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Centers and Peripheries

The Wesleyan/Holiness Studies Center, established at Asbury Theological Seminary in 1991, has been reorganized and given a new name: Center for the Study of World Christian Revitalization Movements.

This move signals both continuity and change. Continuity: The new Center builds on the research and archival work of the past fifteen years and will continue to explore the history and relevance of the Wesleyan/Holiness traditions. But also change, with an expanded focus on movements of renewal, revival, revitalization. The "movemental" character of early Methodism prompts inquiry into the phenomena of renewal movements throughout history. So the scope of the Center is being expanded in three ways: It will be more interdisciplinary, be global in focus, and will cover a broader sweep of history. Yet the Wesleyan and holiness movements will continue to be important points of reference.

The CSWCRM hopes to contribute to the vitality of Christian mission and local congregations by synthesizing learnings from revitalization movements worldwide, using an interdisciplinary approach. Insights from biblical studies, theology, history, anthropology, and other disciplines will be important in researching a range of renewal, revival, and revitalization movements.

In light of the new focus, the former

Wesleyan Holiness Studies Center Bulletin has been renamed *Revitalization*. This is the first issue with the new format and focus.

Thousands of "centers" exist around the world, in academia and elsewhere. We hope to network with some of these—those whose focus and interests most intersect with ours. Over time, we hope to understand more fully what revitalization, revival, renewal, reform and "reformation" are all about.

Revivals and renewals are all about *centers* and *peripheries*. In 1900 the "center" of world Protestantism and Protestant missions seemed to be Europe (especially London) and the U.S. (especially New York). But then unexpected revivals broke out in "peripheral" places: Wales, Azusa Street (Los Angeles), villages in India, northern Korea. In the century-long wake of the 1904–07 revivals, Christianity has been transformed. Renewal often begins at the (perceived) margins and sometimes its significance is recognized only later. The most promising renewals today may yet be invisible. We can learn much, however, by systematic interdisciplinary study of contemporary and earlier movements.

This issue of *Revitalization* begins the exploration. Essays by Michael Rynkiewich, Steven O'Malley, and Meesaeng Lee Choi suggest some of the ways this can occur. —Howard Snyder

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Center Launches Book Series

In collaboration with Scarecrow Press, the CSWCRM announces a new book series entitled *Revitalization: Explorations in World Christian Movements*. This series will continue and expand the Pietist and Wesleyan Studies Series edited for several years by J. Steven O'Malley and David Bundy. Categories are being added in Early Church Studies, Pentecostal and Charismatic Studies, and Intercultural Studies.

The first five books in this series, scheduled for publication in 2006, are:

- Irv Brendlinger, ed., *"To Be Silent... Would Be Criminal": The Antislavery Influence and Writings of Anthony Benezet*—critical edition of the tracts of the early Quaker abolitionist.
- John Tyson, ed., *In the Midst of Early Methodism: Lady Huntingdon and Her Correspondents*.
- Meesaeng Lee Choi, *The Rise of the Korea Holiness Church in Relation to the American Holiness Movement: Wesley's "Scriptural Holiness" and the "Fourfold Gospel."*
- Howard A. Snyder, ed., *"Live While You Preach": The Autobiography of Methodist Revivalist and Abolitionist John Wesley Redfield (1810–1863)*.
- Hans Schneider, *Radical German Pietism in the Seventeenth and Eighteenth Centuries*, definitive study of Radical Pietism, translated by Gerald MacDonald—the first in-depth English-language treatment of the subject.

The Center for the Study of World Christian Revitalization Movements contributes to the vitality of Christian mission and local congregations by synthesizing learnings from past and present revitalization movements worldwide. Its approach is interdisciplinary, combining biblical studies, theology, history, anthropology, and sociology.

What Is Revitalization?

Revitalization: the process of infusing new life or vitality.

Why choose this word over its close synonyms: revival, rebirth, reform? All these concepts could be applied to a particular movement, whether the Reformation, the Renaissance, the Welsh Revival of 1904-05, or the Great Awakening.

The term *revitalization* stands out because it has a history in religious studies and in anthropology, and because it is a theoretical concept that still generates interesting questions.

The landmark article was written by Anthony F. C. Wallace (1956a). Anthropologists already had a history of reporting on a variety of movements they had observed:

- Nativistic Movements, particularly among American Indians
- Cargo Cults among Melanesians, such as the John Frum Movement, the Vailala Madness, and others
- Messianic Movements of various sorts
- Millenarian Movements
- Reform Movements of many varieties
- Religious Revivals
- Charismatic Movements
- Revolutions

Wallace provided a framework for subsuming all this variety under one model: "Revitalization Movements." He identified patterns and concluded that regardless of whether movements had a religious, political or economic motivation, they all exhibited a "uniform process." Wallace identified these stages:

- I. Steady State
- II. Period of Increased Individual Stress
- III. Period of Cultural Distortion
- IV. Period of Revitalization
 1. Mazeway reformulation
 2. Communication
 3. Organization
 4. Adaptation
 5. Cultural transformation
 6. Routinization
- V. New Steady State

Wallace used what he called an "organismic analogy," an approach in vogue at the time as scientists in many fields were doing interdisciplinary research where the "concepts of 'stress' and 'equilibrium' were being widely applied to unite biological, psychological, and social domains of inquiry under the rubric of 'systems theory.'" Wallace admits this is "rather abstract and perhaps fails to attend sufficiently to the unique texture of cultural and historical circumstances" (Wallace 2004:viii).

The revitalization model has more recently been extended and nuanced by "social movement theory." This builds on Wallace's work but expands the framework to include new social movements (the New Left, the environmental movement, the feminist movement, the "gay," lesbian and transgender movement, etc.). Social movement theory assumes that the processes are more complex than Wallace and others presumed in the 1960s. Greg Leffel has suggested that an interpretive framework today would

include questions about "opportunity structure," "rhetorical framing," "protest strategy," "mobilizing structures," "movement culture," and "participant biography" (Leffel 2004:80-84).

Wallace himself is a psychological anthropologist, and thus the emphasis on "stress," "distortion," and "mazeway." "Mazeway" is one of his contributions to the field, referring to the mental model that persons have of the world around them (Wallace 1956b). When mazeways are shared, or at least substantially overlap among persons in a group, we call this understanding "culture." The mazeway is "what 'revitalization movements' revitalize" (Wallace 1956a:268).

Wallace called his research into revitalization movements a kind of "event analysis" (1956a:268). Today we would call these case studies—still a promising way of analyzing particular movements and of building up the descriptive data needed for comparison and explanation at a higher level.

In a recent retrospective of Wallace's work, a number of anthropologists apply Wallace's concepts, critique the theory, and extend it in some interesting directions. Their collective conclusion is that revitalization theory is still a helpful paradigm though it has gone through various "transformations and accretions" (Harkin 2004:xxxiv).

The continuing vitality of Wallace's theory is also seen in a recent study that asks why people convert to Christianity (Peach 2001). Indeed, the corporate nature of evangelism, repentance and discipleship remains a rich area of study. Revitalization studies should continue to contribute to our understanding of these processes.

— Michael A. Rynkiewich

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Pentecost and the New Humanity

A fruitful way to approach renewal and revitalization historically is to trace recurring themes. Identifying themes helps interface interests across a wide range of revitalization movements.

Pentecost is a particularly fruitful theme. Certainly Pentecost and its attendant language, such as Spirit baptism, has been a predominant emphasis in the Pietist, Wesleyan-holiness, and Pentecostal movements. Discussions in the Wesleyan Theological Society reveal a diversity of viewpoints. Donald Dayton identifies Pentecost as a prevailing motif of the nineteenth-century Wesleyan holiness movement in America and contrasts this with the more “Christological” emphasis of the Wesleys. Laurence Wood on the other hand has demonstrated continuity rather than discontinuity among Wesley, Fletcher, and nineteenth-century holiness advocates, all of whom affirmed the centrality of Pentecost for Christian faith and practice (Dayton 1987, Wood 2002). Earlier the Pentecost theme played well among Pietists, and within streams of spirituality that antedated and influenced them.

Pentecost is a useful theme in developing larger discussions about and among Christian revitalization movements. Several components show promise. First, exploration is needed of writers and movements that mediated the theme of Pentecost, viewed as the irruption of human liberation in a consummating age of the Spirit, within the shadow of a regnant institutionalized Christendom. Second, research projects await on the renewed focus on Pentecost in the spiritual writers and Pietists of early modern Christianity who contributed to the rise of Methodism and Pentecostalism. Third, the importance of these historical witnesses to Pentecost for recovering the theme of the new creation in contemporary Christian ministry should be explored. This could engage academic inquiry concerning Christian praxis, both corporate and personal, and could be helpful in interpreting larger currents of human liberation geopolitically.

A research agenda would include engaging colleagues in biblical and patristic studies in order to understand more adequately the role of Pentecost in early Christian liturgical, apologetic, ascetic and pastoral texts, at least through the fourth century, considered in the light of their sociopolitical contexts. Patristic texts to be addressed might include Irenaeus, *Against Heresies*, Tertullian on the Montanists, and the spiritual homilies of the Pseudo-Macarius,

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as well as appropriate texts from the Cappadocians (Irenaeus, *Against Heresies*, Book V; Tertullian, *On Monogamy*; Hippolytus, *Apostolic Traditions*; Pseudo-Macarius, *Homilies* 19 and 47; Gregory of Nyssa, *De Instituto Christiano*, among others). Special emphasis could be given to the relation between Spirit baptism and transformed life in the Semitic (Syrian) school of spirituality which was developed in two complementary directions by Irenaeus and the Pseudo-Macarius and his tradition.

A study of the eclipse of Pentecost in medieval Christendom would further frame the larger historical context. Here the focus

would be the gradual subordination of eschatology to an institutionalized “corpus Christianum.” The persistence of Pentecost in peripheral figures during this era needs exploration. Writers who mediated the Macarian homilies, such as the Spiritual

Pentecost has been of central concern in Christian revitalization movements throughout history, not just in the modern era.

Franciscans, Eckhart, and the mingling of Macarian spirituality with the “Age of the Spirit” eschatology of Joachim of Fiore and his followers deserve focused research (e.g., *The Rule of St. Francis* and the canons of John of Parma; Eckhart, Sermon 29 on Acts 1:4; Joachim of Fiore, *Concordance of the Old and New Testament*, V, which may be contrasted with Macarian themes found in Byzantine theology, for example in Maximus the Confessor).

Focusing on the recovery of Pentecost in the Protestant tradition would be central. Renewed attention should be given to the spiritual writers and Pietists of early modern Christianity who contributed to the rise of Methodism and Pentecostalism. These writers should be read in their sociocultural settings in order to show how they spoke for marginalized persons in the context of a developing industrial, bourgeois society in Europe and North America. They carried forward the intermingling of Macarian spirituality and Joachite eschatology, now integrated with radical Reformed Pietism, primitive Methodism, and the American holiness revival.

Aspects of continuity with the emerging Pentecostal movement also need to be probed. Is Pentecost and the new humanity it brings primarily personal (i.e., individual) and suprahistorical, or is it corporate and historical? Scholars disagree. Texts from Anabaptist spiritual writers (e.g., Pilgram Marpeck), Huguenots (Jean de Labadie), and radical German Pietists (the Philadelphians, Hochmann von Hochenau, Gottfried Arnold, the Inspirationists, and the Berleburg Bible commentary of the radical Pietists) would be central here. “Mainline” church Pietists who wrote on this theme include Philipp Jacob Spener, Friedrich Lampe, and Albrecht Bengel. The theme is addressed also in philosophical texts (Friedrich Oetinger), Quietist treatises (Madame de Guyon) and pastoral correspondence (Gerhard Tersteegen). Pentecost also comes to the fore in the Blumhardts’ message of the dawning kingdom of God in eighteenth and nineteenth century Württemberg.

Given the richness of the treatment of Pentecost in early Protestantism, clearly the later Methodist focus on this theme did not occur in a vacuum. Relevant texts from John Wesley would include his sermon, “The General Spread of the Gospel.” The writings of John Fletcher are especially important, such as his treatise on Christian perfection which Wesley described as making “the idea of the history of salvation culminating in the coming of the Holy Spirit on the day of Pentecost clearer than it ever been understood in the history of the church.” (See John Fletcher, *Christian Perfection*, II, referenced by Wesley in Telford, *Letters*, 6:136–37.)

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Pentecost and the New Humanity (cont.)

Pentecost, of course, finds ample expression in the North American setting—the *Journal of Christian Newcomer* and the writings of Thomas Upham, Phoebe Palmer, A. B. Simpson, and proto-Pentecostals such as Minnie Abrams and Thomas Ball Barrett, among others.

Initial research on Pentecost and the new humanity has identified these key sources. Clearly a rich body of literature exists on a subject that has been of central concern in Christian revitalization movements—in the modern era, certainly, but also much earlier. This significant corpus could engagingly be examined by a community of scholars and practitioners of the Christian faith who are concerned with informed and authentic vitality today. Here is a promising area of focus.

— J. Steven O'Malley

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Holiness and the Fourfold Gospel

The Korea Holiness Church (KHC), third largest Protestant body in Korea, celebrates its centennial in 2007. The historiography of this significant movement and its connections with the American holiness movement provide an instructive theological study.

Influenced by the nineteenth-century holiness movement but also by the emerging “fourfold gospel” in late-nineteenth-century America, early holiness missionaries to Korea (founders of the Oriental Missionary Society, now OMS International) introduced a “full gospel” that combined Wesley’s teaching on Christian perfection with the newer “fourfold” emphasis. A pervasive theological stream in late nineteenth- and early twentieth-century America, the “fourfold gospel” emphasized regeneration, sanctification, divine healing, and Christ’s premillennial second coming. The KHC originated as an evangelical holiness movement through both indigenous work in Korea and the American holiness mission.

Focusing on the significance of the “fourfold gospel” in the founding of the KHC clarifies and corrects some common perceptions. The “full gospel” as preached in Korea by the

New Archival Acquisitions

- Recent additions to Asbury Seminary’s Archives and Special Collections include the family papers of Free Methodist (and Pentecost Band) evangelists *E. E. and Julia Shelhamer*. Received from their daughter, Mrs. Esther James, the collection consists of sermon and article manuscripts, correspondence, personal journals, and tracts, as well as materials from Mrs. Shelhamer’s sisters, Jennie A. Jolley and Helen Arnold. Documents relating to the Shelhamers’ four round-the-world evangelistic tours, and Julia’s interracial evangelistic work in Washington, DC, following Mr. Shelhamer’s death in 1947, are also included.
 - The papers of former ATS faculty member (1981–84) *John M. Vayhinger* have also been acquired. These document Dr. Vayhinger’s teaching at Asbury Seminary, Columbia and West Virginia Wesleyan universities, Drew and Grace seminaries, Illif School of Theology and Anderson School of Theology, and as advisor to Fuller Seminary in the establishment of its counseling program.
 - Through a \$3,000 grant from the American Theological Library Association, the Archives has digitized 300 of the most important photographs from the *E. Stanley Jones Papers*. This collection will be included in the April 15, 2006, update of ATLA’s web-searchable Cooperative Digital Resources Initiative (CDRI).
- Grace Yoder, Archivist and Special Collections Librarian

Cowmans, Kilbourne, Nakada, and Sasao—all founders of the Oriental Missionary Society—was in fact the fourfold gospel and was the original vision of the pioneers of the KHC, Chung and Kim.

These issues and connections are explored in depth in my dissertation (Drew University), now being published as *The Rise of the Korea Holiness Church in Relation to the American Holiness Movement: Wesley’s “Scriptural Holiness” and the “Fourfold Gospel.”*

— Meesaeng Lee Choi, Associate Professor of Church History and Historical Theology