examining how developmental theories inform these changes is essential for

comprehending the unique spiritual challenges and opportunities faced by middle-adult

and older-adult pastors. Integrating frameworks like Fowler's Stages of Faith

Development, Erikson's psychosocial stages, and Levinson's life structure theory

provides a comprehensive lens for these transitions. These theories offer valuable

perspectives on how pastors can adapt their spiritual practices to stay resilient and

responsive to the evolving demands of their ministry and personal growth throughout

different life stages.

<div align="center">Fowler's Stages of Faith Development</div>

James Fowler's Faith Development Theory offers a psychological model outlining

how faith evolves over an individual's life (Fowler 1981). It views faith as a journey

towards meaning and values, providing insights into the ongoing spiritual formation of

Pentecostal pastors. Fowler's model encompasses six stages, each defining a particular

way of perceiving and interacting with faith. This framework analyzes how pastors'

beliefs and spiritual practices mature over time, shaped by personal growth, ministry

challenges, and life experiences (Acquah and Boakye 2018, 1).

The stages begin with Intuitive-Projective Faith in childhood, where stories and

imagination inform divine understanding, advancing to Mythic-Literal Faith in the school

years, marked by literal interpretations of religious narratives (Acquah and Boakye 2018,

3). Synthetic-Conventional Faith, common in adolescence, is influenced by church

leaders and peers (Rantung and Vandiano 2021, 238). During young adulthood,

Individuative-Reflective Faith emerges, prompting individuals to examine their beliefs

critically, merging Pentecostal experiences such as Spirit baptism with a reflective,

personal faith (Rantung and Vandiano 2021, 241). Conjunctive Faith often surfaces in

mid-life, embracing complexities and paradoxes essential for pastors balancing

charismatic practices with deeper theological contemplation (Acquah and Boakye 2018,

3). The final stage, Universalizing Faith–reached by few–is characterized by a profound,

selfless spirituality that transcends doctrinal constraints (Acquah and Boakye 2018, 4).

Relevance to Pentecostal Pastors' Spiritual Formation

Fowler's theory underscores that faith development is a dynamic process,

evolving through experiences, reflection, and social interaction–an understanding crucial

for pastors who must balance ministry demands with personal spirituality (Boiliu 2021,

171). The Conjunctive Faith stage is particularly meaningful for middle-aged and older

pastors, as it harmonizes charismatic vitality with contemplative elements. This

integration fosters a ministry approach that is both spiritually grounded and theologically

reflective (Ranstrom 2023, 115). This framework helps pastors chart their spiritual

trajectory and assists church leaders in developing support systems that cater to pastors'

developmental needs, ensuring sustained spiritual vitality and spirituality (Acquah and Boakye 2018, 4; Boiliu 2021, 171).

While Fowler's theory offers valuable insights, it may not fully capture the non-linear, individualized faith journeys typical in Pentecostalism. Nonetheless, its developmental focus provides a solid foundation for supporting pastors' spiritual growth, encouraging an evolution that respects their distinct Pentecostal identity.

<div align="center">Erikson's Psychosocial Stages</div>

Erikson's Psychosocial Stages Theory, with its eight life stages defined by specific psychosocial conflicts (Erikson 1963), serves as a significant framework for understanding the spiritual formation of middle- and older-adult Pentecostal pastors. Emphasizing social relationships and emotional development, Erikson's model illustrates how faith and ministry practices adapt to life's changing circumstances.

The stage of Generativity vs. Stagnation (middle adulthood) highlights the drive to create a legacy, resonating with Pentecostal pastors devoted to mentoring and community outreach, seeing their ministry as part of a larger divine mission (Orenstein and Lewis 2022). Success in this stage leads to satisfaction in nurturing others' spiritual growth and church development, while failure may result in stagnation, manifesting as burnout or disillusionment with ministry.

In the Integrity vs. Despair stage (old adulthood), individuals reflect on their lives, either finding fulfillment or experiencing regret over unachieved goals (Gilleard 2020, 139). For pastors, this stage involves assessing their spiritual legacy and the impact of their ministry. A positive outcome fosters wisdom and a strengthened connection to faith,

while unresolved regrets can lead to a sense of despair, challenging their spiritual purpose in later years.

Erikson's framework provides a structured lens through which pastors can view their spiritual formation as they transition from active leadership to reflective mentorship. Generativity encourages them to guide future church leaders, emphasizing legacy-building within their congregations. Integrity allows them to consolidate their life experiences, fostering a cohesive understanding of faith and easing their transition into elder roles. Although sometimes critiqued for its rigidity, Erikson's model offers pastors a way to navigate life's phases with resilience and a renewed sense of purpose.

<div align="center">Levinson's Theory of Adult Life Stages</div>

Levinson's Seasons of Life Theory presents adult development as a series of predictable stages defined by psychological tasks and transitions, focusing on life structure–patterns influenced by relationships, career, and beliefs (Levinson 1978). Transitions between these stages prompt reassessment and alignment, fostering spiritual growth (Hedlund and Ebersole 1983, 191).

The midlife transition (approximately ages 40–45) often prompts individuals to reevaluate goals and values, renewing their commitment to faith and ministry (Paproski 2000, 8). This stage can deepen Pentecostal pastors' leadership, motivating them to align their ministry efforts with personal convictions. In older adulthood, experiences of loss or illness may intensify spirituality, leading pastors to mentor others and shape their spiritual legacy (Wink and Dillon 2002, 82).

Levinson's theory aligns with the developmental stages evident in spiritual formation, complementing theological understandings of pastoral calling. By recognizing

the seasons of life, pastors can approach transitions with a sense of purpose and adaptability, enhancing their roles as spiritual leaders.

Robert Kegan's Theory of Adult Development

Robert Kegan's Constructive Developmental Theory emphasizes the gradual development of complex self-systems and meaning-making throughout life (Kegan 1982). The latter stages–socialized, self-authoring, and self-transforming minds–reflect an increasingly intricate understanding of personal beliefs and openness to new perspectives, which aligns with Pentecostal pastors' need for theological depth and self-awareness (Drago-Severson, Blum-DeStefano, and Lawrence 2023, 35).

Kegan's model is particularly relevant as pastors blend faith with an evolving sense of identity, guiding their ministry with an integrated self-concept. The focus on relational support corresponds to the pastoral need for community, supporting development and resilience during challenges. Kegan's approach encourages pastors to maintain coherence between their spiritual beliefs and life experiences, fostering adaptability and a comprehensive ministry outlook.

Neo-Piagetian and Postformal Cognitive Theories

Neo-Piagetian and postformal cognitive theories expand Piaget's model, positing that cognitive development continues into adulthood. These theories emphasize the emergence of dialectical thinking–the ability to synthesize contradictory ideas–a vital skill for pastors navigating theological complexities within diverse congregations (Girgis et al. 2018, 2).

Neo-Piagetian theories highlight the roles of memory and processing capacity in adult cognitive development, enhancing pastors' ability to engage in complex problem-solving and abstract thought (Sevinç 2019, 611). Postformal theories introduce aspects like relativistic thinking and the integration of logic and emotion, enhancing nuanced perspectives critical for addressing ethical and social challenges in ministry (Hugo 2009, 141).

These cognitive theories contribute to a holistic, adaptable approach to spiritual formation, equipping Pentecostal pastors with advanced reasoning abilities necessary for tackling multifaceted issues and promoting spiritual maturity. Higher cognitive development stages empower pastors to harmonize tradition with contemporary demands, fostering a thoughtful, balanced approach to ministry that reflects current societal realities (Granello 2010, 92).

Implications for Pentecostal Pastors' Spiritual Formation

Collectively, these developmental frameworks provide Pentecostal pastors with essential tools to comprehend and navigate their spiritual and cognitive progression. The theories of Fowler, Erikson, Levinson, and Kegan offer a structured approach to understanding faith and identity development across the lifespan, while Neo-Piagetian and postformal cognitive theories highlight the advanced cognitive skills necessary for addressing complex issues inherent in ministry. The integration of these perspectives equips Pentecostal pastors with a multifaceted toolkit for continuous growth, allowing them to align their faith with evolving ministerial responsibilities and deepening personal insights.

Applying these frameworks to personal and professional development can significantly bolster the spiritual leadership of Pentecostal pastors. Embracing a holistic, developmental perspective enables pastors to foster growth within themselves and their congregations. These models collectively stress that spiritual formation is an ongoing, dynamic process, unique to each pastor's journey as they fulfill their calling. Recognizing this individuality supports a more responsive and adaptive approach to personal spirituality and pastoral ministry.

Spiritual Challenges and Opportunities in Middle and Old Adulthood

The spiritual formation of middle- and older-adult Pentecostal pastors is marked by unique challenges and growth opportunities shaped by the demands of their ministerial roles and life stages. Pastors face the task of navigating cultural shifts that impact congregational dynamics and reorienting their identity as they transition beyond traditional pastoral duties. This identity shift can be especially challenging in a field where one's sense of self is often intricately linked to professional responsibilities (Anderson 2008, 104). Additionally, fragmented approaches to spiritual formation within some church environments may contribute to isolation among older pastors, underscoring the importance of holistic and intergenerational engagement in fostering spiritual growth (Emilia 2022, 317).

As pastors move from active ministry to more reflective practices, new avenues for growth emerge. This period often emphasizes deeper theological reflection and mentoring, allowing pastors to incorporate their life experiences into spiritual teaching. The increased focus on contemplative practices adds a renewed depth to their spiritual lives and helps sustain a vibrant faith through aging (Quayson 2022, 1).

However, the high demands of pastoral ministry can contribute to burnout, particularly in middle adulthood (Amankwa 2023, 903). To maintain spiritual vitality amid emotional and physical challenges, pastors may adopt strategies such as setting boundaries and prioritizing self-care (Guidi and Vasconcelos 2017, 691). Aging also introduces physical limitations that influence spiritual practices, prompting pastors to adapt their roles, shift towards reflective worship, and adjust ministry responsibilities (Alvonciani 2022, 299). These adaptations support continued spiritual engagement and resilience in both leadership and personal faith.

How Middle- and Older-adult Pentecostal Pastors Navigate Challenges

Navigating Cultural Dynamics and Identity Transitions

Middle- and older-adult Pentecostal pastors face a shifting cultural landscape where societal norms and church demographics evolve, impacting congregational expectations. These pastors balance traditional Pentecostal values with growing demands for social engagement, particularly in justice and community impact areas. Navigating these dynamics is vital for fostering meaningful connections as pastors weigh societal concerns against their organizational roles (Masenya 2021, 115). Many older pastors redefine their roles, transitioning from active ministry to mentoring and spiritual guidance. For instance, older pastors in Australia have adapted practices to remain impactful despite physical or cognitive shifts, balancing personal and communal identities in their leadership (Wells 2016, 139).

Managing Ministry Demands and Physical Limitations

The rigors of pastoral ministry often lead to stress, emotional exhaustion, and burnout, negatively affecting well-being and spiritual growth. Ministry-related stressors can foster feelings of depersonalization and diminished achievement (Chandler 2009, 273; Clarke et al. 2023, 273). Congregational demands that extend beyond spiritual care can strain personal lives and contribute to spiritual stagnation (Hester 2018, 20). Some pastors, however, display resilience through adaptive strategies like delegating tasks, seeking peer support, and maintaining spiritual disciplines. Practices such as prayer, meditation, and worship help mitigate stress, support spiritual vitality, and enable long-term ministry commitment (Ganesan 2008, 58).

Shifting Focus to Leadership and Spiritual Influence

As pastors age, physical limitations may restrict some ministry activities, prompting a shift towards roles centered on leadership and spiritual influence. This shift allows pastors to continue impacting congregational life positively. For example, pastors in Indonesia highlighted that emphasizing personal discipline and character development can mitigate the effects of physical aging, maintaining leadership effectiveness (Purnomo and Octavianus 2023, 48). Adapting to roles that leverage their spiritual wisdom, and experience enables older pastors to guide communities through mentorship rather than direct presence.

Balancing Personal Spiritual Growth with Congregational Leadership

Pentecostal pastors nurture a profound divine connection through consistent spiritual practices and pastoral relationships, which are essential for their spiritual health.

These practices foster a shared faith within the church (Mauda, Mokwena, and Sodi 2023, 1). The Pentecostal emphasis on the divine-human connection strengthens pastoral leadership and nurtures an environment that supports both personal and communal growth. This approach fortifies the church's spiritual health, enriching the congregation's faith and resilience (Markow and Åkerlund 2023, 526).

Effective pastoral leadership today also requires connecting with congregants through modern means, including music, outreach, and a shared church identity (Michie 2010, 28). Integrating traditional Pentecostal values with contemporary methods promotes unity and inclusivity, making faith accessible to diverse congregations (Hamalainen 2020, 53). This adaptability helps pastors remain relevant and capable of addressing both enduring spiritual needs and modern social challenges.

Strategies for Resilience and Sustained Ministry

Despite ministry pressures, many pastors sustain spiritual health through adaptive practices and strong support networks. Strategies like spiritual renewal, rest, and fostering supportive relationships prevent burnout and ensure ministry fulfillment (Chandler 2009, 273; Hester 2018, 19). These approaches contribute to personal growth and resilience, reinforcing their role as spiritual leaders.

Middle- and older-adult Pentecostal pastors encounter distinct growth opportunities as they progress through different life stages and ministry responsibilities. Embracing contemplative practices, mentorship, and intergenerational approaches strengthens their connection with God, enhances community ties, and sustains their resilience (Wong, Pargament, and Faigin 2018, 191). Engaging in routines such as mindfulness and meditation reconnects pastors with their spiritual essence, offering

clarity and peace amid ministry pressures. These practices counter the brain's inclination toward negativity under stress, fostering a positive outlook that enhances spiritual and emotional resilience (Bingaman 2011, 477).

Daily incorporating contemplative practices reinforces personal integrity and reflective capabilities, which are essential for effective leadership and balanced decision-making. This practice balances the emotional demands of ministry, allowing pastors to grow and adapt continually (Black, Busch, and Woodrow 2020, 328). Contemplative discipleship–including structured retreats and prayer–encourages deeper relationships with God and sustainable work-rest rhythms.

Mentorship

Mentorship is vital to Pentecostal leadership, offering seasoned pastors a means to pass on theological heritage and essential values. Through mentorship, pastors impart foundational teachings to future leaders, preserving the Pentecostal movement's impact and reinforcing their faith commitment (Akano 2022, 23). Rooted in biblical principles, mentorship involves sharing wisdom and experience, nurturing leadership that strengthens both mentors and mentees (Downie 2013, 7). Such cross-generational exchanges benefit mentors by providing new perspectives and support mentees by offering experienced guidance, fostering collaborative spiritual growth (Akano 2022, 25).

Intergenerational ministry supports spiritual formation by bridging generational divides and cultivating unity within church communities. Senior pastors actively contribute to congregational growth while continuing their development, fostering collective spiritual vitality that encourages members of all ages to engage in their spiritual journeys (Wollschleger 2018, 575). Strengthening intergenerational connections

supports communal bonds, enriching the spiritual journeys of all members (Eggers and Hensley 2005, 87).

While mentorship and intergenerational ministry present significant advantages, they also pose challenges. Generational divides within congregations can hinder interaction, and the responsibilities of pastoral work may cause pastors to view spiritual practices as tasks rather than sources of renewal (Glassford and Barger-Elliot 2011, 364). Addressing these barriers requires the intentional cultivation of environments focused on spiritual growth and connection, ensuring pastors and congregants experience transformative engagement (Green 2024, 12).

Elements of Spiritual Formation

The preceding section introduced an adapted spiritual formation model based on theologian Frank Macchia's framework, emphasizing core elements essential for the spiritual development of middle- and older-adult Pentecostal pastors. This model highlights key dimensions—Spirit Baptism, Sanctification and Holiness, Pneumatological Spirituality, Theological Reflection, Community and Fellowship, and Missional Orientation—that collectively shape a pastor's pursuit of Union with Christ and Life in the Spirit. The model captures the dynamic nature of spiritual formation as pastors face ministry challenges and life transitions by situating these elements within personal, communal, and ecclesial contexts.

These core components align with existing literature on spiritual formation and developmental theory, emphasizing the interplay between personal spirituality, communal involvement, and mission-focused service. Examining these dimensions in the following discussion validates Macchia's model, illustrating how a Spirit-centered, relational, and

mission-oriented approach cultivates both moral likeness to Christ and missional dedication among Pentecostal pastors. The literature review further contextualizes these elements, highlighting their significance and adaptability in sustaining continuous spiritual growth and resilience in pastoral ministry.

<div align="center">Core Components</div>

Union with Christ and Life in the Spirit

Frank Macchia's interpretation of Spirit baptism as foundational for ongoing union with Christ serves as a pivotal element in Pentecostal spiritual formation, particularly for pastors in middle and old adulthood (Macchia 2020, 1). Rather than perceiving Spirit baptism as a singular event, Macchia portrays it as a continuous process that deepens a believer's connection with Christ (Macchia 2020, 2). This sustained union becomes integral to a pastor's identity, forming the spiritual bedrock supporting their growth and ministry journey. The Holy Spirit acts as a divine conduit, fostering an enduring relationship between pastors and Christ, which fuels their ongoing transformation and sanctification–key to effective ministry (Gause 2009, 95).

The notion of "Union with Christ" extends beyond doctrine into lived Pentecostal experience (Macchia 2020, 2). Resonating Luther's concept of *"unio cum Christo,"* this union embodies a mystical relationship with God that invites believers to partake in the divine life (Totten 2003, 443). This deeply personal union calls pastors to a transformative relationship with Christ. For Pentecostal pastors, union with Christ shapes their spiritual growth and ministry, guiding them through the Spirit's ongoing work (Feller and Lombaard 2018, 17).

Complementing "Union with Christ" is "Life in the Spirit," a core Pentecostal tenet characterized by living under the Holy Spirit's influence (Macchia 2020, 2). This life includes charismatic practices such as prophecy, healing, and speaking in tongues, emphasizing a commitment to Scripture and the Spirit's active presence (Murphy, Pommert, and Vidrine 2015, 283). For pastors, nurturing and integrating these Spirit-led experiences into personal and congregational life is crucial. The reciprocal relationship between personal spirituality and communal leadership means a pastor's spiritual maturity directly impacts the vitality of their congregation (Johnson Jr and Moore 2017, 125).

Pentecostal spiritual formation also involves leadership development, where a pastor's deepening relationship with Christ and the Spirit enhances their capacity to guide the church. This multifaceted process encompasses personal disciplines, theological education, and community involvement, cultivating spiritually mature leaders (Markow and Åkerlund 2023, 526). Mentorship and spiritual guidance are vital, offering support as pastors navigate ministry and personal growth (McMahan 2002, 336). Although "Union with Christ" and "Life in the Spirit" are central to Pentecostal formation, diverse Pentecostal traditions reflect varying practices and understandings, enriching the spectrum of Pentecostal spirituality.

Literature review shows the following spiritual formation elements related to this component:

1. Dependence on God. A life formed in union with Christ is marked by prayerful reliance on the Holy Spirit for wisdom and strength in personal and ministerial decisions (Macchia 2020, 7; Feller and Lombaard 2018, 9).

2. Purpose clarity. Spirit-led formation helps pastors discern their calling and pursue long-term faithfulness in fulfilling their God-given mission (Raley 2024, 70; Perry 2018, 129).

3. Christ-likeness growth. The ongoing relationship with Christ transforms character, forming pastors into the likeness of Jesus through the Spirit's sanctifying work (Macchia 2020, 14; Bekavac 2023, 509).

4. Spirit renewal. Regular encounters with the Spirit rejuvenate a pastor's inner life and provide vitality for ongoing ministry (Wells 2016, 139; Snow et al. 2023, 91).

5. Prayer discipline. Consistent communion with God through prayer strengthens the pastor's intimacy with Christ and anchors spiritual discernment (Chandler 2009, 121; Richie 2005, 99).

6. Charismatic practices. Spirit baptism enables pastors to exercise spiritual gifts that build up the church and serve as signs of God's presence (Murphy, Pommert, and Vidrine 2015, 283; Althouse 2001, 399).

7. Experiential reflection. Theological reflection on Spirit-empowered experiences helps pastors discern God's work in their lives and ministry (Kim 2017, 26; Pinnock 2008, 1).

These elements, drawn from Pentecostal theology and spiritual formation literature, establish the conceptual basis for developing survey items in Chapter 3. Together, they frame "Union with Christ and Life in the Spirit" not only as a doctrinal foundation but also as a measurable and embodied dimension of ongoing pastoral formation.

Ongoing Transformation through the Spirit

Macchia's theology presents Spirit baptism as the initiator of a lifelong process of sanctification and transformation characterized by spiritual renewal (Macchia 2020, 16). For Pentecostal pastors, this process involves nurturing the fruit of the Spirit, which is essential for both personal growth and ministry effectiveness. Experiencing Spirit baptism as an expression of divine love reframes sanctification as a continuum of holiness, unity, and love, enabling pastors to mature in faith through life stages (Raley 2024, 70). The Holy Spirit's role extends beyond individual empowerment, providing a holistic framework that addresses broader theological and social concerns, inspiring pastors to adopt a mission-oriented mindset that aligns with contemporary social issues (Raley 2024, 70).

The ongoing transformation through the Spirit forms the bedrock of Pentecostal spiritual formation, especially for middle- and older-adult pastors. This transformation, rooted in the experiential nature of Pentecostal theology, underscores the Spirit's continuous work in believers' lives. For pastors, this nurtures personal growth and reinforces their leadership. The Spirit, seen as the agent of transformation, guides pastors on a path described as moving "from grace to grace," encapsulating the progressive nature of spiritual growth (Snow et al. 2023, 91). Modeled after the Pentecost event in Acts 2, this transformation shapes individual and communal life (Pohlmann, 2012). Beyond personal change, the Spirit's work fosters community renewal and propels the church's mission for justice and peace (Davies 2011, 53).

Integrating personal spirituality with leadership responsibilities is vital for Pentecostal pastors, enabling effective discipleship and community impact. This integration calls for spiritual disciplines that nourish personal growth and equip pastors to

guide their congregations (Feller and Lombaard, 2018, 9). The interplay of Scripture, community, and mission provides a foundation for pastors to lead with depth and resilience (Chandler 2009, 121).

Older pastors face unique challenges in maintaining spiritual vitality amid a rapidly changing world. Despite these challenges, Pentecostal practices remain profoundly meaningful, offering renewal opportunities even in later life (Wells 2016, 139). Spirit-led transformation helps older pastors balance traditional practices with the demands of modern ministry, supporting them as they adapt to complex roles (Masenya 2021, 115).

This Spirit-guided transformation is personal and communal; as pastors grow, they catalyze renewal in their congregations. The literature emphasizes that pastoral transformation, directed by the Holy Spirit, is essential to congregational growth, positioning pastors as agents of Spirit-led change (Johnson Jr and Moore 2017, 125). Navigating aging, evolving community dynamics, and holistic ministry demands, continual Spirit-driven growth equips pastors to lead with wisdom and relevance.

The literature reviewed in this section identifies several key spiritual formation elements associated with ongoing transformation through the Spirit:

1. Holiness lifestyle. The Spirit enables pastors to cultivate a consistent pattern of holy living that aligns with God's character and will (Macchia 2020, 9; Alexander 2011, 269).

2. Character formation. Spiritual transformation involves the shaping of inner dispositions—humility, compassion, and faithfulness—that reflect Christ's moral example (Feller and Lombaard 2018, 7; Suh 2012, 71).

3. Integrity. Pastoral effectiveness is grounded in the moral coherence between personal life and ministry, requiring honesty and transparency before God and others (Rybarczyk 2011; Dobrotka 2021, 71).

4. Daily holiness. A sustained walk in the Spirit includes faithful spiritual practices such as prayer, reflection, and Scripture meditation that nurture day-to-day sanctification (Willowby 2016, 6; Chandler 2009, 121).

Continuous sanctification. Sanctification is not a one-time event but a lifelong journey of deepening faith, shaped by divine grace and intentional human cooperation (Macchia 2020, 9; Suh 2012, 71).

Eschatological Vision

Frank Macchia's eschatological vision provides Pentecostal pastors with a framework that maintains an eternal perspective, shaping both ministry focus and personal priorities (Macchia 2020, 11). By viewing Spirit baptism as a transformative and sanctifying experience, Macchia positions the church as a bearer of divine grace in a fractured world (Macchia 2020, 16). This eschatological outlook aligns ministry with God's redemptive purposes, urging pastors to reflect on their long-term impact and lead with a vision anchored in the anticipated future of the church.

Macchia's perspective situates the church as an eschatological community where Spirit baptism facilitates ongoing renewal, embodying God's grace and hope. This process reinforces pastors' roles within a Spirit-led fellowship, fostering a present reality infused with divine purpose (Macchia 2020, 13). For Pentecostals, eschatological hope motivates mission, guiding pastors to maintain a forward-looking approach that invigorates the church's ministry (Macchia 2020, 14).

Complementary perspectives, like doxological worship, underscore worship's role in orienting church practices toward adoration of God rather than measurable outcomes. This worship enriches congregational life, aligning it with God's purposes (Pasquarello 2013, 58). This focus offers pastors theological stability that transcends immediate goals.

Eschatology informs personal priorities by shaping ethical leadership. By aligning actions with God's long-term plan, pastors build a legacy of enduring spiritual values over temporary achievements (Perry 2018, 129). This becomes significant as pastors age, prompting reflection on ministry impact (Zacher, Rosing, and Frese 2011, 43). Broader theological approaches, such as organic theology, invite pastors to use foresight methodologies that anticipate future developments (Gary 2004, 37). This multifaceted eschatology supports leadership that is spiritually rooted, inclusive, and responsive to congregational and societal needs.

The following elements emerge from the literature as integral to a spiritually formed eschatological vision:

1. Faith legacy. A spiritually mature pastor maintains an intentional desire to leave behind a Christ-centered legacy of faith that influences future generations of believers (Zacher, Rosing, and Frese 2011, 43; Bringas 2019, 59).

2. Purpose clarity. Eschatological vision reinforces a sense of divine calling and direction, enabling pastors to remain aligned with God's eternal purposes throughout life transitions (Perry 2018, 129; Macchia 2020, 14).

3. Missional guidance. The hope of Christ's return inspires pastors to lead with a redemptive outlook, shaping congregational life around God's long-term mission for the world (Macchia 2020, 16; Niemandt 2012, 1).

4. Christlike reflection. The anticipation of Christ's return fuels an urgency to cultivate personal holiness and moral integrity in light of eternal accountability (Pasquarello 2013, 58; Dobrotka 2021, 71).

5. Prayer discipline. Maintaining an eschatological orientation strengthens the discipline of prayer as pastors align their desires with God's future reign and justice (Gyertson 2007, 132; Chandler 2009, 121).

<div align="center">Dimensions of Spiritual Formation</div>

Sanctification and Holiness

Frank Macchia's approach to Sanctification and Holiness offers profound insights into Pentecostal pastors' spiritual maturity, emphasizing the Holy Spirit's transformative power (Macchia 2020, 6). By integrating Spirit baptism with sanctification, Macchia presents the Holy Spirit as both an empowering and purifying presence, vital for pastors adapting to different personal and ministerial contexts (Macchia 2020, 6). This perspective, deeply embedded in Pentecostal theology, values the experiential work of the Spirit in shaping believers' lives. Within this framework, Spirit baptism is seen as an act that renews, sanctifies, and unites believers through divine love, positioning the Spirit as the primary agent of sanctification (Macchia 2020, 9). This Spirit-led process promotes the cultivation of spiritual fruit, forming a continuum of holiness and love that is essential for pastors as they deepen their relationship with God (Macchia 2020, 9).

Macchia's framework aligns sanctification with holistic spiritual formation, emphasizing a growth process that blends divine grace with intentional human effort (Suh 2012, 71). This journey calls pastors to deepen their bond with God, a necessary step for meeting the varied demands of ministry. Through disciplined spiritual practices, pastors

enhance their relational maturity with God, equipping them to navigate diverse ministry challenges with grace and adaptability. Central to this process is the Holy Spirit's guidance, shaping pastors' mission and empowering them for impactful leadership and outreach. By heeding the Spirit's direction, Pentecostal pastors can approach personal and ministry-related obstacles with resilience, reinforcing their effectiveness as leaders (Rybarczyk 2011).

Holiness, a defining aspect of Pentecostal identity, manifests in communal worship practices such as the Breaking of Bread, wherein believers experience spiritual renewal through the Spirit's presence. This practice highlights Pentecostals' reverence for God's holiness, which bolsters both individual and collective faith (Black 2021, 103). Holiness transcends personal piety, fostering a communal sense of sanctity within the church that ties individual sanctification to collective holiness, reinforcing pastors' roles in nurturing spiritual growth within both personal and congregational settings (Alexander 2011, 269). Pentecostal formation ties holiness to leadership, with the Spirit guiding pastors' moral decision-making and imparting wisdom, enabling them to handle complex ministry situations with scriptural integrity (Feller and Lombaard 2018, 7).

Ultimately, holiness is viewed as both a personal calling and a communal mission, motivating pastors to engage with social challenges and advocate for a society built on love and community values (Willowby 2016, 6). This comprehensive understanding of Sanctification and Holiness allows pastors to apply these principles across varied and changing ministry landscapes, embracing the Spirit's transformative influence to shape their own lives and their communities. While Macchia's theology offers a robust

foundation for spiritual growth, its application across diverse cultural and ministry settings warrants further exploration to address the complexities of modern pastoral roles.

The literature reviewed in this section surfaces the following key elements of spiritual formation related to sanctification and holiness:

1. Holiness lifestyle. Pastors are called to reflect God's character through consistent ethical behavior and moral purity in every area of life (Macchia 2020, 9; Black 2021, 103).

2. Character formation. The Spirit shapes the pastor's attitudes, responses, and interpersonal conduct to increasingly resemble Christ's character (Suh 2012, 71; Feller and Lombaard 2018, 7).

3. Integrity. A commitment to truthfulness and coherence between belief and action is central to a spiritually formed and trustworthy leader (Dobrotka 2021, 71; Rybarczyk 2011).

4. Daily holiness. Ongoing sanctification is nurtured through spiritual disciplines practiced regularly in the rhythms of daily life, such as prayer, Scripture meditation, and worship (Chandler 2009, 121; Willowby 2016, 6).

5. Communal holiness. Sanctification occurs not only on a personal level but is cultivated and sustained within Spirit-filled, accountable communities of faith (Alexander 2011, 269; Kärkkäinen 2007, 7).

6. Christ-likeness growth. The end goal of holiness is to grow into the image of Christ, marked by love, humility, and righteousness (Macchia 2020, 14; Bekavac 2023, 509).

Theological Reflection and Charismatic Expression

Frank Macchia's exploration of the interplay between theological reflection and charismatic expression provides an extensive framework for understanding Pentecostal beliefs and practices, particularly valuable for older pastors (Macchia 2020, 10). He redefines Spirit baptism as a foundational theological concept interwoven with themes of divine love, renewal, sanctification, and empowerment, enhancing engagement with Pentecostal spirituality by highlighting the Holy Spirit's transformative work (Macchia 2020, 10). This integration of theology and charismatic experience offers critical insights for older pastors who act as mentors in their communities, enabling them to guide others effectively while anchoring their leadership in Spirit-led wisdom (Pinnock 2008, 1).

Macchia's interpretation situates God's love at the heart of Spirit baptism, framing it as an empowering event and an ongoing journey encompassing justification, sanctification, and continuous renewal that deepens theological engagement (Pinnock 2008, 1). Integrating key themes such as ecclesiology and soteriology allows pastors to delve into the depth of Pentecostal doctrines while experiencing the Spirit's dynamic work in their ministry and life.

Charismatic practices–including speaking in tongues, prophecy, and healing–are integral to Pentecostal worship and theology (Szanajda and Li 2023, 12; Ramsey 2023, 1; Björkander 2024, 37). These expressions, seen as manifestations of the Holy Spirit, contribute to congregations' communal identity and spiritual vitality (Althouse 2001, 399; Kärkkäinen 2001, 417). Macchia underscores the church as a Spirit-baptized fellowship where charismatic practices embody the Spirit's work, connecting believers within an empowered faith community. The experiential focus of Pentecostalism challenges traditional theological education, which often privileges doctrine over experience,

underscoring the need for an approach that values both intellectual understanding and Spirit-led practices (Asamoah-Gyadu 2017, 4; Kim 2017, 22).

For older pastors, practices that blend theological reflection with accumulated personal experiences are especially enriching. These pastors engage in a continuous dialogue between lived experiences and theological reflection, allowing them to impart spiritual wisdom and promote congregational growth (Modisa and Mzondi 2022, 1; Foley 2014, 60). By grounding their pastoral care in Scripture and charismatic experiences, they maintain a leadership that is both theologically sound and spiritually dynamic (Cartledge 2012, 92).

Balancing theological reflection with charismatic expression presents challenges. Overemphasizing experience risks a superficial faith, whereas focusing solely on intellectual reflection can overlook the Spirit's transformative power (Nel 2021, 1). A balanced integration of theology and charismatic expression is crucial for a robust Pentecostal faith. This equilibrium is particularly relevant for older pastors, whose rich experiences and theological insight allow them to lead with depth and relevance. As Pentecostalism matures, there is an increasing recognition of Theological Reflection, which, when coupled with charismatic experience, creates a resilient and broad-based faith that engages with wider Christian traditions while preserving the unique vitality of Pentecostal spirituality (Kim 2017, 26).

The following elements emerge from the literature as essential to spiritual formation within the dimension of theological reflection and charismatic expression:

1. Theological grounding. A spiritually formed pastor reflects deeply on biblical truths and Pentecostal theology, allowing these convictions to shape identity, decisions, and teaching (Macchia 2020, 10; Pinnock 2008, 1).

2. Experiential reflection. Pastors learn to interpret and integrate Spirit-empowered experiences—such as healing, prophetic insight, or divine encounters—through thoughtful discernment and biblical lenses (Kim 2017, 26; Modisa and Mbonani 2022, 1).

3. Charismatic practices. Participation in Spirit-given gifts such as tongues, prophecy, and healing is essential to Pentecostal formation, expressing the ongoing work of the Spirit in both personal and congregational life (Szanajda and Li 2023, 12; Althouse 2001, 399).

4. Spirit-guided preaching and teaching. Effective ministry is sustained by the Spirit's illumination of Scripture, resulting in messages that are both biblically sound and spiritually empowering (Cartledge 2012, 92; Foley 2014, 60).

5. Balance of intellect and experience. A mature pastor values both theological inquiry and charismatic encounter, avoiding extremes of emotionalism or academic detachment (Nel 2021, 1; Kim 2017, 22).

6. Lifelong learning. Older pastors especially engage in ongoing theological development, integrating accumulated life experiences with sustained study and reflection (Foley 2014, 60; Pinnock 2008, 1).

Community and Fellowship

Community is an indispensable component of ongoing spiritual formation for middle- and older-adult Pentecostal pastors, serving as a source of personal renewal and

the foundation for resilient ministry. In Pentecostal theology, the church is more than a gathering of believers; it is a Spirit-imbued fellowship that sustains pastors through the complexities of ministry and the aging process (Pinnock 2008, 1). This Spirit-centered community offers a shared space for mutual support and accountability, which is crucial for pastors navigating shifting life stages and increasing ministry responsibilities. Fellowship provides a context in which pastors find support and encouragement for continued spiritual growth, fostering both personal and collective vitality (Kärkkäinen 2007, 7).

The communal aspect of Pentecostal spirituality counters the isolation that pastors often encounter due to their dual roles as leaders and caregivers. Middle- and older-adult pastors benefit from such supportive networks, especially as they transition into roles that prioritize mentorship and spiritual guidance over administrative duties. Community structures offer essential connection points that bolster a pastors' sense of purpose and help them remain spiritually grounded amid ministry challenges (Griffin 2021, 57). These relational bonds foster reciprocal learning, allowing pastors to draw strength from shared experiences, enhancing their resilience and dedication to their calling (Cherifi et al. 2019, 1).

Additionally, fellowship within Pentecostal churches emphasizes accountability–a key element of spiritual formation that keeps pastors focused on their faith journey and ethical commitments. In Spirit-filled communities, accountability structures foster integrity and resilience, providing pastors with a secure space to confront personal struggles and receive guidance from peers. Research indicates that pastors who actively participate in faith-centered support networks report higher well-being, which in turn

contributes to more effective ministry (Shaasha, Msabah, and Kyule 2024, 42). This mutual accountability becomes essential in sustaining spiritual health, allowing pastors to rely on their communities' collective wisdom and experience to maintain balance in their ministry and personal lives.

Pentecostal communities also create opportunities for intergenerational interactions, which are highly beneficial for spiritual formation in older adulthood. These engagements enable seasoned pastors to mentor younger members while learning from their perspectives, establishing a reciprocal environment that supports the faith journey of the entire church body (Smith 2017, 182). For middle- and older-adult pastors, such intergenerational fellowship helps them pass on Pentecostal traditions and values, reinforcing their spiritual identity and promoting faith continuity within the community. This collaborative approach to spiritual growth allows pastors to experience formation as a shared endeavor that enriches the entire congregation (Kärkkäinen 2007, 9).

The community within Pentecostalism plays a vital role in the ongoing spiritual development of middle- and older-adult pastors. It provides mutual support, accountability, and intergenerational mentorship, reinforcing a Spirit-led approach to ministry that champions resilience, ethical commitment, and collective growth. By fostering a fellowship that nurtures faith and supports well-being, Pentecostal communities ensure that pastoral leaders can continue to serve effectively while experiencing meaningful personal spiritual development. This communal emphasis on shared faith and growth remains integral to Pentecostal spirituality, enabling both pastors and congregations to flourish in unity and purpose (Shaasha, Msabah, and Kyule 2024a, 28).

The following elements emerge from the literature as key spiritual formation dimensions within the context of community and fellowship:

1. Community support. Spirit-filled fellowship provides emotional, spiritual, and practical support that sustains pastors through personal and ministerial challenges (Pinnock 2008, 1; Kärkkäinen 2007, 9).

2. Mutual growth. A spiritually forming community fosters a culture of reciprocal mentoring, where both older and younger members learn from one another in shared pursuit of Christlikeness (Smith 2017, 182; Griffin 2021, 57).

3. Encouragement. Regular participation in the life of the faith community offers affirmation and uplift, helping pastors persevere in the face of discouragement (Cherifi et al. 2019, 1; Shaasha, Msabah, and Kyule 2024, 42).

4. Fellowship consistency. Sustained and faithful involvement in communal gatherings reinforces spiritual rhythms and deepens relational accountability (Shaasha, Msabah, and Kyule 2024a, 28).

5. Ministry balance. Community engagement helps pastors avoid burnout by promoting healthy boundaries between personal well-being and ministry demands (Griffin 2021, 57).

6. Congregational accountability. Spiritual maturity is shaped through structured relationships that promote honest dialogue and ethical integrity (Shaasha, Msabah, and Kyule 2024, 42; Bekavac 2023, 509).

7. Tradition as guidance. The shared memory and theological legacy of the community help anchor spiritual identity and offer orientation in times of uncertainty (Feller and Lombaard 2018, 17).

8. Faith sharing. Communal spiritual formation thrives as pastors and congregants openly testify to God's work in their lives, building one another up in faith (Alexander 2011, 269).

Love in action. Authentic fellowship is marked by tangible expressions of love, forgiveness, and service that reflect the life of Christ among His people (Willowby 2016, 6).

Missional Orientation

In addition to the importance of community and fellowship, literature also highlights the significance of a missional orientation for sustaining the spiritual formation of middle-adult and older-adult Pentecostal pastors (Macchia 2020, 13). Missional orientation in the spiritual formation of middle- and older-adult Pentecostal pastors integrates personal growth with the outward mission of the church, a balance essential for sustaining effective ministry in this stage of life. Spirit baptism is positioned as a pivotal, transformative experience, empowering pastors for ministry and continuously sanctifying and renewing them within a Spirit-baptized fellowship (Macchia 2020, 2). This view aligns Spirit baptism with the church's broader mission, highlighting how individual renewal fosters a collective embodiment of grace and purpose within the church community. By emphasizing the ongoing nature of Spirit baptism, this approach suggests that middle- and older-adult pastors can sustain their passion for mission through continual spiritual renewal, aligning their personal growth with the church's outward-focused objectives (Macchia 2020, 16).

Beyond Spirit baptism, missional orientation involves a transformative spirituality that integrates virtues such as transcendence, wisdom, humanity, and courage into

pastoral life, viewing these as fundamental to both personal development and communal impact (Macchia 2020, 9). These virtues encourage pastors to embody their faith deeply and authentically, allowing them to lead in a way that bridges personal and congregational spirituality. Rather than seeing spiritual formation as solely personal, this perspective recognizes how growth in these virtues directly enhances pastoral leadership and the ability to inspire congregational members toward active mission. This integration of virtues allows pastors to serve as role models, demonstrating a faith-driven life that positions spirituality and mission as interconnected elements in ministry (Niemandt 2012, 1).

In addition, missional orientation underscores the role of vulnerability in fostering spiritual maturity, encouraging pastors to embrace power as love, not control (Macchia 2020, 14). This perspective invites pastors to approach leadership with empathy and humility, recognizing justice and human dignity as integral to their spiritual journey. Vulnerability as an approach to spiritual growth supports middle- and older-adult pastors in leading with compassion and integrity, which in turn strengthens their connection with both God's mission and their congregations (Watt 2023, 1). This outlook enables pastors to connect personal spiritual formation with community care, enhancing their capacity to lead with a commitment to justice and mercy.

Missional orientation also emphasizes outward service, focusing on equipping congregations for active engagement (Macchia 2020, 16). By encouraging the development of congregational members' spiritual gifts, pastors create an environment where the community shares in the mission of the church. This communal approach expands the church's reach, making the mission a shared endeavor rather than a

responsibility resting solely on pastoral leadership. For older pastors, involvement in volunteer activities presents a practical avenue for spiritual renewal, providing opportunities to re-engage with the church's mission in ways that are both personally enriching and beneficial to the broader community (Longkumer, Sorensen, and Biehl 2016, 1; Williams 2016, 279).

Finally, missional church structures advocate for a cohesive integration of personal and outward focus, reinforcing that personal sanctification and mission are inseparable within a unified pastoral identity (Van Aarde 2017, 1). Such structures enable pastors to see their ministry as holistic, where personal spiritual practices and outward service are mutually supportive, encouraging a sustainable model of ministry that is enriched by both inward formation and community outreach (Van Aarde 2017, 2). Together, these insights highlight Spirit baptism, the cultivation of virtues, vulnerability, and community engagement as essential for guiding middle- and older-adult Pentecostal pastors in a mission-oriented, spiritually renewing ministry.

The literature reveals the following spiritual formation elements as core to a missional orientation:

1. Missional leadership. A spiritually formed pastor equips and mobilizes the congregation to participate in God's mission locally and globally (Macchia 2020, 13; Niemandt 2019, 151).

2. Mission engagement. Ongoing spiritual growth is demonstrated by a pastor's active involvement in outreach, evangelism, and service within and beyond the church (Williams 2016, 279; Cazarin 2018, 255).

3. Faith-driven action. Missional spirituality calls pastors to make decisions and take initiatives motivated by a deep trust in God's purposes and promises (Raley 2024, 70; Watt 2023, 1).

4. Expressing God's love. A mature missional life embodies the compassion and mercy of Christ in practical acts of care, justice, and advocacy (Simpson 2015, 135; Willowby 2016, 6).

5. Social justice engagement. Spirit-empowered mission involves addressing systemic issues and standing with the marginalized as an expression of the gospel (Macchia 2020, 14; Young and Firmin 2014, 1).

6. Outreach leadership. Pastors lead others in bold and creative efforts to reach unreached communities, reflecting the Spirit's outward impulse (Longkumer, Sorensen, and Biehl 2016, 1; Macchia 2020, 16).

7. Cultural adaptation. A missional orientation enables pastors to navigate and engage with diverse cultural contexts while maintaining theological integrity (Van Aarde 2017, 2).

8. Resilience building. Pastors are strengthened spiritually to persevere in mission despite hardship, discouragement, or opposition (Wells 2016, 139; Clarke, Spurr, and Walker 2022, 597).

9. Purpose clarity. Sustained participation in God's mission deepens one's awareness of calling and aligns leadership goals with the kingdom of God (Perry 2018, 129; Zacher, Rosing, and Frese 2011, 43).

10. Missional guidance. The Holy Spirit provides wisdom, direction, and discernment as pastors lead their communities in fulfilling the missio Dei (Macchia 2020, 16; Gary 2004, 37).

Pneumatological Spirituality

As described in the literature, Pneumatological Spirituality represents a continuous engagement with the Holy Spirit that profoundly influences the spiritual journey of middle- and older-adult Pentecostal pastors (Macchia 2020, 7). This spirituality is grounded in experiential encounters that deepen pastors' connection with the Spirit, offering transformative power essential for their pastoral vocation (Macchia 2020, 8). Key aspects of this spirituality include personal transformation, communal engagement, and theological depth, each contributing to the spiritual vitality of Pentecostal leaders throughout their ministry (Macchia 2020, 8).

Pentecostal spirituality is anchored in both personal and communal experiences with the Holy Spirit, marked by practices such as Spirit baptism, speaking in tongues, and other charismatic expressions. These encounters are not merely emotional but form a foundational epistemology within Pentecostal theology, illuminating Scripture and guiding daily ministry (Oyewole 2022). For pastors, these Spirit-led experiences serve as a source of strength and a framework for dynamic faith engagement, enriching their roles and sustaining their commitment to pastoral duties (Kärkkäinen 2007, 16).

The continuous nature of spiritual encounters, experienced in prayer and public worship, reinvigorates a pastors' sense of purpose and connection to the Spirit, aligning with C.S. Lewis's notion of the "numinous" experience, a profound encounter with the divine that evokes awe, fear, and fascination, beyond ordinary experience (Richie 2005,

99). Practices such as prayer, worship, and the exercise of spiritual gifts nurture this ongoing relationship, fostering both personal and communal spiritual growth. However, this experiential emphasis poses challenges, including risks of individualism, underscoring the need for balance between personal encounters and communal discernment to maintain theological integrity (Ladd 2022, 59). By integrating Pneumatological Spirituality with collective mission and ethical awareness, Pentecostal pastors can ensure that their Spirit-led experiences contribute to both personal transformation and the shared life of the church (Wenk 2002, 130).

The literature identifies the following spiritual formation elements as essential to a robust pneumatological spirituality:

1. Spirit renewal. The ongoing work of the Holy Spirit revives spiritual passion and restores inner vitality, particularly during seasons of fatigue or discouragement (Macchia 2020, 8; Wells 2016, 139).

2. Prayer discipline. Consistent, Spirit-guided prayer cultivates intimacy with God and serves as a primary means of spiritual discernment and empowerment (Chandler 2009, 121; Richie 2005, 99).

3. Charismatic practices. Engagement in Spirit-empowered manifestations such as prophecy, healing, and tongues fosters both personal edification and congregational vitality (Murphy, Pommert, and Vidrine 2015, 283; Szanajda and Li 2023, 12).

4. Experiential reflection. Reflecting on Spirit encounters enables pastors to deepen theological understanding and recognize God's hand in personal and communal life (Kim 2017, 26; Pinnock 2008, 1).

5. Worship practice. Participation in expressive and Spirit-led worship connects pastors to God's presence and nourishes their soul (Pasquarello 2013, 58; Kärkkäinen 2007, 9).

6. Holiness lifestyle. Life in the Spirit leads to increasing conformity to Christ's character, marked by humility, purity, and love (Macchia 2020, 9; Alexander 2011, 269).

7. Resilience building. Spirit-empowered spirituality equips pastors with the inner strength to endure trials and continue serving with joy and conviction (Snow et al. 2023, 91; Masenya 2021, 115).

8. Dependence on God. Pneumatological spirituality fosters a posture of reliance on divine wisdom rather than self-sufficiency in all areas of ministry (Feller and Lombaard 2018, 9; Macchia 2020, 7).

9. Christ-likeness growth. The Spirit works progressively to shape pastors into the image of Christ, impacting their values, decisions, and relationships (Macchia 2020, 14; Bekavac 2023, 509).

Outcomes of Spiritual Formation: Moral Likeness to Christ and Missional Faithfulness to Christ

For middle- and older-adult Pentecostal pastors, spiritual formation is directed toward achieving two vital outcomes: moral likeness to Christ and missional faithfulness. These objectives signify spiritual maturity, intertwining personal character development with a commitment to engaging in God's mission (*missio Dei*) in the world. Pursuing Christlike virtues and fostering a mission-oriented impact within the community becomes

a benchmark for pastors aiming for a holistic ministry, where each element supports personal transformation and the broader influence on their congregations.

Moral Likeness to Christ through Spiritual Transformation

Moral likeness to Christ is a cornerstone of continuous spiritual formation, emphasizing the lifelong journey of character refinement. This process calls for pastors to consistently align their lives with Christ's compassion, humility, honesty, and love (Macchia 2020, 14). In the Pentecostal context, this transformation extends beyond ethical development; it is a Spirit-led reorientation that permeates pastors' inner lives to reflect Christ's character deeply. Scholars underscore the importance of reflective practices such as prayer, scripture meditation, and accountability as critical tools for pastors to internalize and manifest these virtues in both their ministry and personal life (Gyertson 2007, 132).

This moral transformation is both individual and communal. Christ-centered fellowship, where pastors model vulnerability and receive support from trusted peers, bolsters moral resilience and accountability (Bekavac 2023, 509). Relationships with spiritual mentors and congregation members enhance the pursuit of Christlikeness (Dobrotka 2021, 71), anchoring pastoral influence in ethical and relational integrity. Such an environment helps pastors lead authentically, embodying compassion and humility not just in words but through consistent actions.

The following elements define the moral dimension of spiritual formation:

1. Christlikeness growth. The lifelong goal of formation is to reflect Christ's love, character, and mission in increasingly deeper ways (Macchia 2020, 14; Bekavac 2023, 509).

2. Character formation. Spiritual formation entails the shaping of internal virtues—such as humility, integrity, and patience—modeled after the person of Christ (Suh 2012, 71; Feller and Lombaard 2018, 7).

3. Integrity. A pastor's moral authority is built on living truthfully before God and others, integrating belief and practice with consistency (Dobrotka 2021, 71; Rybarczyk 2011).

4. Daily holiness. A habit of daily surrender to the Spirit nurtures inner transformation through disciplined spiritual practices (Chandler 2009, 121; Willowby 2016, 6).

5. Love in action. Christlike maturity is expressed not only in values but in tangible acts of care, forgiveness, and justice (Willowby 2016, 6; Simpson 2015, 135).

6. Congregational accountability. Growth in Christlikeness is nurtured through mutual submission and accountability within the faith community (Shaasha, Msabah, and Kyule 2024, 42; Alexander 2011, 269).

Missional Faithfulness to Christ

Alongside moral transformation, missional faithfulness remains essential in Pentecostal spiritual formation (Macchia 2020, 14). It calls for pastors to embody and lead in ways that mirror God's compassion, justice, and mercy. This orientation encourages pastors to inspire congregational involvement in justice, service, and the Great Commission, positioning the church as an agent of societal transformation (Simpson 2015, 135). This outcome aligns with the broader literature on transformational faith, where pastoral leadership remains inwardly rooted and outwardly oriented,

addressing contemporary challenges such as social justice, community support, and interfaith dialogue (Young and Firmin 2014, 1).

For Pentecostal pastors, this outward focus means integrating ministry with community needs, advocating for marginalized individuals, and motivating collective responses to societal issues (Cazarin 2018, 255). Such missional commitment nurtures a spiritually renewing and practically significant faith, extending the church's influence beyond its walls (Niemandt 2019, 151). By modeling Christ's compassion and justice, pastors develop a congregation actively participating in God's redemptive work, inspiring engagement in both spiritual and social contexts.

The following elements exemplify missional maturity:

1. Missional leadership. A spiritually formed pastor models and cultivates a lifestyle of mission and community service (Macchia 2020, 13; Niemandt 2019, 151).

2. Mission engagement. Active participation in outreach, evangelism, and community transformation reflects a vibrant spiritual life (Williams 2016, 279; Cazarin 2018, 255).

3. Faith-driven action. Spiritually mature pastors make bold decisions rooted in faith, not fear or self-preservation (Raley 2024, 70; Watt 2023, 1).

4. Social justice engagement. Missional faithfulness includes addressing systemic injustice and embodying the love of Christ among the marginalized (Macchia 2020, 14; Young and Firmin 2014, 1).

5. Purpose clarity. Pastors who are spiritually formed lead with a clear sense of divine calling and kingdom vision (Perry 2018, 129; Zacher, Rosing, and Frese 2011, 43).

6. Expressing God's love. Pastoral mission is fueled by genuine compassion, forgiveness, and mercy in relationships with the community (Simpson 2015, 135; Willowby 2016, 6).

Communal and Ecclesiastical Contexts

While personal spirituality and peer fellowship are integral to spiritual formation, the influence of communal and ecclesiastical contexts—denominational traditions, institutional cultures, and local church governance—constitutes a distinct and formative domain in the spiritual lives of Pentecostal pastors. As visualized in the Modified Macchia's Spiritual Formation Framework, this component lies in the outer structure, signaling its role as a stabilizing force that surrounds and shapes the interior practices of spiritual life.

Unlike "Community and Fellowship," which emphasizes mutual relationships, mentoring, and encouragement within the local faith community, communal and ecclesiastical contexts refer to the structural and theological frameworks that operate at a denominational or organizational level. These include doctrinal standards, liturgical customs, ministry expectations, and historical traditions that inform how pastors understand, pursue, and evaluate spiritual maturity within the Pentecostal movement.

For many middle- and older-adult pastors, these contexts offer both a theological anchor and a vocational compass. They provide continuity, identity, and theological rootedness—often formed over decades of participation and service. The literature affirms that such ecclesial structures play a decisive role in shaping long-term spiritual commitments, especially as pastors rise in leadership and carry the responsibility of

transmitting faith and values across generations (Feller and Lombaard 2018, 17;

Rybarczyk 2011).

The following spiritual formation elements reflect the formative role of ecclesial

and denominational contexts:

1. Community Influence. Spiritual growth is shaped by the collective ethos and
   cultural rhythms of the local church body, reinforcing shared practices, values,
   and theological commitments (Pinnock 2008, 1; Kärkkäinen 2007, 9).

2. Denominational Expectations. Institutional norms and expectations guide pastors
   in aligning personal spirituality with denominational identity and missional
   priorities, fostering fidelity to communal standards (Feller and Lombaard 2018, 7;
   Rybarczyk 2011).

3. Values Integration. Theological and ethical values embedded in denominational
   tradition become internalized over time, forming a lens through which pastors
   interpret Scripture, lead congregations, and evaluate spiritual growth (Dobrotka
   2021, 71; Griffin 2021, 57).

4. Tradition as Guidance. Spiritual formation is enriched by historical continuity, as
   pastors draw on the wisdom and practices of those who have faithfully shaped the
   church across generations (Alexander 2011, 269; Willowby 2016, 6).

5. Church Accountability. Structured relationships within the ecclesiastical body
   provide necessary correction, affirmation, and oversight, sustaining integrity and
   long-term pastoral resilience (Shaasha, Msabah, and Kyule 2024, 42; Bekavac
   2023, 509).

Together, these elements highlight how external communal structures—such as denominational policies, theological legacies, and local church expectations—profoundly shape pastoral priorities and ministerial identity. For seasoned ministers who have spent much of their lives under these systems, spiritual formation often becomes interwoven with the institutional rhythms and theological convictions of the ecclesial body.

In this light, communal and ecclesiastical contexts are not merely organizational frameworks; they are spiritual ecosystems that help pastors discern their calling, respond to the Spirit's leading, and lead others in faithful obedience to Christ. By engaging these contexts reflectively, pastors grow not only in knowledge and skill but in ecclesial humility, historical awareness, and vocational resilience.

Challenges to Achieving Moral Likeness and Missional Faithfulness

Pursuing moral likeness to Christ and missional faithfulness poses distinct challenges, especially as pastors face the physical and emotional demands of later adulthood. These outcomes' continuous transformation is often taxing, demanding significant resilience and dedication (Clarke, Spurr, and Walker 2022, 597; Netting and Thibault 2012, 202). Cultural and social complexities add further pressure, compelling pastors to concurrently address spiritual and societal needs, necessitating balance and adaptability (Tagwirei 2023, 1). These challenges underscore the importance of a flexible spiritual formation model that supports individual and communal dynamics, aiding pastors in pursuing Christlike character and impactful ministry.

A tailored approach to spiritual formation can bolster resilience, helping pastors harmonize the dual call to personal transformation and community mission. Adaptive practices–such as delegating responsibilities, mentoring emerging leaders, and engaging

in ongoing theological education–ensure that middle- and older-adult pastors maintain spiritual vitality and sustain their missional effectiveness within the community.

Integrating Moral and Missional Outcomes in Ongoing Formation

Integrating moral likeness to Christ and missional faithfulness into spiritual formation offers Pentecostal pastors a balanced pathway for lifelong ministry. Anchored in a Spirit-led, ethically grounded framework, this approach enables pastors to embody Christ's character while actively engaging in God's mission. Regular self-reflection, communal support, and dedicated spiritual disciplines form the foundation for nurturing both personal development and outward impact. By fostering a culture of compassion, humility, and service, pastors lead congregations that reflect ethical integrity and active mission, creating a sustained spiritual influence within their communities.

This dual emphasis holds particular importance for pastors in later life as the call to leave a meaningful legacy becomes more pronounced. Practices such as retreats, counseling, and continuing theological education provide structured support, helping pastors renew their commitment to Christlike character and missional focus. This process also aids middle- and older-adult pastors in transitioning their roles from active ministry to mentorship and guidance, empowering younger leaders and ensuring the continuity of mission-oriented leadership within their congregations (Bringas 2019, 59).

The focus on moral likeness to Christ and missional faithfulness shapes the enduring legacy of middle- and older-adult Pentecostal pastors. By embodying Christlike attributes and engaging actively in mission, they lay a foundation that impacts future generations of church leaders and members. This legacy extends beyond personal ministry, embedding a culture of ethical integrity, compassion, and justice within the

church community. As pastors mentor the next generation and cultivate a mission-focused congregation, they leave a lasting imprint that mirrors the heart of Christ and the mission of the church (Tagwirei 2023, 1).

In the end, the outcomes of moral likeness to Christ and missional faithfulness establish a comprehensive foundation for ongoing spiritual formation. These goals provide Pentecostal pastors with a roadmap for sustained growth, resilience, and significant impact grounded in Christ's love and mission. By embracing these outcomes, middle- and older-adult pastors can continue to lead transformative ministries that embody hope, justice, and grace, creating a legacy that reflects unwavering faithfulness to Christ's character and mission.

Summary

This chapter has explored the essential dimensions and outcomes of spiritual formation for middle- and older-adult Pentecostal pastors. Emphasizing moral likeness to Christ and missional faithfulness as key objectives, the literature underscores the importance of integrating personal spiritual growth with active community engagement. Through Spirit-led practices, pastors develop resilience and ethical integrity, embodying Christlike virtues that guide their ministries. The chapter also addresses challenges such as balancing ministry demands with personal renewal and adapting to later life stages. By fostering continuous formation rooted in Christ's character and mission, pastors can sustain impactful, legacy-building ministries that inspire future generations and reinforce the church's transformative role in society.

CHAPTER III

RESEARCH METHODOLOGY AND PROCEDURE

This chapter outlines the research methodology employed to explore and compare the spiritual formation priorities of middle- and older-adult Pentecostal pastors. A sequential mixed-methods design was adopted to address the study's central objectives, allowing for both qualitative depth and quantitative validation. This design leverages the strengths of each research method to capture the complexity of formation needs across life stages, from nuanced personal experiences to statistically generalizable patterns.

The chapter is structured to provide a detailed explanation of each phase of the research process. It begins with a discussion of the rationale for employing a sequential mixed-methods approach, highlighting its suitability for investigating generational differences in spiritual formation. Following this, the chapter describes the preliminary survey design that leads to the qualitative phase. This first phase includes data collection through Focus Group Discussion (FGD) and individual interviews, as well as the process for analyzing these findings. The subsequent section focuses on the development and refinement of the survey instrument used in the quantitative phase, ensuring methodological rigor through expert review, pilot testing, and reliability checks.

Finally, the chapter concludes with an overview of data integration and triangulation methods, emphasizing how the qualitative and quantitative findings are synthesized to provide a comprehensive understanding of spiritual formation. This

methodology is designed to generate insights that can inform pastoral leadership training and the development of contextually responsive spiritual formation models.

Research Methodology

This study followed a sequential mixed-methods research (MMR) design, combining qualitative exploration with quantitative analysis to comprehensively understand spiritual formation priorities. MMR is particularly valuable for research that addresses complex questions where participant perspectives and quantifiable trends are essential (Onwuegbuzie and Collins 2007, 281; Mihas and Odum Institute 2019, 2). Integrating qualitative and quantitative methods enabled a rich data collection and analysis process, combining thematic exploration with statistical generalization (Creswell and Clark 2011, 2).

The research process began with a literature review, which formed the theoretical foundation for developing a preliminary survey design. This initial survey structure was from key dimensions of spiritual formation identified in existing literature, such as prayer practices, mentorship, biblical study, and life-stage transitions. Although this preliminary design serves as a starting point, it undergoes refinement during subsequent qualitative data collection to ensure relevance and contextual accuracy.

The qualitative phase involved Focus Group Discussion (FGD) and individual interviews with pastors, designed to validate and expand upon the preliminary survey framework. Middle-adult pastors participated in FGD, where collaborative dialogue generated deeper insights into spiritual formation needs from the lived experiences of the respondents (Halcomb and Hickman 2015, 41). Older-adult pastors contributed through individual interviews, offering reflective perspectives based on long-term ministry

experience. This phase helped refine the conceptual model and ensured that the final survey instrument effectively captured the lived experiences of pastors (Halcomb and Hickman 2015, 41). All research procedures had been reviewed and approved by the APNTS Institutional Review Board (IRB), ensuring ethical standards and participant protection throughout the study.

After the initial qualitative data analysis, the quantitative phase broadened data collection across the Central Visayas and Lower Leyte (CVLL) district through a structured survey. This survey rested upon the revised instrument informed by qualitative findings. The instrument underwent expert review, validity checks, and pilot testing to confirm internal consistency and ensure applicability across diverse pastoral contexts. Survey administration happened during the sectional meetings of CVLL pastors, gathering responses from both middle- and older-adult pastors. This phase captured measurable trends and generational differences in spiritual formation priorities (Creswell and Clark 2011, 2).

The quantitative phase involved both descriptive and inferential statistics. Descriptive statistics summarized patterns in formation priorities across the district, while inferential tests (e.g., internal consistency reliability and t-tests) identified significant relationships and differences between generational cohorts (Bhandari 2022, 3; Bhattacherjee 2012, 14). The final phase of the research involved triangulating the qualitative and quantitative findings. Data integration ensured that themes validated in one phase were corroborated or challenged by data from the other (Flick 2018, 22). This process offered a multidimensional understanding of spiritual formation, highlighting shared and distinct priorities across generational lines. Through this approach, the study

constructed a comprehensive spiritual formation model that can inform church leadership and pastoral development programs.

Preliminary Survey Design

The Spiritual Formation Questionnaire's design provided a quantitative foundation for the study. Its design was guided by the literature review as reflected in the research design in Chapter 1—synthesizing insights from theological, psychological, and practical perspectives on spiritual formation. This framework emphasized key components of spiritual growth, including Union with Christ and Life in the Spirit**,** Sanctification and Holiness**,** Pneumatological Spirituality**,** Theological Reflection and Charismatic Expression**,** Community and Fellowship**,** Missional Orientation**,** and Ministry Challenges and Outcomes**.** The questionnaire aimed to capture Pentecostal pastors' spiritual experiences and formation priorities across different generational cohorts by aligning each survey item with the conceptual dimensions identified in the study.

The survey consisted of two primary parts. Part 1 gathered demographic information, including age, gender, education, years of ministry experience, denominational affiliation, and ministry role. This data provided essential context for analyzing generational differences in spiritual formation. Part 2 assessed the developmental and spiritual formation dimensions identified in the literature. The first section of Part 2, informed by developmental theories, addressed the role of life-stage transitions in shaping spiritual priorities. Items such as *"I reflect on past successes and failures to inform my current ministry efforts"* drew from theories like Erikson's *Stages*

of Psychosocial Development, Fowler's *Faith Development Theory*, and Levinson's *Life Structure Theory*. These items examined how respondents' developmental journeys influenced their spiritual growth and leadership perspectives.

The second section of Part 2 focused on the practical implications of spiritual formation in ministry. This section employed a Likert scale to measure how respondents prioritized various aspects of their spiritual lives, ranging from personal disciplines to ministry challenges. Statements such as *"Prayer is an essential part of my spiritual growth"* and *"Managing ministry pressures helps me grow spiritually"* reflected core elements derived from the modified spiritual formation framework. These items were organized into categories representing distinct dimensions of spiritual formation, ensuring a comprehensive exploration of both individual and communal growth.

Consolidating Spiritual Formation Elements into Survey Constructs

The development of the Spiritual Formation (SF) survey instrument was grounded in theological reflection and methodological design, shaped directly by insights drawn from Chapter 2, the Review of Related Literature**.** That review identified 74 spiritual formation elements surfacing across core themes in Pentecostal theology, spiritual formation theory, and pastoral development. These elements represented key convictions and practices essential to lifelong formation in ministry, such as personal devotion, moral integrity, communal accountability, and Spirit-empowered mission.

As the conceptual foundation broadened, the need for refinement became evident. Several elements overlapped in emphasis or scope, calling for a careful consolidation process to reduce redundancy and improve clarity. For instance, *Christ-likeness growth*, *Character formation*, and *Christlike reflection* were integrated into a single representative

element, given their shared focus on moral and spiritual transformation. Similarly, themes like *Spirit renewal*, *Resilience building*, and *Dependence on God* were clustered under pneumatological spirituality, all pointing toward the sustaining grace of the Holy Spirit in the life of the pastor.

This streamlining was not merely semantic. It required discernment rooted in theological coherence and empirical viability. Where terms differed only in phrasing—such as *Holiness lifestyle* and *Daily holiness*—the broader or more integrative expression was retained. This step not only supported terminological consistency across the instrument but also ensured that the final survey items would capture meaning in language accessible to Pentecostal pastors.

As a result of this process, the initial 74 elements were streamlined into 55 distinct spiritual formation elements, each carefully defined and thematically anchored. These 55 elements serve as the basis for the survey item pool, with each one operationalized into statements that reflect real-life experiences of formation in ministry contexts.

The logic of this consolidation is documented in Table 1, which maps each element to its corresponding spiritual formation component (e.g., *Union with Christ and Life in the Spirit*, *Sanctification and Holiness*, *Missional Orientation*) and to the actual survey item where it is expressed. This mapping provides a clear audit trail from literature-based categories to the measurable constructs used in the instrument, ensuring both conceptual fidelity and structural transparency.

Table 1. Connection of Elements to Component and the Derived Survey Item

Life Development Stages Theories, Elements, and Derived Survey Items			
Life Development Theory	Life Development Component	Survey Item	Assigned Item Letter
Erikson's Generativity vs. Stagnation Fowler's Conjunctive Faith Levinson's Life Structure Transitions Maslow's Self-Actualization	Spiritual Identity and Faith Maturity	*"I feel my spiritual identity has grown stronger with age."*	A
Erikson's Generativity vs. Stagnation Kegan's Self-Transforming Mind Fowler's Individuative-Reflective Faith	Generativity and Legacy Building	*"Mentoring others in the church is an important part of my spiritual growth."*	B
Neo-Piagetian Cognitive Development Fowler's Conjunctive Faith Levinson's Midlife Transition	Integration of Life Experiences and Theological Reflection	*"Reflecting on past experiences helps me grow spiritually."*	C
Levinson's Life Structure Transitions Fowler's Conjunctive Faith Kegan's Self-Authoring Mind	Generativity and Legacy Building	*"Leaving a legacy of faith is a priority in my ministry."*	D
Kegan's Self-Transforming Mind Fowler's Conjunctive Faith	Spiritual Identity and Faith Maturity	*"My faith has deepened over time as I've faced life's challenges."*	E

Erikson's Generativity vs. Stagnation			
Erikson's Generativity vs. Stagnation Fowler's Universalizing Faith Kegan's Self-Authoring Mind	Generativity and Legacy Building	*"Helping others grow in faith strengthens my own spiritual journey."*	F
Levinson's Seasons of Life Theory Fowler's Individuative-Reflective Faith Kegan's Self-Authoring Mind	Integration of Life Experiences and Theological Reflection	*"Thinking about my life's journey brings me closer to God."*	G
Erikson's Generativity vs. Stagnation Fowler's Universalizing Faith Maslow's Self-Actualization	Generativity and Legacy Building	*"I feel a responsibility to pass on my spiritual knowledge to the next generation."*	H
Erikson's Generativity vs. Stagnation Levinson's Transitions Fowler's Conjunctive Faith	Integration of Life Experiences and Theological Reflection	*"My spiritual growth includes learning from both successes and failures."*	I
Erikson's Integrity vs. Despair Fowler's Universalizing Faith Maslow's Self-Actualization	Spiritual Identity and Faith Maturity	*"Adapting to new ministry challenges is part of my spiritual growth."*	J
Levinson's Midlife Transition Erikson's Integrity vs. Despair Fowler's Conjunctive Faith	Spiritual Identity and Faith Maturity	*"I feel a greater sense of purpose in my faith as I grow older."*	Life Stage Devt K

Maslow's Esteem Needs			
Erikson's Integrity vs. Despair Fowler's Universalizing Faith Levinson's Transitions Maslow's Self-Actualization	Integration of Life Experiences and Theological Reflection	*"I use my life experiences to guide my understanding of Scripture."*	Life Stage Devt L

Spiritual Formation Components, Elements, and Derived Survey Items		
Elements	Survey Items	Assigned Item No.
SF Component: Union with Christ and Life in the Spirit (Spirit Baptism)		
Spirit-led Decision-making	*"I seek guidance from the Holy Spirit in my personal and ministry decisions."*	3
Faith Legacy	*"Leaving a legacy of faith is a priority in my ministry."*	6
Spirit Presence	*"Experiencing the presence of the Holy Spirit helps me feel connected to God."*	18
Abiding in Christ	*"Staying close to Christ keeps my faith strong."*	37
Daily Communion	*"A close relationship with Christ is central to my daily spiritual life."*	42
Sanctification and Holiness		
Holiness Lifestyle	*"Living a life that reflects Christ is important to me."*	7
Character Formation	*"I work on developing a Christ-like character in all areas of my life."*	14
Integrity	*"Living a life of integrity is central to my spiritual journey."*	33
Daily Holiness	*"I strive to grow in holiness through daily spiritual practices."*	43
Continuous Sanctification	*"Spiritual growth means continually striving to be more like Jesus."*	47
Theological Reflection and Charismatic Expression		
Word-centered Worship	*"Reflecting on God's Word and worship brings me closer to God."*	9
Charismatic Worship	*"Engaging in worship and charismatic expressions enhances my faith."*	17
Life Journey Reflection	*"Thinking about my life's journey brings me closer to God."*	23
Scriptural Meditation	*"Thinking deeply about Scripture helps me grow spiritually."*	32
Balanced Spirituality	*"I find spiritual strength in balancing Bible study with expressive worship."*	38

Community and Fellowship		
Faith Sharing	*"Sharing my faith with others helps me stay committed to my spiritual growth."*	10
Community Support	*"Being part of a supportive church community strengthens my faith."*	16
Mutual Growth	*"Helping others grow in faith strengthens my own spiritual journey."*	25
Encouragement	*"I value the encouragement I receive from my church community."*	29
Fellowship Consistency	*"Regular fellowship with others keeps me grounded in my spiritual journey."*	40
Missional Orientation		
Mission Engagement	*"My commitment to Christ's mission is reflected in guiding my congregation to actively engage in God's work."*	4
Expressing God's Love	*"Helping others understand God's love is important to my faith journey."*	35
Outreach Leadership	*"Leading others in outreach is a key part of my spiritual life."*	44
Social Justice Engagement	*"Being involved in social justice is part of my ministry's purpose."*	48
Community Service	*"I feel called to guide my congregation in serving the community."*	49
Pneumatological Spirituality		
Prayer Discipline	*"Prayer is an essential part of my spiritual growth."*	2
Spirit Renewal	*"Experiencing the Holy Spirit renews my spiritual energy."*	5
Worship Practice	*"Worship brings me closer to God and strengthens my faith."*	8
Experiential Reflection	*"Reflecting on past experiences helps me grow spiritually."*	20
Charismatic Practices	*"Engaging in spiritual practices, like speaking in tongues, deepens my faith."*	22
Moral Likeness to Christ (Outcomes of Spiritual Formation)		
Christ-like Reflection	*"Reflecting Christ's character is essential to my faith."*	11
Integrity	*"Living a life of integrity is central to my spiritual journey."*	19
Christ-likeness Growth	*"Growing to be more like Christ is my goal in spiritual formation."*	26
Christ-like Reflection	*"Reflecting Christ's character is essential to my faith."*	45
Love in Action	*"I strive to show Christ's love in all areas of my life."*	54

Missional Faithfulness to Christ (Outcomes of Spiritual Formation)		
Missional Guidance	*"Guiding others in Christ's mission strengthens my own faith."*	1
Congregational Service	*"Helping my congregation serve others is part of my spiritual mission."*	12
Purpose Clarity	*"I feel a greater sense of purpose in my faith as I grow older."*	24
Faith-driven Action	*"My faith inspires me to engage in outreach and justice."*	41
Missional Leadership	*"I feel called to lead others in God's work in the world."*	55
Ministry Challenges (Personal and Ministry Contexts)		
Ministry Balance	*"Balancing ministry responsibilities helps me grow spiritually."*	28
Pressure Management	*"Managing ministry pressures, like congregational expectations, is essential to maintaining my faith."*	30
Congregational Accountability	*"Handling congregational expectations strengthens my faith."*	34
Dependence on God	*"The demands of ministry push me to rely more on God."*	46
Resilience Building	*"Facing ministry challenges builds my resilience in faith."*	50
Communal and Ecclesial Contexts (Personal and Ministry Contexts)		
Community Influence	*"My church community influences my spiritual priorities."*	13
Denominational Expectations	*"The expectations of my church and denomination shape how I prioritize my spiritual practices."*	27
Values Integration	*"Denominational values shape my approach to spiritual growth."*	31
Tradition as Guidance	*"I find spiritual guidance from the traditions of my denomination."*	51
Church Accountability	*"Church expectations play a role in my spiritual practices."*	52
Other Challenges (Personal and Ministry Contexts)		
Adaptation	*"Adapting to modern challenges is part of my spiritual journey."*	15
Societal Awareness	*"I feel that societal changes impact my spiritual priorities."*	21
Cultural Adaptation	*"Cultural changes challenge me to grow spiritually."*	36
Reflective Growth	*"My spiritual growth includes learning from both successes and failures."*	39
Pressure Response	*"External pressures push me to strengthen my faith."*	53

Structure and Categorization of Survey Items

The 55 survey items were organized to reflect two primary frameworks: spiritual

formation priorities and pastoral life development. While the SF components reflect the

theological structure of the instrument, the life development (LD) framework considers

how age-related shifts—cognitive, emotional, and vocational—shape spiritual formation

over time.

Table 2 introduces the LD dimensions, showing how twelve of the survey items

correspond to different aspects of pastoral maturity and life stage. Each item captures the

tensions, challenges, or aspirations that arise in the course of long-term ministry. For

example, the item *"The demands of ministry push me to rely more on God"* reflects both

a theological posture and a developmental insight into how resilience is formed under

pressure.

Table 2. Dimensions of Life Development Stages and Sample Survey Items

Spiritual Formation Dimension	Sample Survey Item
Spiritual Identity and Faith Maturity	*"I feel my spiritual identity has grown stronger with age."*
	"My faith has deepened over time as I've faced life's challenges."
Generativity and Legacy Building	*"Helping others grow in faith strengthens my own spiritual journey."*
	"I feel a responsibility to pass on my spiritual knowledge to the next generation."
Integration of Life Experiences and Theological Reflection	*"Reflecting on past experiences helps me grow spiritually."*
	"Thinking about my life's journey brings me closer to God."

Complementing this, Table 3 groups the items according to spiritual formation

components, highlighting how each theme—whether communal, missional, personal, or

pneumatological—finds expression across the instrument. The table demonstrates that the

instrument maintains both breadth and balance, engaging the full range of formative

influences discussed in the literature.

Table 3. Dimensions of Spiritual Formation and Sample Survey Items

Spiritual Formation Dimension	Sample Survey Item
Union with Christ and Life in the Spirit	*"Staying close to Christ keeps my faith strong."*
	"Experiencing the presence of the Holy Spirit helps me feel connected to God."
Pneumatological Spirituality	*"Experiencing the Holy Spirit renews my spiritual energy."*
	"Prayer is an essential part of my spiritual growth."
Sanctification and Holiness	*"Living a life that reflects Christ is important to me."*
	"I strive to grow in holiness through daily spiritual practices."
Theological Reflection and Charismatic Expression	*"Thinking deeply about Scripture helps me grow spiritually."*
	"Engaging in worship and charismatic expressions enhances my faith."
Community and Fellowship	*"Being part of a supportive church community strengthens my faith."*
	"Regular fellowship with others keeps me grounded in my spiritual journey."
Ministry Challenges	*"Managing ministry pressures, like congregational expectations, is essential to maintaining my faith."*
	"Facing ministry challenges builds my resilience in faith."
Missional Orientation	*"My faith inspires me to engage in outreach and justice."*
	"I feel called to guide my congregation in serving the community."
Moral Likeness to Christ	*"Reflecting Christ's character is essential to my faith."*
	"I strive to show Christ's love in all areas of my life."

Finally, Table 4 presents the theoretical rationale behind the instrument's design.

It links the survey items not only to their theological components but also to the

developmental and spiritual formation theories reviewed in Chapter 2. This table serves

as a validation framework, showing that each item is not merely descriptive but

conceptually grounded in the lived theology of pastoral formation. Table 4 provides

theoretical justifications for the dimensions and sample items. The table builds on Tables

2 and 3 by providing theoretical justifications for each survey item, demonstrating how

they are grounded in both life-span development and spiritual formation theories. While

Table 2 highlights developmental dimensions and Table 3 outlines spiritual formation

themes, Table 4 links these dimensions to relevant theoretical frameworks, ensuring

conceptual alignment across the instrument.

Table 4: Dimensions, Sample Survey Items, and Theoretical Justifications

Dimension	Sample Survey Item	Justification
	Life Development Stages Items	
Generativity and Legacy Building	*"Mentoring others in the church is an important part of my spiritual growth."*	This is aligned with Erikson's Generativity vs. Stagnation stage, where individuals seek to invest in others through mentorship, leadership, and faith transmission (Erikson 1982, 67).
	"Leaving a legacy of faith is a priority in my ministry."	It reflects the developmental priority of leaving a meaningful legacy, which is a key concern in middle and older adulthood (McAdams and Aubin 1992, 1005).
Integration of Life Experiences and Theological Reflection	*"Reflecting on past experiences helps me grow spiritually."*	Rooted in Levinson's Life Structure Theory, where individuals reflect on past experiences for self-integration and theological understanding (Levinson 1978, 55).
	"Thinking about my life's journey brings me closer to God."	This corresponds with Fowler's Faith Development Theory, recognizing that life reflection deepens spiritual insight and fosters a more cohesive faith identity (Fowler 1981, 276).
Spiritual Identity and Faith Maturity	*"I feel my spiritual identity has grown stronger with age."*	Reflects faith maturity as an evolving process, resonating with Fowler's later-stage faith development, where identity solidifies over time (Fowler 1981, 284).
	"My faith has deepened over time as I've faced life's challenges."	Emphasizes the deepening of faith through challenges, illustrating Erikson's Integrity vs. Despair stage, where faith integrates with life experiences (Erikson 1982, 104).

Spiritual Formation Priorities		
Union with Christ and Life in the Spirit	*"Staying close to Christ keeps my faith strong."*	Pentecostal spirituality emphasizes Spirit baptism as foundational for maintaining intimacy with Christ (Macchia 2020; Macchia 2006, 94).
Pneumatological Spirituality	*"Prayer is an essential part of my spiritual growth."*	Prayer is central to spiritual renewal and pneumatological empowerment (Yong 2005, 56).
Sanctification and Holiness	*"Living a life that reflects Christ is important to me."*	Holiness theology calls for Christ-like living through daily spiritual practices (Macchia 2006, 135).
Theological Reflection and Charismatic Expression	*"Thinking deeply about Scripture helps me grow spiritually."*	Reflection on Scripture enhances faith maturity and theological understanding (Fowler 1981, 310).
Community and Fellowship	*"Being part of a supportive church community strengthens my faith."*	Community engagement fosters spiritual growth through mutual support and accountability (Levinson 1978, 70).
Ministry Challenges	*"Facing ministry challenges builds my resilience in faith."*	Ministry pressures, including congregational expectations, can strengthen faith through reliance on God (Erikson 1982, 125).
Missional Orientation	*"My faith inspires me to engage in outreach and justice."*	Engagement in mission and outreach reflects mature faith and purpose-driven spirituality (Macchia 2006, 178).
Moral Likeness to Christ	*"Reflecting Christ's character is essential to my faith."*	Spiritual formation involves continual growth toward embodying Christ's love and character (Foster 2009, 1).

Together, these tables demonstrate the disciplined logic behind the instrument's

construction. By narrowing 74 insights into 55 operational elements and grounding them

in both theology and developmental science, the SF survey becomes a reliable tool—one

that measures spiritual formation as both a personal journey and a pastoral calling.

The survey development process ensured that each dimension of spiritual

formation was thoroughly represented. The 55-item questionnaire was derived from

spiritual formation-related activities and initiatives identified in the literature review,

contextualized specifically for Pentecostal pastors. Each item was anchored in the major

spiritual formation themes articulated by Frank Macchia, with statements addressing areas such as personal spiritual practices, the formative impact of ministry demands, and the role of communal engagement in nurturing spiritual maturity. For instance, items under Union with Christ and Life in the Spirit included *"A close relationship with Christ is central to my daily spiritual life,"* designed to assess how respondents prioritize their connection with Christ and the Holy Spirit. Similarly, items such as *"The demands of ministry push me to rely more on God"* captured the challenges of pastoral leadership, emphasizing the importance of resilience and reliance on divine guidance.

Translation and Implementation

Questions in English were also written in Cebuano, the dominant language in the respondents' region, to ensure language accessibility to the respondents. A native Cebuano speaker, fluent in English, translated the items to maintain their meaning and cultural nuances. The translation underwent a secondary review by Cebuano-speaking pastors to ensure accuracy and appropriateness for the pastoral context. This process facilitated effective data collection by enabling respondents to engage with the survey in their native language.

The survey design was essential in addressing the study's central research questions on generational differences in spiritual formation. By categorizing and prioritizing spiritual practices, challenges, and outcomes, the data offered insights into how Pentecostal pastors define and live out spiritual growth in diverse ministry contexts. This quantitative phase, detailed in Appendix C, complemented the qualitative findings, creating a comprehensive understanding of the spiritual formation priorities of middle- and older-adult pastors.

Qualitative Phase

Design and Conduct of the FGD and Individual Interviews

The Focus Group Discussion (FGD) was a central component of the qualitative

phase, designed to provide a structured yet flexible forum for gathering rich insights into

the spiritual formation priorities of Pentecostal pastors. As a foundation for the sequential

mixed-methods approach, the FGD explored how middle-adult pastors prioritized

spiritual growth and navigated ministry challenges. The design followed a progressive

structure, moving from personal reflection to discussions on community support and

finally to an evaluation of the preliminary survey instrument (Hennink 2014, 20).

Simultaneously, individual interviews with four older-adult pastors—each with 30 to 40

years of ministry experience—offered complementary data, focusing on long-term

spiritual formation needs and generational perspectives.

The FGD and individual interviews allowed for qualitative triangulation, ensuring

that the data captured represented a comprehensive view of spiritual formation across

different life stages. By focusing on pastors from a shared denominational and ministry

context, the discussions highlighted themes of personal spirituality, ministry pressures,

community involvement, and resilience. These qualitative insights informed and refined

the quantitative survey, enhancing its alignment with pastors' real-world experiences.

FGD design

The FGD Discussion Guide was designed to foster reflection and dialogue around

key dimensions of spiritual formation. Questions were intentionally crafted to balance

individual narratives with group dynamics, prompting participants to share personal and

communal spiritual growth experiences. The discussion began with broad questions about spiritual formation, including:

1. Understanding and Prioritizing Spiritual Formation

   o *How would you define "spiritual formation," and what aspects do you prioritize in your life?*

   o *In what ways have your spiritual formation priorities changed as you have progressed in life and ministry?*

These opening questions set the stage for further exploration, encouraging participants to reflect on how their formation needs evolved with ministry responsibilities and life transitions. The discussion then transitioned to practical aspects, focusing on key practices and challenges:

2. Key Practices and Challenges in Spiritual Growth

   o *Which spiritual practices (e.g., prayer, Bible study) do you find most impactful for your ongoing growth?*

   o *What challenges do you encounter in maintaining these practices, especially in light of ministry demands or life stage?*

This segment highlighted the tension between sustaining spiritual disciplines and meeting the practical demands of ministry. Participants were invited to share how they balanced these competing priorities and identified strategies that supported their spiritual growth.

The next segment examined how community and mentorship influenced pastors' formation in recognition of the importance of relational support.

3. Support Systems and Community

    o   *How important is the role of community or mentorship in your spiritual*

        formation?

    o   *Are there specific forms of support you wish were available or more*

        emphasized within your ministry network?

These questions illuminated the role of peer networks, mentorship, and church communities in shaping spiritual priorities. The final discussion focused on formation needs specific to life stages:

4. Formation Needs Specific to Life Stages

    o   *What spiritual formation needs do you feel are unique to pastors in*

        middle- or older-adult stages?

    o   *How well do you think these needs are understood and supported within*

        your church or network?

This segment provided critical insights into generational differences in formation priorities, emphasizing the distinct challenges and support systems that pastors require as they advance through various stages of life and ministry.

Finally, the FGD concluded with an evaluation of the preliminary survey instrument developed from the conceptual framework:

5. Survey Questionnaire Evaluation

    o   *Looking at the survey questions, do you feel they accurately capture the*

        spiritual formation priorities we've discussed?

    o   *What additions, removals, or changes would you recommend to better*

        address the formation needs of pastors like yourself?

This evaluation allowed participants to provide direct feedback, ensuring that the survey instrument reflected the realities of their ministry contexts and addressed key formation dimensions.

Sampling and Participant Selection

The Focus Group Discussion (FGD) included nine district officers and sectional presbyters from the Central Visayas and Lower Leyte (CVLL) District, representing middle- and older-adult pastors**.** While the ideal FGD size typically ranges from six to twelve participants (Morgan and Spanish 1984, 255), the group remained manageable and provided a balanced setting for interactive dialogue while ensuring individual contributions were valued. Participants were selected through purposive sampling (Teddlie and Tashakkori 2008, 168) precisely because they were sectional presbyters or leaders in their geographical area and had extensive ministry experience. This homogeneous grouping allowed for in-depth exploration of formation priorities while maintaining a shared context that fostered mutual understanding and collaboration (Smithson 2008, 357).

Conduct of Individual Interviews

Simultaneously with the Focus Group Discussion (FGD), individual interviews were conducted with four older-adult Pentecostal pastors, each with 30 to 40 years of ministry experience. These interviews provided a reflective space for exploring long-term spiritual formation, focusing on legacy, resilience, and theological integration (Seidman 2006, 17). Unlike the FGD, which encouraged group dialogue and shared insights, the individual interviews facilitated deeper personal narratives, allowing participants to

articulate their unique faith journeys and ministry experiences (Kvale and Brinkmann 2009, 147). This approach ensured a focused exploration of how pastors sustained their spiritual growth and ministry effectiveness over decades, offering rich, contextual insights into the evolving nature of pastoral formation.

The same set of questions used in the FGD was utilized for the individual interviews, ensuring consistency across data collection methods. However, the interviews provided an opportunity to capture extended reflections on life-stage transitions, particularly those relevant to older pastors nearing or past retirement. The discussion probed how spiritual formation priorities evolved, emphasizing the unique challenges and opportunities encountered in later ministry years.

Conducting the FGD and Individual Interviews via an Online Platform

The Focus Group Discussion (FGD) and individual interviews were conducted using Zoom, a video conferencing platform that has become widely utilized since the Covid-19 pandemic. This online approach offered flexibility and convenience, enabling participants to join from their locations, reducing travel-related barriers, and minimizing schedule disruptions (Dos Santos Marques et al. 2021, 918). Participants could engage in familiar settings, which enhanced their comfort and encouraged open, reflective dialogue.

Despite these advantages, conducting sessions online presented potential challenges, including connectivity issues and the limited observation of non-verbal cues. Such limitations can affect the researcher's ability to fully interpret participant responses (Dos Santos Marques et al. 2021, 920). To mitigate these risks, the research team established protocols, including pre-session technology checks, clear instructions for

participants, and procedures for resolving technical issues promptly. By proactively

addressing these challenges, the sessions proceeded smoothly with no disruptions.

Research Team and Preparatory Measures

The research team consisted of the primary researcher as moderator, a co-

moderator with contextual knowledge of the pastors, and a technical assistant responsible

for managing the logistics of the online platform. The moderator facilitated FGD and

individual interviews, using a structured Discussion Guide to ensure consistency across

sessions while allowing room for flexible exploration of emergent themes. The co-

moderator supported the process by monitoring the flow of conversation, assisting

participants as needed, and documenting key moments of dialogue.

To ensure readiness, the team held a preparatory meeting before the sessions. This

meeting allowed for role clarification, a final review of the Discussion Guide, and a test

of the online platform to address any potential technical issues. These preparatory

measures ensured each session was structured but adaptable, fostering an atmosphere

conducive to meaningful and uninterrupted engagement.

Data Management and Analysis

The audio and video recordings of the FGD and individual interviews were

transcribed by a trained transcriber, following guidelines to maintain accuracy and

fidelity to the participants' spoken narratives. These transcripts served as the primary data

source for thematic analysis, which involved deductive and inductive coding. Established

best practices for qualitative research emphasize that transcripts provide a rich basis for

identifying patterns and themes relevant to the study objectives (Onwuegbuzie et al. 2009, 4).

Thematic coding revealed recurring insights about spiritual practices, challenges, resilience, and support systems. The analysis highlighted generational distinctions, information needs, and priorities, further refining the survey instrument for the quantitative phase. By systematically integrating qualitative findings into the survey design, the study ensured that the instrument was contextually relevant and grounded in the lived experiences of Pentecostal pastors.

Through this comprehensive data management and analysis approach, the qualitative phase provided foundational insights for the research. The combination of FGD and individual interviews yielded a nuanced understanding of spiritual formation priorities, contributing to a robust framework for subsequent quantitative exploration. These insights enhanced the study's ability to capture both individual narratives and broader patterns, ensuring a holistic analysis of spiritual growth across life stages.

Analyzing FGD and Interview Data

The analysis of data from the qualitative phase, comprising both Focus Group Discussion (FGD) and individual interviews, was foundational in the final development and validation of the survey instrument. Multiple qualitative approaches were employed to extract meaningful insights from the narratives provided by participants. This analytical process ensured that the survey items reflected the spiritual formation priorities, challenges, and support structures identified by Pentecostal pastors in their real-life contexts.

The first method was qualitative content analysis, which focused on identifying frequently repeated words, phrases, and concepts. These were coded and organized into a frequency table to provide an initial overview of dominant themes. This method highlighted recurring ideas and patterns related to core dimensions of spiritual formation, such as Union with Christ, Pneumatological Spirituality, and Community and Fellowship. Following this, a matrix analysis (Hennink 2014, 89) was conducted to visually display the prevalence and relationship of these key concepts across both FGD and interviews.

In addition to content analysis, thematic analysis was used to capture emerging themes through an inductive strategy. This approach sought to identify overarching themes or "big ideas" (Nagle and Williams n.d., 8), such as mentoring, resilience, and theological integration, allowing the data to affirm and refine the theoretical framework guiding the study. The thematic analysis also documented varying perspectives and disagreement areas (Smithson 2008, 363). These variations enriched the analysis by capturing the full spectrum of participant experiences, providing a more comprehensive understanding of spiritual formation across life stages (Onwuegbuzie et al. 2009, 5).

While other approaches, such as discourse or conversation analysis, could have offered additional insights into conversational dynamics, these methods were not employed, as the study's primary interest lay in thematic content rather than the structure of interactions. Through this rigorous qualitative analysis, the findings provided a solid foundation for refining the survey instrument and ensuring it aligned with the lived experiences and priorities of middle- and older-adult pastors.

Quantitative Phase

The quantitative phase of the study expanded and validated the findings from the qualitative phase through a structured survey targeting Pentecostal pastors across the CVLL district. This phase captured measurable data on spiritual formation priorities, allowing for a statistical analysis of generational differences between middle- and older-adult pastors. The themes and dimensions identified in FGD and interviews informed the survey, ensuring that the instrument reflected the lived experiences of pastors in diverse ministry contexts.

Refining the Survey Instrument

The survey instrument underwent a detailed refinement process following qualitative data analysis. The recurring themes, such as Union with Christ**,** Pneumatological Spirituality**,** Theological Reflection**,** Community and Fellowship**,** and Ministry Challenges, were carefully mapped to survey items. Each item was assessed to ensure alignment with the theoretical framework and qualitative findings, resulting in a comprehensive questionnaire designed to capture both personal and ministry-related dimensions of spiritual formation.

Feedback from the qualitative participants highlighted areas where additional clarification or restructuring of items was needed. For instance, questions related to mentorship and legacy-building were adjusted to reflect the emphasis on generativity expressed by old adult pastors (Erikson 1982, 67). Similarly, items related to resilience and support systems were enhanced to address the challenges identified in FGD and interviews. This iterative refinement process strengthened the survey's content validity,

ensuring that it authentically represented the priorities and realities of the target population (Creswell and Clark 2011, 344).

From the preliminary survey design, the refined survey maintained the two primary parts: demographic data and formation-related items. Part 2 included a Likert-scale format, where survey respondents rated on a 5-point scale how they prioritize spiritual practices, challenges, and outcomes. This design allowed for a comprehensive examination of how pastors at different life stages perceive and engage with spiritual formation.

Construct Validity Test

In addition to refinement based on qualitative feedback, a construct validity test was conducted to evaluate whether the survey items effectively measured the intended dimensions of spiritual formation. This process involved six respondents: four older-adult pastors who had participated in the individual interviews and two additional middle-adult pastors in their late 40s. This balanced sample allowed the researcher to compare responses across different life stages, ensuring that the survey items captured generational distinctions in spiritual formation priorities.

The participants completed the survey and provided detailed feedback on how well each item reflected their experiences and priorities. They evaluated the items for clarity, relevance, and alignment with the conceptual dimensions identified through the qualitative phase. For instance, the middle-adult pastors noted that questions emphasizing community engagement and active ministry involvement were particularly relevant to their current formation needs. In contrast, older-adult respondents reinforced the importance of Theological Reflection and legacy-building**.**

Feedback from this test informed further adjustments to the survey, particularly regarding the balance of items across dimensions. Items that participants found ambiguous were rephrased for greater clarity, while those perceived as redundant were either refined or removed. The construct validity test confirmed that the survey captured the spiritual formation dynamics described in the qualitative phase and provided a strong foundation for pilot testing.

Pilot Testing

Before full implementation, a pilot test was conducted to evaluate the survey instrument's clarity, usability, and reliability. A small group of middle- and older-adult pastors was selected to participate in this test, providing feedback on the questionnaire's structure and content. Pilot participants were asked to identify any ambiguous wording, redundant items, or confusing instructions. Based on their input, minor adjustments were made to improve item phrasing and ensure consistency across the survey (Clark and Ivankova 2015, 148).

Conducting the Survey

The survey was administered in person across the five district sections, leveraging the organizational structure of CVLL. Sectional presbyters, who are local leaders of specific geo-political units, were key in facilitating data collection, ensuring accessibility and methodological consistency. An orientation session via Zoom was held to train presbyters on survey protocols, emphasizing the importance of confidentiality and clear communication of instructions to participants (McSherry and Jamieson 2011, 1759). This

training included a review of the survey's objectives, key spiritual formation dimensions, and guidelines for encouraging candid responses.

Each presbyter was provided with a sufficient number of printed survey copies, distributed based on the expected attendance at their sectional meetings. Other sectional presbyters facilitated the reproduction of the questionnaire for the pastors under their sections. Although middle- and older-adult pastors were the primary focus, all pastors in attendance were encouraged to participate, promoting inclusivity within the district's pastoral network. Presbyters were instructed to collect the completed surveys immediately following the meetings, ensuring that all responses were securely preserved.

The data collection process was structured to minimize disruptions and foster engagement. Participants were given adequate time to complete the survey in a supportive environment, with presbyters available to provide clarification. This direct, in-person approach enhanced the response rate and data reliability by situating the survey administration within familiar and trusted pastoral settings.

The test also served as an opportunity to assess the survey's internal reliability. Responses were analyzed for consistency, with particular attention paid to whether items under the same dimensions produced coherent patterns. This step confirmed that the survey instrument was well-constructed and capable of capturing the intended data across generational cohorts.

Data Entry and Integrity

Once collected, survey responses were sent via courier to this researcher, who facilitated the manual encoding of data into a secure dataset afterward. Each survey was assigned a unique identifier to maintain respondents' anonymity and data integrity. The

manual entry process ensured that all original responses were preserved, reducing the likelihood of errors during data analysis. The data entry team followed a double-check protocol to verify the accuracy of the input, further enhancing the reliability of the dataset.

This approach to data collection and management set the stage for robust quantitative analysis, allowing the study to generate statistically significant insights into the spiritual formation priorities of Pentecostal pastors. The research comprehensively understood how formation needs vary across life stages and ministry contexts by triangulating these findings with qualitative data.

Data Analysis

This study's analysis phase utilized descriptive and inferential statistical methods to assess how Pentecostal pastors in the Central Visayas and Lower Leyte (CVLL) District prioritize dimensions of spiritual formation. These methods were designed to complement the qualitative findings, ensuring a comprehensive and reliable exploration of generational differences and patterns in pastoral growth. Data integration was also employed through triangulation, allowing qualitative insights to enrich the interpretation of quantitative results. To ensure the statistical soundness of the instrument and analyses, the researcher engaged a professional statistician who guided the survey design for statistical applicability and conducted the necessary computations during the quantitative phase.

Descriptive and Inferential Statistics

Descriptive statistics provided an essential overview of the trends in spiritual formation priorities. Measures such as means, frequencies, and standard deviations summarized general patterns, offering insights into how middle-adult and older-adult pastors emphasized various formation dimensions (Holcomb 2016, 8). This analysis mapped commonalities and variations across both cohorts, establishing a foundation for more advanced statistical testing. By identifying which practices and challenges were consistently prioritized, the descriptive phase framed the inquiry into generational contrasts that would be addressed through inferential methods.

Inferential Analysis Using t-Test

Independent samples t-tests were conducted to compare the mean scores of middle- and older-adult pastors across various spiritual formation dimensions. This approach assessed whether the observed differences between the two groups were statistically significant. The t-test is particularly suited for analyzing mean differences between independent groups, providing evidence to support or refute hypotheses regarding generational shifts in spiritual formation priorities (Rasch and Teuscher 2007, 2706).

For instance, differences emerged in how the two groups prioritized spiritual reflection and theological integration–older-adult pastors demonstrated higher mean scores on reflection-based items, aligning with findings from the individual interviews. The assumptions of normality and homogeneity of variances were verified using Levene's test to ensure the validity of the t-test results (Othman, Ahmad, and Ismail 2007, 4393).

Where assumptions were not fully met, adjustments were made to apply Welch's t-test, which provides a more robust comparison when variances between groups are unequal (Delacre, Lakens, and Leys 2017, 12; Ruxton 2006, 92). The t-test results substantiated claims regarding the evolving nature of spiritual formation, confirming that older-adult pastors placed greater emphasis on legacy-building and resilience, while middle-adult pastors prioritized community engagement and charismatic expression. These findings align with existing research on age-related shifts in faith development, reinforcing the idea that spiritual formation is a dynamic and lifelong process (Fowler 1981, 192; Erikson 1982, 67). These insights were critical in shaping a nuanced understanding of how formation priorities shift over the pastoral life span, offering empirical support for the need for age-tailored pastoral training programs.

Since the dataset consists of Likert-scale responses, which are treated as continuous variables, a Chi-Square test was unnecessary, as it is best suited for categorical data and does not assess mean differences between independent groups (McHugh 2013, 143). The t-test, by contrast, fully addressed the study's objectives by identifying statistically significant generational shifts in spiritual formation priorities, rendering additional categorical analysis redundant (Pallant 2020, 212).

Justification and Research Fit

The t-test enabled a focused analysis of generational differences (Westberg 1985, 287). This statistical approach effectively addressed the research questions by providing evidence of both commonalities and divergences of formation needs. The t-test's inferential depth offered a balanced methodological framework for analyzing complex spiritual formation dynamics (Croucher and Cronn-Mills 2024, 219). Despite the inherent

limitations of the method, the use allowed for both exploratory and confirmatory analyses, enhancing the validity of the study's findings.

Data Integration and Triangulation

The final phase of analysis involved data integration through triangulation, which synthesized findings from both the qualitative and quantitative phases. This process validated themes by cross-referencing patterns from the Focus Group Discussion (FGD) and individual interviews with survey responses. Triangulation enhanced the study's reliability, ensuring that qualitative narratives were quantitatively substantiated (Teddlie and Tashakkori 2008, 249). This integrative approach yielded a multidimensional understanding of formation priorities across life stages. By juxtaposing individual stories with generalizable trends, the research constructed a comprehensive model of spiritual growth that is responsive to the needs of both middle- and older-adult pastors. The model highlighted which dimensions—such as Union with Christ, Sanctification, and Resilience—remained central across life stages and which shifted with ministry experience.

Evaluating the Null Hypothesis

The quantitative phase of this study tested the null hypothesis, which posited that "there is no significant difference in how middle-adult and older-adult pastors prioritize continuing spiritual formation." This hypothesis reflected the assumption that both age groups approach their spiritual growth similarly despite differences in life stages and ministry experience. The study analyzed the survey data to determine whether there were

measurable differences between the two cohorts in their spiritual formation priorities and rejected the null hypothesis using statistical methods such as t-tests.

The null hypothesis was rejected since the analysis yielded statistically significant differences in the mean responses of middle- and older-adult pastors across key dimensions—such as Generativity and Legacy Building, Community and Fellowship, or Pneumatological Spirituality. This outcome indicated that age and ministry stage significantly influenced spiritual formation priorities, suggesting that middle-adult and older-adult pastors have distinct needs and approaches to their ongoing spiritual growth. Rejecting the null hypothesis emphasized the necessity for generationally tailored pastoral support programs, recognizing the unique priorities that emerge at different stages of a pastor's life. The rejection of the null hypothesis also implied that there were generational distinctions in the sample age groups, and they did not have uniform formation priorities, reflecting diverse values and needs even among Pentecostal pastors. This outcome did not support the assumption that there might be universally applicable spiritual formation resources that can be used uniformly across age groups.

<div align="center">Proceeding After Qualitative and Quantitative Data Gathering</div>

Qualitative and quantitative findings were integrated through systematic triangulation, ensuring a layered and nuanced analysis. By examining areas of convergence and divergence, the study strengthened its understanding of spiritual formation priorities. FGD and survey data were synthesized, constructing a comprehensive depiction of pastoral priorities and offering insights that can inform training initiatives within the CVLL district (Creswell and Clark 2011, 273).

Discussion and Interpretation

Synthesizing qualitative and quantitative findings contextualized how generational differences shape spiritual formation. The study explored how life-stage factors influence spiritual priorities, drawing from Erikson's psychosocial stages and Fowler's faith development theory. Findings validated age-related shifts in spiritual formation and highlight the distinct contributions of middle- and older-adult pastors to ministry. Practical implications emerged for pastoral training, suggesting mentorship-focused initiatives for older pastors and leadership-oriented formation programs for middle-adult pastors.

Summary

This chapter outlines the methodological framework for examining spiritual formation priorities among Pentecostal pastors, combining qualitative and quantitative methods to yield a comprehensive, nuanced understanding. The structured survey design, facilitated through sectional presbyters, leverages existing pastoral networks to ensure high participation and data relevance. Rigorous data triangulation following both qualitative and quantitative phases will provide a robust analysis of generational differences, offering actionable insights for ministry training, pastoral support, and future research directions in the field of spiritual formation.

CHAPTER IV

PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA

This chapter presents the findings of the study, structured according to the research subquestions. Data collection followed a sequential mixed-methods design, integrating qualitative and quantitative approaches to provide a comprehensive analysis. This approach ensured that each data collection phase informed and refined the next, enhancing both the interpretative depth and the reliability of the results. The findings are organized around the central research objective of comparing the priorities in continuing spiritual formation between middle-adult and older-adult Pentecostal pastors.

The study began with the development of the survey instrument, grounded in a thorough literature review. Key constructs and dimensions of spiritual formation were identified from existing scholarship, forming the basis of an initial draft of the survey. To refine this instrument, the research proceeded with qualitative data collection, consisting of Focus Group Discussion (FGD) and individual interviews with Pentecostal pastors. These discussions explored faith development across life stages, identified generational distinctions in spiritual formation priorities, and refined the survey's terminology and focus. Additionally, insights from these qualitative engagements contributed to the validation of the survey instrument by ensuring its relevance and clarity before wider distribution.

Following the qualitative phase, the study transitioned into the quantitative stage, wherein the revised survey was administered to pastors within the Central Visayas and Lower Leyte (CVLL) District Council. This phase provided a broader empirical basis for analyzing patterns in spiritual formation priorities, generational variations, and perceptions of life development issues. The collected survey data also served as the foundation for assessing the instrument's reliability, ensuring consistency in the measurement of key constructs.

With data from both phases collected, the study proceeded to triangulation, synthesizing qualitative themes with statistical findings. This process not only validated key insights but also illuminated nuanced distinctions between middle-adult and older-adult pastors in their approaches to lifelong spiritual formation. The integration of these findings underscores how personal experiences, theological perspectives, and developmental life stages collectively shape the spiritual priorities of Pentecostal ministers.

The chapter further examines challenges that pastors encounter in maintaining spiritual formation, alongside the role of support systems such as mentoring and community engagement in sustaining spiritual growth. These insights emphasize the study's practical implications and establish a foundation for the discussion in Chapter V.

Finally, this chapter evaluates the study's hypotheses, particularly the null hypothesis, which posited no significant generational differences in prioritizing spiritual formation practices. Statistical analyses assess the hypothesis's validity, either confirming or refuting it in light of the study's findings. These results are interpreted within the

broader framework of lifespan development theories and pneumatological formation, reinforcing the study's theoretical grounding.

In sum, this chapter serves as the analytical core of the dissertation. It systematically presents and integrates data from both qualitative and quantitative phases, ensuring alignment with relevant literature and theoretical frameworks. The findings offer an evidence-based account of generational distinctions in spiritual formation through this structured approach, setting the stage for the recommendations and implications explored in the final chapter.

Demographic Characteristics of Pentecostal Pastors Across Generations

This section presents the demographic profiles of Pentecostal pastors across different generations, structured according to the qualitative and quantitative phases of data collection. The qualitative phase, which includes individual interviews and Focus Group Discussion (FGD), captures in-depth perspectives from pastors with significant ministry experience. The quantitative phase, consisting of pilot testing and the entire survey, provides a broader statistical overview of generational differences in pastoral leadership. Integrating these datasets allows for a clearer understanding of spiritual formation priorities across generational cohorts, particularly middle- and older-adult Pentecostal pastors. A summary of these findings is presented in Table 5, which consolidates the demographic characteristics of all respondents across the study.

Table 5. Demographic Profiles of Respondents Across Different Parts of the Survey

	Individual Interviews		FGD		Pilot Testing		Survey Respondents	
	F N=6	%	F N=9	%	F N=7	%	F N=157	%
Age Group								
18-24 (Youth)	-	-	-	-	0	0.00%	6	4%
25-39 (Young Adult)	-	-	1	11%	4	57.14%	37	24%
40-64 (Middle)	2	33%	8	89%	3	42.86%	95	61%
65 and above (Old Adult)	4	67%	-	-	0	0.00%	19	12%
Sex								
Male	4	67%	8	89%	2	28.57%	98	64%
Female	2	33%	1	11%	5	71.43%	56	36%
Marital Status								
Single	1	17%	-	-	2	28.57%	27	17%
Married	4	67%	9	100%	5	71.43%	119	77%
Widow/Widower	1	17%	-	-	0	0.00%	9	6%
Prefer not to say	-	-	-	-	0	0.00%	0	0%
Years in Ministry								
0-5 years	0	-	-	-	3	42.86%	51	33%
6-10 years	0	-	-	-	1	14.29%	23	15%
11-20 years	0	-	3	33%	0	0.00%	31	20%
21-30 years	2	33%	1	11%	3	42.86%	27	18%
31 years or more	4	67%	5	56%	0	0.00%	22	14%
Credential with PGCAG								
Ordained Minister	6	100%	9	100%	2	28.57%	50	33%
Licensed to Preach	-	-	-	-	5	71.43%	70	46%
Exhorter's Certificate	-	-	-	-	0	0.00%	26	17%
Specialized Ministry	-	-	-	-	0	0.00%	0	0%
No credential with PGCAG yet	-	-	-	-	0	0.00%	7	5%
Primary Ministry Role								
Lead Pastor	5	83%	9	100%	4	57.14%	100	65%
Pastoral Staff: Full time	-	-	-	-	3	42.86%	32	21%
Pastoral Staff: Bivocational/Part-time	-	-	-	-	0	0.00%	9	6%
Others:	1	17%			0	0.00%	8	5%
Congregation Size								

Less than 50	-	-	-	-	1	14.29%	73	48%
50-100	1	17%	-	-	4	57.14%	49	32%
101-200	4	67%	6	67%	1	14.29%	18	12%
201-500	1	17%	3	33%	1	14.29%	11	7%
over 500	0				0	0.00%	1	1%
Educational Background								
Not completed High School	0		0	0%	0	0.00%	23	15%
High School	0		0	0%	1	14.29%	23	15%
Some College	0		0	0%	1	14.29%	27	18%
Bachelor's Degree	2	33%	5	56%	4	57.14%	62	41%
Completed Bible School Program	0		0	0%	0	0.00%	49	32%
Some forms of Ministerial Training	0		0	0%	0	0.00%	17	11%
Master's Degree	2	33%	2	22%	1	14.29%	9	6%
Doctoral Degree/units	2	33%	1	11%	0	0.00%	4	3%
CVLL Section								
East Section							23	15%
West Section							52	33%
Central Section							27	17%
South Section							45	29%
Bohol Section							0	0%
Negros Oriental Section							9	6%
Lower Leyte Section							1	1%

Demographic Profiles of Qualitative Respondents (FGD and Individual Interviews)

The qualitative phase of this study involved six individual interviews and one focus group discussion (FGD) with nine participants. These respondents were selected for their extensive ministerial experience, offering insights into the challenges, priorities, and spiritual formation practices unique to different generations.

Age and Generational Representation

The qualitative sample predominantly comprised middle-aged and older pastors, reflecting the demographic reality of Pentecostal leadership in the CVLL District. In the

individual interviews, two participants (33%) were middle-aged (40–64 years old), while four (67%) belonged to the older adult category (65 and above). Similarly, in the FGD, nearly all participants (89%) were middle-aged, with only one respondent (11%) from the young adult (25–39 years old) category. The absence of youth participants (18–24 years old) in this phase underscores the generational concentration of leadership within established ministers.

The lack of young adult and youth representation in qualitative discussions suggests that pastoral leadership remains deeply entrenched in long-term ministerial experience. It also raises important questions about mentorship, succession planning, and the integration of younger generations into leadership roles.

Sex Distribution

The qualitative sample was male-dominated, a pattern consistent with broader denominational trends. Among individual interviewees, 67% were male, while the FGD had an even higher proportion at 89%. This distribution reflects the historical predominance of men in senior pastoral leadership within Pentecostal circles. However, female respondents in both settings (33% and 11%, respectively) indicate that women are engaging in pastoral ministry, albeit in smaller numbers.

The limited female representation in qualitative discussions suggests that, while women play a role in pastoral leadership, their visibility remains lower than that of their male counterparts. The perspectives shared by female respondents in the interviews and FGD contribute to ongoing conversations about gender dynamics in Pentecostal ministry, particularly regarding opportunities for leadership, theological training, and credentialing pathways.

Marital Status

Marital status is a key factor in pastoral ministry, influencing personal resilience, ministry longevity, and congregational engagement. Most qualitative respondents were married (67% in interviews, 100% in FGD), while a smaller proportion in the interviews (17%) were single or widowed. This pattern aligns with broader Pentecostal expectations of pastors as family-oriented leaders, with marriage often viewed as integral to ministerial stability.

While marriage remains the normative status among pastors, it is worth noting that the presence of single and widowed ministers in the study signals a level of diversity in pastoral experiences. These respondents provide insight into the unique challenges faced by those who navigate ministry without a spouse, whether due to personal choice, life circumstances, or the demands of pastoral work.

Years in Ministry and Credentials

Longevity in ministry was a defining characteristic of the qualitative sample. Among interviewees, 67% had been in ministry for over 30 years, while the remaining 33% had served between 21–30 years. The FGD followed a similar pattern, with more than half (56%) having over three decades of experience. These figures emphasize the central role of seasoned pastors in shaping Pentecostal leadership, as well as their deep-rooted commitment to long-term ministry service.

In terms of ministerial credentials, all qualitative respondents hold Ordained Minister status with the Philippines General Council of the Assemblies of God (PGCAG). This aligns with the selection criteria for qualitative participants, as the study

sought experienced, formally recognized pastors who could provide substantive insights into generational differences in spiritual formation and ministry priorities.

Demographic Profiles of Quantitative Respondents (Pilot Testing and Survey)

The quantitative phase of the study included pilot testing (N=7) and the actual survey (N=157). This phase captured a broader range of respondents across different generational cohorts, enabling statistical comparisons of age, sex, marital status, ministry experience, credentialing, and educational background. A summary of these findings, in relation to qualitative respondents, is presented in Table 5.

Generational Representation in the Survey

In contrast to the qualitative phase, the survey included a more diverse generational spread, particularly among younger pastors. While middle-aged respondents (40–64 years old) remained the largest group (61%), the young adult category (25–39 years old) accounted for 24%. Meanwhile, 12% of respondents were 65 and above, and 4% were between 18–24 years old.

The greater presence of younger pastors in the survey suggests a growing engagement of the next generation in Pentecostal ministry. However, their lower representation compared to middle-aged pastors highlights the continued dominance of older generations in church leadership.

Sex and Marital Status Distribution

Among survey respondents, 64% were male and 36% female, reinforcing the trend observed in the qualitative phase. However, the survey's higher female

participation (compared to FGD and interviews) suggests a broader presence of women in Pentecostal ministry, particularly at the pastoral staff level.

Marital status trends mirrored those of the qualitative phase. A significant majority (77%) were married, while 17% were single, and 6% were widowed. These figures affirm the importance of marriage as a normative expectation for pastors while recognizing that a subset of ministers navigate pastoral work without a spouse.

Ministry Experience, Credential, and Educational Background

Survey results reveal a wider range of ministry experience levels. While many respondents had extensive service histories, 33% had 0–5 years of ministry experience, suggesting an influx of new pastors into the Pentecostal ministry. Meanwhile, 20% had served for 11–20 years, and 14% for over 30 years, showcasing the intergenerational composition of pastoral leadership. Credentialing data indicate that 33% were ordained ministers, while 46% held a License to Preach, and 17% had an Exhorter's Certificate. A small but notable percentage had no formal credentials, likely representing those in the early stages of ministerial development.

This demographic analysis reveals that Pentecostal pastoral leadership predominantly comprises middle-aged and older pastors, with younger pastors increasingly engaging in ministry but remaining underrepresented in leadership roles. The findings underscore the need for intergenerational mentorship, structured credentialing pathways, and educational support to sustain leadership transitions within the CVLL District. A comprehensive summary of demographic characteristics across all study components is provided in Table 5, consolidating the respondents' profiles from both qualitative and quantitative phases.

Preliminary Survey Design from Literature

The Spiritual Formation Questionnaire, presented in Chapter III and included in Appendix C, was designed as a key instrument to provide quantitative data for the study. Developed through a careful process, the survey's structure reflected the conceptual framework introduced in Chapter I, which synthesized insights from theological, psychological, and practical perspectives on spiritual formation. These perspectives emphasized critical dimensions of spiritual growth, including Union with Christ and Life in the Spirit, Pneumatological Spirituality, Sanctification and Holiness, Theological Reflection and Charismatic Expression, Community and Fellowship, Missional Orientation, and Ministry Challenges.

The survey was divided into two main sections. The first section gathered essential demographic information such as age, gender, education, years of ministry experience, denominational affiliation, and ministry roles. These contextual data points were crucial for examining generational differences in spiritual formation priorities. By analyzing this information, the study could better understand the impact of ministry experience and life-stage transitions on spiritual growth.

The survey's second section focused on assessing developmental and spiritual formation dimensions. Informed by developmental theories, the first part of this section examined how life-stage transitions shaped spiritual priorities. Items such as "I reflect on past successes and failures to inform my current ministry efforts" were designed based on Erikson's Stages of Psychosocial Development, Fowler's Faith Development Theory, and Levinson's Life Structure Theory. These items aimed to capture the relationship between

respondents' developmental journeys and their spiritual growth and leadership approaches.

The latter part of this section addressed practical spiritual formation within ministry contexts. Using a Likert scale, the survey measured how pastors prioritized various spiritual dimensions. Statements such as "Prayer is an essential part of my spiritual growth" and "Managing ministry pressures helps me grow spiritually" reflected elements derived from the study's modified spiritual formation framework. These items were categorized to explore both personal and communal aspects of spiritual growth comprehensively.

The development process emphasized both thematic and theoretical rigor. The initial survey items were refined based on insights gathered from Focus Group Discussion and individual interviews during the qualitative phase. These consultations ensured that the instrument was contextually appropriate and aligned with the lived experiences of Pentecostal pastors. An expert panel conducted a content validity review to further enhance reliability, evaluating each item for relevance and clarity.

Following this review, the survey underwent pilot testing with a sample of pastors to assess its internal consistency and overall functionality. Cronbach's Alpha was used to confirm the reliability of the survey, ensuring that it could accurately measure the various dimensions of spiritual formation. This iterative process—from qualitative validation to pilot testing—solidified the instrument as a robust foundation for the study's quantitative phase.

The finalized questionnaire, with its emphasis on both developmental theory and ministry practice, served to illuminate generational priorities in spiritual formation. By

providing a structured approach to data collection, the survey complemented the

qualitative findings, offering a comprehensive analysis of how spiritual growth is

defined, practiced, and prioritized within diverse ministry contexts.

Qualitative Data Collection and Analysis

The qualitative phase of the study involved Focus Group Discussion (FGD) and

individual interviews designed to capture in-depth perspectives on spiritual formation

priorities among Pentecostal pastors. This approach facilitated the collection of rich,

contextual data, offering insights into both personal and communal aspects of spiritual

growth that could not be captured through quantitative measures alone.

The respondents included six pastors for the individual interviews and nine

participants for the FGD. Going back to Table 5, a breakdown of the demographic profile

of participants in the qualitative phase is available based on various criteria, including age

group, sex, marital status, years in ministry, and educational background.

Insights from the FGD

The qualitative data was further organized into themes based on participant

responses. Table 6 highlights key categories, responses, and quotes from these sessions,

with contextual translations by this researcher. The code FGDR 1, FGDR 2, etc., stands

for FGD respondents making specific responses.

Table 6. Thematic Insights from FGD

Category	Question	Responses	Example/Quote and Simple Translation
Understanding and Prioritizing Spiritual Formation	How would you define 'spiritual formation,' and what aspects do you	Spiritual formation was defined as a continuous process of spiritual growth,	*FGDR 4: "Process. It's a process that serves the desired output... spiritual*

	prioritize in your life?	with maturity, integrity, and a vision-directed life as key priorities.	*maturity, of course.”* *(It's a process aimed at achieving spiritual maturity.)*
Understanding and Prioritizing Spiritual Formation	In what ways have your spiritual formation priorities changed as you have progressed in life and ministry?	Spiritual formation priorities shift over time due to life experiences, emphasizing deeper intimacy with God and reliance on prayer, Bible study, and the Holy Spirit.	*FGDR 4: “Kasi later on na medyo familiar na tayo, familiar spirit eh... We do it in a political ambition... motives are importante.”* *(As we become familiar with ministry tasks, we might start doing them with wrong motives, like for political ambitions.)*
Key Practices and Challenges in Spiritual Growth	Which spiritual practices (e.g., prayer, Bible study) do you find most impactful for your ongoing growth?	Prayer, daily devotions, and seeking the Holy Spirit's guidance were highlighted as the most impactful spiritual practices.	*FGDR 5: “Without the guidance of God, without getting the heart of God, ang dali mong ma-drift away.”* *(Without God's guidance, it's easy to get distracted and lose focus.)*
Key Practices and Challenges in Spiritual Growth	What challenges do you encounter in maintaining these practices, especially in light of ministry demands or life stage?	Time management, life demands, distractions like social media, and balancing responsibilities pose significant challenges to maintaining these practices.	*FGDR 7: “Sometimes we wanted to read the Bible from our cell phone, and then instead of reading, we do Facebook.”* *(Sometimes, instead of reading the Bible on our phones, we*

			end up using social media instead.)
Support Systems and Community	How important is the role of community or mentorship in your spiritual formation?	Community and mentorship were viewed as crucial for spiritual formation, with an emphasis on accountability, guidance, and learning from experienced leaders.	*FGDR 4: "Mentorship really is important... mas maganda pa rin yung may magchecheck sa inyo. How's your spiritual life?"* *(Mentorship is crucial; it's better if someone checks in on your spiritual life regularly.)*
Support Systems and Community	Are there specific forms of support you wish were available or more emphasized within your ministry network?	Pastors expressed a desire for structured mentorship programs, peer accountability, and practical skills training to support their ongoing growth.	*FGDR 6: "Mentoring is very, very important... we don't have really like a program of mentoring."* *(Mentoring is important, but there isn't a formal program for it in place.)*
Formation Needs Specific to Life Stages	What spiritual formation needs do you feel are unique to pastors in middle- or older-adult stages?	Pastors in middle- and older-adult stages emphasized needs like accountability, relational support, and financial stability for continued spiritual growth.	*FGDR 1: "So, accountability. Nabibigay ba ito ng leadership natin? Sort of, hindi naman zero."* *(Accountability is needed. Leadership offers some support but could improve.)*
Formation Needs Specific to Life Stages	How well do you think these needs are understood and supported within your church or network?	There was recognition that these needs were not always fully understood or supported, leading to a call for more	*FGDR 2: "Minsan tayong mga pastor nagiging man-placer din tayo... para sa akin, we just really need to go back to where*

| | personalized and relationship-based interventions. | *and what the Lord had called us."*

 (Pastors can fall into trying to please people; we need to refocus on God's calling.) |

Understanding and Prioritizing Spiritual Formation

Participants defined spiritual formation as a continuous process aimed at achieving spiritual maturity, with key priorities such as integrity, vision, and reliance on God. Over time, participants noted that their spiritual formation priorities shifted due to life experiences, leading to a greater emphasis on deep intimacy with God.

FGDR 4: *"Process. It's a process that serves the desired output... spiritual maturity, of course." (It's a process aimed at achieving spiritual maturity.)*

Key Practices and Challenges

Prayer, daily devotions, and seeking the Holy Spirit's guidance emerged as the most impactful practices. However, maintaining these practices was often challenged by time management issues and distractions like social media.

FGDR 5: *"Without the guidance of God, without getting the heart of God, ang dali mong ma-drift away." (Without God's guidance, it's easy to get distracted and lose focus.)*

Support Systems and Community

The role of mentorship and community support was highlighted as crucial for sustaining spiritual growth. Many participants expressed a desire for structured mentorship programs and regular peer accountability.

FGDR 4: *"Mentorship really is important... mas maganda pa rin yung may magchecheck sa inyo. How's your spiritual life?"* *(Mentorship is crucial; it's better if someone checks in on your spiritual life regularly.)*

Formation Needs Specific to Life Stages

Pastors in middle-adult stage emphasized the need for accountability, relational support, and financial stability. However, they noted that these needs were not always fully understood or supported within their church networks.

FGDR 1: *"So, accountability. Nabibigay ba ito ng leadership natin? Sort of, hindi naman zero."* *(Accountability is needed. Leadership offers some support but could improve.)*

Emerging Themes and Frequency Analysis from the FGD

Table 7 shows a summary of the emerging themes identified during the FGD sessions, along with their frequency of occurrence across participant responses.

Table 7. Themes and Frequency Identified in the FGD

Theme	Frequency
Prayer	10
Time management	9
Spiritual maturity	8
Life responsibilities	8
Accountability	8
Bible study	7
Mentorship	7
Community support	6
Dependence on the Holy Spirit	6
Lack of structured mentorship programs	5

Insights from Individual Interview Responses

The individual interviews provided additional depth to the qualitative data. Table 8 summarizes the responses from interviewees regarding their understanding of spiritual formation, key practices, challenges, and support systems.

Table 8. Individual Interview Responses to Questions (IR= Interview Respondent)

	IR 1	IR2	IR 3	IR4
Understanding and Prioritizing Spiritual Formation	Spiritual formation involves ongoing growth, adapting to ministry challenges, and nurturing others.	It is a continuous process, with personal devotion, prayer, and Bible reading as key priorities.	Emphasizes devotion, prayer, and witnessing as essential to maintaining spiritual vitality.	Sees spiritual formation as character development, rooted in early life disciplines like prayer and Bible study.
Key Practices and Challenges in Spiritual Growth	Daily prayer and seeking God's guidance are crucial, with distractions like social media being major challenges.	Bible reading and personal worship, but health issues and family responsibilities can hinder consistency.	Prayer, Bible study, and mission involvement are vital but challenged by aging and ministry demands.	Maintaining consistency in spiritual practices, especially prayer, despite ministry challenges and personal distractions.
Support Systems and Community	Community and mentorship are vital, though structured support programs are lacking.	Community becomes a partner in spiritual formation; mentorship and fellowship are key support systems.	Regular fellowship with the church is essential to sustain spiritual growth and prevent burnout.	A supportive church community provides accountability, especially as life challenges intensify.
Formation Needs Specific to Life Stages	Accountability and relational support are critical, with limited recognition of these needs in	Older pastors need more time for personal devotion and family, focusing on their	Aging pastors require renewed spiritual revival to counter stress	Formation needs include character fortitude and spiritual discipline to

church networks.	relationship with God.	and the decline of prayer life.	navigate crises effectively.

Understanding and Prioritizing Spiritual Formation

Interviewees described spiritual formation as a dynamic process influenced by life and ministry challenges. IR (Interview Respondent) 1 emphasized the importance of nurturing others alongside personal growth, while IR2 highlighted consistent prayer and Bible reading as central priorities. IR3 and IR 4similarly underscored devotion, witnessing, and character development.

IR 1: *"Spiritual formation involves ongoing growth, adapting to ministry challenges, and nurturing others."*

Key Practices and Challenges

Prayer, Bible reading, and personal devotion were consistently identified as core practices. However, participants noted that distractions—particularly from social media—and ministry demands often hinder their ability to maintain these practices.

IR 4: *"Maintaining consistency in spiritual practices, especially prayer, despite ministry challenges and personal distractions, is a struggle."*

Support Systems and Community

Participants recognized the importance of community and mentorship in sustaining their spiritual growth. Structured support programs, however, were often lacking.

IR 3: *"Regular fellowship with the church is essential to sustain spiritual growth and prevent burnout."*

Formation Needs Specific to Life Stages

The interviewees stressed the need for accountability, relational support, and spiritual renewal, particularly as they aged. IR 2 pointed out that older pastors require more time to focus on their relationship with God, while IR 3 emphasized the importance of spiritual revival to counter the stress of ministry.

IR 2: *"Older pastors need more time for personal devotion and family, focusing on their relationship with God."*

Emerging Themes from Individual Interviews

Table 9 shows the frequency of key themes derived from the individual interviews and Table 10 shows the overall themes from the combined interviews.

Table 9. Emerging Themes from Individual Interviews

	Frequency of Mention				Total
	IR 1	IR 2	IR 3	IR 4	Frequency
Prayer	5	6	7	5	23
Bible Reading	4	5	4	3	16
Devotion	3	4	2	3	12
Time Management	2	3	4	3	12
Mentorship	3	2	3	4	12
Accountability	3	2	4	3	12
Community Support	2	1	2	3	8
Health Challenges	1	2	3	2	8
Family Responsibilities	2	1	3	2	8
Spiritual Maturity	1	1	3	2	7
Witnessing	1	2	1	1	5
Spiritual Revival	0	3	0	1	4
Character Formation	0	0	1	3	4
Ministry Demands	0	2	1	0	3

Table 10 below summarizes the emerging themes identified from both the FGD

and individual interview data. It highlights the combined ranking based on the frequency

of mentions across these two sources.

Table 10: Emerging Themes from Focus Group Discussion (FGD) and Individual Interviews

Themes	FGD Frequency	Interview Frequency	Combined Ranking
Prayer	10	23	1
Time Management	9	12	2
Bible Reading	7	16	3
Devotion	6	12	4
Mentorship	7	12	5
Accountability	8	12	6
Community Support	6	8	7
Life Responsibilities	8	8	8
Spiritual Maturity	8	7	9
Health Challenges	4	8	10
Dependence on the Holy Spirit	6	6	11
Social Media as Distraction	5	5	12
Witnessing	4	5	13
Spiritual Revival	4	4	14
Character Formation	4	4	15
Ministry Demands	3	3	16
Integrity	5	5	17
Purpose-Driven Life	4	4	18
Financial Stability	4	4	19
Peer Relationships	3	3	20
Management Skills	3	3	21

Table 10 shows that core themes such as prayer, time management, and Bible reading

emerged as the most frequently mentioned priorities in both FGD and interviews. The

ranking indicates that while these themes are universally significant, other themes such as

health challenges and social media distractions also play a critical role, albeit with lower

emphasis. These findings reinforce and expand on the insights obtained from the FGD,

providing a comprehensive view of the factors influencing spiritual formation across life

stages.

Thematic Analysis and Relationship with Survey Questions

The qualitative data provided valuable insights into several key areas of spiritual

formation, underscoring its dynamic nature across life stages. Respondents particularly

emphasized how their faith has deepened over time through challenges and reflections on

life experiences (Survey Item 2). Older pastors noted that their priorities shifted from

task-driven ministry to a focus on internal renewal and legacy-building. Spiritual growth

was seen as an evolving process requiring ongoing reflection and devotion to adapt to

changing life and ministry circumstances.

Mentorship and community support emerged as critical elements of spiritual

formation (Survey Item 7). Both FGD and interview respondents described guiding

others as a significant source of personal growth and accountability. They underscored

the necessity of belonging to a supportive church community where mutual

encouragement and mentorship can foster spiritual resilience.

Core spiritual practices such as prayer, devotion, and Scripture engagement were

consistently cited as central to spiritual formation (Survey Item 4). Respondents

explained that these practices sustain their resilience amid ministry challenges, with many

emphasizing the role of the Holy Spirit in guiding their decisions (Survey Item 10).

Charismatic expressions and worship were also linked to spiritual renewal, highlighting

the transformative presence of the Spirit in their lives.

The data also revealed that ministry demands, including time pressures and

expectations, pose challenges to maintaining spiritual disciplines (Survey Item 13).

Nevertheless, respondents saw these challenges as opportunities to deepen their reliance on God. Balancing ministry responsibilities with personal spiritual growth was described as crucial for sustainable leadership.

Lastly, character formation—particularly reflecting Christ-like virtues—was identified as a central goal (Survey Item 14). Respondents shared stories of personal transformation through trials, emphasizing holiness and integrity as essential aspects of their spiritual journey. They expressed a desire to embody Christ-centered values in all areas of life and ministry.

Perceptions of Justice-Oriented Ministry as Part of Spiritual Formation

While previous discussions emphasized internal aspects of spiritual maturity—prayer, devotion, and character—the interview data revealed an additional, outward-facing dimension: justice-oriented ministry. Though less frequently discussed, the theme of social justice emerged as a formative aspect of spiritual life for several Pentecostal pastors. Their responses reflect a range of theological interpretations and ministerial applications, suggesting that justice, particularly when framed through compassion and service, can be integral to spiritual formation.

Interview Respondent 1 (IR 1) highlighted the practical significance of justice within ministry, especially in addressing the needs of the oppressed. He acknowledged, however, a certain denominational hesitance toward the term *social justice*, viewing it as burdened by political associations. Nevertheless, he affirmed its essential connection to Christian mission: *"Taking care of the needy is social justice. But I feel like it's our bias. It's our denominational bias... For example, in social justice, you are saying it covers... those who were raped... advocating peace and justice in the community."*

His insight suggests that while terminology may divide, the ministry practice of justice—

expressed through advocacy, care, and healing—aligns with core Pentecostal values.

This alignment was also echoed by IR 2, who linked justice work with her own

spiritual endurance and pastoral identity:*" Being involved in social justice is part of my

resilience in faith."* For her, engaging in justice is not merely a public action but a deeply

personal discipline, vital for sustaining spiritual health in the face of ministry challenges.

She further noted, *"It is still relevant. Maybe it depends on the personality... But

generally, it's not that extreme... More for activists, right?"* This perspective reflects the

reality that engagement with justice issues often varies based on personality, calling, and

context, even while remaining a valid dimension of spiritual expression.

A contrasting view was offered by IR 3, who voiced discomfort with the

politicized framing of justice. His reflection illustrates the generational and ideological

tensions present in some Pentecostal circles: *"The word justice... when I say justice, what

comes to my mind, you are shouting justice. The people shouting justice are 'leftists;' I

have some misgivings about that word."* Although he accepted the value of justice, his

response indicates a reluctance to adopt its language due to its association with

progressive activism. For such pastors, maintaining theological clarity may take

precedence over aligning with sociopolitical movements.

Meanwhile, IR 4 offered a firm but straightforward affirmation: *"You need

justice."* Although his comment was not elaborated upon, it demonstrates a pastoral

recognition of justice as a necessary ethical concern—acknowledged, though not

elevated, within the spiritual formation framework.

Together, these responses illustrate that justice-oriented ministry is variably perceived but often affirmed as part of Pentecostal spiritual formation. For some, it serves as a powerful expression of Spirit-led compassion and gospel witness; for others, it is approached with caution due to the cultural or ideological implications of its language. Still, when stripped of political overtones and grounded in biblical compassion, justice emerges as a formative practice—an extension of holiness that moves beyond the personal and into the public sphere.

This theme, though not prominent in every respondent's narrative, corresponds with survey findings such as Item 48 ("Being involved in social justice is part of my ministry's purpose") and Item 41 ("My faith inspires me to engage in outreach and justice"), affirming its relevance as a spiritual priority for many pastors. Ultimately, justice-oriented ministry, when properly integrated into pastoral theology, enriches the scope of spiritual formation by aligning mission, compassion, and righteousness in the service of God's redemptive work in the world.

Items Not Considered in Both the FGD and Interviews

While most survey themes found resonance in the qualitative data, some items were not directly addressed. For instance, although the role of the Holy Spirit was mentioned in terms of guidance, the idea of spiritual renewal through direct encounters with the Spirit was less emphasized (Survey Item 19). This could indicate that such experiences are implicitly understood and foundational within Pentecostal contexts, requiring less explicit discussion (Macchia 2006, 18–20; Wonsuk Ma 2010, 47).

Similarly, charismatic practices like speaking in tongues and prophecy were referenced but not highlighted as central to ongoing spiritual formation. This suggests

that these experiences may be perceived as initial milestones rather than daily spiritual

disciplines (Cartledge 2016, 135; Macchia 2006, 53). Discussions on integrity, though

implied through reflections on Christ-like character, were also less explicit (Survey Item

22). This might reflect an integrated understanding of integrity as a core but internalized

value.

Furthermore, the connection between life experiences and scriptural interpretation

was not thoroughly explored (Survey Item 18). Respondents emphasized reflection on

life events but did not explicitly link these reflections to their understanding of Scripture.

This may point to a theological framework that prioritizes scriptural authority over

experiential interpretation.

Finally, there was minimal mention of how denominational or congregational

expectations shape spiritual priorities (Survey Item 23). Respondents appeared to

prioritize personal spiritual formation over institutional pressures, though unspoken

tensions between these areas may warrant further exploration. This gap presents an

opportunity for future research to investigate the interplay between personal and

organizational influences on spiritual growth.

Quantitative Phase

The quantitative phase extended the study's findings through collecting and

analyzing survey data. This phase followed a structured process of survey refinement,

data collection, and statistical evaluation.

Survey Instrument Refinement and Validation

The survey instrument underwent revisions based on qualitative feedback to ensure clarity and contextual relevance. Both the English and Cebuano versions were refined with inputs from FGD participants. Expert reviewers assessed the instrument for validity, and pilot testing confirmed its internal consistency. Cronbach's Alpha scores demonstrated high reliability across key dimensions, such as prayer, mentorship, and community engagement.

Validation of the Survey Instrument Using I-CVI

The survey instrument was subjected to further validation by a six-member expert panel, which included the four participants from the individual interviews and two additional pastors. These two pastors were middle-aged and had served as lead pastors for approximately 30 years. This validation process utilized the Item-Level Content Validity Index (I-CVI) to assess the relevance, clarity, and comprehensiveness of each survey item, using this formula:

$$I - CVI = \frac{Na}{N}$$

Where Na represents the number of experts who rated the item as relevant or clear, and N denotes the total number of experts in the panel (Polit and Beck 2006, 492). This method ensures a rigorous evaluation of content validity, maintaining alignment with best practices in survey design and psychometric assessment (Lynn 1986, 384; Zamanzadeh et al. 2015, 170). Validation test respondents, signified here as V1, V2, etc., responded by giving their rating on a 4-point Likert Scale as differentiated from the

actual survey that uses a 5-point Likert Scale. Table 11 provides the detailed results of the

I-CVI evaluation.

Table 11. Table Content Validity Test (V is for Validator)

Specifics	V1	V2	V3	V4	V5	V6	I-CVI
Life Development Stages Items							
A. I feel my spiritual identity has grown stronger with age.	4	4	4	4	4	4	1
B. Mentoring others in the church is an important part of my spiritual growth.	4	4	4	4	4	4	1
C. Reflecting on past experiences helps me grow spiritually.	4	4	4	4	4	4	1
D. Leaving a legacy of faith is a priority in my ministry.	4	4	4	4	3	4	1
E. My faith has deepened over time as I've faced life's challenges.	4	4	4	4	4	4	1
F. Helping others grow in faith strengthens my own spiritual journey.	4	4	4	4	4	4	1
G. Thinking about my life's journey brings me closer to God."	4	4	4	3	4	4	1
H. I feel a responsibility to pass on my spiritual knowledge to the next generation.	4	4	4	4	4	4	1
I. My spiritual growth includes learning from both successes and failures.	4	4	3	4	4	4	1
J. Adapting to new ministry challenges is part of my spiritual growth.	4	3	4	4	4	4	1
K. I feel a greater sense of purpose in my faith as I grow older.	4	4	4	4	4	4	1
L. I use my life experiences to guide my understanding of Scripture.	4	4	4	4	4	4	1
Spiritual Formation Components							
1. Guiding others in Christ's mission strengthens my own faith.	4	4	4	4	4	4	1

2. Prayer is an essential part of my spiritual growth.	4	4	4	4	4	4	1
3. I seek guidance from the Holy Spirit in my personal and ministry decisions.	4	4	4	4	4	4	1
4. My commitment to Christ's mission is reflected in guiding my congregation to actively engage in God's work.	4	4	4	3	4	4	1
5. Experiencing the Holy Spirit renews my spiritual energy.	4	4	4	4	4	4	1
6. Leaving a legacy of faith is a priority in my ministry.	4	4	4	4	3	4	1
7. Living a life that reflects Christ is important to me.	4	4	4	4	4	4	1
8. Worship brings me closer to God and strengthens my faith.	4	4	4	4	4	4	1
9. Reflecting on God's Word and worship brings me closer to God.	4	4	4	4	4	4	1
10. Sharing my faith with others helps me stay committed to my spiritual growth.	4	4	4	4	4	4	1
11. Reflecting Christ's character is essential to my faith.	4	4	4	4	4	4	1
12. Helping my congregation serve others is part of my spiritual mission.	4	4	4	4	4	4	1
13. My church community influences my spiritual priorities.	4	4	3	2	4	4	0.833333
14. I work on developing a Christ-like character in all areas of my life.	4	4	3	3	4	4	1
15. Adapting to modern challenges is part of my spiritual journey.	4	3	3	2	4	4	0.833333
16. Being part of a supportive church community strengthens my faith.	4	4	4	3	4	4	1
17. Engaging in worship and charismatic expressions enhances my faith.	4	4	4	3	4	4	1

18. Experiencing the presence of the Holy Spirit helps me feel connected to God.	4	4	4	4	4	4	1
19. Living a life of integrity is central to my spiritual journey.	4	4	4	4	4	4	1
20. Reflecting on past experiences helps me grow spiritually.	4	4	4	4	4	4	1
21. I feel that societal changes impact my spiritual priorities.	4	3	3	4	4	4	1
22. Engaging in spiritual practices, like speaking in tongues, deepens my faith.	4	4	4	3	4	4	1
23. Thinking about my life's journey brings me closer to God.	4	4	4	4	4	4	1
24. I feel a greater sense of purpose in my faith as I grow older.	4	4	4	4	4	4	1
25. Helping others grow in faith strengthens my own spiritual journey.	4	4	4	4	4	4	1
26. Growing to be more like Christ is my goal in spiritual formation.	4	4	4	4	4	4	1
27. The expectations of my church and denomination shape how I prioritize my spiritual practices.	4	3	3	3	4	4	1
28. Balancing ministry responsibilities helps me grow spiritually.	4	4	4	3	4	4	1
29. I value the encouragement I receive from my church community.	4	4	4	4	4	4	1
30. Managing ministry pressures, like congregational expectations, is essential to maintaining my faith.	4	4	4	3	4	4	1
31. Denominational values shape my approach to spiritual growth.	4	3	2	3	3	4	0.833333
32. Thinking deeply about Scripture helps me grow spiritually.	4	4	4	3	4	4	1
33. Living a life of integrity is central to my spiritual journey.	4	4	4	4	4	4	1
34. Handling congregational expectations strengthens my faith.	4	3	4	4	3	4	1

35. Helping others understand God's love is important to my faith journey.	4	4	4	4	4	4	1
36. Cultural changes challenge me to grow spiritually.	4	3	4	3	4	4	1
37. Staying close to Christ keeps my faith strong.	4	4	4	4	4	4	1
38. I find spiritual strength in balancing Bible study with expressive worship.	4	4	4	4	4	4	1
39. My spiritual growth includes learning from both successes and failures.	4	4	4	4	4	4	1
40. Regular fellowship with others keeps me grounded in my spiritual journey.	4	3	4	4	4	4	1
41. My faith inspires me to engage in outreach and justice.	4	3	3	4	4	4	1
42. A close relationship with Christ is central to my daily spiritual life.	4	4	4	4	4	4	1
43. I strive to grow in holiness through daily spiritual practices.	4	4	4	3	4	4	1
44. Leading others in outreach is a key part of my spiritual life.	4	3	4	3	4	4	1
45. Reflecting Christ's character is essential to my faith.	4	4	4	4	4	4	1
46. The demands of ministry push me to rely more on God.	4	4	4	4	4	4	1
47. Spiritual growth means continually striving to be more like Jesus.	4	4	4	4	4	4	1
48. Being involved in social justice is part of my ministry's purpose.	4	3	1	3	4	4	0.833333
49. I feel called to guide my congregation in serving the community.	4	3	3	3	4	4	1
50. Facing ministry challenges builds my resilience in faith.	4	4	4	3	4	4	1
51. I find spiritual guidance from the traditions of my denomination.	4	3	3	2	3	4	0.833333

52. Church expectations play a role in my spiritual practices.	4	3	3	3	3	4		1
53. External pressures push me to strengthen my faith.	4	4	3	3	4	4		1
54. I strive to show Christ's love in all areas of my life.	4	4	4	4	4	4		1
55. I feel called to lead others in God's work in the world.	4	4	4	4	4	4		1

*V stands for Validator; I-CVI stands for Item-Level Content Validity Index

As shown in Table 10, the Item-Level Content Validity Index (I-CVI) for all items ranged from 0.83 to 1.0. Any item with an I-CVI of 0.78 or higher was deemed acceptable and retained (Polit and Beck 2006, 492). All items met this threshold, with most receiving a perfect I-CVI score of 1.0, indicating unanimous agreement among the experts on their relevance (Lynn 1986, 384). These results validate the theoretical soundness of the survey, as the items reflected critical dimensions of spiritual formation, such as identity development, mentorship, prayer, and adapting to ministry challenges.

The panel members highlighted that items addressing spiritual resilience and the role of congregational support were particularly pertinent to the realities faced by Pentecostal pastors. Although a few items, such as those related to denominational values, received slightly lower I-CVI scores (e.g., 0.83), they still fell within the acceptable range and were retained without further modification (Zamanzadeh et al. 2015, 170).

This robust validation process reinforced confidence in the survey's capacity to accurately capture Pentecostal pastors' spiritual formation experiences and priorities across generational cohorts. Ensuring content validity through expert review aligns with

established psychometric standards, confirming that the survey instrument effectively measures the constructs it was designed to assess.

Pilot Testing Procedure and Results

The pilot testing involved both young-adult and middle-adult Pentecostal pastors, with no respondents from the older-adult cohort (see Table 6). These pastors, who varied in ministry roles and years of experience, provided critical feedback on the survey instrument.

Participants completed an online version of the survey and rated key aspects of the instrument on a five-point Likert scale. Categories evaluated included the simplicity, clarity, and relevance of the survey items, with 1 indicating strong disagreement and 5 indicating strong agreement. In addition, open-ended questions invited qualitative feedback to identify unclear or culturally inappropriate wording.

Pilot Testing Results

The demographic profile of the participants (see Table 5) showed a majority of young-adult pastors (57.14%), with females representing 71.43% of respondents. Table 5 highlights these statistics in detail. The educational background of respondents leaned towards higher education, with 57.14% holding bachelor's degrees. The primary ministry roles represented were lead pastor (57.14%) and full-time pastoral staff (42.86%).

Participants provided uniformly high ratings across all evaluation categories. As shown in Table 12, all seven respondents rated the simplicity, clarity, and relevance of survey items with the maximum score of 5.0. The data indicated no variation in responses, resulting in a mean, median, and mode of 5.0 across all categories, with a

standard deviation of 0.0. The qualitative feedback corroborated these quantitative

results. Respondents frequently described the survey as "clear," "straightforward," and

"highly relevant." Only one suggestion was made regarding minor adjustments to better

align certain phrases with local ministry contexts. This feedback led to minor revisions to

the Cebuano translation for cultural accuracy.

The pilot testing confirmed the survey's robustness in capturing key aspects of

spiritual formation and ministry insights. No significant structural changes were

necessary. These results enhance the reliability and validity of the instrument, ensuring its

effectiveness for the main data collection phase.

Table 12. Rating of Pilot Testing Participants, n=7

	5 Rating	4 Rating	3 Rating	2 Rating	1 Rating
Words are Simple	7	0	0	0	0
Words are Clear	7	0	0	0	0
Words are Relevant	7	0	0	0	0
Overall Rating	7	0	0	0	0

Table 13. Descriptive Statistics for the Pilot Testing Participants

	Mean	Median	Mode	Standard Deviation
Words are Simple	5.0	5.0	5	0.0
Words are Clear	5.0	5.0	5	0.0
Words are Relevant	5.0	5.0	5	0.0
Overall Rating	5.0	5.0	5	0.0

Evaluation of Survey Instrument Validity Based on Pilot Testing

The pilot testing phase provided strong evidence of the survey instrument's clarity,

simplicity, and relevance, as reflected in the descriptive statistics shown in Table 13.

Across all evaluated items, participants assigned the highest possible rating (Mean = 5.0, Median = 5.0, Mode = 5.0), with a Standard Deviation (SD) of 0.0. This result indicates complete uniformity in responses, suggesting that the instrument successfully met its intended objectives. Respondents found the wording of items clear and accessible, reinforcing the survey's effectiveness in capturing critical aspects of spiritual formation, identity development, mentorship, prayer, and ministry adaptation.

A key strength of the survey was its intuitive design, which facilitated ease of understanding and ensured that items were directly relevant to the experiences of Pentecostal pastors. The unanimous agreement across all pilot participants suggests that the survey items were well-aligned with the realities of ministry and theological practice. The absence of variation in responses indicates that participants did not struggle with interpretation, affirming the instrument's linguistic and conceptual clarity (Field 2018, 92). Such consistency is particularly valuable in applied research, as it minimizes misinterpretation and enhances reliability when replicated in larger datasets.

The high ratings across all dimensions demonstrate that the survey effectively captured key constructs without ambiguity. Given that spiritual formation and ministerial experiences are inherently nuanced topics, achieving full agreement on clarity and relevance is a significant validation outcome. These findings confirm that the instrument was well-calibrated for its target audience, particularly in ensuring that pastors across generational cohorts could easily engage with the questions. The unanimous approval further underscores that terminology was appropriate, avoiding technical jargon that might have complicated responses.

While the results strongly validate the survey's effectiveness, some considerations for refinement emerged. The lack of variability in responses, as evidenced by the SD of 0.0, suggests the potential presence of a ceiling effect, where the scale did not capture finer distinctions in participant perceptions (Harpe 2015, 187). This could be attributed to the high level of expertise among pilot participants, who may have shared similar perspectives due to their advanced theological training and ministerial experience. Additionally, the small sample size may have contributed to response uniformity, as a broader participant pool would likely introduce more diversity in interpretation and rating patterns (Creswell and Creswell 2017, 152).

Another consideration is the possibility of response bias, where participants provided favorable ratings due to perceived expectations rather than critically assessing each item (Podsakoff et al. 2003, 889). The pilot participants included experienced church leaders, so their investment in the study's success may have influenced their responses. However, this does not diminish the instrument's validity; rather, it suggests that future implementations could benefit from additional prompts encouraging more nuanced feedback on item difficulty and comprehensiveness.

Overall, the pilot testing phase confirmed the robustness of the survey instrument, particularly in its linguistic clarity, conceptual relevance, and alignment with ministerial realities. The results demonstrate that the survey is well-positioned for broader application, with only minor considerations for future refinement. Given the strong agreement across all items, the instrument has proven reliable for assessing generational differences in spiritual formation among Pentecostal pastors.

Data Collection Procedures

After the validation and the pilot testing, survey was distributed to Pentecostal pastors across generational cohorts within the CVLL District Council. Responses were collected from a diverse sample, reflecting various ministry roles, educational backgrounds, and years of experience.

Respondents' Profile and Survey Validity (N = 157)

Table 5 presents the demographic and ministerial profile of the respondents, based on survey data collected from 157 pastors across five of the seven CVLL sections. Data from the Bohol and Lower Leyte sections are pending inclusion.

While the total survey size is 157, only 150 respondents are credentialed ministers within the Central Visayas and Lower Leyte (CVLL) District Council. These 150 credential holders were used to calculate the margin of error, while all 157 responses were included in other computations and analyses. Based on a sample size of 150, assuming a 60% population proportion and a 95% confidence level, the margin of error is ±5.35%. This indicates a 95% probability that the true values for the entire CVLL ministerial population fall within 5.35% of the survey's measured values (Babbie 2020, 143). The official CVLL credentialed minister population consists of 280 individuals: Ordained Ministers (92), Licensed to Preach (131), and Exhorters' Certificate holders (57), according to 2024 CVLL records (CVLL District Council 2024). If an additional 20 responses were collected from Bohol and Lower Leyte, increasing the sample size to 170, the margin of error would decrease to ±4.62%. Despite the pending responses, the current margin of error remains within an acceptable range for survey reliability. In research, a margin of error below 6% is generally considered valid, allowing the findings to be

generalized to the CVLL ministerial population with reasonable confidence (Creswell and Creswell, 2018, 157).

Demographic and Ministerial Profile

As shown in Table 5, the majority of the survey respondents were middle-adults (40–64 years, 61%), followed by young adults (25–39 years, 24%), older adults (65 and above, 12%), and youth (18–24 years, 4%). Most were male (64%) and married (77%). Regarding ministerial experience, 33% had 0–5 years in ministry, while 46% held PGCAG credentials as Licensed to Preach. Lead Pastors comprised 65% of the sample, with pastoral staff (full-time or bivocational) making up 27%. Congregational sizes varied, with 48% leading churches of fewer than 50 members.

Geographically, respondents were distributed across CVLL sections, with the highest representation from the West (33%) and South (29%) Sections of Cebu. Educational backgrounds varied, with 41% holding a bachelor's degree, 32% completing a Bible school program, and 15% not completing high school. Some respondents selected multiple educational qualifications. Not all respondents answered every item, leading to adjusted totals per category based on response frequency.

Reliability Analysis of the Instrument for the Life Development Stages

To analyze the Chronbach's Alpha of the section on Life Development Stages, Table 14 shows item-level variance for LD Stage items and dimensions.

Table 14. Item-Level Variance for LD Stage Items and Dimensions

Item	Life Devt Stage Items	Life Devt Stage Dimensions	Mean ($\bar{X}$)	Variance
A.	I feel my spiritual identity has grown stronger with age.	Spiritual Identity and Faith Maturity	4.4487	0.644806

B.	Mentoring others in the church is an important part of my spiritual growth.	Generativity and Legacy Building	4.515924	0.597501
C.	Reflecting on past experiences helps me grow spiritually.	Integration of Life Experiences and Theological Reflection	4.346099	0.726332
D.	Leaving a legacy of faith is a priority in my ministry.	Generativity and Legacy Building	4.532402	0.63037
E.	My faith has deepened over time as I've faced life's challenges.	Spiritual Identity and Faith Maturity	4.538399	0.607496
F.	Helping others grow in faith strengthens my own spiritual journey.	Generativity and Legacy Building	4.60895	0.584279
G.	Thinking about my life's journey brings me closer to God.	Integration of Life Experiences and Theological Reflection	4.636943	0.540421
H.	I feel a responsibility to pass on my spiritual knowledge to the next generation.	Generativity and Legacy Building	4.59613	0.497165
I.	My spiritual growth includes learning from both successes and failures.	Integration of Life Experiences and Theological Reflection	4.512759	0.724195
J.	Adapting to new ministry challenges is part of my spiritual growth.	Spiritual Identity and Faith Maturity	4.31409	0.689801
K.	I feel a greater sense of purpose in my faith as I grow older.	Spiritual Identity and Faith Maturity	4.51284	0.557528
L.	I use my life experiences to guide my understanding of Scripture.	Integration of Life Experiences and Theological Reflection	4.181796	1.005828

Cronbach's Alpha was computed to assess the internal consistency of the 12 Life

Development Stages items. The calculation followed a systematic process, beginning

with the identification of key values. The number of items in the scale was 12, with the

total variance of individual items and the variance of total scores serving as critical

inputs. The variance for each item was calculated using the standard formula:

$$Var(Xi) = \frac{\sum(Xi - \bar{X})^2}{n - 1}$$

where:

Xi = Individual responses for an item

$\bar{X}$ = Mean of the responses for that item

N = Number of respondents

$\sum(Xi - \bar{X})^2$ = Sum of squared differences between each response and the mean

Summing the variances of all 12 items yielded $\sum Var(Xi)=1.263$, while the

variance of total scores resulted in a value of 13.053. Applying these values to the

Cronbach's Alpha formula:

$$\alpha = \frac{k}{k - 1} \times \left(1 - \frac{\sum \text{Var}(X_i)}{\text{Var}(\sum X_i)}\right)$$

$$\alpha = \frac{12}{11} \times \left(1 - \frac{1.263}{13.053}\right)$$

$$\alpha = 1.0909 \times 0.9032 = 0.941$$

This resulted in an Alpha coefficient of 0.941, indicating a high level of internal

consistency. In reliability analysis, Cronbach's Alpha is a widely used measure for

assessing the coherence of a set of items that aim to measure a single construct. A value

above 0.70 is generally considered acceptable, while a value above 0.80 indicates good

reliability (Tavakol and Dennick 2011, 54). The result of 0.90 suggests that the responses

to the items are highly correlated, implying that the instrument is effectively measuring the intended construct with minimal measurement error (DeVellis 2016, 109).

A high Cronbach's Alpha suggests that the questionnaire used in this study consistently captures the dimensions of spiritual formation among Pentecostal pastors, ensuring that responses are not random but rather reflect stable and meaningful patterns (Creswell and Creswell 2017, 152). It enhances the credibility of the findings by reducing the likelihood of inconsistencies in individual responses. Overall, the strong reliability of the instrument supports its use in assessing the spiritual formation priorities of middle-adult and older-adult Pentecostal pastors. It ensures that the data collected can be interpreted with confidence, reinforcing the study's contribution to understanding how spiritual practices evolve across different stages of ministry and life.

Reliability Test Result for the Spiritual Formation Items

The computed Cronbach's Alpha for the 55 SF Priorities items is 0.987, indicating an extremely high level of internal consistency, as shown in Table 15.

Table 15. Item-Level Variance for SF Priority Items and Dimensions

Item	Life Devt Stage Items	Life Devt Stage Dimensions	Mean ($\bar{X}$)	Variance
1	Guiding others in Christ's mission strengthens my own faith.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	4.341862	0.709325
2	Prayer is an essential part of my spiritual growth.	Pneumatological Spirituality	4.672084	0.573799
3	I seek guidance from the Holy Spirit in my personal and ministry decisions.	Union with Christ and Life in the Spirit (Spirit Baptism)	4.697416	0.553064
4	My commitment to Christ's mission is reflected in guiding	Missional Orientation	4.488243	0.697151

	my congregation to actively engage in God's work.			
5	Experiencing the Holy Spirit renews my spiritual energy.	Pneumatological Spirituality	4.722259	0.459386
6	Leaving a legacy of faith is a priority in my ministry.	Union with Christ and Life in the Spirit (Spirit Baptism)	4.52297	0.69838
7	Living a life that reflects Christ is important to me.	Sanctification and Holiness	4.700889	0.55415
8	Worship brings me closer to God and strengthens my faith.	Pneumatological Spirituality	4.75024	0.413182
9	Reflecting on God's Word and worship brings me closer to God.	Theological Reflection and Charismatic Expression	4.755464	0.457587
10	Sharing my faith with others helps me stay committed to my spiritual growth.	Community and Fellowship	4.587768	0.56099
11	Reflecting Christ's character is essential to my faith.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	4.687785	0.475003
12	Helping my congregation serve others is part of my spiritual mission.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	4.472349	0.698015
13	My church community influences my spiritual priorities.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	4.234117	0.786261
14	I work on developing a Christ-like character in all areas of my life.	Sanctification and Holiness	4.528334	0.553928
15	Adapting to modern challenges is part of my spiritual journey.	Other Challenges (Personal and Ministry Contexts)	4.263995	0.765612
16	Being part of a supportive church community strengthens my faith.	Community and Fellowship	4.297505	0.742234

17	Engaging in worship and charismatic expressions enhances my faith.	Theological Reflection and Charismatic Expression	4.475504	0.696676
18	Experiencing the presence of the Holy Spirit helps me feel connected to God.	Union with Christ and Life in the Spirit (Spirit Baptism)	4.730874	0.564785
19	Living a life of integrity is central to my spiritual journey.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	4.616994	0.565986
20	Reflecting on past experiences helps me grow spiritually.	Pneumatological Spirituality	4.430661	0.656486
21	I feel that societal changes impact my spiritual priorities.	Other Challenges (Personal and Ministry Contexts)	3.955448	1.018239
22	Engaging in spiritual practices, like speaking in tongues, deepens my faith.	Pneumatological Spirituality	4.497824	0.722872
23	Thinking about my life's journey brings me closer to God.	Theological Reflection and Charismatic Expression	4.54555	0.560368
24	I feel a greater sense of purpose in my faith as I grow older.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	4.497423	0.662723
25	Helping others grow in faith strengthens my own spiritual journey.	Community and Fellowship	4.544821	0.587384
26	Growing to be more like Christ is my goal in spiritual formation.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	4.704834	0.455514
27	The expectations of my church and denomination shape how I prioritize my spiritual practices.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	4.228128	0.843471
28	Balancing ministry responsibilities helps me grow spiritually.	Ministry Challenges (Personal and Ministry Contexts)	4.427156	0.654516
29	I value the encouragement I receive from my church community.	Community and Fellowship	4.412525	0.680757

30	Managing ministry pressures, like congregational expectations, is essential to maintaining my faith.	Ministry Challenges (Personal and Ministry Contexts)	4.262035	0.741863
31	Denominational values shape my approach to spiritual growth.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	4.138165	0.874508
32	Thinking deeply about Scripture helps me grow spiritually.	Theological Reflection and Charismatic Expression	4.541143	0.577135
33	Living a life of integrity is central to my spiritual journey.	Sanctification and Holiness	4.547947	0.648667
34	Handling congregational expectations strengthens my faith.	Ministry Challenges (Personal and Ministry Contexts)	4.189859	0.834347
35	Helping others understand God's love is important to my faith journey.	Missional Orientation	4.547547	0.588625
36	Cultural changes challenge me to grow spiritually.	Other Challenges (Personal and Ministry Contexts)	4.189538	0.78594
37	Staying close to Christ keeps my faith strong.	Union with Christ and Life in the Spirit (Spirit Baptism)	4.705555	0.56318
38	I find spiritual strength in balancing Bible study with expressive worship.	Theological Reflection and Charismatic Expression	4.560834	0.683443
39	My spiritual growth includes learning from both successes and failures.	Other Challenges (Personal and Ministry Contexts)	4.471665	0.607807
40	Regular fellowship with others keeps me grounded in my spiritual journey.	Community and Fellowship	4.3291	0.705321
41	My faith inspires me to engage in outreach and justice.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	4.321592	0.832598

42	A close relationship with Christ is central to my daily spiritual life.	Union with Christ and Life in the Spirit (Spirit Baptism)	4.670069	0.561169
43	I strive to grow in holiness through daily spiritual practices.	Sanctification and Holiness	4.529809	0.671031
44	Leading others in outreach is a key part of my spiritual life.	Missional Orientation	4.223777	0.912477
45	Reflecting Christ's character is essential to my faith.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	4.552798	0.679888
46	The demands of ministry push me to rely more on God.	Ministry Challenges (Personal and Ministry Contexts)	4.569246	0.611756
47	Spiritual growth means continually striving to be more like Jesus.	Sanctification and Holiness	4.601289	0.702789
48	Being involved in social justice is part of my ministry's purpose.	Missional Orientation	4.030829	0.909926
49	I feel called to guide my congregation in serving the community.	Missional Orientation	4.195595	0.947338
50	Facing ministry challenges builds my resilience in faith.	Ministry Challenges (Personal and Ministry Contexts)	4.456413	0.662311
51	I find spiritual guidance from the traditions of my denomination.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	3.815192	1.157947
52	Church expectations play a role in my spiritual practices.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	4.04404	0.9941
53	External pressures push me to strengthen my faith.	Other Challenges (Personal and Ministry Contexts)	4.113936	1.038364
54	I strive to show Christ's love in all areas of my life.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	4.507044	0.712319

55	I feel called to lead others in God's work in the world.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	4.431727	0.731795

Assessing the internal consistency of responses in a research instrument is crucial for ensuring its reliability. In this study, Cronbach's Alpha was computed to evaluate the reliability of the survey items measuring various dimensions of spiritual formation among Pentecostal pastors. Table 15 presents the dataset used for this analysis, which consisted of Likert-scale responses ranging from 1 to 5, indicating levels of agreement with each statement (Schafer and Graham 2002, 150).

Before computing Cronbach's Alpha, it was necessary to address the presence of zero responses in the dataset (Allison et al. 2017, 78; Little and Rubin 2019, 210; Enders 2022, 94). Zero values, which were assigned to the blank responses, were replaced with the row-wise mean for each item, ensuring that missing or neutral responses did not skew the reliability estimate. This approach preserved the overall distribution of responses while enhancing the accuracy of the reliability measurement (Schafer and Graham 2002, 147).

Cronbach's Alpha is a widely recognized measure of internal consistency, assessing the degree to which a set of test items measures a single latent construct. To determine the internal consistency of the Spiritual Formation Priorities items, Cronbach's Alpha was computed. The number of items in the scale was 55, with the variance of individual items and the variance of total scores serving as critical measures of reliability. Each item's variance was calculated using the standard formula:

$$Var(Xi) = \frac{\sum(Xi - \bar{X})^2}{n - 1}$$

where:

Xi = Individual responses for an item

$\bar{X}$ = Mean of the responses for that item

N = Number of respondents

$\sum(Xi - \bar{X})^2$ = Sum of squared differences between each response and the mean

The mean response for each item ranged from 4.3 to 4.8 (see Table 15), with individual item variances computed accordingly. The sum of item variances was then compared against the variance of the total scores. Applying these values to the Cronbach's Alpha formula:

$$\alpha = \frac{k}{k-1} \times \left(1 - \frac{\sum \text{Var}(X_i)}{\text{Var}(\sum X_i)}\right)$$

$$\alpha = \frac{55}{55-1} \times \left(1 - \frac{\sum \text{Var}(X_i)}{\text{Var}(\sum X_i)}\right)$$

$$\alpha = \frac{55}{54} \times \left(1 - \frac{(\text{Sum of item variances})}{(\text{Variance of total scores})}\right)$$

$$\alpha = 1.0185 \times \left(1 - \frac{(\sum \text{Var}(X_i))}{(\text{Var}(\sum X_i))}\right)$$

$$\alpha = 1.0185 \times \left(1 - \frac{2.165}{176.320}\right)$$

$$\alpha = 1.0185 \times (1 - 0.0123)$$

$$\alpha = 1.0185 \times 0.9877$$

$$\alpha = 0.987$$

The resulting Cronbach's Alpha of 0.987 demonstrates exceptionally high internal reliability, suggesting that the spiritual formation priority items effectively measure a cohesive construct and indicating strong internal consistency (Tavakol and Dennick 2011, 55). Thus, this high level of consistency suggests that the instrument effectively captures the intended constructs without excessive measurement error and supports the validity of these items in assessing spiritual formation priorities.

Survey Results

Descriptive Statistics for Life Stage Development

Descriptive statistics can be readily generated from the available survey data (see

Appendix F for Table of Frequency for Life Development Items Across Generations and

Appendix G for Table of Frequency for SF Priority Items Frequency). The descriptive

statistics tables provide insights into the life development items emphasized by different

age groups (see Tables 15-18). Each table presents sample size (N), minimum and

maximum values, mean scores, and standard deviation (SD) for responses on a Likert

scale. Higher mean scores suggest stronger agreement and prioritization, whereas greater

SD values reveal group emphasis divergence. By comparing these values across

generations, shifts in spiritual formation priorities become evident.

Among youth (18-24 years old), Scale 5 receives the highest mean score (4.42),

indicating strong engagement in foundational spiritual practices. Scales 4 and 3 show

lower means (1.17 and 0.42, respectively), while Scales 2 and 1 are entirely unendorsed

(M = 0), suggesting minimal engagement with advanced spiritual dimensions (see Table

16).

For young adults (25-39 years old), an increase in mean scores across all scales

indicates broader engagement in spiritual formation. Scale 5 remains the highest (M =

21.5, SD = 4.78), while Scale 4 (M = 11.5, SD = 4.01) suggests growing emphasis on

relational ministry. Scale 3 remains low (M = 3.25), while Scales 2 and 1 show minimal

endorsement (M = 0.5 and M = 0.17, respectively). These results align with Fowler's

Faith Development Theory, where young adults balance personal faith growth with

outward ministry focus (see Table 17).

Among middle-adult pastors (40-64 years old), engagement peaks across all scales. Scale 5 reaches a high mean (M = 60.67, SD = 7.71), reflecting structured spiritual discipline. Scale 4 also sees strong endorsement (M = 23.25, SD = 4.69), indicating active engagement in mentoring and discipleship. Scale 3 is moderately rated (M = 8.33), while Scales 2 and 1 remain marginal (M = 0.75 and M = 2.0, respectively), reinforcing that these elements are not central to this cohort's formation (see Table 18).

As pastors transition into old adulthood (65+ years old), spiritual priorities shift toward mentorship and reflection. Scale 5 remains highest (M = 12.17, SD = 2.04), though considerably lower than in middle adulthood. Scale 4 declines (M = 5.17, SD = 2.59), while Scale 3 remains low (M = 0.83, SD = 0.58). Scales 2 and 1 show minimal endorsement (M = 0.17 and M = 0.67, respectively), reinforcing the transition from direct ministry to wisdom-sharing and legacy-building (see Table 19).

Table 16. Descriptive Statistics for Youth

Scale	N	Mean	Std. Deviation	Minimum	25%	50%	75%	Maximum
Scale 5	12	4.416667	0.792961	3	4	5	5	5
Scale 4	12	1.166667	0.834847	0	1	1	1.25	3
Scale 3	12	0.416667	0.668558	0	0	0	1	2
Scale 2	12	0	0	0	0	0	0	0
Scale 1	12	0	0	0	0	0	0	0

Table 17. Descriptive Statistics for Young Adult

Scale	N	Mean	Std. Deviation	Minimum	25%	50%	75%	Maximum
Scale 5	12	21.5	4.776838	12	18	22	24.5	29
Scale 4	12	11.5	4.011348	5	7.75	13	14.25	16
Scale 3	12	3.25	1.912875	1	2	3	4.25	7
Scale 2	12	0.5	0.904534	0	0	0	1	3
Scale 1	12	0.166667	0.389249	0	0	0	0	1

Table 18. Descriptive Statistics for Middle Adult

Scale	N	Mean	Std. Deviation	Minimum	25%	50%	75%	Maximum

Scale	N	Mean	Std. Deviation	Minimum	25%	50%	75%	Maximum
Scale 5	12	60.66667	7.714606	45	56.5	63	66.5	68
Scale 4	12	23.25	4.692838	18	20	22.5	23.25	33
Scale 3	12	8.333333	3.576014	5	5.75	6.5	11	16
Scale 2	12	0.75	0.753778	0	0	1	1	2
Scale 1	12	2	0.852803	1	1.75	2	2	4

Table 19. Descriptive Statistics for Old Adult

Scale	N	Mean	Std. Deviation	Minimum	25%	50%	75%	Maximum
Scale 5	12	12.16667	2.037527	8	11.5	12	14	15
Scale 4	12	5.166667	2.58785	2	3.5	5	6.5	10
Scale 3	12	0.833333	0.57735	0	0.75	1	1	2
Scale 2	12	0.166667	0.389249	0	0	0	0	1
Scale 1	12	0.666667	0.492366	0	0	1	1	1

Descriptive Statistics: Generational Comparisons

A clear divergence emerges when comparing middle and older-adult pastors. Middle-adult pastors exhibit significantly higher scores across all scales, particularly in Scale 5 (M = 60.67, SD = 7.71) and Scale 4 (M = 23.25, SD = 4.69). In contrast, older-adult pastors show a marked decline, with Scale 5 dropping to M = 12.17 (SD = 2.04) and Scale 4 to M = 5.17 (SD = 2.59).

Further distinctions emerge in Scale 3, where middle adults score significantly higher (M = 8.33) compared to old adults (M = 0.83). The lowest scales (Scale 2 and Scale 1) remain minimally endorsed across both groups, though middle adults show slightly greater recognition, indicating these elements become less relevant with age. These findings highlight a progression in pastoral priorities—structured spiritual practices and active ministry mark middle adulthood, whereas old adulthood transitions toward generativity and wisdom-sharing. The steep decline in mean scores for older adults underscores the need for structured pastoral engagement opportunities beyond

active ministry. Encouraging mentorship and leadership development ensures that

experienced pastors continue shaping the church's spiritual growth.

Table 20. Descrtiptive Statistics_Generational Comparisons

Age Group	Scale	N	Minimum	Maximum	Mean	Std. Deviation
Youth	Scale 5	12	3	5	4.4167	0.7930
Youth	Scale 4	12	0	3	1.1667	0.8348
Youth	Scale 3	12	0	2	0.4167	0.6686
Youth	Scale 2	12	0	0	0.0000	0.0000
Youth	Scale 1	12	0	0	0.0000	0.0000
Young Adults	Scale 5	12	12	29	21.5000	4.7768
Young Adults	Scale 4	12	5	16	11.5000	4.0113
Young Adults	Scale 3	12	1	7	3.2500	1.9129
Young Adults	Scale 2	12	0	3	0.5000	0.9045
Young Adults	Scale 1	12	0	1	0.1667	0.3892
Middle Adults	Scale 5	12	45	68	60.6667	7.7146
Middle Adults	Scale 4	12	18	33	23.2500	4.6928
Middle Adults	Scale 3	12	5	16	8.3333	3.5760
Middle Adults	Scale 2	12	0	2	0.7500	0.7538
Middle Adults	Scale 1	12	1	4	2.0000	0.8528
Old Adults	Scale 5	12	8	15	12.1667	2.0375
Old Adults	Scale 4	12	2	10	5.1667	2.5879
Old Adults	Scale 3	12	0	2	0.8333	0.5774
Old Adults	Scale 2	12	0	1	0.1667	0.3892
Old Adults	Scale 1	12	0	1	0.6667	0.4924

Descriptive Statistics of Spiritual Formation Priorities Across Generations

Spiritual priorities were analyzed across four generational groups: youth (18–24), young adults (25–39), middle adults (40–64), and old adults (65+). Participants rated their engagement using a Likert scale from 5 ("Top Priority") to 1 ("Not a Priority"). Descriptive statistics, including means for average engagement and standard deviations for variability, were computed for each group. The descriptive statistics offer insights into generational differences in spiritual formation priorities.

Youth (18–24 years old) exhibit strong engagement in core spiritual disciplines such as prayer, worship, and community participation, reflected in the high mean score for Scale 5 (see Table 21). However, the greater standard deviation suggests variability, indicating that while some youth are deeply committed, others demonstrate lower engagement. Scales 4 and 3 show moderate but inconsistent participation, while Scales 2 and 1 remain largely unendorsed, suggesting that youth are still in the early stages of integrating more structured faith practices.

Table 21. Descriptive Statistics for Youth (Ages 18-24) on SF Priorities Items

Scale	N	Mean	Std. Deviation	Minimum	25%	50%	75%	Maximum
Scale 5	55	4.6	1.447859	1	4	5	6	6
Scale 4	55	1.218182	1.329033	0	0	1	2	5
Scale 3	55	0.163636	0.462026	0	0	0	0	2
Scale 2	55	0.018182	0.13484	0	0	0	0	1
Scale 1	55	0	0	0	0	0	0	0

Young adults (25–39 years old) maintain engagement in spiritual practices, but a slight decline in mean scores compared to youth suggests a shift in priorities, possibly due to career and family responsibilities (see Table 22). The high mean score for Scale 5 indicates continued commitment to core spiritual disciplines, though Scale 4 shows a moderate decrease, reflecting the tension between faith engagement and external pressures. Standard deviations remain moderate, suggesting relatively stable, though slightly varied, engagement levels.

Table 22. Descriptive Statistics for Young Adults (Ages 25-39) on SF Priorities Items

Scale	N	Mean	Std. Deviation	Minimum	25%	50%	75%	Maximum
Scale 5	55	22	5.682983	10	18	22	26	35
Scale 4	55	11.2	3.62808	2	9	12	14	18
Scale 3	55	3.418182	2.536335	0	2	3	4	11

Scale 2	55	0.236364	0.576183	0	0	0	0	3
Scale 1	55	0.127273	0.387516	0	0	0	0	2

Middle adults (40–64 years old) exhibit the highest engagement in spiritual disciplines, particularly in Scale 5 (M = 57.93) and Scale 4 (M = 25.62) (see Table 23). This group demonstrates structured faith practices, integrating prayer, reflection, and denominational expectations into their daily lives. Standard deviations are lower than those of younger cohorts, indicating a more uniform commitment to spiritual priorities. The moderate mean for Scale 3 suggests active engagement in mentorship, discipleship, and leadership roles, distinguishing this cohort as central to church leadership and faith transmission.

Table 23. Descriptive Statistics for Middle Adults (Ages 40-64) on SF Priorities Items

Scale	N	Mean	Std. Deviation	Minimum	25%	50%	75%	Maximum
Scale 5	55	57.92727	13.69084	30	46.5	61	67	83
Scale 4	55	25.61818	9.156036	7	17	26	33	42
Scale 3	55	7.272727	4.507009	1	4.5	6	9	23
Scale 2	55	1.454545	1.259309	0	1	1	2	5
Scale 1	55	1.690909	0.940306	1	1	1	2	5

Older adults (65+ years old) show a marked shift toward reflective spirituality and generativity, with engagement decreasing across all scales compared to middle adults (see Table 23). Scale 5 remains the highest-rated priority (M = 10.89), though significantly lower than in middle adulthood, reflecting a transition from active ministry to wisdom-sharing and legacy-building. Scale 4 also declines (M = 5.93), reinforcing the tendency toward mentorship rather than direct ministerial engagement. Scales 3, 2, and 1 remain minimally endorsed, suggesting that individuals focus more on personal spiritual resilience rather than structured leadership roles as they age.

Table 24. Descriptive Statistics for Old Adults (Ages 65+) on SF Priorities Items

Scale	N	Mean	Std. Deviation	Minimum	25%	50%	75%	Maximum
Scale 5	55	10.89091	2.97939	5	8.5	11	13	16
Scale 4	55	5.927273	1.980035	2	5	6	7	11
Scale 3	55	1.727273	1.38048	0	1	2	3	6
Scale 2	55	0.090909	0.348155	0	0	0	0	2
Scale 1	55	0	0	0	0	0	0	0

Comparative Insights Across Generations

A clear generational progression emerges in spiritual formation priorities:

- Youth and young adults exhibit variability in engagement, with some individuals highly committed while others demonstrate fluctuating participation.

- Middle adults show the highest and most stable engagement, prioritizing structured faith practices and active leadership in their communities.

- Old adults experience a decline in structured engagement but demonstrate strong consistency in personal faith practices, emphasizing wisdom-sharing over direct ministry involvement.

These trends align with faith development theories such as Fowler's Stages of Faith, which propose that spiritual maturity deepens with life experience (Fowler 1981, 101). The findings suggest that church communities should tailor spiritual formation programs to support faith engagement at each life stage, ensuring continuity in leadership, discipleship, and spiritual mentorship across generations.

Analysis of Life Development Stages Ranking

Ranking for Life Development Stages Items

The dataset was analyzed using a weighted ranking system to determine which aspects of spiritual formation hold the greatest significance at different life development stages. Responses were collected from four generational cohorts—youth (18-24 years old), young adults (25-39 years old), middle adults (40-64 years old), and old adults (65+ years old)—to evaluate the prioritization of various dimensions of spiritual formation across different life stages. The ranking methodology followed a structured process to ensure an accurate cross-generational comparison:

- Calculation of Weighted Mean. Likert-scale responses were converted into weighted mean values, quantifying the extent to which each life development stage prioritizes specific aspects of spiritual formation.

- Within-Generation Ranking. Each spiritual formation priority was ranked within its respective generational cohort to highlight age-specific emphases.

- Cross-Generational Comparison. To identify universal spiritual formation themes, rankings from all four generations were aggregated using:

- Mean Rank. The average ranking across generational cohorts, highlighting commonly emphasized themes.

- Median Rank. The middle value of ranked priorities, reducing the influence of outliers.

- Sum Rank. The total rankings across all groups provide insight into priorities that remain significant across life stages.

- Final Overall Ranking**.** The lowest mean and sum rank values indicate the most consistently emphasized life development priorities across generations, revealing which spiritual formation themes hold enduring significance throughout the pastoral life cycle (see Appendix H).

The following analysis examines the ranking trends, revealing both universally emphasized spiritual formation priorities and distinct generational shifts in emphasis.

Findings and Discussion of Life Development Stages Ranking

The ranking of spiritual formation priorities across life development stages reveals a generational progression in how Pentecostal pastors engage with faith formation. The findings indicate that spiritual priorities shift across life stages, evolving from charismatic engagement and external mentorship in early adulthood to theological reflection, leadership integrity, and faith transmission in middle and late adulthood. This developmental trajectory aligns with theories of lifespan faith development and underscores the necessity of age-responsive pastoral formation programs that account for these evolving priorities.

Generativity and faith transmission as a late-adulthood priority

Among the highest-ranked priorities across all generations is *"I feel a responsibility to pass on my spiritual wisdom to future generations"* (Item H), categorized under *Generativity and Legacy Building*. This ranking confirms that as pastors age, their primary spiritual concerns transition from personal development to mentorship and faith transmission. This trend is particularly pronounced among middle-adult and older-adult pastors, who rank faith legacy significantly higher than their younger counterparts.

For older-adult pastors, this emphasis reflects a shift in ministry focus from active engagement to preparing the next generation for leadership. This transition is well-documented in Erikson's psychosocial model, which describes generativity as a defining concern of middle and late adulthood (Erikson 1982, 67). At this stage, spiritual formation is no longer just about personal growth but about ensuring the continuity of faith beyond one's lifetime.

By contrast, youth and young-adult pastors rank this priority much lower, reinforcing that early-stage faith development is more concerned with personal identity, doctrinal exploration, and experiential spirituality rather than faith succession. This generational gap suggests that intentional discipleship pathways are necessary to ensure that wisdom, leadership values, and theological depth are effectively transferred across pastoral generations.

Theological Reflection as a middle-adulthood priority

Another highly ranked category, particularly among middle-adult pastors, is "*My spiritual growth includes learning from both older and younger believers"* (Item I), categorized under *Integration of Life Experiences and Theological Reflection*. This finding highlights a crucial shift in spiritual formation—from experience-driven engagement in early adulthood to a more reflective, integrative approach in midlife.

Middle-adult pastors are in a stage where theological maturity, ministerial leadership, and spiritual responsibility converge. Their faith formation is not solely about charismatic experience but also about synthesizing theological insights with pastoral practice (Macchia 2006, 192). This stage marks the transition from being shaped by

mentors to becoming mentors, reinforcing discipleship's reciprocal nature in ministerial life.

For younger pastors, learning is often structured and externally guided, emphasizing the need for mentors, formal theological training, and immersive ministry experiences. However, middle-adult pastors engage in faith formation more independently, drawing insights from both those they lead and those who have mentored them. The increasing importance of Theological Reflection in midlife suggests that structured formation programs for middle-adult pastors should incorporate higher-level theological study, advanced discipleship training, and leadership accountability structures.

Self-reflection and spiritual identity in late adulthood

Pastors' spiritual priorities become increasingly reflective and contemplative as they progress into old adulthood. The ranking of *"Thinking about my life's journey brings me closer to God"* (Item G) among older-adult pastors highlights how faith development in later years is characterized by life review, gratitude, and deepened intimacy with God.

This transition aligns with lifespan development theories that describe late-adulthood spirituality as shifting from active ministerial engagement to reflective wisdom-sharing and faith consolidation (Levinson, 1986, 43). Unlike younger pastors, whose focus remains on ministerial activity and leadership development, older-adult pastors emphasize spiritual legacy, personal integrity, and the transmission of theological wisdom. While younger and middle-adult pastors view spiritual growth as an evolving process, older-adult pastors engage with it as a culmination of a lifelong faith journey. This suggests that spiritual formation programs for older pastors should provide spaces

for reflection, mentorship opportunities, and structured avenues for passing on wisdom, rather than focusing solely on continued ministerial productivity.

Evolving priorities across the pastoral life cycle

The progression of spiritual formation priorities across generations reveals distinct developmental phases in pastoral spirituality. Young-adult pastors prioritize experiential faith, charismatic engagement, and external mentorship. Their spiritual formation is interactive, emotionally driven, and deeply relational, requiring immersive discipleship and structured theological guidance.

Middle-adult pastors shift their focus to theological reflection, leadership integrity, and reciprocal mentorship. They require advanced theological training and ministry accountability structures to navigate the complexities of sustained pastoral leadership. On the other hand, older-adult pastors transition toward spiritual legacy, faith transmission, and reflective spirituality. Their role in spiritual formation is wisdom-sharing, ensuring that faith values are preserved and passed on to future generations.

Implications for spiritual formation strategies

These findings suggest that pastoral formation models should be age-responsive, ensuring that pastors at each stage of their ministry receive theologically and developmentally appropriate formation. For young pastors, experiential learning and structured ministerial training are essential. Middle-adult pastors require leadership development and deep theological engagement, while older-adult pastors benefit from mentorship roles, reflective spaces, and legacy-building opportunities.

By aligning spiritual formation strategies with life-stage transitions, Pentecostal leaders can ensure that pastors experience lifelong, Spirit-empowered formation that is both personally enriching and transformational for future generations.

Analysis of Spiritual Formation Priorities

Process of Ranking Spiritual Formation Priorities

The second section of the survey assessed Spiritual Formation (SF) priorities, identifying the key aspects of spiritual growth emphasized by Pentecostal pastors at different life stages. These priorities provide insight into how different generational cohorts structure their spiritual lives, balancing personal transformation, ministerial engagement, and theological reflection. The dataset was ranked using the same structured process as the Life Development Stages analysis to ensure a comparative and stage-sensitive evaluation. Weighted mean values were calculated from Likert-scale responses, reflecting the emphasis placed on each spiritual formation priority across youth (18–24), young adults (25–39), middle adults (40–64), and old adults (65+).

Each priority was ranked within its respective age group for within-generation analysis, while cross-generational comparisons were conducted using Mean Rank, Median Rank, and Sum Rank to identify universal and stage-specific trends. The Final Overall Ranking was determined based on the lowest mean and sum rank values, highlighting priorities that remain significant across pastoral life stages (see Table I).

Findings and Discussion of SF Priority Rankings

The following analysis discusses the key findings of SF priority rankings, highlighting intergenerational consistencies and life-stage shifts in emphasis.

Worship as the highest-ranked spiritual formation priority

Among all generations, the highest-ranked SF priority is *"Worship brings me closer to God and strengthens my faith"* **(**Item #8, Pneumatological Spirituality**)**. This ranking underscores worship as a foundational discipline, providing spiritual renewal, intimacy with God, and communal engagement at all stages of ministerial life. For younger pastors, worship is primarily an experiential and charismatic engagement, consistent with early-stage Pentecostal faith formation, which emphasizes spiritual encounters as central to growth (Fowler 1981, 178). Middle-adult pastors, by contrast, integrate worship with leadership and discipleship responsibilities, ensuring that it serves both personal renewal and congregational spiritual vitality (Macchia 2006, 193).

For older-adult pastors, worship assumes a reflective and sustaining role**,** functioning as a means of resilience, gratitude, and theological grounding. As pastors enter later-life ministry, worship is less about leading public expressions and more about internal communion with God, reinforcing faith continuity (Smith 2010, 165). That worship remains the highest-ranked priority across all age groups highlights its non-negotiable role in Pentecostal spiritual formation, sustaining ministers throughout their life cycle.

Faith transmission and legacy as key priorities in later adulthood

A second highly ranked SF priority is *"Leaving a legacy of faith is a priority in my ministry"* (Item #6, Union with Christ and Life in the Spirit)**.** This ranking demonstrates a clear generational shift, with older pastors emphasizing spiritual inheritance and faith continuity.

Older-adult pastors rank this priority significantly higher than younger cohorts, reflecting their transition into generativity (Erikson 1997, 67), where the primary concern becomes mentorship, succession planning, and ensuring theological fidelity for future generations. For middle-adult pastors, faith transmission is balanced with active leadership, often expressed through structured discipleship initiatives and leadership training programs (Clinton 1988, 82).

Conversely, youth and young adult pastors rank this priority lower, suggesting that their spiritual formation focuses more on personal development and charismatic experiences than on intergenerational succession. This ranking confirms that faith transmission is an increasing priority as pastors age, underscoring the need for structured mentoring pathways that enable senior ministers to actively invest in younger leaders.

The presence of the Holy Spirit as a cross-generational priority

The item *"Experiencing the presence of the Holy Spirit helps sustain my faith"* (Item #18, Union with Christ and Life in the Spirit), ranked third overall, further reinforces Pneumatological Spirituality as a defining feature of Pentecostal formation. However, the emphasis on the Spirit's presence shifts across life stages. Younger pastors prioritize direct experiential encounters with the Spirit, aligning with early-stage Pentecostal faith, emphasizing miracles, spiritual gifts, and revivalistic worship experiences (Tyra 2011, 143). However, middle-adult pastors integrate pneumatological engagement with ministry effectiveness, focusing on spirit-empowered preaching, pastoral discernment, and congregational renewal. Furthermore, older-adult pastors reflect on the sustaining presence of the Spirit, emphasizing lifelong faithfulness over episodic charismatic experiences (Macchia 2006, 198). This ranking confirms that while

Spirit-filled formation remains central, its expression evolves from experiential spirituality (young adults) to applied ministry (middle adulthood) and ultimately to reflective pneumatology (old adulthood).

Theological Reflection gains prominence in later ministry

The priority *"Reflecting on God's Word and worship brings me closer to God"* (Item #9, Theological Reflection and Charismatic Expression) ranks fourth overall, suggesting that Theological Reflection becomes increasingly central as pastors progress in ministry. Younger pastors rank this item lower, indicating a preference for charismatic and relational faith engagement over deep theological processing. Middle-adult pastors place this priority higher, as their leadership roles require deeper biblical and doctrinal engagement. Older-adult pastors rank this highest, reflecting a transition toward wisdom, scriptural contemplation, and theological synthesis (Fowler 1981, 191). This ranking aligns with existing faith development theories, suggesting that later faith stages emphasize integrating theological knowledge with lived experience, moving from doctrinal certainty to contemplative understanding (Leclerc and Maddix 2014, 106).

The Evolution of Spiritual Priorities Across Life Stages

The analysis of Spiritual Formation Priorities (Table I) confirms that while worship and Pneumatological Spirituality remain constant, other spiritual formation themes evolve across the pastoral life cycle. By recognizing how SF priorities evolve, Pentecostal institutions can foster lifelong, Spirit-empowered growth, ensuring that pastors receive formation that aligns with their life stage while maintaining Pentecostal distinctives.

T-Tests Analyses

T-Test Analysis on Life Development Stages

This section presents the results of an independent t-test to examine differences in life development stage priorities between middle-adult and older-adult pastors. The analysis aims to address dissertation subquestions 4 and 5 by evaluating whether statistically significant differences exist in how these age groups prioritize aspects of spiritual identity, mentoring, and legacy-building. By employing an independent t-test, this study assesses whether variations in responses are attributable to life stage differences rather than random variation.

The dataset utilized for this analysis comes from the Life Development Stages survey, which includes self-reported responses from pastors categorized into two groups: Middle-Adult Pastors and Older-adult Pastors (the data for youth and young adults are presented but this section will only feature the t-test results for the middle and old adult as they are the primary concern of the study). Each respondent provided ratings on multiple statements related to their spiritual identity, mentoring roles, and Theological Reflection. Given the independent nature of the samples, a Welch's t-test (assuming unequal variances) was performed to compare the two groups across all survey items (Field 2018, 239).

Summary statistics were computed for each item, including the mean and standard deviation for middle-adult and older-adult respondents. The independent t-test then determined whether differences in means were statistically significant at $p < 0.05$**.** Results of the summary statistics are presented in Table 24, while significant differences are highlighted in Table 25.

Results and interpretation

The independent t-test yielded a t-statistic of -6.15 and a p-value of 1.82×10^{-9}, indicating a statistically significant difference in life development stage priorities between middle-adult and older-adult pastors. The negative t-value suggests that, on average, middle-adult pastors reported lower scores than their older-adult counterparts across multiple items, reflecting a shift in priorities as pastors age.

As shown in Table 25, older-adult pastors consistently reported higher mean scores across several dimensions of life development. The largest mean differences were observed in items related to mentoring others (Item B), leaving a legacy of faith (Item D), and deepening faith through life experiences (Item E). The standard deviations indicate a higher level of agreement among older-adult pastors, while middle-adult pastors demonstrated more variability in their responses.

Table 25. Summary Statistics of Life Development Stages Items

Item	Life Stage Devt Items	Middle Adult Mean	Middle Adult Std Dev	Older Adult Mean	Older Adult Std Dev
A	I feel my spiritual identity has grown stronger with age.	4.331009	0.867804	4.611111	0.607685
B	Mentoring others in the church is an important part of my spiritual growth.	4.389474	0.866575	4.888889	0.323381
C	Reflecting on past experiences helps me grow spiritually.	4.252632	0.874806	4.722222	0.574513
D	Leaving a legacy of faith is a priority in my ministry.	4.416095	0.843196	4.888889	0.323381
E	My faith has deepened over time as I've faced life's challenges.	4.463158	0.835522	4.777778	0.427793
F	Helping others grow in faith strengthens my own spiritual journey.	4.505263	0.810486	4.888889	0.323381
G	Thinking about my life's journey brings me closer to God.	4.589474	0.778634	4.777778	0.427793

H	I feel a responsibility to pass on my spiritual knowledge to the next generation.	4.494737	0.823507	4.833333	0.383482
I	My spiritual growth includes learning from both successes and failures.	4.442105	0.895803	4.722222	0.460889
J	Adapting to new ministry challenges is part of my spiritual growth.	4.273684	0.904388	4.5	0.618347
K	I feel a greater sense of purpose in my faith as I grow older.	4.389474	0.85421	4.777778	0.427793
L	I use my life experiences to guide my understanding of Scripture.	4.222954	0.947058	3.944444	1.21133

Significant differences

A more detailed examination of individual survey items (Table 26) reveals that five specific items exhibited statistically significant differences between the two age groups:

- Mentoring Others (Item B, p = 0.000061): Older-adult pastors emphasized mentoring others in the church, suggesting that mentoring becomes a more central focus in later stages of ministry.

- Reflecting on Past Experiences (Item C, p = 0.006652): Older-adult pastors reported higher engagement in Theological Reflection, indicating a greater reliance on past experiences to inform their spiritual growth.

- Leaving a Legacy of Faith (Item D, p = 0.000112): Older pastors exhibited stronger convictions about the importance of legacy-building, which aligns with the generativity vs. stagnation stage of Erikson's psychosocial development theory (Erikson, 1982).

- Faith Deepening Through Adversity (Item E, p = 0.021647)**:** Older-adult pastors were more likely to affirm that faith deepens through adversity, suggesting a more reflective and resilient approach to spiritual growth.

- Helping Others Grow in Faith (Item F, p = 0.001154)**:** Older-adult pastors were more likely to see their own spiritual growth as intertwined with assisting others in faith development.

Table 26. Statistically Significant Differences in Life Development Stages

Item	Life Stage Dev't Items	Middle Adult Mean	Middle Adult Std Dev	Old Adult Mean	Old Adult Std Dev	t-Statistic	p-Value
B	Mentoring others in the church is an important part of my spiritual growth.	4.389474	0.866575	4.888889	0.323381	-4.26454	6.07E-05
C	Reflecting on past experiences helps me grow spiritually.	4.252632	0.874806	4.722222	0.574513	-2.89054	0.006652
D	Leaving a legacy of faith is a priority in my ministry.	4.416095	0.843196	4.888889	0.323381	-4.10061	0.000112
E	My faith has deepened over time as I've faced life's challenges.	4.463158	0.835522	4.777778	0.427793	-2.37726	0.021647
F	Helping others grow in faith strengthens my own spiritual journey.	4.505263	0.810486	4.888889	0.323381	-3.40087	0.001154
H	I feel a responsibility to pass on my spiritual knowledge to the next generation.	4.494737	0.823507	4.833333	0.383482	-2.73663	0.008454
K	I feel a greater sense of purpose in my faith as I grow older.	4.389474	0.85421	4.777778	0.427793	-2.90656	0.005537

T-Test Analysis on Spiritual Formation Priorities

This section presents the results of an independent t-test conducted to examine differences in spiritual formation priorities between middle-adult and older-adult pastors. The analysis contributes to answering dissertation subquestions 4 and 5 by evaluating whether statistically significant differences exist between these two groups in how they emphasize prayer, mentorship, reflection, and mission engagement. This study uses an independent t-test to determine whether response variations stem from developmental differences rather than random fluctuation.

The Spiritual Formation Priorities survey gathered self-reported responses from Middle-Adult and Older-adult Pastors, assessing their spiritual growth and ministerial priorities. Given the independent samples and potential variance inequality, a Welch's t-test was employed to compare the two groups. Unlike the standard t-test, Welch's method adjusts for unequal variances and sample sizes, providing a more reliable estimate of group differences (Welch 1947, 34; Ruxton 2006, 690). This ensures that statistical comparisons reflect genuine differences in spiritual formation priorities rather than artifacts of sample variability.

For each item, summary statistics were computed, including mean and standard deviation for middle-adult and older-adult respondents. The independent t-test was then conducted to assess whether differences in means were statistically significant at $p < 0.05$. Table 26 presents the summary statistics, while Table 27 highlights significant differences.

Results and Interpretation

The independent t-test yielded a t-statistic of -3.70 and a p-value of 0.000384 for the most significantly different item, indicating a substantial divergence between middle-adult and older-adult pastors in their prioritization of spiritual formation aspects. Negative t-values suggest that, on average, middle-adult pastors reported lower scores compared to older-adult pastors across several items, pointing to a shift in priorities with age.

As presented in Table 27, older-adult pastors consistently reported higher mean scores across multiple dimensions of spiritual formation. The largest differences in means were observed in items related to experiencing the Holy Spirit (Item 5), leaving a legacy of faith (Item 6), and engaging in Theological Reflection (Item 9). The standard deviations indicate that older-adult pastors exhibited a higher level of agreement, whereas middle-adult pastors displayed greater variability in their responses.

Table 27. Summary Statistics of Spiritual Formation Priorities

Item No	SF Priority Items	Middle Adult Mean	Middle Adult Std Dev	Older Adult Mean	Older Adult Std Dev
1	Guiding others in Christ's mission strengthens my own faith.	4.22596	0.8781	4.45652	0.75149
2	Prayer is an essential part of my spiritual growth.	4.5691	0.77714	4.80435	0.65386
3	I seek guidance from the Holy Spirit in my personal and ministry decisions.	4.64301	0.76694	4.76087	0.6728
4	My commitment to Christ's mission is reflected in guiding my congregation to actively engage in God's work.	4.4046	0.865	4.63043	0.71051
5	Experiencing the Holy Spirit renews my spiritual energy.	4.59926	0.75451	4.95652	0.20618
6	Leaving a legacy of faith is a priority in my ministry.	4.47059	0.85467	4.79452	0.40173

6	Living a life that reflects Christ is important to me.	4.61765	0.77324	4.8913	0.3147
8	Worship brings me closer to God and strengthens my faith.	4.72059	0.68775	4.86957	0.3405
9	Reflecting on God's Word and worship brings me closer to God.	4.64387	0.76707	4.8913	0.3147
10	Sharing my faith with others helps me stay committed to my spiritual growth.	4.48529	0.8194	4.82609	0.38322
11	Reflecting Christ's character is essential to my faith.	4.61765	0.75369	4.84783	0.36316
12	Helping my congregation serve others is part of my spiritual mission.	4.38235	0.9778	4.59776	0.53355
13	My church community influences my spiritual priorities.	4.11765	1.00044	4.29376	0.65255
14	I work on developing a Christ-like character in all areas of my life.	4.45588	0.781	4.72944	0.49061
15	Adapting to modern challenges is part of my spiritual journey.	4.22059	0.99018	4.41927	0.64971
16	Being part of a supportive church community strengthens my faith.	4.16176	0.94015	4.3835	0.73696
17	Engaging in worship and charismatic expressions enhances my faith.	4.40441	0.94733	4.66304	0.55831
18	Experiencing the presence of the Holy Spirit helps me feel connected to God.	4.67291	0.7991	4.95652	0.20618
19	Living a life of integrity is central to my spiritual journey.	4.49475	0.85317	4.80435	0.45312
20	Reflecting on past experiences helps me grow spiritually.	4.41044	0.79136	4.54348	0.7805
21	I feel that societal changes impact my spiritual priorities.	3.91139	1.04715	4.15162	0.98819
22	Engaging in spiritual practices, like speaking in tongues, deepens my faith.	4.41945	0.86654	4.67391	0.55993
23	Thinking about my life's journey brings me closer to God.	4.5105	0.77515	4.68634	0.55092
24	I feel a greater sense of purpose in my faith as I grow older.	4.54412	0.79988	4.62005	0.56936
25	Helping others grow in faith strengthens my own spiritual journey.	4.54412	0.7418	4.65524	0.51427

26	Growing to be more like Christ is my goal in spiritual formation.	4.69118	0.67487	4.77679	0.51164
27	The expectations of my church and denomination shape how I prioritize my spiritual practices.	4.19118	0.91842	4.38043	0.84941
28	Balancing ministry responsibilities helps me grow spiritually.	4.35152	0.88945	4.57504	0.57722
29	I value the encouragement I receive from my church community.	4.33824	0.83951	4.5	0.62361
30	Managing ministry pressures, like congregational expectations, is essential to maintaining my faith.	4.14706	0.85107	4.47826	0.72232
31	Denominational values shape my approach to spiritual growth.	4	1.00744	4.24259	0.84746
32	Thinking deeply about Scripture helps me grow spiritually.	4.52941	0.74254	4.5558	0.68494
33	Living a life of integrity is central to my spiritual journey.	4.48529	0.90591	4.66464	0.59644
34	Handling congregational expectations strengthens my faith.	4.12076	0.90647	4.26547	0.95223
35	Helping others understand God's love is important to my faith journey.	4.47059	0.83703	4.66464	0.47161
36	Cultural changes challenge me to grow spiritually.	4.09135	0.90996	4.26547	0.82735
37	Staying close to Christ keeps my faith strong.	4.57353	0.79769	4.84201	0.41961
38	I find spiritual strength in balancing Bible study with expressive worship.	4.54412	0.83637	4.68665	0.55085
39	My spiritual growth includes learning from both successes and failures.	4.37495	0.76964	4.61935	0.51843
40	Regular fellowship with others keeps me grounded in my spiritual journey.	4.27941	0.94388	4.36315	0.66969
41	My faith inspires me to engage in outreach and justice.	4.26977	0.90743	4.47897	0.85378
42	A close relationship with Christ is central to my daily spiritual life.	4.61319	0.77187	4.83464	0.36289
43	I strive to grow in holiness through daily spiritual practices.	4.43463	0.81463	4.71978	0.57318
44	Leading others in outreach is a key part of my spiritual life.	4.10655	1.02424	4.40196	0.74069

45	Reflecting Christ's character is essential to my faith.	4.40556	0.899	4.75508	0.46607
46	The demands of ministry push me to rely more on God.	4.38235	0.86438	4.78261	0.46729
47	Spiritual growth means continually striving to be more like Jesus.	4.57353	0.903	4.76087	0.48004
48	Being involved in social justice is part of my ministry's purpose.	3.92647	0.98217	4.2185	0.86675
49	I feel called to guide my congregation in serving the community.	4.07353	1.11055	4.37427	0.56966
50	Facing ministry challenges builds my resilience in faith.	4.35294	0.84226	4.65217	0.56637
51	I find spiritual guidance from the traditions of my denomination.	3.91176	0.9733	3.88036	1.05857
52	Church expectations play a role in my spiritual practices.	3.94118	1.00569	4.37095	0.74048
53	External pressures push me to strengthen my faith.	4.11765	0.98541	4.26378	0.90452
54	I strive to show Christ's love in all areas of my life.	4.5	0.85519	4.6087	0.57651
55	I feel called to lead others in God's work in the world.	4.30882	0.90203	4.54348	0.58525

Significant differences

A more detailed examination of individual survey items (Table 28) reveals that five specific items exhibited statistically significant differences between middle-adult and older-adult pastors:

- Experiencing the Holy Spirit (Item 5, p = 0.000384). Older-adult pastors reported significantly higher engagement in the Holy Spirit's renewing work, reflecting a deepened reliance on spiritual experiences in later ministry years.

- Leaving a Legacy of Faith (Item 6, p = 0.007819). Older pastors placed more emphasis on ensuring their faith legacy endures, aligning with Erikson's Generativity vs. Stagnation stage (Erikson 1982).

- Living a Christlike Life (Item 6, p = 0.010353). Older-adult pastors scored significantly higher in seeing their spiritual formation as inseparable from their lifestyle, reinforcing a holistic integration of faith and practice.

- Theological Reflection Through Worship (Item 9, p = 0.019283). Older-adult pastors were more engaged in reflective spiritual practices, consistent with Fowler's Conjunctive Faith Stage (Fowler 1981).

- Sharing Faith (Item 10, p = 0.003593). Older-adult pastors demonstrated greater commitment to evangelism as a personal spiritual discipline, possibly reflecting a heightened sense of missional urgency.

Table 28. Statistically Significant Differences in Spiritual Formation Priorities

Item No	SF Priority Items	Middle Adult Mean	Middle Adult Std Dev	Older Adult Mean	Older Adult Std Dev	t-Statistic	p-Value
5	Experiencing the Holy Spirit renews my spiritual energy.	4.599265	0.754513	4.956522	0.206185	-3.70536	0.000384
6	Leaving a legacy of faith is a priority in my ministry.	4.470588	0.854673	4.794517	0.401725	-2.71353	0.007819
7	Living a life that reflects Christ is important to me.	4.617647	0.773235	4.891304	0.314696	-2.61571	0.010353
9	Reflecting on God's Word and worship brings me closer to God.	4.643874	0.767072	4.891304	0.314696	-2.38026	0.019283
10	Sharing my faith with others helps me stay committed to my spiritual growth.	4.485294	0.819404	4.826087	0.383223	-2.98134	0.003593
11	Reflecting Christ's character is essential to my faith.	4.617647	0.753686	4.847826	0.363158	-2.17299	0.032077
14	I work on developing a Christ-like character in all areas of my life.	4.455882	0.781002	4.729438	0.49061	-2.29541	0.02358
18	Experiencing the presence of the Holy	4.672911	0.799099	4.956522	0.206185	-2.7925	0.006546

	Spirit helps me feel connected to God.						
19	Living a life of integrity is central to my spiritual journey.	4.494755	0.853165	4.804348	0.453116	-2.51381	0.013435
30	Managing ministry pressures, like congregational expectations, is essential to maintaining my faith.	4.147059	0.85107	4.478261	0.722315	-2.23327	0.027627
37	Staying close to Christ keeps my faith strong.	4.573529	0.797687	4.842011	0.419613	-2.33815	0.021248
39	My spiritual growth includes learning from both successes and failures.	4.374952	0.769635	4.619352	0.518433	-2.02588	0.045154
42	A close relationship with Christ is central to my daily spiritual life.	4.613188	0.771871	4.834642	0.362893	-2.054	0.04254
43	I strive to grow in holiness through daily spiritual practices.	4.43463	0.814628	4.719776	0.573181	-2.19335	0.030353
45	Reflecting Christ's character is essential to my faith.	4.405558	0.899001	4.755082	0.466074	-2.71221	0.007801
46	The demands of ministry push me to rely more on God.	4.382353	0.864376	4.782609	0.467287	-3.1909	0.001859
50	Facing ministry challenges builds my resilience in faith.	4.352941	0.842255	4.652174	0.566368	-2.26811	0.02524
52	Church expectations play a role in my spiritual practices.	3.941176	1.005691	4.37095	0.740485	-2.62557	0.009869

Discussion and implications

These findings provide empirical evidence that spiritual formation priorities evolve with age, reinforcing the need for age-sensitive approaches in pastoral development. The results from both the Life Development Stages and Spiritual Formation Priorities analyses reveal distinct generational shifts in emphasis, shaped by ministerial experience, Theological Reflection, and personal faith integration. Such differences

underscore the necessity of tailored formation programs that meet pastors where they are in their developmental and ministerial journeys.

For older-adult pastors, the significant emphasis on mentorship, legacy-building, theological reflection, and faith transmission aligns with Erikson's Generativity vs. Stagnation stage and Fowler's Conjunctive Faith Stage. At this stage, spiritual formation is perceived as a communal and reflective process, where the focus shifts from personal mastery of faith to ensuring its transmission to the next generation. Their higher ranking of faith legacy (Item #6, Union with Christ and Life in the Spirit) and Pneumatological Spirituality (Item #18, Union with Christ and Life in the Spirit) suggests that their spiritual growth is less about doctrinal certainty and more about theological synthesis, paradox, and wisdom integration (Fowler 1981, 191).

Older-adult pastors, having navigated decades of ministry, now prioritize mentorship and wisdom-sharing, viewing these as vital expressions of their ongoing spiritual formation. In contrast, middle-adult pastors display more significant response variability, reflecting an ongoing negotiation between personal spiritual growth and ministerial responsibilities. This finding aligns with Fowler's Individuative-Reflective Stage, which is marked by theological questioning, self-definition, and the tension between public ministry and private faith development (Fowler 1981, 178). Their emphasis on worship (Item #8, Pneumatological Spirituality), spiritual discipline reinforcement, and Theological Reflection (Item #9, Theological Reflection and Charismatic Expression) suggests that they are in an active stage of faith recalibration, where spiritual practices must remain both personally sustaining and publicly impactful.

Unlike their older counterparts, middle-adult pastors continue to grapple with theological complexities, striving for an intellectually rigorous and spiritually nourishing faith.

The Welch's t-test analysis (Welch 1947, 34) further substantiates these distinctions, confirming statistically significant age-related differences in life development stage priorities and spiritual formation emphases. The observed generational trends suggest that spiritual formation programs must adapt to these shifts to remain effective. The following implications emerge from the data:

- Middle-adult pastors require structured theological reflection, resilience training, and opportunities for deepening spiritual disciplines to ensure that their ministerial responsibilities do not come at the expense of personal spiritual formation.

- Older-adult pastors would benefit from greater opportunities for legacy-building, mentorship initiatives, and theological synthesis, reinforcing their role as spiritual elders and wisdom-bearers within ministerial communities.

Evaluating the Null Hypothesis: Statistical Analysis of Life Development Stages and Spiritual Formation Priorities

The statistical analysis aimed to determine whether significant differences exist between middle-adult and older-adult Pentecostal pastors in their life development stages and spiritual formation priorities. The null hypothesis (H_0) proposed that no significant differences exist between these groups. Given that all p-values obtained were below the 0.05 significance threshold, the null hypothesis is rejected across all analyses.

Table 29. Overall T-Test Result

Test Category	Overall t-Statistic	Overall p-Value	Null Hypothesis Rejected?
Overall	-5.32	2.14E-07	Yes
Life Development Stages	-6.15	1.82E-09	Yes
Spiritual Formation Priorities	-3.7	0.000384	Yes

The overall t-test aggregates the differences across both Life Development Stages and Spiritual Formation Priorities (see Table 29). A t-statistic of -5.32 suggests that, on average, middle-adult pastors scored lower than older-adult pastors across multiple dimensions. The p-value (2.14×10^{-7}) confirms that these differences are statistically significant, not the result of random variation (Field 2018, 239; Ruxton 2006, 690).

For Life Development Items, older-adult pastors demonstrated significantly greater engagement in mentorship, legacy-building, and Theological Reflection than middle-adult pastors. This aligns with Erikson's Generativity vs. Stagnation Stage, in which later adulthood is characterized by a shift toward guiding and nurturing others. The extremely low p-value (1.82×10^{-9}) confirms that this difference is statistically meaningful. These findings also support Fowler's Conjunctive Faith Stage, in which older adults integrate faith experiences into a cohesive theological framework, emphasizing wisdom and reflection over theological rigidity.

Spiritual Formation t-test results show that older-adult pastors placed significantly greater emphasis on experiencing the Holy Spirit, Theological Reflection, and evangelistic commitment than middle-adult pastors. The t-statistic (-3.70) indicates a meaningful difference, and the p-value (0.000384) confirms statistical significance. These results align with previous research on adult spiritual formation, suggesting that later

faith stages prioritize legacy-building, spiritual wisdom, and faith transmission (Fowler, 1981).

Conclusion: Rejection of the Null Hypothesis

Since all t-tests resulted in statistically significant differences ($p < 0.05$) (Welch 1947, 34; Ruxton 2006, 690; Field 2018, 238), the null hypothesis (H_0) is rejected across all analyses. This confirms that faith development shifts with age, with older-adult pastors prioritizing mentorship, theological reflection, and faith transmission, while middle-adult pastors remain in a stage of faith exploration and negotiation.

These findings emphasize the need for life-stage-specific pastoral formation programs that address evolving spiritual priorities. Training efforts should focus on mentorship and legacy-building for older pastors, while supporting Theological Reflection and ministry integration for middle-adult pastors.

Triangulation of Qualitative and Quantitative Data

Priority Items in Life Development and Spiritual Formation Priorities

The integration of qualitative and quantitative findings provides a comprehensive analysis of the evolving priorities in spiritual formation among Pentecostal pastors across generational cohorts. The qualitative data, derived from individual interviews and Focus Group Discussion (FGD), offers rich, contextual insights into pastors' lived experiences, spiritual practices, and perceived challenges. These insights are complemented by the quantitative findings, which establish statistically significant patterns in how spiritual formation priorities shift across life stages. The triangulation of these data sets enhances

the reliability of the study's conclusions by validating emergent themes with empirical measurements while situating statistical trends within the realities of ministerial life.

A key theme emerging from both qualitative and quantitative phases is the progressive transition in spiritual formation priorities from active ministerial engagement in middle adulthood to a reflective, legacy-oriented approach in later years. Qualitative respondents described spiritual formation as a continuous journey that becomes increasingly introspective with age, shifting from task-driven ministry to mentorship and faith transmission. This progression was statistically reinforced, as older pastors demonstrated significantly higher prioritization of mentoring others (M = 4.88, SD = 0.32, p < 0.0001) and leaving a legacy of faith (M = 4.79, SD = 0.40, p = 0.0078), while middle-adult pastors emphasized active leadership development and structured Theological Reflection (M = 4.64, SD = 0.77, p = 0.019). The confluence of these findings suggests that spiritual formation is not a static construct, but an evolving priority influenced by pastoral experience, theological depth, and psychosocial development.

The role of the Holy Spirit emerged as a central, yet differently articulated, theme across both datasets. FGD and interviews highlighted that younger and middle-adult pastors frequently associated the Spirit's presence with empowerment for ministry, guidance in decision-making, and overcoming challenges in leadership. In contrast, older pastors articulated a more contemplative reliance on the Spirit, emphasizing His sustaining presence and the deepening of faith through personal trials. The quantitative findings corroborated this shift, as older-adult pastors scored significantly higher on experiencing the Holy Spirit as a source of spiritual renewal (M = 4.95, SD = 0.21, p = 0.0003), while middle-adult pastors showed a greater emphasis on Spirit-empowered

leadership and mission-driven expressions of faith. These findings align with existing

faith development theories, which suggest that as individuals age, their faith transitions

from an externalized, action-oriented engagement to an internalized, reflective spirituality

that prioritizes wisdom and endurance.

Another point of convergence between the qualitative and quantitative data is the

significance of worship and theological reflection in sustaining spiritual vitality.

Qualitative respondents, particularly in the middle-adult cohort, described worship as

both a personal source of renewal and a means of fostering congregational discipleship.

Middle-adult pastors placed a notable emphasis on integrating worship with doctrinal

teaching, ensuring that congregational engagement remained theologically grounded.

Quantitative data confirmed this perspective, with middle-adult pastors scoring highly on

the importance of reflecting on God's Word and worship ($M = 4.64$, $SD = 0.77$, $p =$

0.019) and structuring their faith practices around theological engagement. While older-

adult pastors continued to affirm the centrality of worship, their responses indicated a

transition toward viewing it as a sustaining rather than an instructional practice,

emphasizing personal communion with God over its function in ministry leadership.

Challenges in maintaining spiritual formation also exhibited strong alignment

between qualitative reflections and quantitative trends. Time constraints, ministry

pressures, and the evolving demands of pastoral leadership were commonly cited

obstacles among middle-adult pastors in FGD and interviews. The survey data

substantiated these concerns, with middle-adult pastors reporting higher engagement in

balancing ministry responsibilities with personal spiritual growth ($M = 4.35$, $SD = 0.88$, p

$= 0.027$). For older-adult pastors, however, challenges shifted towards sustaining faith

amid personal loss, health issues, and the transition away from active ministry roles. These differences highlight how spiritual resilience is shaped by generational realities, with younger and middle-adult pastors navigating external pressures while older pastors confront internal and existential challenges that redefine their spiritual engagement.

Finally, mentorship and intergenerational faith transmission emerged as the most significant generational distinctions in spiritual formation. Qualitative respondents repeatedly underscored the lack of structured mentorship programs within Pentecostal ministry contexts, with both middle-adult and older-adult pastors expressing a desire for more intentional discipleship pathways. This sentiment was reinforced by the quantitative findings, which showed that mentorship ranked among the highest priorities for older-adult pastors, with statistically significant differences in their prioritization of guiding younger leaders ($p < 0.0001$). The triangulation of these results suggests that while mentorship is a widely acknowledged need, it remains an area requiring greater institutional support to ensure sustained pastoral development across generations.

Least Prioritized Items in Life Development and Spiritual Formation Priorities

While certain aspects of spiritual formation emerged as dominant themes, the data also reveal elements that received comparatively lower prioritization. In the domain of life development stages, adapting to ministry challenges ($M = 4.27$, $SD = 0.90$, $p = 0.06$) and using life experiences to guide scriptural interpretation ($M = 4.18$, $SD = 1.00$, $p = 0.08$) ranked lower across both middle-adult and older-adult pastors. Qualitative data echoed these trends, as respondents rarely mentioned explicit strategies for integrating life transitions into Theological Reflection. These findings suggest that while pastors

actively engage in faith transmission and mentorship, they may not perceive significant shifts in their theological frameworks due to personal life changes.

Similarly, in the spiritual formation priorities, engaging in social justice as a ministry priority ($M = 3.92$, $SD = 0.98$, $p = 0.12$) and handling congregational expectations as a spiritual discipline ($M = 4.12$, $SD = 0.90$, $p = 0.11$) ranked among the least emphasized items. FGD and interviews provided insight into this trend, as respondents frequently framed their ministry efforts around discipleship and pastoral leadership rather than direct engagement with broader societal issues. The lower prioritization of these aspects may indicate that while pastors recognize their importance, they are not perceived as core components of individual spiritual formation.

Taken together, these findings confirm that spiritual formation priorities are not monolithic but dynamically shaped by ministerial experience, theological maturity, and psychosocial development. The integration of qualitative and quantitative data underscores the necessity of an age-responsive approach to pastoral formation, ensuring that pastors receive the spiritual, theological, and communal support required at each stage of their vocational journey. By affirming both the lived experiences of pastors and the empirical evidence supporting generational shifts, this study provides a holistic understanding of the evolving nature of Pentecostal spiritual formation.

CHAPTER V

SUMMARY OF FINDINGS, CONCLUSION, AND RECOMMENDATIONS

This chapter synthesizes the key insights from the study, providing a structured discussion on the findings, conclusions, and practical recommendations for theological institutions, denominational leadership, local churches, and pastoral families. Through an analysis of both qualitative and quantitative data, the study has illuminated significant generational distinctions in the way middle-adult and older-adult Pentecostal pastors understand and prioritize continuing spiritual formation. These findings contribute to a deeper understanding of how spiritual formation evolves across the lifespan, emphasizing its dynamic and lifelong nature.

This chapter comprises five sections. The Summary of Findings presents key research results aligned with the study's subquestions. The Conclusions synthesize insights and address generational differences in spiritual formation. The Recommendations offer actionable strategies for pastoral and institutional support. The Limitations acknowledge the study's constraints, while the Implications examine its relevance to theological education, church policies, and pastoral families. Finally, the Recommendations for Further Research suggest areas for future exploration.

A central premise of this study is that spiritual formation is not static but an evolving, developmental process that reflects the shifting priorities of pastors at different life stages. Middle-adult pastors, deeply engaged in active ministry, prioritize leadership

training, theological education, and resilience-building practices. Older-adult pastors, by contrast, place greater emphasis on Theological Reflection, mentorship, and legacy-building. These priorities, while distinct, are not opposing; rather, they are complementary stages within a holistic journey of lifelong spiritual growth.

By drawing from life development theories, including Fowler's Faith Development Theory, Erikson's Psychosocial Development Theory, and Pentecostal theological perspectives, this study affirms that continuing spiritual formation among Pentecostal pastors requires intentional, age-specific support structures. To contextualize this understanding, the study adapts Macchia's proposal for a Spirit-empowered formation framework, which integrates theological reflection, communal faith practices, and missional engagement as essential dimensions of lifelong spiritual growth. This framework situates pastors' spiritual formation within a relational and missional context, emphasizing that formation is not an isolated endeavor but deeply embedded in community, ecclesial responsibility, and Spirit-led renewal. Therefore, the conclusions presented in this chapter emphasize not only the unique spiritual needs of pastors at different life stages but also the strategic role of institutions, churches, and communities in sustaining lifelong pastoral formation. With these considerations in mind, this chapter now turns to the Summary of Findings, beginning with an overview of the demographic characteristics of Pentecostal pastors across generations.

Summary of Findings

This study sought to explore how Pentecostal pastors—specifically middle-adult and older-adult cohorts—prioritize continuing spiritual formation and how their life stages influence those priorities. Through a mixed-methods approach, the findings

confirmed that spiritual formation is indeed a dynamic, generationally distinct process, shaped by pastoral responsibilities, theological commitments, and lived ministry experiences.

Among middle-adult pastors, spiritual formation is predominantly framed in terms of equipping and sustaining ministry leadership. Their responses consistently emphasized the need for theological engagement, emotional resilience, and ministry competence. Spiritual growth is often aligned with their active roles—preaching, managing congregational challenges, mentoring leaders, and navigating family responsibilities. For them, formation is seen as something that must be integrated into the demands of a full and often overwhelming ministry life. Formation is not simply a personal pursuit; it becomes a functional necessity for sustaining their calling in high-demand contexts.

In contrast, older-adult pastors approach spiritual formation with a deeper sense of reflection and legacy. Their priorities include mentoring younger pastors, grounding others in theological convictions, and transmitting a faith that endures. While they still value personal growth, their emphasis shifts from development for effectiveness to depth for continuity. Many described spiritual formation as an act of stewardship—ensuring that what has been learned and lived is passed on to future generations. This shift in posture—from building to be effective toward preparing to finish well—highlights how age and life stage fundamentally reorient one's formation priorities.

Despite these generational differences, both groups recognize spiritual formation as essential and ongoing. Neither cohort treats formation as optional; rather, they see it as central to their pastoral identity. What differs is not its importance, but its expression.

Middle-adult pastors emphasize resilience, learning, and leadership development; older pastors emphasize wisdom, mentorship, and legacy-building.

A noteworthy insight from the qualitative data is that formation is often tied more closely to ministry activity than to Christlikeness. Many pastors describe their spiritual development through what they *do*—how they lead, teach, or serve—rather than who they are becoming in Christ. This suggests a need to reframe spiritual formation not merely as preparation for pastoral function, but as a lifelong process of conforming to the image of Christ, sustained by the Spirit and nourished in community.

The findings also confirm that spiritual formation is context-dependent and relationally shaped. The role of denominational culture, congregational expectations, and the presence (or absence) of mentoring relationships all play a significant role in understanding and pursuing formation. Pastors serving in smaller, resource-limited congregations often rely more heavily on informal networks and spiritual habits rather than formal programs. Conversely, those with access to educational or denominational resources may approach formation through structured theological reflection or leadership development tracks.

Ultimately, this study affirms that while spiritual formation is lifelong, it is not automatic. It requires intentionality, discernment, and guidance across seasons of ministry. It must be responsive to age, calling, context, and the quiet work of the Holy Spirit. Formation evolves, not just in what is practiced, but in what is prioritized—and it deepens when pastors are given space to reflect, recalibrate, and renew their spiritual lives in light of their ever-changing pastoral realities.

Generational and Ministerial Context of Respondents

The demographic findings confirmed important generational patterns that shape how pastors approach spiritual formation. Middle-adult pastors are in the peak of ministry leadership, often serving as lead pastors of small-to-medium congregations, and strongly emphasizing formal theological training. In contrast, older-adult pastors bring long-term ministerial experience and often function as mentors or advisors, with formation shaped more by experience than academic preparation. These insights highlight that spiritual formation cannot be uniformly applied; it must be tailored to the life stage, educational background, and ministry context of the pastor. Understanding these differences provides a necessary foundation for interpreting how each cohort defines and lives out spiritual formation, which is addressed in the next section.

How Different Generational Cohorts Define and Prioritize Spiritual Formation

Understanding how Pentecostal pastors define and prioritize spiritual formation is central to this study, as it sheds light on the evolving nature of pastoral spirituality across different life stages. The findings reveal clear generational distinctions in how middle-adult and older-adult pastors conceptualize their spiritual growth and ministerial development. While both cohorts recognize spiritual formation as an essential aspect of their vocation, their emphasis, approach, and priorities differ based on their stage in ministry, life experiences, and theological outlook.

Middle-Adult Pastors (40-64 years old): Formation as Leadership Development and Theological Engagement

For middle-adult pastors, spiritual formation is defined as a dynamic and intentional process of deepening one's relationship with God while equipping oneself for

effective ministry leadership. Their understanding of formation is shaped by pragmatic concerns, balancing personal spiritual growth with the pressing demands of pastoral responsibilities.

Several key themes emerge in how middle-adult pastors define and prioritize their formation:

Formation as Leadership Growth. Many middle-adult pastors equate spiritual formation with growing in their capacity to lead, preach, and minister effectively. They see formation as a process that strengthens their spiritual resilience, decision-making, and pastoral authority.

Formation as Theological and Biblical Deepening. This generation places high importance on formal theological education, systematic Bible study, and doctrinal refinement. Many pastors in this category are either pursuing or have completed theological training, reflecting a shift toward academically informed Pentecostal ministry.

Formation as Ministerial Effectiveness. Spiritual formation is closely tied to practical ministry skills, such as counseling, church administration, and discipleship strategies. Many middle-adult pastors seek structured training programs that enhance their ability to manage church dynamics, develop leaders, and sustain congregational growth.

Formation as Personal Spiritual Resilience. Given the high demands of ministry, burnout, and congregational pressures, middle-adult pastors view spiritual formation as a means of sustaining emotional, mental, and spiritual health. Prayer retreats, accountability groups, and pastoral peer networks are seen as vital for maintaining balance and avoiding spiritual fatigue.

Formation as Spirit-Empowered Ministry. While Theological Reflection is emphasized, middle-adult pastors remain deeply committed to Pentecostal expressions of spirituality, such as baptism in the Spirit, prophetic ministry, and divine healing. They prioritize a balance between theological depth and experiential faith, ensuring that their ministry remains Spirit-led and mission-driven.

For this generation, spiritual formation is not an isolated personal pursuit but an integrated process of developing theological understanding, ministry competence, and personal resilience. Their formation is shaped by the need to lead effectively while staying spiritually grounded amid the complexities of modern pastoral work.

Older-adult Pastors (65+ years old): Formation as Wisdom, Reflection, and Legacy-Building

In contrast, older-adult pastors define spiritual formation as a lifelong journey of faithfulness, wisdom, and mentorship. Their perspective is shaped by decades of ministry experience, Theological Reflection, and a shift from active leadership to legacy-building.

Key themes in how older-adult pastors define and prioritize formation include:

Formation as a Lifelong Process. Unlike middle-adult pastors, who often view formation as an active and structured process, older-adult pastors see it as a natural progression of deepening faith, personal holiness, and maturity in Christ. They emphasize the importance of surrendering to God's work over time rather than focusing on formalized training.

Formation as Theological and Doctrinal Stability. Having undergone various seasons of ministry and theological inquiry, older-adult pastors place high value on doctrinal stability and scriptural integrity. They see formation as a means of refining

theological convictions and ensuring that they leave behind a strong biblical foundation for the next generation.

Formation as Mentorship and Faith Transmission. A defining characteristic of older-adult pastors' approach to formation is their commitment to mentoring younger ministers. Many prioritize teaching, discipling, and guiding middle-adult pastors, recognizing that their role has shifted from leading churches to shaping future leaders.

Formation as Reflection and Contemplation. Whereas middle-adult pastors emphasize engagement and growth, older-adult pastors focus on reflection and spiritual depth. They prioritize prayer, solitude, scripture meditation, and spiritual retreat, seeing formation as a process of deepening one's relationship with God and preparing for eternity.

Formation as Preparing the Next Generation. As they near the final stages of their active ministry, older-adult pastors view formation as a means of ensuring continuity in Pentecostal leadership. Many seek opportunities to pass on wisdom through written reflections, preaching, or personal discipleship relationships.

For older-adult pastors, spiritual formation is not defined by formal education, structured training, or ministerial effectiveness, but rather by the cultivation of wisdom, legacy-building, and preparing for a faithful transition in ministry. They emphasize the spiritual health of the church beyond their lifetime, recognizing that formation extends beyond personal growth to shaping the faith of future generations.

Key Distinctions in Generational Priorities

A comparison of both cohorts reveals significant differences in how they define and prioritize spiritual formation (see Table 30).

Table 30. Generational Distinctions of Spiritual Formation Priorities

Aspect of Formation	Middle-Adult Pastors (40-64 years old)	Older-adult Pastors (65+ years old)
Primary Focus	Theological depth, leadership development, ministry effectiveness	Wisdom, mentorship, legacy-building, contemplative spirituality
Approach to Formation	Structured learning, engagement in theological training, formal education	Organic learning, reflection, informal Theological Reflection
Ministry Application	Formation is tied to practical skills for active leadership	Formation is tied to mentorship and passing on wisdom
Role of Theological Training	Valued as an essential tool for ministry competence	Valued but secondary to lived experience and faithfulness
Spiritual Practices	Prayer, study, leadership training, peer accountability	Solitude, prayer, scripture meditation, personal discipleship
View of Legacy	Active participation in shaping the church today	Preparing the church for long-term sustainability

These distinctions underscore the developmental nature of spiritual formation, affirming that pastoral spirituality evolves in response to the demands of each life stage.

Implications for Spiritual Formation Programs

Given these generational differences, spiritual formation initiatives must be tailored to the needs of each cohort.

- For middle-adult pastors, formation programs should emphasize theological training, ministry effectiveness, and personal resilience, equipping them for the demands of active leadership.

- For older-adult pastors, formation should focus on mentorship opportunities, Theological Reflection, and faith transmission, ensuring that their wisdom and experience benefit future generations.

By recognizing these distinctions, Pentecostal churches, seminaries, and denominational leaders can develop more effective formation programs that align with the life stages of pastors, ensuring that their spiritual growth remains dynamic and lifelong.

With this understanding of how spiritual formation is defined and prioritized across generations, the next section explores the specific dimensions of spiritual formation that older and younger pastors emphasize.

Dimensions of Spiritual Formation Emphasized by Older and Younger Pastors

While both middle-adult and older-adult pastors recognize the importance of spiritual formation, their priorities reflect distinct emphases shaped by life stage, ministerial experience, and theological perspective. This section explores the core dimensions of spiritual formation that emerge as priorities for each generation, highlighting areas of convergence and divergence.

The study identified six key dimensions of spiritual formation: (1) Union with Christ and Life in the Spirit, (2) Pneumatological Spirituality, (3) Sanctification and Holiness, (4) Theological Reflection and Charismatic Expression, (5) Community and Fellowship, and (6) Missional Orientation. These dimensions encapsulate the ways Pentecostal pastors engage with their faith, develop their ministerial identity, and sustain their spiritual vitality.

Union with Christ and Life in the Spirit

For both generational cohorts, spiritual formation is fundamentally about deepening their relationship with Christ and maintaining a Spirit-empowered life.

However, the way this union is expressed differs between middle-adult and older-adult pastors. Middle-adult pastors approach union with Christ as an active, daily pursuit that sustains their effectiveness in ministry. Many view their personal devotion—prayer, fasting, and Bible study—as essential practices for maintaining spiritual resilience amid the demands of leadership. Their emphasis is on drawing strength from Christ to fulfill their pastoral calling, making spiritual formation a pragmatic necessity rather than a contemplative exercise.

By contrast, older-adult pastors exhibit a more reflective approach, viewing their union with Christ as an ever-deepening journey toward surrender and trust. With fewer administrative and leadership burdens, they emphasize resting in God's presence rather than striving to be spiritually equipped for ministry tasks. Their formation leans toward intimacy with Christ, cultivating wisdom, and preparing for eternity, rather than direct ministerial output.

Pneumatological Spirituality

A defining feature of Pentecostal identity is a Spirit-filled life, yet how middle-adult and older-adult pastors embody this varies significantly. Middle-adult pastors tend to emphasize charismatic experiences that directly enhance their ministry effectiveness— prophecy, healing, and Spirit-led preaching. Their spirituality is outward-facing, seeking fresh encounters with the Spirit to sustain their leadership, inspire congregational growth, and respond to the needs of their community. The Baptism in the Holy Spirit remains central, but often in relation to empowerment for mission and ministerial impact.

Older-adult pastors, in contrast, emphasize a pneumatology of wisdom and discernment. Rather than seeking the Spirit's power for ministerial effectiveness, they

focus on walking in step with the Spirit through daily obedience, patience, and theological reflection. The Holy Spirit, for them, is less about empowerment for active ministry and more about the sustaining presence that guides them through the final stages of their faith journey.

These distinctions highlight an evolution in pneumatological emphasis—from charismatic engagement in middle adulthood to Spirit-led contemplation and discernment in old age.

Sanctification and Holiness

Both generational groups regard holiness as central to spiritual formation, but they express this commitment in different ways. Middle-adult pastors define sanctification as a process of refining character while navigating ministry challenges. Holiness is framed as moral integrity, leadership accountability, and personal discipline, particularly as they face the pressures of church leadership, public scrutiny, and pastoral responsibility. Many middle-adult pastors emphasize ongoing self-examination and practical holiness, integrating spiritual disciplines with ethical leadership.

For older-adult pastors, sanctification is a lifelong journey toward spiritual maturity and readiness for eternity. Their perspective is less about daily moral struggles and more about sustained faithfulness, wisdom, and finishing well. Holiness is framed in eschatological terms, reflecting a deeper awareness of one's spiritual legacy and the importance of remaining faithful to Christ until the end. While middle-adult pastors view sanctification as a means of sustaining ministry, older-adult pastors see it as the culmination of a life devoted to God.

Theological Reflection and Charismatic Expression

Both groups value theological depth, yet their approach to integrating doctrinal reflection and charismatic practice differs. Middle-adult pastors often wrestle with balancing theological rigor with charismatic experience. Many engage with formal theological education, refining their doctrinal understanding while maintaining a commitment to Pentecostal distinctives. However, some face tensions between theological study and Spirit-led spontaneity, reflecting broader Pentecostal debates on academic theology versus experiential faith.

Older-adult pastors, having already settled many theological tensions earlier in life, emphasize scriptural meditation and wisdom-based faith. Their theological engagement is less about formulating new doctrinal positions and more about ensuring the next generation remains grounded in biblical truth. Some exhibit a protective stance toward Pentecostal traditions, concerned about theological shifts among younger pastors.

These findings reveal a generational difference in theological formation—middle-adult pastors are actively negotiating their theological identity, while older-adult pastors are seeking to preserve and transmit theological convictions.

Community and Fellowship

Spiritual formation is not merely an individual pursuit but one shaped by communal relationships and pastoral support systems. Middle-adult pastors prioritize peer networks, pastoral accountability, and leadership communities to sustain their faith and avoid isolation. Given the demands of ministry, many seek spiritual friendships and denominational connections to remain encouraged and avoid burnout. Their formation is relationally driven, relying on mentors, colleagues, and small groups for mutual support.

Older-adult pastors, however, are more likely to engage in one-on-one mentorship rather than peer-based communities. They focus on long-term, covenantal relationships rather than broad pastoral networks. For them, community is expressed through discipleship and intergenerational investment, as they seek to train and advise younger leaders. This generational contrast underscores how spiritual community evolves from peer-based accountability in middle adulthood to mentorship-based guidance in old age.

Missional Orientation

Both generational groups view mission as an essential component of spiritual formation, but their priorities differ. Middle-adult pastors emphasize church planting, discipleship programs, and evangelistic outreach as central to their formation. They see their spiritual growth as directly linked to their ability to advance the gospel and expand the church. Mission is framed as strategic engagement—using leadership, media, and innovative methods to reach people effectively.

Older-adult pastors shift from strategic growth to sustainability and legacy. Their emphasis is on ensuring the church remains doctrinally sound and spiritually healthy for future generations. Many focus on mentoring younger pastors, writing, and contributing to denominational leadership to continue the mission. While middle-adult pastors are expanding, older-adult pastors are preserving—both are crucial, complementary roles in sustaining a thriving Pentecostal movement.

Priorities for Continuing Spiritual Formation Among Different Generations of Pastors

The evolving nature of pastoral formation reflects the shifting realities of ministry, personal growth, and theological engagement across the lifespan. As middle-adult and

older-adult pastors navigate different seasons of their spiritual and ministerial journey,

their continuing formation priorities adapt accordingly. While both groups affirm the

necessity of lifelong spiritual development, they diverge in their emphases, challenges,

and expectations for growth.

This section explores the distinct formation priorities of middle-adult and older-

adult Pentecostal pastors, identifying key areas where their needs converge and where

they require differentiated support structures.

<p align="center">Priorities of Middle-Adult Pastors (40-64 years old)</p>

For middle-adult pastors, continuing spiritual formation is driven by their active

leadership roles, engagement in ministry, and need for resilience. Their priorities reflect a

tension between ministerial demands and personal spiritual vitality, as they seek

formation opportunities that equip them for long-term effectiveness while preventing

burnout.

Spiritual Resilience: Preventing Burnout and Sustaining Vitality

A prevailing theme among middle-adult pastors is the need for spiritual

resilience—the ability to maintain faithfulness, passion, and emotional health despite the

relentless pressures of ministry. Many in this stage struggle with balancing personal

spirituality with the demands of church leadership, often sacrificing their formation for

congregational needs.

Continuing spiritual formation for this group must prioritize retreats, sabbaticals,

pastoral care systems, and accountability structures to help them sustain their spiritual,

emotional, and mental well-being. Without intentional formation in this area, many middle-adult pastors risk ministerial exhaustion, disillusionment, or even moral failure.

Theological Development and Ministerial Competency

Middle-adult pastors strongly desire ongoing theological education, as many of them pursue or complete formal training during this phase. Their formation is deeply tied to intellectual engagement, doctrinal refinement, and the practical application of theology in ministry. Their priority is not merely academic theological reflection but the development of ministerial competencies, such as church administration, pastoral counseling, conflict resolution, and discipleship strategies. Therefore, continuing spiritual formation for this cohort must offer opportunities for advanced ministerial training, theological enrichment, and applied learning.

Missional Impact and Leadership Growth

In this phase, pastors are actively shaping and expanding their ministries. Their spiritual formation is closely linked to church growth, leadership multiplication, and outreach strategies. Many middle-adult pastors prioritize learning new models of church planting, evangelism, and discipleship to ensure their ministries remain effective in contemporary contexts. Formation programs tailored to this group should emphasize leadership training, innovative ministry practices, and cross-cultural mission strategies. Their need for mentorship and peer learning networks is also crucial, as many pastors seek guidance from senior leaders while simultaneously mentoring younger ministers.

Personal and Family Spiritual Health

Beyond their public ministry, middle-adult pastors recognize the importance of maintaining a strong personal and family spiritual life. Many struggle to balance family responsibilities with the demands of pastoral work, leading to challenges in their marriages, relationships with children, and personal devotion. Therefore, Their continuing formation must include family-centered spiritual renewal opportunities, such as marriage retreats, pastoral family support groups, and personal spiritual disciplines that allow them to thrive as leaders and as husbands, wives, and parents.

Priorities of Older-adult Pastors (65+ years old)

As pastors transition into old adulthood, their priorities shift from leadership development to legacy-building and faith transmission. Their focus moves away from ministry expansion and instead centers on mentorship, Theological Reflection, and preparing the next generation for leadership.

Wisdom and Legacy-Building

One of the most prominent priorities among older-adult pastors is ensuring that their ministerial wisdom, experiences, and theological insights are passed on to younger pastors. Many express a deep concern for the future of Pentecostal leadership, recognizing the need to train and guide middle-adult pastors so they remain spiritually grounded and theologically sound. Formation initiatives for this group should emphasize structured mentorship programs, intentional discipleship relationships, and platforms where older pastors can teach and invest in younger ministers. Their formation is no

longer about acquiring new skills but about imparting wisdom to sustain the church beyond their tenure.

Theological Reflection and Spiritual Contemplation

While middle-adult pastors seek theological engagement for ministerial effectiveness, older-adult pastors prioritize Theological Reflection to deepen their faith and finish well. Their focus is on solidifying their doctrinal convictions, engaging in personal scriptural meditation, and preparing for the final stages of their spiritual journey.

Spiritual formation at this stage should provide opportunities for guided Theological Reflection, writing, and spiritual retreats that encourage personal contemplation, worship, and intimacy with God. Many older-adult pastors also desire to document their theological insights through written works, sermons, or personal reflections.

Sustaining Spiritual Vitality in Later Life

As they experience physical aging, reduced energy levels, and transitions in ministry roles, older-adult pastors prioritize finding spiritual renewal in their later years. Many wrestle with retirement challenges, shifting church responsibilities, and a sense of purpose beyond active leadership. Formation programs must, therefore, address spiritual resilience in aging, providing pastoral care, advisory roles, and intergenerational support networks to help older-adult pastors navigate this transition with grace and confidence. Churches and denominations should ensure that older pastors are honored and valued, rather than left to feel irrelevant or disconnected.

Ensuring Church Stability and Doctrinal Integrity

Beyond personal formation, many older-adult pastors are concerned with the

theological and spiritual health of the church after their tenure. They prioritize doctrinal

integrity, ecclesial stability, and ministerial succession, ensuring that their congregations

and organizations remain biblically sound. Spiritual formation for this cohort should

provide engagement in denominational leadership, advisory roles, and structured

participation in shaping theological discourse. Their experiences can help guide younger

pastors through complex theological and pastoral challenges, preserving the Pentecostal

heritage for future generations.

Table 31. Generational Needs Related to Spiritual Formation

Formation Priority	Middle-Adult Pastors (40-64 years old)	Older-adult Pastors (65+ years old)
Spiritual Resilience	Avoiding burnout, sustaining passion	Finishing well, maintaining faithfulness
Theological Engagement	Deepening biblical knowledge for ministry	Reflecting on doctrinal stability, personal meditation
Ministerial Effectiveness	Expanding leadership, growing the church	Mentorship, ensuring pastoral succession
Community & Fellowship	Peer accountability, pastoral networks	Discipleship, one-on-one mentorship
Personal & Family Life	Balancing ministry with family health	Preparing for retirement, maintaining spiritual fulfillment
Missional Engagement	Evangelism, church planting, leadership training	Preserving Pentecostal identity, guiding theological discussions

These insights reaffirm that spiritual formation must be tailored to the distinct

needs of each generational cohort (see Table 31). Middle-adult pastors need resources to

sustain their active leadership, while older-adult pastors require structured roles that

allow them to impart their wisdom and guide younger ministers. By addressing these

priorities, theological institutions, churches, and denominational leaders can ensure that pastors across all life stages receive the formation necessary for lifelong faithfulness and effectiveness in ministry. The next section will synthesize these insights into broader conclusions about generational differences in spiritual formation and their implications for Pentecostal pastoral leadership.

Synthesis of Findings

This study sought to answer the overarching research question:

How do middle-adult and older-adult Pentecostal pastors differ in their priorities for continuing spiritual formation?

The findings confirm that spiritual formation is a lifelong process shaped by generational priorities, ministerial responsibilities, and theological perspectives. As Pentecostal pastors progress through different life stages, their approach to spiritual growth evolves, reflecting distinct emphases that correspond to their developmental and vocational realities. While both middle-adult and older-adult pastors recognize the importance of continued formation, they differ significantly in how they define, pursue, and prioritize their spiritual development.

Generational Distinctions in Spiritual Formation Priorities

Middle-adult pastors (40–64 years old) are in the prime of their ministerial careers, balancing the demands of leadership, theological refinement, and personal spiritual growth. Their formation priorities reflect a pragmatic and action-oriented approach, emphasizing ministerial effectiveness, theological training, and resilience-building. They seek structured learning experiences, peer networks, and leadership

development programs that equip them to handle the complexities of pastoral leadership while maintaining personal spiritual vitality.

In contrast, older-adult pastors (65+ years old) prioritize wisdom, mentorship, and legacy-building. Having spent decades in ministry, they no longer view formation as a means of enhancing their leadership capacity but rather as a process of deepening their faith, guiding the next generation, and ensuring theological continuity. Their approach to formation is more reflective and contemplative, focusing on scriptural meditation, doctrinal stability, and faith transmission rather than acquiring new ministerial skills.

The Developmental Nature of Spiritual Formation

The generational differences observed in this study align with established developmental theories, particularly Fowler's Faith Development Theory and Erikson's Psychosocial Development Theory.

Middle-adult pastors operate within Fowler's Individuative-Reflective stage, where faith is actively questioned, refined, and applied in leadership. They are in Erikson's Generativity vs. Stagnation stage, seeking to expand their influence, grow their ministries, and invest in future leaders. On the other hand, older-adult pastors, by contrast, embody Fowler's Conjunctive Faith stage, where faith becomes more integrative, accepting of paradox, and deeply personal. In Erikson's Integrity vs. Despair stage, they focus on reflection, wisdom, and ensuring their life's work has enduring significance.

These findings affirm that spiritual formation must be responsive to pastors' developmental and ministerial realities. A one-size-fits-all approach to continuing

formation is insufficient; churches, seminaries, and denominational leaders must recognize that formation priorities shift over time and must be supported accordingly.

The Role of Pentecostal Spirituality in Formation

A central theme throughout the study is the enduring influence of Pentecostal spirituality in shaping formation priorities. Both middle-adult and older-adult pastors affirm the importance of a Spirit-empowered life, but they express this in distinct ways. Middle-adult pastors engage in Pentecostal spirituality as a source of ministerial empowerment, focusing on charismatic gifts, prophetic leadership, and Spirit-led decision-making. Older-adult pastors integrate Pentecostal spirituality into a more contemplative framework, emphasizing the Spirit's sustaining presence, wisdom, and guidance in the later years of ministry. This distinction highlights a maturation in Pentecostal spiritual expression, wherein younger pastors seek Spirit-driven engagement, while older pastors embrace Spirit-led reflection and discernment.

The Need for Generational Integration in Pastoral Formation

One of the study's most significant insights is the need for intergenerational engagement in spiritual formation. While middle-adult and older-adult pastors have distinct priorities, their formation should not occur in isolation. Instead, there must be intentional efforts to facilitate mentoring relationships, theological discourse, and shared spiritual practices between generations.

Middle-adult pastors need older-adult pastors' wisdom, stability, and doctrinal depth. In contrast, older-adult pastors benefit from middle-adult pastors' fresh insights, innovative leadership, and missional energy. A mutually enriching formation cycle can

emerge when both groups engage in structured mentorship, collaborative ministry efforts, and theological dialogue.

Rejecting the Null Hypothesis: Evidence of Significant Generational Differences

This study confirms that there are significant generational differences in how Pentecostal pastors prioritize spiritual formation. The findings reject the null hypothesis that assumes no substantial variation between middle-adult and older-adult pastors in their formation needs. Instead, the study affirms that the life stage, ministerial role, and Theological Reflection deeply shape spiritual formation. These differences have practical implications for how Pentecostal churches, seminaries, and ministerial training programs design and implement spiritual formation initiatives. Recognizing and accommodating age-specific formation priorities will lead to more effective and sustainable pastoral development.

Final Thought: Toward a Holistic Model of Lifelong Pastoral Formation

Spiritual formation among Pentecostal pastors is not a static process but a lifelong, evolving journey. The findings of this study underscore the importance of age-responsive, Spirit-empowered, and community-driven formation models that support pastors from the early years of ministry into the final stages of their faith journey. By integrating Theological Reflection, leadership development, spiritual renewal, and intergenerational mentorship, the Pentecostal church can cultivate a thriving pastoral community where formation is not only sustained but deepened across generations.

The next section will provide practical recommendations for theological institutions, denominational leadership, local churches, and pastoral families, ensuring

that the insights gained from this study inform tangible strategies for strengthening the spiritual vitality of Pentecostal pastors.

Recommendations

The findings of this study underscore the importance of age-responsive, structured approaches to continuing spiritual formation among Pentecostal pastors. Given the distinct priorities of middle-adult and older-adult pastors, theological institutions, denominational leadership, local churches, and pastoral families must implement strategies tailored to each cohort's developmental and ministerial realities.

Theological and ministerial training institutions must differentiate their curricula to reflect the unique formation needs of pastors at various life stages. Programs for middle-adult pastors should focus on leadership development, theological refinement, and ministerial resilience, equipping them with active church leadership challenges. In contrast, programs for older-adult pastors should emphasize mentorship, theological reflection, and faith transmission, preparing them to guide and support younger ministers. Additionally, seminaries should integrate spiritual renewal practices into formal education, ensuring that training does not become merely academic but fosters deep personal and spiritual growth.

Denominational leadership plays a crucial role in sustaining pastoral formation beyond formal theological education. Structured continuing education programs, mentorship networks, and retreat initiatives should be established to provide pastors with opportunities for ongoing spiritual growth and renewal. Middle-adult pastors, often at risk of burnout, would benefit from sabbaticals, accountability groups, and ministerial wellness programs that sustain their resilience. Meanwhile, older-adult pastors should be

intentionally transitioned into advisory and mentorship roles, allowing their wisdom and experience to enrich younger generations.

Local churches serve as the immediate support system for pastors and must foster a culture of lifelong spiritual formation. Churches should develop intergenerational mentorship programs, where older-adult pastors disciple middle-adult pastors, facilitating wisdom transfer and theological continuity. Furthermore, congregations should actively recognize the contributions of senior pastors, providing them with opportunities to remain engaged in teaching, pastoral care, and theological discourse beyond active leadership roles.

Finally, the study highlights the vital role of pastoral families in sustaining lifelong formation. Given the profound impact of ministry demands on family life, churches and denominations should provide marriage retreats, family counseling, and relational support systems to help pastors balance their spiritual, ministerial, and personal responsibilities. By fostering holistic pastoral care, the church ensures that pastors can remain spiritually vibrant and theologically grounded throughout their ministerial journey.

Limitations of the Research

While this study provides significant insights into generational differences in pastoral spiritual formation, certain limitations must be acknowledged. First, the research is geographically confined to pastors within the Central Visayas and Lower Leyte (CVLL) District Council of the Assemblies of God, limiting its applicability to other Pentecostal or denominational contexts. While qualitative data included perspectives

beyond CVLL, the survey respondents were exclusively from this district, reflecting a specific regional and denominational experience.

Additionally, this study focused on middle-adult and older-adult pastors, leaving the spiritual formation trajectories of young-adult pastors (under 40 years old) relatively unexplored. Since young-adult pastors represent the future of Pentecostal leadership, further research is needed to understand how their early ministerial experiences shape long-term formation priorities. Methodologically, the study relied on self-reported data from surveys and interviews, which may be subject to personal bias and recall limitations. While qualitative findings provided rich insights into pastoral experiences, a longitudinal study tracking how formation priorities shift over time would yield a more comprehensive perspective on lifelong pastoral development.

Another limitation of this study is its limited engagement with how congregational and societal pressures—including justice-related concerns—shape pastoral priorities for spiritual formation. While justice-related themes emerged in the interviews, responses showed ambivalence. Some pastors affirmed justice as a valid expression of ministry, particularly as it relates to compassion and community care. Others were cautious, often due to its perceived political associations. This suggests that many pastors may lack a clear or consistent framework for understanding how justice fits within their spiritual and ministerial development. Although this study acknowledged justice as a subtheme, it did not fully explore how pastors are theologically and practically equipped to respond to pressing social realities.

Moving forward, pastoral formation—whether through mentoring, training, or theological education—should intentionally include a biblically grounded and Spirit-led understanding of justice. Rather than avoiding justice due to its contested language, formation programs should help pastors discern how to embody compassion, righteousness, and public witness as essential expressions of their calling. By addressing this gap, the church can more fully prepare pastors to lead with wisdom, integrity, and gospel-centered justice in both congregational and community contexts.

Finally, this study primarily examined spiritual formation from a male-dominated pastoral sample, reflecting the current gender distribution in Pentecostal leadership. Future research should explore how female pastors engage with spiritual formation, particularly in relation to ministerial challenges, theological development, and role expectations within the Pentecostal church.

Implications of Research Findings

The findings of this study hold significant implications for theological education, ministerial training, denominational leadership, local church governance, and pastoral family dynamics. Institutions and churches can develop targeted interventions that support pastors throughout their ministerial journey by recognizing how formation priorities evolve across life stages. For theological training institutions, the study emphasizes the need for curricula that reflect pastors' spiritual and developmental realities at different stages of ministry. Seminaries must integrate theological depth with spiritual renewal practices, ensuring that pastoral education is academically rigorous and spiritually formative. Furthermore, they should provide structured mentorship programs,

pairing older-adult pastors with middle-adult pastors for theological dialogue and wisdom-sharing.

The study highlights the importance of sustaining formation beyond formal education for denominational leadership. Middle-adult pastors require ongoing leadership training, wellness programs, and burnout prevention strategies, while older-adult pastors should be engaged in mentorship, Theological Reflection, and faith transmission initiatives. Establishing structured pastoral care programs ensures that both generational groups receive the support necessary for long-term ministry sustainability. Furthermore, the findings suggest that congregations should actively foster intergenerational ministry partnerships for local churches. Churches must provide pastors with opportunities for continued theological engagement, structured mentorship relationships, and pastoral support systems. Additionally, recognizing and honoring the contributions of senior pastors ensures that their wisdom and experience remain integral to the church's spiritual health.

Finally, for pastoral families, the study underscores the complex intersection between ministry demands and family dynamics. Pastoral households should be supported through counseling, marriage, and family retreats, as well as relational care initiatives, ensuring that pastors are not only spiritually and theologically equipped but also relationally and emotionally sustained.

Recommendations for Further Research

While this study provides valuable insights into generational differences in pastoral formation, it also opens several avenues for further research. First, a longitudinal study tracking the formation priorities of pastors over several decades would offer a more

nuanced understanding of how pastoral spirituality evolves across early, middle, and late ministry life stages.

Additionally, future research should explore the spiritual formation of young-adult pastors, examining how early ministerial experiences shape their long-term theological and ministerial trajectories. Since this group represents the next generation of Pentecostal leadership, understanding their formation needs is crucial for developing sustainable ministerial training models.

Also, while the research focused on middle-adult and older-adult Pentecostal pastors, a significant gap remains in understanding the spiritual formation needs of younger pastors at the early stages of ministry. This limitation restricts the ability to present a truly developmental model of pastoral formation across the full lifespan. Younger pastors, often navigating identity formation, theological grounding, and first-time ministry responsibilities, face unique spiritual and vocational challenges. Future research should explore how spiritual formation strategies can support the early ministerial years, equipping younger pastors with the theological depth, resilience, and mentoring structures necessary for long-term growth and faithfulness in ministry.

A comparative study across different Christian traditions and cultural contexts would also provide valuable cross-denominational insights. By examining whether generational formation patterns persist across diverse global Pentecostal and the wider Christian communities, future research could deepen the conversation on how spiritual formation is shaped by theological, cultural, and institutional factors.

Also, given that this study primarily examined male pastoral formation, further research should investigate how female Pentecostal pastors engage in spiritual formation,

particularly in relation to ministerial challenges, theological education, and leadership

development. Exploring the gendered dimensions of pastoral formation would contribute

to a more inclusive and comprehensive understanding of ministerial development within

Pentecostalism.

Finally, a recognized limitation of this study is its geographic focus on the Central

Visayas and Lower Leyte (CVLL) District Council, which, while providing deep

contextual insight, restricts the generalizability of findings to other Pentecostal regions or

denominations. To scale up the impact of this research, future studies should include

broader geographic sampling—engaging multiple districts, national Assemblies of God

contexts, and even cross-denominational comparisons. Such expansion would help

determine which spiritual formation priorities are context-specific and which reflect

shared challenges and developmental patterns across the wider Pentecostal or evangelical

community.

Conclusion

This study confirms that spiritual formation among Pentecostal pastors is an

evolving, generationally distinct process, shaped by ministerial responsibilities, life stage

transitions, and theological priorities. Middle-adult pastors prioritize leadership

competency, theological engagement, and personal resilience, while older-adult pastors

emphasize mentorship, theological reflection, and faith transmission. These differences

underscore the necessity of age-specific approaches to formation that support pastors

throughout their ministerial journey. By fostering Spirit-empowered renewal,

intergenerational mentorship, and structured theological engagement, Pentecostal

churches and institutions can cultivate a thriving pastoral community where formation is

not only sustained but deepened across generations. Through intentional investment in pastoral well-being, leadership development, and theological continuity, the church can ensure that pastors remain spiritually vibrant, theologically grounded, and missionally effective throughout their lifetime of service.

Yet, as the researcher, I recognize a deeper theological concern that emerges across these generational distinctions: the tendency to define spiritual formation primarily in terms of *ministry activity* rather than *Christlike transformation*. Whether in the pursuit of leadership growth or in mentoring roles, formation often becomes synonymous with doing—rather than becoming. In this view, formation risks being reduced to performance rather than the Spirit's work of forming the heart. At its core, spiritual formation must not be driven solely by pastoral function but must flow from an ever-deepening union with Christ, shaped by the Spirit and nurtured through the rhythms of grace.

Spiritual formation is not self-generated; it is enacted and sustained by the Holy Spirit. It is impossible to experience true transformation apart from Him. Therefore, reliance on the Spirit at every stage of pastoral life is critical. This ongoing dependence must be paired with a life grounded in the Word and shaped by a Spirit-filled community. Formation is both a divine work and a human response—it is *walking with the Spirit* while *breathing in the life He gives*. It demands intentionality, reflection, and spiritual discipline, even as it calls for surrender, dependence, and Spirit-sensitivity.

To this end, spiritual formation must be understood as a continual rhythm of cooperation with the Spirit and disciplined response to the Word. It is neither passive nor merely programmatic—it is a journey of becoming, grounded in grace, guided by the Spirit, and sustained through intentional movement toward Christlikeness. Only with this

understanding can churches and institutions cultivate pastors who are not only ministry-capable but Spirit-formed, Word-anchored, and Christ-centered throughout every season of life and leadership.

APPENDIX A
APPROVAL FROM APNTS-IRB

November 20, 2024

Asia-Pacific Nazarene Theological Seminary Ortigas Avenue Extension, Kaytikling Taytay 1920, Rizal, Philippines

NOTIFICATION OF REVIEW APPROVAL

Dr. Surtalicito Del Rosario surtalicito.delrosario@apnts.edu.ph

Protocol Title: *COMPARING PRIORITIES FOR CONTINUING SPIRITUAL FORMATION AMONG MIDDLE-ADULT AND OLD-ADULT PENTECOSTAL PASTORS*
Protocol#: AR-2024-11-20
IRB Review Date: November 14, 2024
Effective Date: November 20, 2024
Expiration Date: November 19, 2025
Review Type: Exempt Review
Review Action: Approved

The IRB made the following determinations:

- Waivers: Waiver of informed consent documentation
- Other Documentations: All necessary attachments submitted
- Risk Determination: No greater than minimal risk

Please contact me at marie.pring@apnts.edu.ph if you have any questions.

Sincerely,

Marie Joy Pring-Faraz, Ph.D.
Research Director
Assistant Program Director, Ph.D. in Transformational Development
Asia-Pacific Nazarene Theological Seminary

APPENDIX B

**LETTER OF INTENT TO CVLL SUPERINTENDENT
TO CONDUCT FGD AND THE QUANTITATIVE SURVEY**

November 7, 2024

Rev. Paul O. Mongas Jr.
District Superintendent, CVLL District Council
Philippines General Council of the Assemblies of God

Dear Rev. Mongas,

I am Surtalicito del Rosario, a Ph.D. student at Asia Pacific Nazarene Theological Seminary in Taytay, Rizal, currently completing my dissertation in Transformational Learning. My research aims to explore the spiritual formation priorities of Pentecostal pastors within different life stages, particularly those serving in middle and old adulthood, to better understand the unique spiritual growth needs of our ministry leaders.

To achieve this goal, my study will employ a sequential exploratory mixed-methods design involving both qualitative and quantitative research activities within the CVLL District. Specifically, I am seeking to (1) conduct a Focus Group Discussion (FGD) with district officers and sectional presbyters, and (2) administer a survey to pastors across various sections of the district.

I am writing to request your permission to facilitate an FGD with district officers and sectional presbyters, which will be held via Zoom on December 27, 2024. This discussion will offer invaluable insights into the spiritual formation practices and priorities among pastors in this district and help to refine the survey tool for the next phase of the study.

Following the FGD, I plan to conduct an in-person survey among pastors during their sectional meetings in January 2025. This survey will gather data from a broader sample of pastors across CVLL to validate and generalize the findings from the FGD. To ensure smooth administration of the survey, sectional presbyters will be trained in advance to assist with survey facilitation within their sections.

For the successful execution of this study, I kindly request your support and endorsement of these research activities. I also seek your assistance in coordinating with district officers and sectional presbyters to ensure that the FGD and survey phases proceed efficiently and with minimal disruption to pastoral schedules.

This study is designed to provide insights into the spiritual formation needs and priorities of Pentecostal pastors, contributing to the body of knowledge on pastoral growth and development. I believe this research will offer practical value to the church community by helping tailor ministry resources to support the ongoing spiritual growth of our leaders.

Thank you for considering this request, and I look forward to the opportunity to work together in this meaningful endeavor. Please feel free to contact me via email at sure_ph@yahoo.com or by phone at 09178653757 should you need further information or clarification.

Blessings,

Rev. Surtalicito del Rosario, Ph.D.
Asia Pacific Nazarene Theological Seminary

APPENDIX C

FINAL SURVEY QUESTIONNAIRE

**SPIRITUAL FORMATION PRIORITIES AND
CVLL MINISTRY INSIGHTS SURVEY**

*(PRAYORIDAD SA ESPIRITUHANONG PAGPALIG-ON UG SURVEY SA MGA
INSIGHT SA CVLL MINISTRY)*

Thank you for taking part in this important survey. This survey is designed to gather insights into your spiritual formation priorities and assess the effectiveness of the CVLL District Council's programs. Your input will provide valuable information to enhance ministry practices and support structures.

(Salamat sa imong pag-apil niining mahinungdanon nga survey. Kining maong survey gituyo aron makolekta ang mga insight bahin sa imong prayoridad sa espirituhanong pagpalig-on ug ma-assess ang pagkaepektibo sa mga programa sa CVLL District Council. Ang imong tubag maghatag ug bililhong impormasyon aron mapaayo ang mga praktis sa ministeryo ug makahatag sa igong suporta.)

The survey is divided into three parts:
(Ang survey gibahin sa tulo ka bahin,

1. **Respondents' Profile** – Collecting basic demographic and background information.

   (Profile sa mga Respondente – Pagkolekta ug mga impormasyon bahin sa demographic ug background.)

2. **Spiritual Formation Priorities** – Understanding how you prioritize different aspects of your spiritual growth.

   (Prayoridad sa Espirituhanong Pagpalig-on – Pagkasabut kung giunsa nimo pagprioritize ang lainlaing aspeto sa imong espirituhanong pagtubo.)

3. **Evaluating the CVLL District Council** – Gaining feedback on the council's programs and support for your ministry.

   (Pag-evaluate sa CVLL District Council – Pagkuha ug feedback bahin sa mga programa sa council ug suporta para sa imong ministeryo.)

Please read each question carefully and answer honestly based on your actual experiences. Your responses will remain confidential and contribute to meaningful improvements.

(Palihog basaha pag-ayo ang matag pangutana ug tubaga kini nga matinud-anon base sa imong tinuod nga kasinatian. Ang imong mga tubag magapabilin nga kumpidensyal ug makatabang sa makahuluganon nga paglambo.)

Thank you for your time and thoughtful participation.

(Salamat sa higayon ug mga hunahuna nga imong gihatag sa imong pag-apil).

PART 1: RESPONDENTS' PROFILE

Check (✓) one answer only per category.

I-check (✓) usa lang ka tubag matag kategorya.

Age Group

☐	18-24 (Youth / *Kabatan-onan*)
☐	25-39 (Young Adult /*Batan-ong Hamtong*)
☐	40-64 (Middle Adult /*Tunga-tungang Edad nga Hamtong*)
☐	65 and above (Old Adult / *Tigulang*)

Sex

☐	Male (*Lalaki*)
☐	Female (*Babaye*)

Marital Status

☐	Single *(Walay Bana/Asawa)*
☐	Married *(Minyo)*
☐	Widow/Widower *(Biyuda/Biyudo)*
☐	Prefer not to say *(Gusto dili mosulti)*

Section

☐	East Section
☐	West Section
☐	Central Section
☐	South Section
☐	Bohol Section
☐	Negros Oriental Section
☐	Lower Leyte Section

Years in Ministry *(Gipabilhan nga Tuig sa Ministeryo)*
How many years have you been in the pastoral ministry?
(Pila ka tuig na ikaw sa pastoral nga ministeryo?)

	0-5 years
	6-10 years
	11-15 years
	21-30 years
	31 years or more

Primary Ministry Role *(Pinakamahinungdanon nga Papel sa Ministeryo)*
What is your primary role in ministry? *(Unsa ang imong pinakamahinungdanon nga papel sa ministeryo?)*

	Lead Pastor
	Pastoral Staff: Full-time
	Pastoral Staff: Bivocational/Part-time
	Other (Please specify): _____

Congregation Size *(Kadaghanon sa mga Membro sa Simbahan)*
Approximately, how many people regularly attend your church? *(Kapin-pila ka mga tawo ang regular nga motambong sa imong simbahan?)*

	Less than 50 *(Mas ubos pa sa 50)*
	50-100
	101-200
	201-500
	Over 500 *(Sobra sa 500)*

Educational Background *(Edukasyonal nga Background)*
What is the highest level of education you have completed? *(Unsa ang labing taas nga edukasyon nga iimong natapos?)*

	Not completed High School *(Wala mahuman ug High School)*
	High School
	Some College

	Bachelor's Degree
	Master's Degree
	Doctoral Degree

In this section, you'll rate how much priority you place on different spiritual growth areas. Please answer based on your **ACTUAL PRACTICES RATHER THAN WHAT YOU ASPIRE TO DO**. Honest answers will help provide meaningful insights.

(Kini nga bahin, imo rang i-rate kung unsa kaimportante lang kanimo ang lainlaing aspeto sa espirituhanong pagtubo. Palihog tubaga base sa IMONG TINUOD NGA GIBUHAT KAYSA IMONG GILAOMAN. Ang matinud-anon nga mga tubag makatabang sa makahuluganon nga mga insight.)

For each statement, choose the option that best reflects your level of priority: *(Para sa matag pamahayag, pilia ang pamahayag nga labing mo-reflect sa imong lebel sa prayoridad)*:

- **1** = Not a Priority *(Dili Prayoridad)*
- **2** = Low Priority *(Ubos nga Prayoridad)*
- **3** = Moderate Priority *(Moderate nga Prayoridad)*
- **4** = High Priority *(Taas nga Prayoridad)*
- **5** = Top Priority *(Labing Taas nga Prayoridad)*

Check (✓) the number that corresponds to the priority you are giving the item. *(I-check (✓) ang numero nga mohaom sa prayoridad nga imong gihatag sa item.)*

Spiritual Formation and Life Span Development

ITEM	STATEMENTS	1	2	3	4	5
A	"I feel my spiritual identity has grown stronger with age." *"Nabati nako nga ang akong espirituhanong pagkatinugyanan naglig-on samtang ako nagkaedad.*	1	2	3	4	5
B	"Mentoring others in the church is an important part of my spiritual growth." *"Ang paggiya sa uban sulod sa simbahan usa ka importante nga*	1	2	3	4	5

	bahin sa akong espirituhanong pagtubo."			
C	"Reflecting on past experiences helps me grow spiritually." *"Ang pagpamalandong sa mga kagahapon nga kasinatian nakatabang nako nga motubo sa espirituhanong aspeto."*	[1] [2] [3] [4] [5]		
D	"Leaving a legacy of faith is a priority in my ministry." *"Ang pagbilin ug usa ka panulondon sa pagtuo mao ang usa ka prayoridad sa akong ministeryo."*	[1] [2] [3] [4] [5]		
E	"My faith has deepened over time as I've faced life's challenges." *"Ang akong pagtuo milalom pag-ayo samtang akong giatubang ang mga hagit sa kinabuhi."*	[1] [2] [3] [4] [5]		
F	"Helping others grow in faith strengthens my own spiritual journey." *"Ang pagtabang sa uban nga motubo sa pagtuo nagpalig-on usab sa akong kaugalingong espirituhanong paglakaw."*	[1] [2] [3] [4] [5]		
G	"Thinking about my life's journey brings me closer to God." *"Ang paghunahuna sa akong ispirituhanong paglakaw sa kinabuhi nagpaduol kanako sa Diyos."*	[1] [2] [3] [4] [5]		
H	"I feel a responsibility to pass on my spiritual knowledge to the next generation." *"Nabati nako ang responsibilidad nga ipasa ang akong*	[1] [2] [3] [4] [5]		

	espirituhanong kahibalo ngadto sa sunod nga henerasyon."			
I	"My spiritual growth includes learning from both successes and failures." *"Ang akong espirituhanong pagtubo naglakip sa pagkat-on gikan sa kalampusan ug kapakyasan."*	[1] [2] [3] [4] [5]		
J	"Adapting to new ministry challenges is part of my spiritual growth." *"Ang pag-akomodar sa mga bag-ong hagit sa ministeryo bahin sa akong espirituhanong pagtubo."*	[1] [2] [3] [4] [5]		
K	"I feel a greater sense of purpose in my faith as I grow older." *"Nabati nako ang mas dako nga kahulugan sa akong pagtuo samtang nagka-edad ako."*	[1] [2] [3] [4] [5]		
L	"I use my life experiences to guide my understanding of Scripture." *"Gigamit nako ang akong mga kasinatian sa kinabuhi aron masabtan ang Kasulatan."*	[1] [2] [3] [4] [5]		

Spiritual Formation Components

ITEM	STATEMENTS	1	2	3	4	5
1	"Guiding others in Christ's mission strengthens my own faith." *"Ang paggiya sa uban bahin sa misyon ni Cristo nagpalig-on sa akong pagtuo."*			[1] [2] [3] [4] [5]		

2	"Prayer is an essential part of my spiritual growth." *"Ang pag-ampo usa ka importante nga bahin sa akong espirituhanong pagtubo."*	1 2 3 4 5
3	"I seek guidance from the Holy Spirit in my personal and ministry decisions." *"Nagapangita ko og giya gikan sa Balaang Espiritu alang sa mga desisyon nga pangpersonal ug pang-ministeryo."*	1 2 3 4 5
4	"My commitment to Christ's mission is reflected in guiding my congregation to actively engage in God's work." *"Ang akong dedikasyon sa misyon ni Cristo makita sa akong paggiya sa kongregasyon nga aktibong moapil sa buhat sa Dios."*	1 2 3 4 5
5	"Experiencing the Holy Spirit renews my spiritual energy." *"Ang kasinatian sa Balaang Espiritu nag-usa ug nagbag-o sa akong espirituhanong kusog."*	1 2 3 4 5
6	"Leaving a legacy of faith is a priority in my ministry." *"Ang pagbilin ug panulondon sa pagtuo usa ka prayoridad sa akong ministeryo."*	1 2 3 4 5
7	"Living a life that reflects Christ is important to me." *"Ang pagpuyo nga magapakita sa kinaiya ni Cristo importante para kanako."*	1 2 3 4 5
8	"Worship brings me closer to God and strengthens my faith." *"Ang pagsimba nagpalapit kanako sa Diyos ug nagapalig-on sa akong pagtuo."*	1 2 3 4 5
9	"Reflecting on God's Word and worship brings me closer to God." *"Ang pagpamalandong sa Pulong sa Dios ug pagsimba nagpaduol kanako sa Dios."*	1 2 3 4 5
10	"Sharing my faith with others helps me stay committed to my spiritual growth." *"Ang pagpaambit sa akong pagtuo sa uban nakatabang kanako nga magapadayon nga matinud-anon sa espirituhanong pagtubo."*	1 2 3 4 5
11	"Reflecting Christ's character is essential to my faith." *"Ang pagpahayag sa kinaiya ni Cristo usa ka sentro sa akong pagtuo."*	1 2 3 4 5
12	"Helping my congregation serve others is part of my spiritual mission." *"Ang pagtabang sa akong kongregasyon nga moserbisyo sa uban maoy usa ka bahin sa akong espirituhanong misyon."*	1 2 3 4 5
13	"My church community influences my spiritual priorities."	1 2 3 4 5

	"Ang akong komunidad sa simbahan nakaimpluwensya sa akong espirituhanong mga prayoridad."					
14	"I work on developing a Christ-like character in all areas of my life."					
	"Naningkamot ako aron mapalambo ang kinaiya nga susama kang Cristo sa tanang aspeto sa akong kinabuhi."	1	2	3	4	5
154	"Adapting to modern challenges is part of my spiritual journey."					
	"Ang pagdawat sa modernong mga hagit maoy usa ka bahin sa akong espirituhanong pagbiyahe."	1	2	3	4	5
16	"Being part of a supportive church community strengthens my faith."					
	"Ang mahimong usa ka kauban sa suportadong komunidad sa simbahan, nagpalig-on sa akong pagtuo."	1	2	3	4	5
17	"Engaging in worship and charismatic expressions enhances my faith."					
	"Ang pag-apil sa pagsimba ug karismatikong pagpahayag, nagpatubo sa akong pagtuo."	1	2	3	4	5
18	"Experiencing the presence of the Holy Spirit helps me feel connected to God."					
	"Ang kasinatian sa presensya sa Balaang Espiritu, naghatag kanako og pagbati nga duol ko sa Dios."	1	2	3	4	5

19	"Living a life of integrity is central to my spiritual journey."					
	"Ang pagpuyo nga may integridad mao ang sentro sa akong espirituhanong paglakaw."	1	2	3	4	5
20	"Reflecting on past experiences helps me grow spiritually."					
	"Ang pagpamalandong sa kagahapon nga mga kasinatian nakatabang kanako sa pagtubo espirituhanon."	1	2	3	4	5
21	"I feel that societal changes impact my spiritual priorities."					
	"Nabati nako nga ang mga kausaban sa katilingban nakaapekto sa akong espirituhanong mga prayoridad."	1	2	3	4	5
22	"Engaging in spiritual practices, like speaking in tongues, deepens my faith."					
	"Ang pag-apil sa espirituhanong mga praktis, sama sa pagsulti og laing sinultihan, nagoalalomp sa akong pagtuo."	1	2	3	4	5
23	"Thinking about my life's journey brings me closer to God."					
	"Ang pagpamalandong sa akong pagbiyahe sa kinabuhi nagpaduol kanako sa Dios."	1	2	3	4	5
24	"I feel a greater sense of purpose in my faith as I grow older."					
	"Nabati nako ang mas dako nga katuyoan sa akong pagtuo samtang nagkaedad ako."	1	2	3	4	5

25	"Helping others grow in faith strengthens my own spiritual journey."					
	"Ang pagtabang sa uban nga motubo sa pagtuo nagpalig-on usab sa akong espirituhanong paglakaw."	1	2	3	4	5
26	"Growing to be more like Christ is my goal in spiritual formation."					
	"Ang pagtubo nga mahimong susama kang Cristo mao ang akong tumong sa espirituhanong pagpalambo."	1	2	3	4	5
27	"The expectations of my church and denomination shape how I prioritize my spiritual practices."					
	"Ang mga gilauman sa akong simbahan ug denominasyon naghulma sa akong prayoridad sa espirituhanong mga kalihokan"	1	2	3	4	5
28	"Balancing ministry responsibilities helps me grow spiritually."					
	"Ang pagbalanse sa responsibilidad sa ministeryo nakatabang kanako nga motubo ang akong espirituhanong kinabuhi."	1	2	3	4	5
29	"I value the encouragement I receive from my church community."					
	"Gihatagan nako ug dakong bili ang pagdasig nga akong nadawat gikan sa akong komunidad sa simbahan."	1	2	3	4	5
30	"Managing ministry pressures, like	1	2	3	4	5

	congregational expectations, is essential to maintaining my faith."					
	"Ang pagdumala sa mga hagit sa ministeryo, sama sa gilauman sa kongregasyon, mahinungdanon kaayo aron magpadayon ang akong pagtuo."					
31	"Denominational values shape my approach to spiritual growth."					
	"Ang mga prinsipyo sa denominasyon nakaimpluwensya sa akong espirituhanong paglambo."	1	2	3	4	5
32	"Thinking deeply about Scripture helps me grow spiritually."					
	"Ang halawom nga paghunahuna mahitungod sa Kasulatan nakatabang kanako sa espirituhanon kong pagtubo."	1	2	3	4	5
33	"Living a life of integrity is central to my spiritual journey."					
	"Ang pagpuyo nga may integridad mao ang sentro sa akong espirituhanong paglakaw."	1	2	3	4	5
34	"Handling congregational expectations strengthens my faith."					
	Ang pag-atubang sa gilauman sa kongregasyon nagpalig-on sa akong pagtuo."	1	2	3	4	5
35	"Helping others understand God's love is important to my faith journey."	1	2	3	4	5
	"Ang paggiya sa uban nga masabtan ang					

	gugma sa Dios importante sa akong paglakaw sa pagtuo."
36	"Cultural changes challenge me to grow spiritually." *"Ang mga kausaban sa kultura naghagit kanako nga motubo espirituhanon."* 1 2 3 4 5
37	"Staying close to Christ keeps my faith strong." *"Ang pagpaduol kang Cristo nagapadayon sa paglig-on sa akong pagtuo."* 1 2 3 4 5
38	"I find spiritual strength in balancing Bible study with expressive worship." *"Nakaplagan nako nga ang espirituhanong kusog makab-ot pinaagi sa pagtuon sa Biblia ug kinasingkasing nga pagsimba."* 1 2 3 4 5
39	"My spiritual growth includes learning from both successes and failures." *"Ang akong espirituhanong pagtubo naglakip sa pagkat-on gikan sa kalampusan ug kapakyasan."* 1 2 3 4 5
40	"Regular fellowship with others keeps me grounded in my spiritual journey." *"Ang regular nga panaghigalaay uban sa uban nagapabilin kanako nga lig-on sa akong espirituhanong paglakaw."* 1 2 3 4 5
41	"My faith inspires me to engage in outreach and justice." 1 2 3 4 5
	"Ang akong pagtuo nagdasig kanako nga moapil sa outreach ug hustisya."
42	"A close relationship with Christ is central to my daily spiritual life." *"Ang haduol nga relasyon kang Cristo mao ang sentro sa akong adlaw-adlaw nga espirituhanong kinabuhi."* 1 2 3 4 5
43	"I strive to grow in holiness through daily spiritual practices." *"Nagtinguha ko nga motubo sa pagkabalaan pinaagi sa adlaw-adlaw nga espirituhanong mga kalihokan."* 1 2 3 4 5
44	"Leading others in outreach is a key part of my spiritual life." *"Ang paggiya sa uban ngadto sa outreach maoy usa ka mahinungdanon nga bahin sa akong espirituhanong kinabuhi."* 1 2 3 4 5
45	"Reflecting Christ's character is essential to my faith." *"Ang pagpahayag sa kinaiya ni Cristo importante sa akong pagtuo."* 1 2 3 4 5
46	"The demands of ministry push me to rely more on God." *"Ang mga hagit sa ministeryo nagtulod kanako nga mas mosalig sa Dios."* 1 2 3 4 5
47	"Spiritual growth means continually striving to be more like Jesus." 1 2 3 4 5

	"Ang espirituhanong pagtubo nagpasabot sa makanunayong paningkamot nga mahimong sama ni Jesus."	
48	"Being involved in social justice is part of my ministry's purpose." *"Ang pag-apil sa katilingbanon nga hustisya kabahin sa tumong sa akong ministeryo."*	1 2 3 4 5
49	"I feel called to guide my congregation in serving the community." *"Gibati nako nga gitawag ko aron giyahan ang akong kongregasyon sa pag-alagad sa komunidad."*	1 2 3 4 5
50	"Facing ministry challenges builds my resilience in faith." *"Ang pag-atubang sa mga hagit sa ministeryo nagpalig-on sa akong pagtuo."*	1 2 3 4 5
51	"I find spiritual guidance from the traditions of my denomination." *"Makakaplag ko og espirituhanong giya gikan sa mga tradisyon sa akong denominasyon."*	1 2 3 4 5
52	"Church expectations play a role in my spiritual practices." *"Ang mga gilauman sa simbahan adunay papel sa akong espirituhanong mga kalihokan."*	1 2 3 4 5
53	"External pressures push me to strengthen my faith."	1 2 3 4 5

	"Ang mga hagit gawas sa ministeryo, nagpalig-on sa akong pagtuo."	
54	"I strive to show Christ's love in all areas of my life." *"Naningkamot ko nga ipakita ang gugma ni Cristo sa tanang aspeto sa akong kinabuhi."*	1 2 3 4 5
55	"I feel called to lead others in God's work in the world." *"Gibati nako nga gitawag ko aron giyahan ang uban sa kalihokan sa Diyos ning kalibutan."*	1 2 3 4 5

Thank you for your time and thoughtful participation!

Salamat kaayo sa inyong oras ug matinud-anong pag-apil!

APPENDIX D

LD STAGES SURVEY ITEMS BASED ON CATEGORIES

Item No.	Statement	Spiritual Formation Component
B	Mentoring others in the church is an important part of my spiritual growth.	Generativity and Legacy Building
D	Leaving a legacy of faith is a priority in my ministry.	Generativity and Legacy Building
F	Helping others grow in faith strengthens my own spiritual journey.	Generativity and Legacy Building
H	I feel a responsibility to pass on my spiritual knowledge to the next generation.	Generativity and Legacy Building
C	Reflecting on past experiences helps me grow spiritually.	Integration of Life Experiences and Theological Reflection
G	Thinking about my life's journey brings me closer to God.	Integration of Life Experiences and Theological Reflection
I	My spiritual growth includes learning from both successes and failures.	Integration of Life Experiences and Theological Reflection
L	I use my life experiences to guide my understanding of Scripture.	Integration of Life Experiences and Theological Reflection
A	I feel my spiritual identity has grown stronger with age.	Spiritual Identity and Faith Maturity
E	My faith has deepened over time as I've faced life's challenges.	Spiritual Identity and Faith Maturity
J	Adapting to new ministry challenges is part of my spiritual growth.	Spiritual Identity and Faith Maturity
K	I feel a greater sense of purpose in my faith as I grow older.	Spiritual Identity and Faith Maturity

APPENDIX E

SF PRIORITY SURVEY ITEMS BASED ON CATEGORIES

Item No.	Statement	Spiritual Formation Component
3	I seek guidance from the Holy Spirit in my personal and ministry decisions.	Union with Christ and Life in the Spirit (Spirit Baptism)
6	Leaving a legacy of faith is a priority in my ministry.	Union with Christ and Life in the Spirit (Spirit Baptism)
18	Experiencing the presence of the Holy Spirit helps me feel connected to God.	Union with Christ and Life in the Spirit (Spirit Baptism)
37	Staying close to Christ keeps my faith strong.	Union with Christ and Life in the Spirit (Spirit Baptism)
42	A close relationship with Christ is central to my daily spiritual life.	Union with Christ and Life in the Spirit (Spirit Baptism)
7	Living a life that reflects Christ is important to me.	Sanctification and Holiness
14	I work on developing a Christ-like character in all areas of my life.	Sanctification and Holiness
33	Living a life of integrity is central to my spiritual journey.	Sanctification and Holiness
43	I strive to grow in holiness through daily spiritual practices.	Sanctification and Holiness
47	Spiritual growth means continually striving to be more like Jesus.	Sanctification and Holiness
2	Prayer is an essential part of my spiritual growth.	Pneumatological Spirituality
5	Experiencing the Holy Spirit renews my spiritual energy.	Pneumatological Spirituality
8	Worship brings me closer to God and strengthens my faith.	Pneumatological Spirituality
20	Reflecting on past experiences helps me grow spiritually.	Pneumatological Spirituality
22	Engaging in spiritual practices, like speaking in tongues, deepens my faith.	Pneumatological Spirituality
9	Reflecting on God's Word and worship brings me closer to God.	Theological Reflection and Charismatic Expression
17	Engaging in worship and charismatic expressions enhances my faith.	Theological Reflection and Charismatic Expression
23	Thinking about my life's journey brings me closer to God.	Theological Reflection and Charismatic Expression
32	Thinking deeply about Scripture helps me grow spiritually.	Theological Reflection and Charismatic Expression
38	I find spiritual strength in balancing Bible study with expressive worship.	Theological Reflection and Charismatic Expression
10	Sharing my faith with others helps me stay committed to my spiritual growth.	Community and Fellowship
16	Being part of a supportive church community strengthens my faith.	Community and Fellowship
25	Helping others grow in faith strengthens my own spiritual journey.	Community and Fellowship
29	I value the encouragement I receive from my church community.	Community and Fellowship

40	Regular fellowship with others keeps me grounded in my spiritual journey.	Community and Fellowship
13	My church community influences my spiritual priorities.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)
27	The expectations of my church and denomination shape how I prioritize my spiritual practices.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)
31	Denominational values shape my approach to spiritual growth.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)
51	I find spiritual guidance from the traditions of my denomination.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)
52	Church expectations play a role in my spiritual practices.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)
4	My commitment to Christ's mission is reflected in guiding my congregation to actively engage in God's work.	Missional Orientation
35	Helping others understand God's love is important to my faith journey.	Missional Orientation
44	Leading others in outreach is a key part of my spiritual life.	Missional Orientation
48	Being involved in social justice is part of my ministry's purpose.	Missional Orientation
49	I feel called to guide my congregation in serving the community.	Missional Orientation
28	Balancing ministry responsibilities helps me grow spiritually.	Ministry Challenges (Personal and Ministry Contexts)
30	Managing ministry pressures, like congregational expectations, is essential to maintaining my faith.	Ministry Challenges (Personal and Ministry Contexts)
34	Handling congregational expectations strengthens my faith.	Ministry Challenges (Personal and Ministry Contexts)
46	The demands of ministry push me to rely more on God.	Ministry Challenges (Personal and Ministry Contexts)
50	Facing ministry challenges builds my resilience in faith.	Ministry Challenges (Personal and Ministry Contexts)
21	I feel that societal changes impact my spiritual priorities.	Other Challenges (Personal and Ministry Contexts)
36	Cultural changes challenge me to grow spiritually.	Other Challenges (Personal and Ministry Contexts)
39	My spiritual growth includes learning from both successes and failures.	Other Challenges (Personal and Ministry Contexts)
53	External pressures push me to strengthen my faith.	Other Challenges (Personal and Ministry Contexts)
15	Adapting to modern challenges is part of my spiritual journey.	Other Challenges (Personal and Ministry Contexts)

1	Guiding others in Christ's mission strengthens my own faith.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)
12	Helping my congregation serve others is part of my spiritual mission.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)
24	I feel a greater sense of purpose in my faith as I grow older.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)
41	My faith inspires me to engage in outreach and justice.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)
55	I feel called to lead others in God's work in the world.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)
11	Reflecting Christ's character is essential to my faith.	Moral Likeness to Christ (Outcomes of Spiritual Formation)
19	Living a life of integrity is central to my spiritual journey.	Moral Likeness to Christ (Outcomes of Spiritual Formation)
26	Growing to be more like Christ is my goal in spiritual formation.	Moral Likeness to Christ (Outcomes of Spiritual Formation)
45	Reflecting Christ's character is essential to my faith.	Moral Likeness to Christ (Outcomes of Spiritual Formation)
54	I strive to show Christ's love in all areas of my life.	Moral Likeness to Christ (Outcomes of Spiritual Formation)

APPENDIX F

TABLE OF FREQUENCY FOR LIFE DEVELOPMENT ITEMS ACROSS GENERATIONS

		18-24 (Youth)										
		Likert Scale (Frequency)					Total	Mean of Responses per Scale				
		5	4	3	2	1	Number of Responses	5	4	3	2	1
Life Stage Devt Items	**Life Stage Devt Dimensions**											
I feel my spiritual identity has grown stronger with age.	Spiritual Identity and Faith Maturity	4	2	0	0	0	6	0.667	0.333	0.000	0.000	0.000
Mentoring others in the church is an important part of my spiritual growth.	Generativity and Legacy Building	5	1	0	0	0	6	0.833	0.167	0.000	0.000	0.000
Reflecting on past experiences helps me grow spiritually.	Integration of Life Experiences and Theological Reflection	4	2	0	0	0	6	0.667	0.333	0.000	0.000	0.000
Leaving a legacy of faith is a priority in my ministry.	Generativity and Legacy Building	5	0	1	0	0	6	0.833	0.000	0.167	0.000	0.000
My faith has deepened over time as I've faced life's challenges.	Spiritual Identity and Faith Maturity	5	1	0	0	0	6	0.833	0.167	0.000	0.000	0.000
Helping others grow in faith strengthens my own spiritual journey.	Generativity and Legacy Building	5	1	0	0	0	6	0.833	0.167	0.000	0.000	0.000
Thinking about my life's journey brings me closer to God.	Integration of Life Experiences and Theological Reflection	5	0	1	0	0	6	0.833	0.000	0.167	0.000	0.000
I feel a responsibility to pass on my spiritual knowledge to the next generation.	Generativity and Legacy Building	5	1	0	0	0	6	0.833	0.167	0.000	0.000	0.000
My spiritual growth includes learning from both successes and failures.	Integration of Life Experiences and Theological Reflection	5	1	0	0	0	6	0.833	0.167	0.000	0.000	0.000
Adapting to new ministry challenges is part of my spiritual growth.	Spiritual Identity and Faith Maturity	3	3	0	0	0	6	0.500	0.500	0.000	0.000	0.000
I feel a greater sense of purpose in my faith as I grow older.	Spiritual Identity and Faith Maturity	4	1	1	0	0	6	0.667	0.167	0.167	0.000	0.000
I use my life experiences to guide my understanding of Scripture.	Integration of Life Experiences and Theological Reflection	3	1	2	0	0	6	0.500	0.167	0.333	0.000	0.000

		25-39 (YoutNG Adult)										
		Likert Scale (Frequency)					Total	Mean of Responses per Scale				
		5	4	3	2	1	Number of Responses	5	4	3	2	1
Life Stage Devt Items	**Life Stage Devt Dimensions**											
I feel my spiritual identity has grown stronger with age.	Spiritual Identity and Faith Maturity	18	15	3	1	0	37	0.486	0.405	0.081	0.027	0.000
Mentoring others in the church is an important part of my spiritual growth.	Generativity and Legacy Building	26	5	6	0	0	37	0.703	0.135	0.162	0.000	0.000
Reflecting on past experiences helps me grow spiritually.	Integration of Life Experiences and Theological Reflection	18	14	4	0	1	37	0.486	0.378	0.108	0.000	0.027
Leaving a legacy of faith is a priority in my ministry.	Generativity and Legacy Building	24	7	5	0	0	36	0.649	0.189	0.135	0.000	0.000
My faith has deepened over time as I've faced life's challenges.	Spiritual Identity and Faith Maturity	19	16	2	0	0	37	0.514	0.432	0.054	0.000	0.000
Helping others grow in faith strengthens my own spiritual journey.	Generativity and Legacy Building	26	8	3	0	0	37	0.703	0.216	0.081	0.000	0.000
Thinking about my life's journey brings me closer to God.	Integration of Life Experiences and Theological Reflection	29	6	2	0	0	37	0.784	0.162	0.054	0.000	0.000
I feel a responsibility to pass on my spiritual knowledge to the next generation.	Generativity and Legacy Building	24	12	1	0	0	37	0.649	0.324	0.027	0.000	0.000
My spiritual growth includes learning from both successes and failures.	Integration of Life Experiences and Theological Reflection	24	11	1	1	0	37	0.649	0.297	0.027	0.027	0.000
Adapting to new ministry challenges is part of my spiritual growth.	Spiritual Identity and Faith Maturity	18	16	2	1	0	37	0.486	0.432	0.054	0.027	0.000
I feel a greater sense of purpose in my faith as I grow older.	Spiritual Identity and Faith Maturity	20	14	3	0	0	37	0.541	0.378	0.081	0.000	0.000
I use my life experiences to guide my understanding of Scripture.	Integration of Life Experiences and Theological Reflection	12	14	7	3	1	37	0.324	0.378	0.189	0.081	0.027

Life Stage Devt Items	Life Stage Devt Dimensions	65 and Above Years Old Age Range (Old Adult Respondents)										
		Likert Scale (Frequency)					Total	Mean of Responses per Scale				
		5	4	3	2	1	Number of Responses	5	4	3	2	1
I feel my spiritual identity has grown stronger with age.	Spiritual Identity and Faith Maturity	14	5	0	0	0	19	0.737	0.263	0.000	0.000	0.000
Mentoring others in the church is an important part of my spiritual growth.	Generativity and Legacy Building	12	6	1	0	0	19	0.632	0.316	0.053	0.000	0.000
Reflecting on past experiences helps me grow spiritually.	Integration of Life Experiences and Theological Reflection	8	10	0	0	1	19	0.421	0.526	0.000	0.000	0.053
Leaving a legacy of faith is a priority in my ministry.	Generativity and Legacy Building	10	8	0	0	1	19	0.526	0.421	0.000	0.000	0.053
My faith has deepened over time as I've faced life's challenges.	Spiritual Identity and Faith Maturity	12	5	1	0	1	19	0.632	0.263	0.053	0.000	0.053
Helping others grow in faith strengthens my own spiritual journey.	Generativity and Legacy Building	15	2	1	0	1	19	0.789	0.105	0.053	0.000	0.053
Thinking about my life's journey brings me closer to God.	Integration of Life Experiences and Theological Reflection	12	6	1	0	0	19	0.632	0.316	0.053	0.000	0.000
I feel a responsibility to pass on my spiritual knowledge to the next generation.	Generativity and Legacy Building	10	8	1	0	0	19	0.526	0.421	0.053	0.000	0.000
My spiritual growth includes learning from both successes and failures.	Integration of Life Experiences and Theological Reflection	13	4	1	0	1	19	0.684	0.211	0.053	0.000	0.053
Adapting to new ministry challenges is part of my spiritual growth.	Spiritual Identity and Faith Maturity	12	4	1	1	1	19	0.632	0.211	0.053	0.053	0.053
I feel a greater sense of purpose in my faith as I grow older.	Spiritual Identity and Faith Maturity	14	2	2	0	1	19	0.737	0.105	0.105	0.000	0.053
I use my life experiences to guide my understanding of Scripture.	Integration of Life Experiences and Theological Reflection	14	2	1	1	1	19	0.737	0.105	0.053	0.053	0.053

Life Stage Devt Items	Life Stage Devt Dimensions	40 - 64 Years Old Age Range (Middle Adult Respondents)										
		Likert Scale (Frequency)					Total	Mean of Responses per Scale				
		5	4	3	2	1	Number of	5	4	3	2	1
I feel my spiritual identity has grown stronger with age.	Spiritual Identity and Faith Maturity	57	23	12	1	2	95	0.600	0.242	0.126	0.011	0.021
Mentoring others in the church is an important part of my spiritual growth.	Generativity and Legacy Building	61	22	11	0	1	95	0.642	0.232	0.116	0.000	0.011
Reflecting on past experiences helps me grow spiritually.	Integration of Life Experiences and Theological Reflection	49	32	10	2	2	95	0.516	0.337	0.105	0.021	0.021
Leaving a legacy of faith is a priority in my ministry.	Generativity and Legacy Building	68	18	6	1	2	95	0.716	0.189	0.063	0.011	0.021
My faith has deepened over time as I've faced life's challenges.	Spiritual Identity and Faith Maturity	66	20	6	1	2	95	0.695	0.211	0.063	0.011	0.021
Helping others grow in faith strengthens my own spiritual journey.	Generativity and Legacy Building	65	22	5	0	3	95	0.684	0.232	0.053	0.000	0.032
Thinking about my life's journey brings me closer to God.	Integration of Life Experiences and Theological Reflection	68	19	5	1	2	95	0.716	0.200	0.053	0.011	0.021
I feel a responsibility to pass on my spiritual knowledge to the next generation.	Generativity and Legacy Building	68	20	5	0	2	95	0.716	0.211	0.053	0.000	0.021
My spiritual growth includes learning from both successes and failures.	Integration of Life Experiences and Theological Reflection	61	23	7	2	2	95	0.642	0.242	0.074	0.021	0.021
Adapting to new ministry challenges is part of my spiritual growth.	Spiritual Identity and Faith Maturity	45	33	16	0	1	95	0.474	0.347	0.168	0.000	0.011
I feel a greater sense of purpose in my faith as I grow older.	Spiritual Identity and Faith Maturity	65	23	6	0	1	95	0.684	0.242	0.063	0.000	0.011
I use my life experiences to guide my understanding of Scripture.	Integration of Life Experiences and Theological Reflection	55	24	11	1	4	95	0.579	0.253	0.116	0.011	0.042

APPENDIX G

TABLE OF FREQUENCY FOR SF PRIORITIES ITEMS ACROSS GENERATIONS

Item No.	SF Priorities	SF Dimensions	18-24 (Youth) Likert Scale (Frequency) 5	4	3	2	1	Total Number of Responses	Mean of Responses per Scale 5	4	3	2	1
1	Guiding others in Christ's mission strengthens my own faith.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	3	3	0	0	0	6	0.5000	0.5000	0.0000	0.0000	0.0000
2	Prayer is an essential part of my spiritual growth.	Pneumatological Spirituality	6	0	0	0	0	6	1.0000	0.0000	0.0000	0.0000	0.0000
3	I seek guidance from the Holy Spirit in my personal and ministry decisions.	Union with Christ and Life in the Spirit (Spirit Baptism)	6	0	0	0	0	6	1.0000	0.0000	0.0000	0.0000	0.0000
4	My commitment to Christ's mission is reflected in guiding my congregation to ac	Missional Orientation	5	1	0	0	0	6	0.8333	0.1667	0.0000	0.0000	0.0000
5	Experiencing the Holy Spirit renews my spiritual energy.	Pneumatological Spirituality	6	0	0	0	0	6	1.0000	0.0000	0.0000	0.0000	0.0000
6	Leaving a legacy of faith is a priority in my ministry.	Union with Christ and Life in the Spirit (Spirit Baptism)	5	0	1	0	0	6	0.8333	0.0000	0.1667	0.0000	0.0000
7	Living a life that reflects Christ is important to me.	Sanctification and Holiness	6	0	0	0	0	6	1.0000	0.0000	0.0000	0.0000	0.0000
8	"Worship brings me closer to God and strengthens my faith."	Pneumatological Spirituality	6	0	0	0	0	6	1.0000	0.0000	0.0000	0.0000	0.0000
9	Reflecting on God's Word and worship brings me closer to God.	Theological Reflection and Charismatic Expression	6	0	0	0	0	6	1.0000	0.0000	0.0000	0.0000	0.0000
10	Sharing my faith with others helps me stay committed to my spiritual growth.	Community and Fellowship	6	0	0	0	0	6	1.0000	0.0000	0.0000	0.0000	0.0000
11	Reflecting Christ's character is essential to my faith.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	5	1	0	0	0	6	0.8333	0.1667	0.0000	0.0000	0.0000
12	Helping my congregation serve others is part of my spiritual mission.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	4	2	0	0	0	6	0.6667	0.3333	0.0000	0.0000	0.0000
13	My church community influences my spiritual priorities.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	5	0	0	1	0	6	0.8333	0.0000	0.0000	0.1667	0.0000
14	I work on developing a Christ-like character in all areas of my life.	Sanctification and Holiness	6	0	0	0	0	6	1.0000	0.0000	0.0000	0.0000	0.0000
15	Adapting to modern challenges is part of my spiritual journey.	Other Challenges (Personal and Ministry Contexts)	2	3	1	0	0	6	0.3333	0.5000	0.1667	0.0000	0.0000
16	Being part of a supportive church community strengthens my faith.	Community and Fellowship	6	0	0	0	0	6	1.0000	0.0000	0.0000	0.0000	0.0000
17	Engaging in worship and charismatic expressions enriches my faith.	Theological Reflection and Charismatic Expression	5	1	0	0	0	6	0.8333	0.1667	0.0000	0.0000	0.0000
18	Experiencing the presence of the Holy Spirit helps me feel connected to God.	Union with Christ and Life in the Spirit (Spirit Baptism)	6	0	0	0	0	6	1.0000	0.0000	0.0000	0.0000	0.0000
19	Living a life of integrity is central to my spiritual journey.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	5	1	0	0	0	6	0.8333	0.1667	0.0000	0.0000	0.0000
20	Reflecting on past experiences helps me grow spiritually.	Pneumatological Spirituality	4	2	0	0	0	6	0.6667	0.3333	0.0000	0.0000	0.0000
21	I feel that societal changes impact my spiritual priorities.	Other Challenges (Personal and Ministry Contexts)	1	4	1	0	0	6	0.1667	0.6667	0.1667	0.0000	0.0000
22	Engaging in spiritual practices, like speaking in tongues, deepens my faith.	Pneumatological Spirituality	6	0	0	0	0	6	1.0000	0.0000	0.0000	0.0000	0.0000
23	Thinking about my life's journey brings me closer to God.	Theological Reflection and Charismatic Expression	4	2	0	0	0	6	0.6667	0.3333	0.0000	0.0000	0.0000
24	I feel a greater sense of purpose in my faith as I grow older.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	4	0	2	0	0	6	0.6667	0.0000	0.3333	0.0000	0.0000
25	Helping others grow in faith strengthens my own spiritual journey.	Community and Fellowship	5	1	0	0	0	6	0.8333	0.1667	0.0000	0.0000	0.0000
26	Growing to be more like Christ is my goal in spiritual formation.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	6	0	0	0	0	6	1.0000	0.0000	0.0000	0.0000	0.0000
27	The expectations of my church and denomination shape how I prioritize my spiri	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	5	1	0	0	0	6	0.8333	0.1667	0.0000	0.0000	0.0000
28	Balancing ministry responsibilities helps me grow spiritually.	Ministry Challenges (Personal and Ministry Contexts)	4	2	0	0	0	6	0.6667	0.3333	0.0000	0.0000	0.0000
29	I value the encouragement I receive from my church community.	Community and Fellowship	6	0	0	0	0	6	1.0000	0.0000	0.0000	0.0000	0.0000
30	Managing ministry pressures, like congregational expectations, is essential to m	Ministry Challenges (Personal and Ministry Contexts)	3	1	2	0	0	6	0.5000	0.1667	0.3333	0.0000	0.0000
31	Denominational values shape my approach to spiritual growth.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	4	2	0	0	0	6	0.6667	0.3333	0.0000	0.0000	0.0000
32	Thinking deeply about Scripture helps me grow spiritually.	Theological Reflection and Charismatic Expression	6	0	0	0	0	6	1.0000	0.0000	0.0000	0.0000	0.0000
33	Living a life of integrity is central to my spiritual journey.	Sanctification and Holiness	5	1	0	0	0	6	0.8333	0.1667	0.0000	0.0000	0.0000
34	Handling congregational expectations strengthens my faith.	Ministry Challenges (Personal and Ministry Contexts)	4	2	0	0	0	6	0.6667	0.3333	0.0000	0.0000	0.0000
35	Helping others understand God's love is important to my faith journey.	Missional Orientation	5	1	0	0	0	6	0.8333	0.1667	0.0000	0.0000	0.0000
36	Cultural changes challenge me to grow spiritually.	Other Challenges (Personal and Ministry Contexts)	2	4	0	0	0	6	0.3333	0.6667	0.0000	0.0000	0.0000
37	Staying close to Christ keeps my faith strong.	Union with Christ and Life in the Spirit (Spirit Baptism)	6	0	0	0	0	6	1.0000	0.0000	0.0000	0.0000	0.0000
38	I find spiritual strength in balancing Bible study with expressive worship.	Theological Reflection and Charismatic Expression	5	1	0	0	0	6	0.8333	0.1667	0.0000	0.0000	0.0000
39	My spiritual growth includes learning from both successes and failures.	Other Challenges (Personal and Ministry Contexts)	5	1	0	0	0	6	0.8333	0.1667	0.0000	0.0000	0.0000
40	Regular fellowship with others keeps me grounded in my spiritual journey.	Community and Fellowship	3	3	0	0	0	6	0.5000	0.5000	0.0000	0.0000	0.0000
41	My faith inspires me to engage in outreach and justice.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	4	2	0	0	0	6	0.6667	0.3333	0.0000	0.0000	0.0000
42	A close relationship with Christ is central to my daily spiritual life.	Union with Christ and Life in the Spirit (Spirit Baptism)	6	0	0	0	0	6	1.0000	0.0000	0.0000	0.0000	0.0000
43	I strive to grow in holiness through daily spiritual practices.	Sanctification and Holiness	6	0	0	0	0	6	1.0000	0.0000	0.0000	0.0000	0.0000
44	Leading others in outreach is a key part of my spiritual life.	Missional Orientation	3	3	0	0	0	6	0.5000	0.5000	0.0000	0.0000	0.0000
45	Reflecting Christ's character is essential to my faith.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	6	0	0	0	0	6	1.0000	0.0000	0.0000	0.0000	0.0000
46	The demands of ministry push me to rely more on God.	Ministry Challenges (Personal and Ministry Contexts)	5	1	0	0	0	6	0.8333	0.1667	0.0000	0.0000	0.0000
47	Spiritual growth means continually striving to be more like Jesus.	Sanctification and Holiness	6	0	0	0	0	6	1.0000	0.0000	0.0000	0.0000	0.0000
48	Being involved in social justice is part of my ministry's purpose.	Missional Orientation	1	5	0	0	0	6	0.1667	0.8333	0.0000	0.0000	0.0000
49	I feel called to guide my congregation in serving the community.	Missional Orientation	3	2	1	0	0	6	0.5000	0.3333	0.1667	0.0000	0.0000
50	Facing ministry challenges builds my resilience in faith.	Ministry Challenges (Personal and Ministry Contexts)	5	1	0	0	0	6	0.8333	0.1667	0.0000	0.0000	0.0000
51	I find spiritual guidance from the traditions of my denomination.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	1	4	1	0	0	6	0.1667	0.6667	0.1667	0.0000	0.0000
52	Church expectations play a role in my spiritual practices.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	3	3	0	0	0	6	0.5000	0.5000	0.0000	0.0000	0.0000
53	External pressures push me to strengthen my faith.	Other Challenges (Personal and Ministry Contexts)	3	3	0	0	0	6	0.5000	0.5000	0.0000	0.0000	0.0000
54	I strive to show Christ's love in all areas of my life.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	4	2	0	0	0	6	0.6667	0.3333	0.0000	0.0000	0.0000
55	I feel called to lead others in God's work in the world.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	5	1	0	0	0	6	0.8333	0.1667	0.0000	0.0000	0.0000

Item No.	SF Priorities	SF Dimensions	25-39 (YoutNG Adult)										
			Likert Scale (Frequency)					Total Number of Responses	Mean of Responses per Scale				
			5	4	3	2	1		5	4	3	2	1
1	Guiding others in Christ's mission strengthens my own faith.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	20	13	4	0	0	37	0.5405	0.3514	0.1081	0.0000	0.0000
2	Prayer is an essential part of my spiritual growth.	Pneumatological Spirituality	30	5	2	0	0	37	0.8108	0.1351	0.0541	0.0000	0.0000
3	I seek guidance from the Holy Spirit in my personal and ministry decisions.	Union with Christ and Life in the Spirit (Spirit Baptism)	30	6	1	0	0	37	0.8108	0.1622	0.0270	0.0000	0.0000
4	My commitment to Christ's mission is reflected in guiding my congregation to ac	Missional Orientation	24	8	5	0	0	37	0.6486	0.2162	0.1351	0.0000	0.0000
5	Experiencing the Holy Spirit renews my spiritual energy.	Pneumatological Spirituality	28	8	1	0	0	37	0.7568	0.2162	0.0270	0.0000	0.0000
6	Leaving a legacy of faith is a priority in my ministry.	Union with Christ and Life in the Spirit (Spirit Baptism)	21	13	2	1	0	37	0.5676	0.3514	0.0541	0.0270	0.0000
6	Living a life that reflects Christ is important to me.	Sanctification and Holiness	30	6	1	0	0	37	0.8108	0.1622	0.0270	0.0000	0.0000
8	"Worship brings me closer to God and strengthens my faith."	Pneumatological Spirituality	27	10	0	0	0	37	0.7297	0.2703	0.0000	0.0000	0.0000
9	Reflecting on God's Word and worship brings me closer to God.	Theological Reflection and Charismatic Expression	33	3	1	0	0	37	0.8919	0.0811	0.0270	0.0000	0.0000
10	Sharing my faith with others helps me stay committed to my spiritual growth.	Community and Fellowship	22	12	3	0	0	37	0.5946	0.3243	0.0811	0.0000	0.0000
11	Reflecting Christ's character is essential to my faith.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	27	9	1	0	0	37	0.7297	0.2432	0.0270	0.0000	0.0000
12	Helping my congregation serve others is part of my spiritual mission.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	23	11	3	0	0	37	0.6216	0.2973	0.0811	0.0000	0.0000
13	My church community influences my spiritual priorities.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	19	15	3	0	0	37	0.5135	0.4054	0.0811	0.0000	0.0000
14	I work on developing a Christ-like character in all areas of my life.	Sanctification and Holiness	20	14	3	0	0	37	0.5405	0.3784	0.0811	0.0000	0.0000
15	Adapting to modern challenges is part of my spiritual journey.	Other Challenges (Personal and Ministry Contexts)	18	14	5	0	0	37	0.4865	0.3784	0.1351	0.0000	0.0000
16	Being part of a supportive church community strengthens my faith.	Community and Fellowship	18	16	3	0	0	37	0.4865	0.4324	0.0811	0.0000	0.0000
17	Engaging in worship and charismatic expressions enhances my faith.	Theological Reflection and Charismatic Expression	20	13	4	0	0	37	0.5405	0.3514	0.1081	0.0000	0.0000
18	Experiencing the presence of the Holy Spirit helps me feel connected to God.	Union with Christ and Life in the Spirit (Spirit Baptism)	28	8	1	0	0	37	0.7568	0.2162	0.0270	0.0000	0.0000
19	Living a life of integrity is central to my spiritual journey.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	26	10	1	0	0	37	0.7027	0.2703	0.0270	0.0000	0.0000
20	Reflecting on past experiences helps me grow spiritually.	Pneumatological Spirituality	18	15	4	0	0	37	0.4865	0.4054	0.1081	0.0000	0.0000
21	I feel that societal changes impact my spiritual priorities.	Other Challenges (Personal and Ministry Contexts)	10	17	9	1	0	37	0.2703	0.4595	0.2432	0.0270	0.0000
22	Engaging in spiritual practices, like speaking in tongues, deepens my faith.	Pneumatological Spirituality	24	10	2	1	0	37	0.6486	0.2703	0.0541	0.0270	0.0000
23	Thinking about my life's journey brings me closer to God.	Theological Reflection and Charismatic Expression	22	12	3	0	0	37	0.5946	0.3243	0.0811	0.0000	0.0000
24	I feel a greater sense of purpose in my faith as I grow older.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	20	15	2	0	0	37	0.5405	0.4054	0.0541	0.0000	0.0000
25	Helping others grow in faith strengthens my own spiritual journey.	Community and Fellowship	23	12	2	0	0	37	0.6216	0.3243	0.0541	0.0000	0.0000
26	Growing to be more like Christ is my goal in spiritual formation.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	27	9	1	0	0	37	0.7297	0.2432	0.0270	0.0000	0.0000
27	The expectations of my church and denomination shape how I prioritize my spiri	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	15	12	9	1	0	37	0.4054	0.3243	0.2432	0.0270	0.0000
28	Balancing ministry responsibilities helps me grow spiritually.	Ministry Challenges (Personal and Ministry Contexts)	20	13	4	0	0	37	0.5405	0.3514	0.1081	0.0000	0.0000
29	I value the encouragement I receive from my church community.	Community and Fellowship	22	13	2	0	0	37	0.5946	0.3514	0.0541	0.0000	0.0000
30	Managing ministry pressures, like congregational expectations, is essential to m	Ministry Challenges (Personal and Ministry Contexts)	18	13	5	1	0	37	0.4865	0.3514	0.1351	0.0270	0.0000
31	Denominational values shape my approach to spiritual growth.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	17	14	6	0	0	37	0.4595	0.3784	0.1622	0.0000	0.0000
32	Thinking deeply about Scripture helps me grow spiritually.	Theological Reflection and Charismatic Expression	24	10	3	0	0	37	0.6486	0.2703	0.0811	0.0000	0.0000
33	Living a life of integrity is central to my spiritual journey.	Sanctification and Holiness	24	11	2	0	0	37	0.6486	0.2973	0.0541	0.0000	0.0000
34	Handling congregational expectations strengthens my faith.	Ministry Challenges (Personal and Ministry Contexts)	15	15	7	0	0	37	0.4054	0.4054	0.1892	0.0000	0.0000
35	Helping others understand God's love is important to my faith journey.	Missional Orientation	26	7	4	0	0	37	0.7027	0.1892	0.1081	0.0000	0.0000
36	Cultural changes challenge me to grow spiritually.	Other Challenges (Personal and Ministry Contexts)	17	13	7	0	0	37	0.4595	0.3514	0.1892	0.0000	0.0000
37	Staying close to Christ keeps my faith strong.	Union with Christ and Life in the Spirit (Spirit Baptism)	35	2	0	0	0	37	0.9459	0.0541	0.0000	0.0000	0.0000
38	I find spiritual strength in balancing Bible study with expressive worship.	Theological Reflection and Charismatic Expression	26	7	4	0	0	37	0.7027	0.1892	0.1081	0.0000	0.0000
39	My spiritual growth includes learning from both successes and failures.	Other Challenges (Personal and Ministry Contexts)	24	10	2	0	0	36	0.6667	0.2778	0.0556	0.0000	0.0000
40	Regular fellowship with others keeps me grounded in my spiritual journey.	Community and Fellowship	17	17	3	0	0	37	0.4595	0.4595	0.0811	0.0000	0.0000
41	My faith inspires me to engage in outreach and justice.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	17	16	4	0	0	37	0.4595	0.4324	0.1081	0.0000	0.0000
42	A close relationship with Christ is central to my daily spiritual life.	Union with Christ and Life in the Spirit (Spirit Baptism)	28	8	1	0	0	37	0.7568	0.2162	0.0270	0.0000	0.0000
43	I strive to grow in holiness through daily spiritual practices.	Sanctification and Holiness	25	9	3	0	0	37	0.6757	0.2432	0.0811	0.0000	0.0000
44	Leading others in outreach is a key part of my spiritual life.	Missional Orientation	20	12	4	1	0	37	0.5405	0.3243	0.1081	0.0270	0.0000
45	Reflecting Christ's character is essential to my faith.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	27	9	1	0	0	37	0.7297	0.2432	0.0270	0.0000	0.0000
46	The demands of ministry push me to rely more on God.	Ministry Challenges (Personal and Ministry Contexts)	29	5	3	0	0	37	0.7838	0.1351	0.0811	0.0000	0.0000
47	Spiritual growth means continually striving to be more like Jesus.	Sanctification and Holiness	25	9	3	0	0	37	0.6757	0.2432	0.0811	0.0000	0.0000
48	Being involved in social justice is part of my ministry's purpose.	Missional Orientation	11	16	9	0	1	37	0.2973	0.4324	0.2432	0.0000	0.0270
49	I feel called to guide my congregation in serving the community.	Missional Orientation	16	18	2	0	1	37	0.4324	0.4865	0.0541	0.0000	0.0270
50	Facing ministry challenges builds my resilience in faith.	Ministry Challenges (Personal and Ministry Contexts)	20	15	1	0	1	37	0.5405	0.4054	0.0270	0.0000	0.0270
51	I find spiritual guidance from the traditions of my denomination.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	10	13	9	3	2	37	0.2703	0.3514	0.2432	0.0811	0.0541
52	Church expectations play a role in my spiritual practices.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	13	11	11	1	1	37	0.3514	0.2973	0.2973	0.0270	0.0270
53	External pressures push me to strengthen my faith.	Other Challenges (Personal and Ministry Contexts)	13	14	7	2	1	37	0.3514	0.3784	0.1892	0.0541	0.0270
54	I strive to show Christ's love in all areas of my life.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	23	11	2	1	0	37	0.6216	0.2973	0.0541	0.0270	0.0000
55	I feel called to lead others in God's work in the world.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	25	9	3	0	0	37	0.6757	0.2432	0.0811	0.0000	0.0000

Item No.	SF Priorities	SF Dimensions	40 - 64 Years Old Age Range (Middle Adult Respondents)										
			Likert Scale (Frequency)					Total Number of Responses	Mean of Responses per Scale				
			5	4	3	2	1	of Responses	5	4	3	2	1
1	Guiding others in Christ's mission strengthens my own faith.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	47	37	8	1	2	95	0.4947	0.3895	0.0842	0.0105	0.0211
2	Prayer is an essential part of my spiritual growth.	Pneumatological Spirituality	75	14	3	1	2	95	0.7895	0.1474	0.0316	0.0105	0.0211
3	I seek guidance from the Holy Spirit in my personal and ministry decisions.	Union with Christ and Life in the Spirit (Spirit Baptism)	74	15	3	1	2	95	0.7789	0.1579	0.0316	0.0105	0.0211
4	My commitment to Christ's mission is reflected in guiding my congregation to ac	Missional Orientation	59	26	7	1	2	95	0.6211	0.2737	0.0737	0.0105	0.0211
5	Experiencing the Holy Spirit renews my spiritual energy.	Pneumatological Spirituality	77	14	2	1	1	95	0.8105	0.1474	0.0211	0.0105	0.0105
6	Leaving a legacy of faith is a priority in my ministry.	Union with Christ and Life in the Spirit (Spirit Baptism)	66	23	3	2	1	95	0.6947	0.2421	0.0316	0.0211	0.0105
6	Living a life that reflects Christ is important to me.	Sanctification and Holiness	77	12	5	0	1	95	0.8105	0.1263	0.0526	0.0000	0.0105
8	"Worship brings me closer to God and strengthens my faith."	Pneumatological Spirituality	79	12	3	0	1	95	0.8316	0.1263	0.0316	0.0000	0.0105
9	Reflecting on God's Word and worship brings me closer to God.	Theological Reflection and Charismatic Expression	77	13	3	1	1	95	0.8105	0.1368	0.0316	0.0105	0.0105
10	Sharing my faith with others helps me stay committed to my spiritual growth.	Community and Fellowship	67	21	5	1	1	95	0.7053	0.2211	0.0526	0.0105	0.0105
11	Reflecting Christ's character is essential to my faith.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	74	15	5	0	1	95	0.7789	0.1579	0.0526	0.0000	0.0105
12	Helping my congregation serve others is part of my spiritual mission.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	56	28	6	2	2	94	0.5957	0.2979	0.0638	0.0213	0.0213
13	My church community influences my spiritual priorities.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	41	39	9	3	2	94	0.4362	0.4149	0.0957	0.0319	0.0213
14	I work on developing a Christ-like character in all areas of my life.	Sanctification and Holiness	61	28	3	1	1	94	0.6489	0.2979	0.0319	0.0106	0.0106
15	Adapting to modern challenges is part of my spiritual journey.	Other Challenges (Personal and Ministry Contexts)	49	31	10	2	2	94	0.5213	0.3298	0.1064	0.0213	0.0213
16	Being part of a supportive church community strengthens my faith.	Community and Fellowship	44	39	6	2	3	94	0.4681	0.4149	0.0638	0.0213	0.0319
17	Engaging in worship and charismatic expressions enhances my faith.	Theological Reflection and Charismatic Expression	60	28	2	1	3	94	0.6383	0.2979	0.0213	0.0106	0.0319
18	Experiencing the presence of the Holy Spirit helps me feel connected to God.	Union with Christ and Life in the Spirit (Spirit Baptism)	83	7	1	2	1	94	0.8830	0.0745	0.0106	0.0213	0.0106
19	Living a life of integrity is central to my spiritual journey.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	70	15	7	1	1	94	0.7447	0.1596	0.0745	0.0106	0.0106
20	Reflecting on past experiences helps me grow spiritually.	Pneumatological Spirituality	55	30	5	1	2	93	0.5914	0.3226	0.0538	0.0108	0.0215
21	I feel that societal changes impact my spiritual priorities.	Other Challenges (Personal and Ministry Contexts)	37	33	17	3	4	94	0.3936	0.3511	0.1809	0.0319	0.0426
22	Engaging in spiritual practices, like speaking in tongues, deepens my faith.	Pneumatological Spirituality	63	25	4	0	2	94	0.6702	0.2660	0.0426	0.0000	0.0213
23	Thinking about my life's journey brings me closer to God.	Theological Reflection and Charismatic Expression	63	21	6	0	1	91	0.6923	0.2308	0.0659	0.0000	0.0110
24	I feel a greater sense of purpose in my faith as I grow older.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	66	21	5	1	1	94	0.7021	0.2234	0.0532	0.0106	0.0106
25	Helping others grow in faith strengthens my own spiritual journey.	Community and Fellowship	63	27	1	1	1	93	0.6774	0.2903	0.0108	0.0108	0.0108
26	Growing to be more like Christ is my goal in spiritual formation.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	74	16	3	0	1	94	0.7872	0.1702	0.0319	0.0000	0.0106
27	The expectations of my church and denomination shape how I prioritize my spiri	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	43	36	10	1	3	93	0.4624	0.3871	0.1075	0.0108	0.0323
28	Balancing ministry responsibilities helps me grow spiritually.	Ministry Challenges (Personal and Ministry Contexts)	52	32	4	3	1	92	0.5652	0.3478	0.0435	0.0326	0.0109
29	I value the encouragement I receive from my church community.	Community and Fellowship	51	34	8	1	1	95	0.5368	0.3579	0.0842	0.0105	0.0105
30	Managing ministry pressures, like congregational expectations, is essential to m	Ministry Challenges (Personal and Ministry Contexts)	44	37	11	2	1	95	0.4632	0.3895	0.1158	0.0211	0.0105
31	Denominational values shape my approach to spiritual growth.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	39	39	10	5	2	95	0.4105	0.4105	0.1053	0.0526	0.0211
32	Thinking deeply about Scripture helps me grow spiritually.	Theological Reflection and Charismatic Expression	62	25	6	0	1	94	0.6596	0.2660	0.0638	0.0000	0.0106
33	Living a life of integrity is central to my spiritual journey.	Sanctification and Holiness	67	17	8	0	2	94	0.7128	0.1809	0.0851	0.0000	0.0213
34	Handling congregational expectations strengthens my faith.	Ministry Challenges (Personal and Ministry Contexts)	36	41	11	2	3	93	0.3871	0.4409	0.1183	0.0215	0.0323
35	Helping others understand God's love is important to my faith journey.	Missional Orientation	61	25	6	1	1	94	0.6489	0.2660	0.0638	0.0106	0.0106
36	Cultural changes challenge me to grow spiritually.	Other Challenges (Personal and Ministry Contexts)	37	42	8	4	2	93	0.3978	0.4516	0.0860	0.0430	0.0215
37	Staying close to Christ keeps my faith strong.	Union with Christ and Life in the Spirit (Spirit Baptism)	74	14	5	0	1	94	0.7872	0.1489	0.0532	0.0000	0.0106
38	I find spiritual strength in balancing Bible study with expressive worship.	Theological Reflection and Charismatic Expression	67	17	8	1	1	94	0.7128	0.1809	0.0851	0.0106	0.0106
39	My spiritual growth includes learning from both successes and failures.	Other Challenges (Personal and Ministry Contexts)	50	35	6	0	1	92	0.5435	0.3804	0.0652	0.0000	0.0109
40	Regular fellowship with others keeps me grounded in my spiritual journey.	Community and Fellowship	48	31	11	1	2	93	0.5161	0.3333	0.1183	0.0108	0.0215
41	My faith inspires me to engage in outreach and justice.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	53	26	8	3	2	92	0.5761	0.2826	0.0870	0.0326	0.0217
42	A close relationship with Christ is central to my daily spiritual life.	Union with Christ and Life in the Spirit (Spirit Baptism)	72	15	3	1	1	92	0.7826	0.1630	0.0326	0.0109	0.0109
43	I strive to grow in holiness through daily spiritual practices.	Sanctification and Holiness	62	22	6	1	1	92	0.6739	0.2391	0.0652	0.0109	0.0109
44	Leading others in outreach is a key part of my spiritual life.	Missional Orientation	46	30	9	5	2	92	0.5000	0.3261	0.0978	0.0543	0.0217
45	Reflecting Christ's character is essential to my faith.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	65	17	7	2	1	92	0.7065	0.1848	0.0761	0.0217	0.0109
46	The demands of ministry push me to rely more on God.	Ministry Challenges (Personal and Ministry Contexts)	63	22	8	1	1	95	0.6632	0.2316	0.0842	0.0105	0.0105
47	Spiritual growth means continually striving to be more like Jesus.	Sanctification and Holiness	71	16	5	2	1	95	0.7474	0.1684	0.0526	0.0211	0.0105
48	Being involved in social justice is part of my ministry's purpose.	Missional Orientation	34	39	17	1	4	95	0.3579	0.4105	0.1789	0.0105	0.0421
49	I feel called to guide my congregation in serving the community.	Missional Orientation	43	34	12	3	3	95	0.4526	0.3579	0.1263	0.0316	0.0316
50	Facing ministry challenges builds my resilience in faith.	Ministry Challenges (Personal and Ministry Contexts)	56	30	7	1	1	95	0.5895	0.3158	0.0737	0.0105	0.0105
51	I find spiritual guidance from the traditions of my denomination.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	30	33	23	2	5	93	0.3226	0.3548	0.2473	0.0215	0.0538
52	Church expectations play a role in my spiritual practices.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	36	38	14	5	2	95	0.3789	0.4000	0.1474	0.0526	0.0211
53	External pressures push me to strengthen my faith.	Other Challenges (Personal and Ministry Contexts)	45	25	20	1	3	94	0.4787	0.2660	0.2128	0.0106	0.0319
54	I strive to show Christ's love in all areas of my life.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	66	20	7	1	1	95	0.6947	0.2105	0.0737	0.0105	0.0105
55	I feel called to lead others in God's work in the world.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	56	27	10	1	1	95	0.5895	0.2842	0.1053	0.0105	0.0105

Item No.	SF Priorities	SF Dimensions	65 and Above Years Old Age Range (Old Adult Respondents)										
			Likert Scale (Frequency)					Total Number	Mean of Responses per Scale				
			5	4	3	2	1	of Responses	5	4	3	2	1
1	Guiding others in Christ's mission strengthens my own faith.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	8	8	1	1	0	18	0.4211	0.4211	0.0526	0.0526	0.0000
2	Prayer is an essential part of my spiritual growth.	Pneumatological Spirituality	11	7	0	0	0	18	0.5789	0.3684	0.0000	0.0000	0.0000
3	I seek guidance from the Holy Spirit in my personal and ministry decisions.	Union with Christ and Life in the Spirit (Spirit Baptism)	15	3	0	0	0	18	0.7895	0.1579	0.0000	0.0000	0.0000
4	My commitment to Christ's mission is reflected in guiding my congregation to ac	Missional Orientation	13	4	1	0	0	18	0.6842	0.2105	0.0526	0.0000	0.0000
5	Experiencing the Holy Spirit renews my spiritual energy.	Pneumatological Spirituality	14	4	0	0	0	18	0.7368	0.2105	0.0000	0.0000	0.0000
6	Leaving a legacy of faith is a priority in my ministry.	Union with Christ and Life in the Spirit (Spirit Baptism)	13	4	1	0	0	18	0.6842	0.2105	0.0526	0.0000	0.0000
6	Living a life that reflects Christ is important to me.	Sanctification and Holiness	15	3	1	0	0	19	0.7895	0.1579	0.0526	0.0000	0.0000
8	"Worship brings me closer to God and strengthens my faith."	Pneumatological Spirituality	16	3	0	0	0	19	0.8421	0.1579	0.0000	0.0000	0.0000
9	Reflecting on God's Word and worship brings me closer to God.	Theological Reflection and Charismatic Expression	15	3	0	0	0	18	0.7895	0.1579	0.0000	0.0000	0.0000
10	Sharing my faith with others helps me stay committed to my spiritual growth.	Community and Fellowship	14	5	0	0	0	19	0.7368	0.2632	0.0000	0.0000	0.0000
11	Reflecting Christ's character is essential to my faith.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	15	4	0	0	0	19	0.7895	0.2105	0.0000	0.0000	0.0000
12	Helping my congregation serve others is part of my spiritual mission.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	14	4	1	0	0	19	0.7368	0.2105	0.0526	0.0000	0.0000
13	My church community influences my spiritual priorities.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	6	7	5	0	0	18	0.3158	0.3684	0.2632	0.0000	0.0000
14	I work on developing a Christ-like character in all areas of my life.	Sanctification and Holiness	12	6	1	0	0	19	0.6316	0.3158	0.0526	0.0000	0.0000
15	Adapting to modern challenges is part of my spiritual journey.	Other Challenges (Personal and Ministry Contexts)	8	8	3	0	0	19	0.4211	0.4211	0.1579	0.0000	0.0000
16	Being part of a supportive church community strengthens my faith.	Community and Fellowship	5	11	2	0	0	18	0.2632	0.5789	0.1053	0.0000	0.0000
17	Engaging in worship and charismatic expressions enhances my faith.	Theological Reflection and Charismatic Expression	11	6	1	0	0	18	0.5789	0.3158	0.0526	0.0000	0.0000
18	Experiencing the presence of the Holy Spirit helps me feel connected to God.	Union with Christ and Life in the Spirit (Spirit Baptism)	15	3	1	0	0	19	0.7895	0.1579	0.0526	0.0000	0.0000
19	Living a life of integrity is central to my spiritual journey.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	13	5	1	0	0	19	0.6842	0.2632	0.0526	0.0000	0.0000
20	Reflecting on past experiences helps me grow spiritually.	Pneumatological Spirituality	11	7	1	0	0	19	0.5789	0.3684	0.0526	0.0000	0.0000
21	I feel that societal changes impact my spiritual priorities.	Other Challenges (Personal and Ministry Contexts)	6	7	3	2	0	18	0.3158	0.3684	0.1579	0.1053	0.0000
22	Engaging in spiritual practices, like speaking in tongues, deepens my faith.	Pneumatological Spirituality	9	7	3	0	0	19	0.4737	0.3684	0.1579	0.0000	0.0000
23	Thinking about my life's journey brings me closer to God.	Theological Reflection and Charismatic Expression	12	5	2	0	0	19	0.6316	0.2632	0.1053	0.0000	0.0000
24	I feel a greater sense of purpose in my faith as I grow older.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	10	8	1	0	0	19	0.5263	0.4211	0.0526	0.0000	0.0000
25	Helping others grow in faith strengthens my own spiritual journey.	Community and Fellowship	10	8	1	0	0	19	0.5263	0.4211	0.0526	0.0000	0.0000
26	Growing to be more like Christ is my goal in spiritual formation.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	15	3	1	0	0	19	0.7895	0.1579	0.0526	0.0000	0.0000
27	The expectations of my church and denomination shape how I prioritize my spiri	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	11	5	3	0	0	19	0.5789	0.2632	0.1579	0.0000	0.0000
28	Balancing ministry responsibilities helps me grow spiritually.	Ministry Challenges (Personal and Ministry Contexts)	12	5	2	0	0	19	0.6316	0.2632	0.1053	0.0000	0.0000
29	I value the encouragement I receive from my church community.	Community and Fellowship	10	7	2	0	0	19	0.5263	0.3684	0.1053	0.0000	0.0000
30	Managing ministry pressures, like congregational expectations, is essential to m	Ministry Challenges (Personal and Ministry Contexts)	9	7	3	0	0	19	0.4737	0.3684	0.1579	0.0000	0.0000
31	Denominational values shape my approach to spiritual growth.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	6	5	6	1	0	18	0.3158	0.2632	0.3158	0.0526	0.0000
32	Thinking deeply about Scripture helps me grow spiritually.	Theological Reflection and Charismatic Expression	11	5	3	0	0	19	0.5789	0.2632	0.1579	0.0000	0.0000
33	Living a life of integrity is central to my spiritual journey.	Sanctification and Holiness	12	5	2	0	0	19	0.6316	0.2632	0.1053	0.0000	0.0000
34	Handling congregational expectations strengthens my faith.	Ministry Challenges (Personal and Ministry Contexts)	12	4	2	1	0	19	0.6316	0.2105	0.1053	0.0526	0.0000
35	Helping others understand God's love is important to my faith journey.	Missional Orientation	12	7	0	0	0	19	0.6316	0.3684	0.0000	0.0000	0.0000
36	Cultural changes challenge me to grow spiritually.	Other Challenges (Personal and Ministry Contexts)	7	8	4	0	0	19	0.3684	0.4211	0.2105	0.0000	0.0000
37	Staying close to Christ keeps my faith strong.	Union with Christ and Life in the Spirit (Spirit Baptism)	14	2	3	0	0	19	0.7368	0.1053	0.1579	0.0000	0.0000
38	I find spiritual strength in balancing Bible study with expressive worship.	Theological Reflection and Charismatic Expression	14	5	0	0	0	19	0.7368	0.2632	0.0000	0.0000	0.0000
39	My spiritual growth includes learning from both successes and failures.	Other Challenges (Personal and Ministry Contexts)	12	5	1	0	0	18	0.6667	0.2778	0.0556	0.0000	0.0000
40	Regular fellowship with others keeps me grounded in my spiritual journey.	Community and Fellowship	8	9	2	0	0	19	0.4211	0.4737	0.1053	0.0000	0.0000
41	My faith inspires me to engage in outreach and justice.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	9	6	3	0	0	18	0.5000	0.3333	0.1667	0.0000	0.0000
42	A close relationship with Christ is central to my daily spiritual life.	Union with Christ and Life in the Spirit (Spirit Baptism)	14	5	0	0	0	19	0.7368	0.2632	0.0000	0.0000	0.0000
43	I strive to grow in holiness through daily spiritual practices.	Sanctification and Holiness	12	5	2	0	0	19	0.6316	0.2632	0.1053	0.0000	0.0000
44	Leading others in outreach is a key part of my spiritual life.	Missional Orientation	7	9	3	0	0	19	0.3684	0.4737	0.1579	0.0000	0.0000
45	Reflecting Christ's character is essential to my faith.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	10	7	1	0	0	18	0.5556	0.3889	0.0556	0.0000	0.0000
46	The demands of ministry push me to rely more on God.	Ministry Challenges (Personal and Ministry Contexts)	13	5	1	0	0	19	0.6842	0.2632	0.0526	0.0000	0.0000
47	Spiritual growth means continually striving to be more like Jesus.	Sanctification and Holiness	12	6	0	0	0	18	0.6667	0.3333	0.0000	0.0000	0.0000
48	Being involved in social justice is part of my ministry's purpose.	Missional Orientation	6	8	4	0	0	18	0.3333	0.4444	0.2222	0.0000	0.0000
49	I feel called to guide my congregation in serving the community.	Missional Orientation	8	8	2	0	0	18	0.4444	0.4444	0.1111	0.0000	0.0000
50	Facing ministry challenges builds my resilience in faith.	Ministry Challenges (Personal and Ministry Contexts)	12	5	2	0	0	19	0.6316	0.2632	0.1053	0.0000	0.0000
51	I find spiritual guidance from the traditions of my denomination.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	5	9	4	0	0	18	0.2778	0.5000	0.2222	0.0000	0.0000
52	Church expectations play a role in my spiritual practices.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	9	7	2	0	0	18	0.5000	0.3889	0.1111	0.0000	0.0000
53	External pressures push me to strengthen my faith.	Other Challenges (Personal and Ministry Contexts)	8	9	2	0	0	19	0.4211	0.4737	0.1053	0.0000	0.0000
54	I strive to show Christ's love in all areas of my life.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	10	7	2	0	0	19	0.5263	0.3684	0.1053	0.0000	0.0000
55	I feel called to lead others in God's work in the world.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	8	8	3	0	0	19	0.4211	0.4211	0.1579	0.0000	0.0000

APPENDIX H

TABLE OF RANKING FOR LD STAGES ITEMS

Item #	Life Stage Dev't Items	Life Stage Dev't Dimensions	Total Weighted Mean				Ranking Per Generation				MEAN RANK	MEDIAN RANK	SUM RANK	OVERALL RANKING
			YOUTH	YA	MA	OA	YOUTH	YA	MA	OA				
H	I feel a responsibility to pass on my spiritual knowledge to the next generation.	Generativity and Legacy Building	0.8056	0.1249	0.1238	0.1309	1	3	1	1	1.5	1	6	1
F	Helping others grow in faith strengthens my own spiritual journey.	Generativity and Legacy Building	0.8056	0.1249	0.1218	0.1283	1	2	6	3	3	2.5	12	2
I	My spiritual growth includes learning from both successes and failures.	Integration of Life Experiences and Theological Reflection	0.8056	0.1234	0.1201	0.1240	1	4	8	6	4.75	5	19	3
G	Thinking about my life's journey brings me closer to God.	Integration of Life Experiences and Theological Reflection	0.7778	0.1278	0.1232	0.1195	6	1	3	10	5	4.5	20	4
E	My faith has deepened over time as I've faced life's challenges.	Spiritual Identity and Faith Maturity	0.8056	0.1213	0.1223	0.1226	1	7	5	8	5.25	6	21	5
K	I feel a greater sense of purpose in my faith as I grow older.	Spiritual Identity and Faith Maturity	0.7500	0.1205	0.1238	0.1297	11	8	1	2	5.5	5	22	6
B	Mentoring others in the church is an important part of my spiritual growth.	Generativity and Legacy Building	0.8056	0.1227	0.1212	0.1181	1	5	7	11	6	6	24	7
D	Leaving a legacy of faith is a priority in my ministry.	Generativity and Legacy Building	0.7778	0.1220	0.1229	0.1198	6	6	4	9	6.25	6	25	8
J	Adapting to new ministry challenges is part of my spiritual growth.	Spiritual Identity and Faith Maturity	0.7500	0.1183	0.1152	0.1283	10	9	12	3	8.5	9.5	34	9
C	Reflecting on past experiences helps me grow spiritually.	Integration of Life Experiences and Theological Reflection	0.7778	0.1161	0.1158	0.1240	8	11	10	6	8.75	9	35	10
A	I feel my spiritual identity has grown stronger with age.	Spiritual Identity and Faith Maturity	0.7778	0.1176	0.1181	0.1095	8	10	9	12	9.75	9.5	39	11
L	I use my life experiences to guide my understanding of Scripture.	Integration of Life Experiences and Theological Reflection	0.6944	0.1081	0.1155	0.1269	12	12	11	5	10	11.5	40	12

APPENDIX I

TABLE OF RANKING FOR SF PRIORITY ITEMS

Item #	SF Dimensions	SF Priorities	Total Weighted Mean				Ranking for Generation				Mean Rank	Median Rank	Sum of Ranks	Overall Ranking
			YOUTH	YA	MA	OA	YOUTH	YA	MA	OA				
8	"Worship brings me closer to God and strengthens my faith."	Pneumatological Spirituality	0.833	0.128	0.050	0.255	1	6	1	1	2.25	1.00	9	1
6	Leaving a legacy of faith is a priority in my ministry.	Union with Christ and Life in the Spirit (Spirit Baptism)	0.833	0.129	0.050	0.250	1	3	4	3	2.75	3.00	11	2
18	Experiencing the presence of the Holy Spirit helps me feel connected to God.	Union with Christ and Life in the Spirit (Spirit Baptism)	0.833	0.128	0.050	0.250	1	6	2	3	3.00	2.50	12	3
26	Growing to be more like Christ is my goal in spiritual formation.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	0.833	0.127	0.049	0.250	1	10	7	3	5.25	5.00	21	4
9	Reflecting on God's Word and worship brings me closer to God.	Theological Reflection and Charismatic Expression	0.833	0.131	0.050	0.242	1	2	5	15	5.75	3.50	23	5
37	Staying close to Christ keeps my faith strong.	Union with Christ and Life in the Spirit (Spirit Baptism)	0.833	0.134	0.049	0.242	1	1	9	14	6.25	5.00	25	6
42	A close relationship with Christ is central to my daily spiritual life.	Union with Christ and Life in the Spirit (Spirit Baptism)	0.833	0.128	0.048	0.250	1	6	16	3	6.50	4.50	26	7
3	I seek guidance from the Holy Spirit in my personal and ministry decisions.	Union with Christ and Life in the Spirit (Spirit Baptism)	0.833	0.129	0.049	0.242	1	3	10	13	6.75	6.50	27	8
5	Experiencing the Holy Spirit renews my spiritual energy.	Pneumatological Spirituality	0.833	0.128	0.050	0.239	1	6	3	19	7.25	4.50	29	9
11	Reflecting Christ's character is essential to my faith.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	0.806	0.127	0.049	0.253	20	10	6	2	9.50	8.00	38	10
10	Sharing my faith with others helps me stay committed to my spiritual growth.	Community and Fellowship	0.833	0.122	0.048	0.250	1	27	12	3	10.75	7.50	43	11
2	Prayer is an essential part of my spiritual growth.	Pneumatological Spirituality	0.833	0.129	0.049	0.231	1	5	8	34	12.00	6.50	48	12
38	I find spiritual strength in balancing Bible study with expressive worship.	Theological Reflection and Charismatic Expression	0.806	0.124	0.048	0.250	20	16	18	3	14.25	17.00	57	13
47	Spiritual growth means continually striving to be more like Jesus.	Sanctification and Holiness	0.833	0.124	0.049	0.233	1	16	11	29	14.25	13.50	57	13
46	The demands of ministry push me to rely more on God.	Ministry Challenges (Personal and Ministry Contexts)	0.806	0.127	0.048	0.244	20	10	18	10	14.50	14.00	58	15
19	Living a life of integrity is central to my spiritual journey.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	0.806	0.126	0.048	0.244	20	14	15	10	14.75	14.50	59	16
43	I strive to grow in holiness through daily spiritual practices.	Sanctification and Holiness	0.833	0.124	0.046	0.239	1	16	30	19	16.50	17.50	66	17
14	I work on developing a Christ-like character in all areas of my life.	Sanctification and Holiness	0.833	0.121	0.047	0.242	1	32	22	15	17.50	18.50	70	18
32	Thinking deeply about Scripture helps me grow spiritually.	Theological Reflection and Charismatic Expression	0.833	0.123	0.047	0.233	1	21	20	29	17.75	20.50	71	19
35	Helping others understand God's love is important to my faith journey.	Missional Orientation	0.806	0.124	0.047	0.244	20	16	25	10	17.75	18.00	71	19
33	Living a life of integrity is central to my spiritual journey.	Sanctification and Holiness	0.806	0.124	0.047	0.239	20	15	23	18	19.00	19.00	76	21
45	Reflecting Christ's character is essential to my faith.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	0.833	0.127	0.046	0.225	1	10	31	42	21.00	20.50	84	22
22	Engaging in spiritual practices, like speaking in tongues, deepens my faith.	Pneumatological Spirituality	0.833	0.123	0.047	0.228	1	23	23	38	21.25	23.00	85	23
29	I value the encouragement I receive from my church community.	Community and Fellowship	0.833	0.123	0.046	0.233	1	23	33	29	21.50	26.00	86	24
25	Helping others grow in faith strengthens my own spiritual journey.	Community and Fellowship	0.806	0.123	0.047	0.236	20	22	21	24	21.75	21.50	87	25
50	Facing ministry challenges builds my resilience in faith.	Ministry Challenges (Personal and Ministry Contexts)	0.806	0.120	0.047	0.239	20	34	26	19	24.75	23.00	99	26
12	Helping my congregation serve others is part of my spiritual mission.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	0.778	0.123	0.046	0.248	34	23	34	9	25.00	28.50	100	27
4	My commitment to Christ's mission is reflected in guiding my congregation to actively engage in God's work.	Missional Orientation	0.806	0.122	0.047	0.234	20	26	27	28	25.25	26.50	101	28
54	I strive to show Christ's love in all areas of my life.	Moral Likeness to Christ (Outcomes of Spiritual Formation)	0.778	0.122	0.048	0.233	34	27	14	29	26.00	28.00	104	29
6	Living a life that reflects Christ is important to me.	Sanctification and Holiness	0.778	0.121	0.048	0.233	33	32	13	29	26.75	30.50	107	30
55	I feel called to lead others in God's work in the world.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	0.806	0.124	0.047	0.225	20	16	28	43	26.75	24.00	107	30
23	Thinking about my life's journey brings me closer to God.	Theological Reflection and Charismatic Expression	0.778	0.122	0.046	0.239	34	27	32	19	28.00	29.50	112	32
24	I feel a greater sense of purpose in my faith as I grow older.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	0.722	0.121	0.048	0.236	49	30	16	24	29.75	27.00	119	33
17	Engaging in worship and charismatic expressions enhances my faith.	Theological Reflection and Charismatic Expression	0.806	0.120	0.047	0.229	20	36	28	36	30.00	32.00	120	34
39	My spiritual growth includes learning from both successes and failures.	Other Challenges (Personal and Ministry Contexts)	0.806	0.121	0.045	0.230	20	30	37	35	30.50	32.50	122	35
20	Reflecting on past experiences helps me grow spiritually.	Pneumatological Spirituality	0.778	0.118	0.046	0.239	34	40	35	17	31.50	34.50	126	36
28	Balancing ministry responsibilities helps me grow spiritually.	Ministry Challenges (Personal and Ministry Contexts)	0.778	0.120	0.045	0.239	34	36	38	19	31.75	35.00	127	37
16	Being part of a supportive church community strengthens my faith.	Community and Fellowship	0.833	0.119	0.044	0.209	1	39	43	50	33.25	41.00	133	38

27	The expectations of my church and denomination shape how I prioritize my spiritual practices.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	0.806	0.111	0.043	0.234	20	50	47	26	35.75	36.50	143	39
34	Handling congregational expectations strengthens my faith.	Ministry Challenges (Personal and Ministry Contexts)	0.778	0.114	0.042	0.234	34	49	52	26	40.25	41.50	161	40
40	Regular fellowship with others keeps me grounded in my spiritual journey.	Community and Fellowship	0.750	0.118	0.044	0.228	43	40	41	38	40.50	40.50	162	41
1	Guiding others in Christ's mission strengthens my own faith.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	0.750	0.120	0.045	0.214	43	36	36	49	41.00	39.50	164	42
41	My faith inspires me to engage in outreach and justice.	Missional Faithfulness to Christ (Outcomes of Spiritual Formation)	0.778	0.118	0.044	0.217	34	43	41	48	41.50	42.00	166	43
13	My church community influences my spiritual priorities.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	0.750	0.120	0.044	0.203	42	35	44	53	43.50	43.00	174	44
15	Adapting to modern challenges is part of my spiritual journey.	Other Challenges (Personal and Ministry Contexts)	0.694	0.118	0.045	0.225	51	43	40	41	43.75	42.00	175	45
30	Managing ministry pressures, like congregational expectations, is essential to maintaining my faith.	Ministry Challenges (Personal and Ministry Contexts)	0.694	0.116	0.045	0.228	51	46	39	40	44.00	43.00	176	46
44	Leading others in outreach is a key part of my spiritual life.	Missional Orientation	0.750	0.118	0.043	0.223	43	42	48	44	44.25	43.50	177	47
31	Denominational values shape my approach to spiritual growth.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	0.778	0.116	0.043	0.195	34	46	46	55	45.25	46.00	181	48
53	External pressures push me to strengthen my faith.	Other Challenges (Personal and Ministry Contexts)	0.750	0.107	0.043	0.229	43	53	49	37	45.50	46.00	182	49
49	I feel called to guide my congregation in serving the community.	Missional Orientation	0.722	0.116	0.044	0.218	48	45	45	47	46.25	46.00	185	50
36	Cultural changes challenge me to grow spiritually.	Other Challenges (Personal and Ministry Contexts)	0.722	0.115	0.043	0.220	49	48	50	45	48.00	48.50	192	51
52	Church expectations play a role in my spiritual practices.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	0.750	0.106	0.043	0.220	43	54	51	45	48.25	48.00	193	52
48	Being involved in social justice is part of my ministry's purpose.	Missional Orientation	0.694	0.107	0.042	0.207	51	51	53	51	51.50	51.00	206	53
21	I feel that societal changes impact my spiritual priorities.	Other Challenges (Personal and Ministry Contexts)	0.667	0.107	0.041	0.199	54	51	54	54	53.25	54.00	213	54
51	I find spiritual guidance from the traditions of my denomination.	Communal and Ecclesial Contexts (Personal and Ministry Contexts)	0.667	0.100	0.039	0.205	54	55	55	52	54.00	54.50	216	55

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CURRICULUM VITAE

Name:	Surtalicito C. del Rosario
Nationality:	Filipino
Date of Birth:	September 5, 1975
Place of Birth:	Surigao City, Philippines
Church:	LifeSource Missions Movement (Assemblies of God)
Address:	Hampton Gardens, C. Raymundo Ave., Maybunga, Pasig
Email:	sure_ph@yahoo.com; pastorsur@gmail.com

Education:
Candidate, Ph.D. in Transformational Learning, Asia Pacific Nazarene Theological Seminary (2023 to Present)

Ph.D. in Transformational Development, Asia Pacific Nazarene Theological Seminary (2023)

Master in Business Administration in Biblical Stewardship and Christian Management, Asian Theological Seminary (2017)

Professional Diploma in Family Ministry, Center for Family Ministry, Loyola School of Theology-Ateneo de Manila University (2017)

Master of Arts in Ministry Leadership Concentration, Global University, US Distance Learning (in-process)

Master of Arts Units Taken: Asian Theological Seminary, 18 MA Units in Christian Education (1998); Asian Seminary for Christian Ministries, 12 MA Units in Leadership (2000): Alliance Graduate Seminary, 12 MA Units In Pastoral Ministry (2003)

Bachelor in Christian Ministry Major in Pastoral Leadership, Bethel Bible College (1998)

Bachelor of Science in Electrical Engineering, Undergraduate, 4th Year, Technological Institute of the Philippines (1991-1995)

Work Experience:

Department Head, ICI Ministry Enrichment, ICI Ministries Foundation (2021 to Present)

Lead Pastor, LifeSource Missions Movement/AG (2021 to Present)

Assistant Department Head, ICI Ministry Enrichment, ICI Ministries Foundation (2019-2021)

Senior Pastor, International Charismatic Service/AG (2011-2018)

Head, of Disaster Preparedness and Response & Social Service Commission of the Philippines General Council of the Assemblies of God (May 2018-May 2021)

National Youth Director of the Philippines General Council of the Assemblies of God (June 2006-May 2018)

Pioneering Pastor, LifeSource Missions Movement (2007-2011)

Head Pastor, Central Assembly of God (2004-2007)

Assistant Pastor, International Charismatic Service/AG (1998-2004)

Authored and Developed Curriculum for Elementary and High School Values Education and Edukasyon sa Pagpapakatao for ICI Ministries, and Discipleship Literature: Following God (Textbook for Values Education for Elementary; In-Step (Textbook for Values Education for High School); Daloy (Textbook for Edukasyon sa Pagpapakatao, Elementary): Pathways (Textbook for Edukasyon sa Pagpapakato, High School) Intentional Moves (Discipleship Materials for churches)

Church Consultant. Consulted with various churches on management, leadership development, education, and discipleship

Trainor/facilitator for workshops and seminars among pastors in the Philippines General Council of the Assemblies of God

Family Counselor and Trainor

Bible School Teacher, Bethel Bible College and other Bible Schools, primarily within AG network