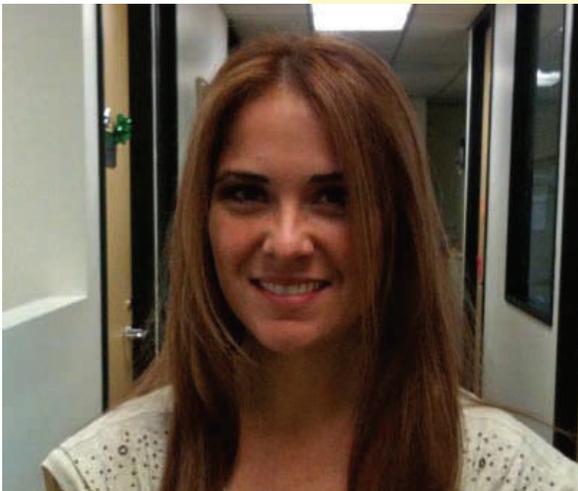


August 2011 Research Reporter

APU Receives Its First Federal Research Grant: Congratulations to Dr. Rachel (Gonzales) Castaneda and Dr. David Weeks



Congratulations to Dr. Rachel Castaneda and Dr. David Weeks for receiving APU's first federally funded research award. Funded through the National Institute on Drug Abuse (NIDA), part of the National Institutes on Health (NIH), the four year project "Mobile Continuing Care Approach for Youth" in the amount of \$713,664 continues Dr. Castaneda's research in developing and testing effective retention programs for youth recovering from alcohol and drug problems. Dr. Castaneda will be teaching and conducting her research in the undergraduate department of psychol-

ogy and will be assisted by the College of Liberal Arts and Sciences (CLAS), the Office of Sponsored Research and Grants (OSRG), and the Business Office to assure all program and fiscal aspects of the grant proceed as planned.

The first year of this project was conducted at UCLA who graciously assisted with having the grant transferred to APU for the remaining four years. In addition, Drs. David Weeks, Lou Hughes, Robert Welsh, Lewis Bonney, and Annie Tsai are to be commended for their hard work, dedication, and enthusiasm in bringing this major research grant to APU. This is a very important project as APU has now entered the ranks of major research institutions. This grant will allow APU to expand its faculty and departmental grant writing support and resources activities by allowing us to receive a federally negotiated indirect rate, expected to be in the 38-42% range. For many years, APU has had a 10% provisional indirect rate with awarded funds distributed to Schools, Departments, and

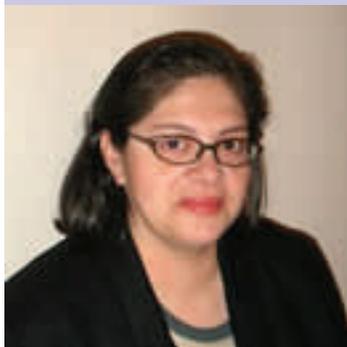
Principal Investigators on a formula basis. APU is committed to supporting and expanding research and scholarship activities throughout the university, and securing a higher indirect rate will mean additional funding for faculty and schools.

Welcome aboard Rachel – we are truly blessed to have you and your family join our community.

—Lou Hughes, Ph.D.



“Santidad, Salvación, Sanidad, Liberación: The Word of Faith Movement among Twenty-First-Century Latina/o Pentecostals”
 by *Arlene Sanchez Walsh, Ph.D.*



Arlene Sanchez Walsh, Ph.D., Associate Professor of Church History & Latino/a Church Studies, Diversity Coordinator, reports her findings from researching three Word of Faith Movement churches in her chapter entitled “Santidad, Salvación, Sanidad, Liberación: The Word of Faith Movement among Twenty-First-Century Latina/o Pentecostals” (*Global Pentecostal and Charismatic Healing*, ed. Candy Gunther Brown [Oxford: Oxford UP, 2011]: 151-168). She notes, “Word of Faith theology promises that anyone can ‘activate’ his or her faith to receive health and finances. For members of marginalized communities for whom political action offers little hope of ending the endless cycles of poverty, undereducation, chronic sickness, and political marginalization, the Faith message promises a unique solution.” However, “Word of Faith pastors teach that . . . if faith is interrupted from working in a person’s life by doubt and disbelief or by sin in the person’s life, then the promises of God will not be fulfilled.” The principal originator of this belief system is the late Ken-

neth E. Hagin with whom the pastors of the three churches she studied have some connection: El Centro Christian Center (ELCC) in El Centro, California, San Gabriel Valley Family Center (VFC) in Glendora, California, and Maranatha World Revival Ministries in Chicago, Illinois.

Walsh describes the ELCC as “orthodox Hagin”: “Interviews with the pastor, church staff, and congregants reveal strong adherence to Hagin’s ideas about illness, prayer, and activating the Word of Faith in every instance that there is sickness or financial need.” She notes that in a service which she attended, the pastor refused to pray twice for a woman seeking healing: “to pray for this woman again for the same thing would have constituted an open display of not accepting the core teachings of Hagin regarding healing. . . once one asks for something in faith, one should not ask for it again, since that would display a lack of faith.”

Walsh categorizes the VFC as “moderate” relevant to Hagin’s teachings. It appears to be “much more traditionally and generically evangelical rather than Pentecostal or Word of Faith” since there she witnessed no altar calls, prayer requests offered, or specific prayers for healing during the main church services. Word of Faith speakers were invited to lead “special sessions at the church, when a more focused time of prayer for healing, as

well as prophecy, glossolalia, and teaching on how to ‘grow your faith’ for finances, more typically occurred.”

Walsh views the Maranatha church as a “reformer” of Hagin’s doctrine: “This denomination [Maranatha World Revival Ministries] has appropriated an amalgam of Word of Faith and pentecostal teachings, adapting and remaking them as their own.” Pastored by its Puerto Rican founder, Nahum Rosario, Maranatha has retained its ethnicity and pentecostalism. Catholic influences also appear: “The power of believers to move themselves into this perfect will [of God] is assumed to be immense. People can use a list of confessions—that formally sound strikingly similar to Catholic liturgical prayers, which are familiar to many participants—to bring about the promised blessing.” Congregants may pray for “healing, church growth, finances, family, and generally strengthening one’s faith.”

Greg Marquez, the ELCC pastor, remarked that Word of Faith beliefs are “‘true’ liberation theology”. Is this so? Walsh concludes, “In a theology that emphasizes the inevitability that a life of faith leads to material blessings such as health and prosperity, ongoing suffering—whether on an individual or communal level—has no value or meaning. . . . If a person is suffering, the condition should be temporary; it can be overcome through faith;



there is no framework for understanding suffering as having collective causes or as being rooted in oppression so that individuals lack the social, economic, and political power to overcome regardless of the levels of their faith. . . . Yet, the individual sense of empowerment endued by the [Word of] Faith message, coupled with the sense of membership in a distinctly Latina/o Faith community proffered by reformer churches like Maranatha, helps to make sense of how a theology not specifically tied to easing the communal vanquishment of Latina/os would be, for many, the faith of choice.”—Carole J. Lambert



“Perceptions of Clinical Athletic Trainers on the Spiritual Care of Injured Athletes” by Cynthia M. McKnight, Ph.D. & Stephanie Juillerat, Ph.D.



Cynthia M. McKnight, Ph.D., ATC, Associate Professor of Exercise and Sport Science

Cynthia M. McKnight, Ph.D., ATC, Associate Professor of Exercise and Sport Science, and **Stephanie Juillerat, Ph.D.**, Executive Director of the Center for Teaching, Learning, and Assessment, in their “Perceptions of Clinical Athletic Trainers on the Spiritual Care of Injured Athletes” (*Journal of Athletic Training* 46.3 [May/June 2011]: 303-311) explore the perceptions and practices of athletic trainers as it relates to the inclusion of spiritual care as part of an injured athlete’s recovery process. Their findings provide a challenge: athletic trainers agree that spiritual care is important but are not sure that courses should be included in their professional preparation about how to care spiritually for the injured and are conflicted about what kinds of and how much care they should offer to their patients.

McKnight and Juillerat surveyed 564 certified athletic trainers (ATs) working in a

college or university setting (296 men, 234 women, 34 who did not indicate their gender). Responses to fifty questions followed the ATs’ careful consideration of McKnight’s and Juillerat’s broad definition of “spirituality” derived from P. G. Reed’s research in nursing: “In general, spirituality refers to an awareness of one’s inner self and a sense of connection to a higher being, nature, others, or to some purpose greater than oneself.” They note, “spiritual care places an emphasis on the injured person’s phenomenologic or subjective experiences with a higher being.” Health practitioners generally agree that patients deserve to receive “holistic care” which, of course, includes treatment of the mind and body, along with understanding of a patient’s culture and ethnic preferences, but does spiritual care also fall under the umbrella of “holistic care”?

Of the ATs surveyed “82.4% . . . agreed that addressing spiritual concerns could result in more positive therapeutic outcomes for athletes.” Obviously, then, spiritual care is a part of “holistic care”, but “64.3% disagreed that ATs are responsible for providing the spiritual care.” Respondents who indicated that they themselves cultivated spirituality within themselves correlated highly with “items favoring implementing spiritual care.” Those employed at faith-based institutions (23.77%) also favored spiritual care for

injured athletes more than many employed at public or private institutions. Of all those surveyed, 61.7% (345) “agreed or strongly agreed that ‘Athletic trainers should have some basic skills and knowledge necessary to support the spiritual needs of the injured athlete.’” However, 66.6% (373) “agreed or strongly agreed that ‘Spiritual care is not in the athletic trainer’s scope of practice.’” Why this contradiction, and how could it be overcome?

Happily, McKnight and Juillerat report that, in practice, 90.1% (498) affirmed “‘Having a respectful attitude toward the injured athlete’s spiritual views’” while 55.9% (309) testified to “‘Praying for the injured athlete’”, but only 19.9% (11) prayed *with* their patients. ATs fear imposing their own views on those over whom they have power, feel they lack training in spiritual care, and acknowledge that there is little time for adding this type of care to their practice of sports medicine. Both authors conclude, “The predominant trend in the data was still toward a nondirective approach with spiritual issues in athletic training practice.”—Carole J. Lambert



Stephanie Juillerat, Ph.D., Executive Director of the Center for Teaching, Learning, and Assessment

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Office of Research Mission Statement:

Our purpose is to assist faculty and doctoral students with their research and dissemination endeavors and to promote an academic climate that celebrates and strengthens the Azusa Pacific University community of Christian scholars and researchers.

Office of Sponsored Research & Grants

Mission Statement:

Our purpose is to support Azusa Pacific University's mission in the pursuit of academic excellence and the advancement of knowledge by striving to consistently meet or exceed expectations in services provided to faculty, project directors, the University community, and external funding sponsors, and by providing consistency in administrative systems and processes.

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