Is it any effect of a conversion in a Pentecostal tradition? Those who experienced a conversion in the context of Iris Ministries, do they change behavior towards their family, work place and the society in general?

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Master thesis

There has been a Charismatic and Pentecostal revival in many countries in the world. In Brazil, the Charismatic movement has exploded into a revival and millions of people have converted to Pentecostalism. David Martin has called our time "the largest global shift in the religious market place". According to Dena Freeman, there has been half a billion souls who have been converted to Pentecostalism and the Charismatic movement over the last centuries. Alan Anderson also mentioned that the Pentecostal and Charismatic movement includes over half a billion members. This revival has been developing over the last centuries and includes a quarter of all Christians.

My thesis is about the growth of Pentecostalism and individual conversions. I personally think this thesis is important because it doesn't seem that the Pentecostal and the Charismatic movement are stopping, but grows even faster than before. Harvey Cox and Victor Tomas wrote the book The secular city in 1965, where he mentioned that the religious time was over and that secularization had taken over, but in 1995 he took a full inversion and wrote the book Fire From Heaven - the Rise of Pentecostalism and Reshaping of religion in the twenty first Century. In the introduction Cox wrote that their first thesis have proved wrong and that Pentecostalism is not dying but growing as a revival in around the world.

My qualitative studies are from Africa and Mozambique. An interesting issue according to Iris Ministries in Mozambique is that churches expand all over Mozambique and also to the neighboring countries. The importance of this organization is that the organization has according to themselves planted 10 000 churches since 1980, and Iris Ministries said that one million people have been converted. Personally I cannot confirm or deny these numbers, but I am going to visit Iris Ministries in Mozambique to gain better inside information.
Conversion is the word formation process in which a word of one grammatical form becomes a word of another grammatical form without any changes to spelling or pronunciation. For example, the noun email appeared in English before the verb: a decade ago I would have sent you an email (noun) whereas now I can either send you an email (noun) or simply email (verb) you. The original noun email experienced conversion, thus resulting in the new verb email. Conversion is also referred to as zero derivation or null derivation with the assumption that the formal change between words results in the addition of an invisible morpheme. However, many linguistics argue for a clear distinction between the word formation processes of derivation and conversion. Others say that in a more technical sense Pentecostal origins in the early twentieth century—whether at Azusa Street or at Topeka, Kansas, disputed among historians—preceded that of the formal organization of modern (at least American) evangelicalism, particularly as initiated by the founding of the National Association of Evangelicals in 1942. At issue are a plethora of disputed matters. Pentecostal and evangelical charismatics with their biblicism are often confounded by charismatic spirituality as practiced in Roman Catholic and Orthodox communities. Yet if such a Pentecostal or charismatic label might well be embraced by those who nevertheless accept the Nicene or Apostles’ creed, there are challenges with the Oneness segment.