



PS5107 Pentecostal/Charismatic Spirituality

Prerequisites: None

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3 credit hours

This syllabus is intended for students interested in Christian spirituality and spiritual formation from a classical pentecostal and charismatic perspective; students interested in a foundational evangelical perspective are encouraged to take the Providence Seminary course, IN5102 Theology and Practice of Christian Spirituality and Formation

Personal Biography

When converted from the Ukrainian Greek Orthodox tradition to conservative evangelical Christianity as a teenager (during a youth seminar at Oral Roberts University), I began a spiritual journey that has been concentrated primarily in classical pentecostalism. Along the way I made a few excursions into independent and charismatic circles but 'returned to the fold.' I have been ordained as a pastor and educator within the Pentecostal Assemblies of Canada (PAOC) for most of my ministry.

My years of pastoral leadership were focused primarily on the internal organizational and organic aspects of church life. For most of my pastoral ministry I was fortunate to be in multi-staff situations where I could focus my energies on these areas of my personal strength and interest. The development of spiritual giftings within the local church and leadership/ministry training were my ongoing emphases as a pastor.

I have been a faculty member (and sometimes administrator) in two PAOC Bible colleges for the past 30+ years. My teaching has been concentrated in areas related to what seminaries call Functional Theology – homiletics, pastoral theology, leadership theory and practice, Christian education, internship. All of these disciplines deal with the integration of learning with personal life and ministry.

As a 'pentecostal' Christian, pastor, educator, and administrator I have continually pondered and explored what difference it was supposed to make to have the term 'pentecostal' attached to my personal life and ministry context as an evangelical. You are invited to join me in this journey to discover what it means to be 'pentecostally spiritual.'

Introduction to Distance Education Students

In this syllabus I have retained the details applicable to the module version of the course and have added sections to specify alternate information for Distance Education students.

Course Description

The essence of *pentecostal spirituality* is derived from what began on the Day of Pentecost and continued through the Book of Acts. It has been described as “the everyday faith experience of real communities whose very identity is wrapped up in the Pentecost.”

This course examines the foundational elements of classical pentecostal spirituality as expressed at the turn of the twentieth century and the changes in emphasis that have evolved in the 100 years since that time. Additional study is given to alternate, non-classical expressions of pentecostal spirituality on the contemporary church scene (i.e., ‘offshoots’ from the ‘roots’).

Another goal of the course is to consider the relationship between ‘pentecostal’ spirituality and ‘Christian’ spirituality and to articulate a personal statement of what it means to be ‘pentecostal’ in one’s spirituality.

Objectives

1. To examine the source roots and historical distinctives of classical pentecostal spirituality as formulated and expressed in the early 1900’s (the beginning of the modern pentecostal movement).
2. To explore changes in pentecostal emphasis that evolved to the end of the twentieth century and the rise of alternate expressions of pentecostal spirituality.
3. To debate contemporary issues and controversies that arise from the declarations and practices of pentecostals.
4. To pursue a reasonable prognosis for definitions and practices of pentecostal spirituality that may evolve in the future.
5. To study elements of ‘pentecostal’ spiritual formation in relation to elements of ‘Christian’ spiritual formation and the relationship of the pentecostal/charismatic stream to other major traditions of Christian faith and practice (i.e., the contemplative, holiness, social justice, evangelical, and incarnational traditions).
6. To consider how pentecostal spirituality interacts with theological constructs of orthodoxy, orthopraxis, and orthopathos.
7. To articulate a comprehensive, reflective, personal statement of what it means to be ‘spiritual’ as a pentecostal. (If you are not of pentecostal orientation yourself, the goal is that you articulate your understanding of that orientation)

Course Texts

Required books

These texts are necessary for you to participate fully in the course:

1. Wacker, Grant. *Heaven below: Early pentecostals and American culture*. Cambridge, MA: Harvard University Press, 2001. 272 pages.

A review: “For historians of twentieth-century American religion, few books in recent memory have been so eagerly anticipated as this one. It has been worth the wait. . . In characteristically fluent prose, Wacker immerses us in the heady years of popular American pentecostalism as it materialized into a coherent movement, roughly 1900–1925. His primary theme is the conjuncture of two disparate yet allied impulses that gave the early pentecostal movement both its initial appeal and its extended staying power: primitivism and pragmatism. If the primitive impulse gave early believers their ardent piety, urgent missionary zeal, and hopeful pretension to know the will of God, the pragmatic impulse enabled their quest for purity and power to be harnessed to practical, lasting ends.”

A personal word: A conviction that keeps growing while reading this book goes something like this: “Wow! This guy has pulled together a multitude of strings and patchworks and is weaving them into a living tapestry.” Wacker methodically works through 15 aspects of pentecostal life that demonstrate the ‘heavenly mindedness’ and the ‘earthly good’ that his thesis attributes to pentecostals. Throughout the journey he has a wry sense of humour that will unexpectedly ‘catch’ you and draw a smile, a snicker, or even a full-out guffaw.

2. Cox, Harvey. *Fire from heaven: The rise of pentecostal spirituality and the reshaping of religion in the twenty-first century*. Cambridge, MA: Da Capo Press, 1995. Pages xv-157, 263-321. (about 220 pages of assigned reading)

A review: “A breathtaking story written with a novelist’s feel for history, a philosopher’s clear insight, and a reporter’s eye for detail; an ideal guide for a pilgrimage through an unfamiliar religious world. . . able to demystify without desanctifying.”

A personal word: I have been a classical pentecostal for a long time. To read this work from the ‘death of God’ theologian was a refreshing and stimulating experience. Cox has found an effective path between commendation and critique - written in a magnetic style that is illuminating and instructive for pentecostals and non-pentecostals alike.

Addendum: Having read Wacker after Cox, I reflected on the respective personal impact of these works. One way for me to describe the difference is that Cox provides a compelling ‘biography’ whereas Wacker gives a fascinating ‘autobiography.’

3. Nanez, Rick. *Full gospel, fractured minds?: A call to use God’s gift of the intellect*. Grand Rapids: Zondervan, 2005. Pages 13-131, 220-235. (about 130 pages of assigned reading)

A review: “The pentecostal/charismatic movement has brought a fresh vitality to the life of the church. But the pentecostal movement in the early twentieth century also contained a strong anti-intellectual element that devalued the life of the mind and has contributed to superficial intellectual lives among many of today’s believers. Nanez examines the roots of this anti-intellectualism and explores the biblical and historical basis for using God’s gift of the intellect in matters of faith and practice. . . Instead of pitting

experience against logic, faith against reason, and spirituality against rigorous mental exercise, Nanez demonstrates that all of these aspects of the Christian life can be successfully integrated to embody the whole truth.”

A personal word: Nanez is an ordained minister and missionary of the Assemblies of God and a committed pentecostal. He addresses this aspect of pentecostal spirituality (i.e., the relationship between reason and faith – the mind and the Spirit – in an honest yet sensitive manner and provides a good counterpoint for our discussion of Wacker’s thesis.

Supplemental Texts

These supplemental texts are recommended as further reference material. You do not have to purchase them but will require access to Foster and Moon/Benner in order to complete your ‘personal position paper’ assignment.

1. Foster, Richard. *Streams of Living Water: Essential Practices from the Six Great Traditions of Christian Faith*. New York: Harper, 1998.

Of special interest is Chapter 4: “The charismatic tradition: Discovering the Spirit-empowered life,” pages 97-133. The other five traditions that Foster describes are: Contemplative (prayer-filled life), Holiness (virtuous life), Social Justice (compassionate life), Evangelical (Word-centered life), and Incarnational (sacramental life).

2. Moon, Gary and Benner, David, eds. *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices*. Downers Grove: InterVarsity, 2004.

The writers in this volume present seven major traditions of Christian spirituality: Orthodox, Roman Catholic, Episcopal, Reformed, Wesleyan Holiness, Social Justice, and Pentecostal/Charismatic. Of special interest is Chapter 8: “Spiritual direction in the pentecostal/charismatic tradition,” pages 152-165.

3. Hollenweger, Walter. *Pentecostalism: Origins and Developments Worldwide*. Peabody, Massachusetts: Hendrickson, 1997.

Hollenweger traces five roots as the sources for pentecostalism (i.e., black oral, Catholic, evangelical, critical, and ecumenical). He uses an experiential narrative style to develop his history of pentecostal faith and practice.

4. Land, Steven. *Pentecostal Spirituality: A Passion for the Kingdom*. New York: Continuum International Publishing Group, 1993. *A Journal of Pentecostal Theology* Supplement. 220 pages.

A review: “In this classic book, leading Pentecostal scholar Steven J. Land offers a constructive and controversial interpretation, a ‘re-vision’ of the Pentecostal tradition. As Pentecostalism approaches its centennial, Land argues that the early years of the movement form the heart, not the infancy, of its spirituality, and he emphasizes the crucial importance of its Wesleyan, Holiness and nineteenth-century revivalist-restorationist roots. Land’s foundational study includes - an account of the relationship of spirituality and theology - a description and analysis of Pentecostal beliefs and practices - a demonstration of how these beliefs and practices are integrated into Pentecostal affections - a trinitarian definition of Pentecostal Spirituality, arguing that a passion for the kingdom of God is ultimately a passion for God Himself.”

A personal word: Steven Jack Land is the President of Church of God Theological Seminary in Cleveland, Tennessee. His book, into its fifth printing, has been used extensively in pentecostal and non-pentecostal colleges, universities and seminaries to orient students to pentecostal faith and life. He clearly identifies and examines core issues of pentecostal spirituality in its historical context and contemporary expressions. This book has been a core resource for any academic study of pentecostal practices. Unfortunately the book is not readily available at this time.

5. Albrecht, Daniel. *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality*. Sheffield: Sheffield Academic Press, 1999.

A review: "Rites in the Spirit is a book about spirituality, ritual, and Pentecostal experience. The volume presents a careful and innovative study of Pentecostal practices and experiences. Focusing on the very important, but often intriguing worship rites that express the spirituality of Pentecostals, Albrecht discovers that these Pentecostal/charismatic rites and their attending sensibilities also function to shape, nurture, authenticate and even transform the spiritual lives of these Christians. Rites in the Spirit seeks to guide Pentecostals, and the charismatically-inclined, toward self-interpretation and a more nuanced conception of, and a deeper appreciation for, their Pentecostal experience. The volume also aims to make a sometimes exotic spirituality more accessible and understandable to those who have had limited contact with Pentecostal/charismatic forms and expressions."

6. Boa, Kenneth. *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation*. Grand Rapids: Zondervan, 2001.

This is one of the textbooks used at the Assemblies of God Theological Seminary in the course 'The Spiritual Formation of the Minister.' Boa's goal is "to present a synthetic and comprehensive approach to the spiritual life that will expose you to a number of beneficial facets. He develops a model with 12 facets of spirituality and says, "Each of these [facets] has value as part of a greater whole."

7. Horton, Stanley, ed. *Systematic Theology: A Pentecostal Perspective*. Revised edition. Springfield: Logion, 1995.

Of special interest are Chapters 11-15 concerning the Holy Spirit, sanctification, spiritual gifts, and divine healing, pages 375-523.

Course Requirements

All written assignments are to be submitted: size 8½ x 11 page, typed, size 12 Times New Roman font, 1" margins, one page = 250 to 300 words.

1. Class presentations (in module course) (2x10= 20 marks)

- Two chapter presentations in class during the module week from Wacker's text.
- It is important that you read Wacker before the module week so you are prepared to engage in classroom presentations and discussion. He has 15 chapters (12 to 20 pages each) that present specific qualities of early pentecostal spirituality in America.

Alternate for Distance Education students: - Reflective Responses (20 marks)

- A reflective response to each of 10 of the 15 chapters in Wacker’s book.
- Length: maximum of two pages per chapter, double- spaced.
- I recommend that you complete each reflection immediately after reading the chapter or soon thereafter while the material is fresh in your mind.

Due Date: _____.

2. Critical review of Cox and comparative analysis of Cox/Wacker (25 marks total)

- A critical review of the assigned pages in the Cox text plus a comparative analysis of Cox’s perspectives on pentecostalism to Wacker’s views.
- Length (total): 10 pages, double-spaced.

Due Date: _____.

3. Critical review of the assigned pages in the Nanez text. (15 marks)

- Length: 6 pages, double-spaced.

Due Date: _____.

4. Personal position paper on pentecostal spirituality (40 marks)

- A comprehensive personal statement of what it means to be spiritual as a ‘pentecostal.’
- Length: 15 pages, double-spaced.
- As part of your research for this assignment, read Foster’s Chapter 4 (pp.97-133) and Moon/Benner’s Chapter 8 (pp.152-165)

Due Date: _____.

Note: If you are able to find a cost-efficient copy of Land’s book, you may choose to substitute Land for the Nanez text and incorporate Land into your personal position paper. A satisfactory engagement with Land would guarantee an ‘A’ grade for the course. Contact me if interested.

Guidelines

A *reflective response* is an overview of your personal response/reaction(s) to the material in the text. You share: specific highlights of the content that stimulate your thinking about the topic; concerns or issues that arise in your mind as you read the author’s perspective(s); suggestions you might have to add to or take away from how the author approached the topic; etc.

A *critical review* is not a summary of the material; rather it is a personal reflection and evaluation of the content and issues raised by the author. Your goal is to demonstrate your understanding of the author’s purposes for writing and your ability to interact with the material in a manner that illuminates the significance, strengths, weaknesses, etc., of what the author has to say.

A *comparative analysis* draws out specific points of similarity and difference between the two books. The analysis also includes your own value statements about which author resonates with you personally (and why) on the various points of comparison.

A personal position paper is a combination of an academic paper and a reflective praxis statement. Include as much formal research as you deem necessary to establish your foundations and perspectives in a solid biblical and theological manner. The paper must also move on to include an articulation of your personal posture on the various dimensions of spirituality and pentecostal spirituality. The assignment may be somewhat equated to the challenge of writing a comprehensive philosophy of ministry statement for a local church.

Outline of Course Topics (in module course)

1. Roots of pentecostalism - e.g., in Wesleyan Holiness, revivalist, other racial/cultural/religious traditions; pentecostal spirituality as one 'stream' in the currents of the great traditions of the Christian faith
2. Pentecostal spirituality from then (1900s) to now (2000s)
 - a) First wave -1900s (e.g., here come the 'holy rollers,' Azusa Street and Kansas, early Assemblies of God (AG), Pentecostal Assemblies of Canada (PAOC)
 - b) Second wave -1940s and 1950s (e.g., healing ministries, latter rain); 1960s (e.g., charismatic renewal, word-faith)
 - c) Third wave -1980s (e.g., neocharismatic; vineyard);1990s (e.g., rise of mega-churches, Toronto Blessing, Brownsville); 2000s (e.g., AG and PAOC today, Independents, New Apostolic, International scene)
3. A closer look at Steven Land's contribution to pentecostal scholarship e.g., pentecostal spirituality as theology, as apocalyptic vision, as missionary fellowship, and as trinitarian transformation; the concept of 'religious affections,' the 'already-not yet' syndrome; a longing for 'creative renewal.'
4. Grant Wacker's study of early American Pentecostalism - e.g., primitivism and pragmatism in 15 aspects of American culture and life; that was then (1900-1925) and this is now (2000's).
5. Harvey Cox's attributes of pentecostal spirituality - e.g., primal speech, primal piety, and primal hope; paradise lost? regained? -the view 15 years later.
6. Nanez and the 'loss' of the mind - e.g., historical dichotomy between pentecostal spirituality and intellectual reason/logic; an appeal for integration of the 'heart' and the 'head.'
7. The interaction of pentecostal spirituality and pentecostal theology - e.g., the 'chicken and egg' dilemma: doctrine and experience; a consideration of orthodoxy, orthopraxis, and orthopathos.
8. Pentecostal spirituality and Christian spirituality - e.g., how do they relate to each other?; are they colleagues or antagonists?; is there a 'missing link'?

9. A prognosis for the future of pentecostal spirituality - e.g., where do we go from here?; panel discussion: “The form and function of pentecostal spirituality today and tomorrow” (guest pastors from Pentecostal/charismatic church settings).

10. Making it personal (the ‘altar call’) - e.g., a review of your own pilgrimage towards pentecostal formation and spirituality (or your understanding of those who are pursuing that path).

Resource List

A separate document contains an extensive annotated bibliography prepared by Dr. Marty Mittelstadt, Evangel University, Springfield, Missouri.