THE PENTECOSTAL-CHARISMATIC MOVEMENT AS REVIVAL AND RENEWAL

by Peter Hocken

In this paper, I presume that the Pentecostal movement, issuing in the information of Pentecostal assemblies and denominations, and the charismatic movement within the historic Churches form one basic movement of God's Spirit upon his People. The charismatic movement within the Churches is the extension of the Pentecostal movement to new milieux. In this paper I shall look at those differences in language between Pentecostals and charismatics that stem from differences in self-understanding. These differences affect at the very least our initial understanding of what God is doing. In the last part of the paper, I shall reflect on the significance of these differences, and show how important it is to see them within one larger over-all vision. The unity of what God is doing in our day demands a united and higher viewpoint, in which we are united upon who Jesus Christ is, upon what he works in the believer through his Spirit and upon the fact that these points which unite are more important than any which divide.

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Pentecostal Usage

The first Pentecostals had a sense of the uniqueness of their movement. They were also aware that this move of the Spirit came as a climax to many previous moves of the Spirit and as an answer to years of importunate prayer for a Pentecostal outpouring. Their twofold understanding of uniqueness and climax was expressed in the categories and concepts that were used to describe what God was giving.

The climax, showing a continuity with previous moves of the Spirit, is evident from the Pentecostals' complete adoption of the terminology used by Evangelicals and Holiness people to describe the work of God. These terms include revival, awakening and outpouring. They are basically used by Pentecostals in the same sense as they have been by Evangelicals as for example in the various historical volumes written by J. Edwin Orr, which incidentally do not give much place to the Pentecostal explosion. Revival, the dominant category, is itself used in several senses. The whole movement is often called "The Pentecostal Revival," as in the sub-title of Stanley Frodsham's history entitled With Signs Following. The term revival is also regularly given to local events, both the more spontaneous outbreaks as at Azusa Street and the advertised campaigns of particular evangelists, as with the Galena revival, the Dunn revival, etc. From these more basic usages, the term revival has been applied to particular services, Revival Hour, Revival Time, etc.

1Dr. Orr's account of Evangelical Awakenings from 1900, The Flaming Tongue, has eight pages out of two hundred on the Pentecostal movement.


3"Azusa Street revival" is mentioned in The Apostolic Faith (Portland, Oregon), p. 54. The phrases "Azusa Street revival" and "Azusa revival" are found throughout Pentecostal literature.
