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UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

THE BROWNSVILLE REVIVAL: AN ANALYSIS OF PERSONAL AND INTERPERSONAL TRANSFORMATION OF THE CORE CONGREGATION

A Dissertation

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

degree of

Doctor of Philosophy

By

SUSAN JANE KIMMEL
Norman, Oklahoma
2001

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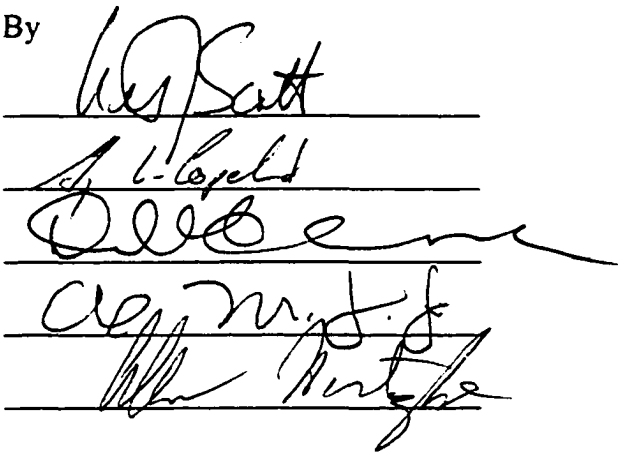
A dissertation APPROVED FOR THE

DEPARTMENT OF

INTERDISCIPLINARY STUDIES

By



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ABSTRACT

This study seeks to capture the essence of the Brownsville Revival through the eyes and lives of the Brownsville Assembly of god core congregation members. Psychologist William James, who conducted the classic study at the turn of the century, noted the transforming nature of religious experience for the participants and the larger society. Because of the long-term nature of the Brownsville Revival it yields an unusual opportunity to study that which James contends. This research focuses on the personal and interpersonal role modifications attributed to intense religious experiences. Using an interdisciplinary approach to understanding the phenomenon and building on previous research, this information will add to the body of knowledge in the disciplines of sociology, religion, and psychology. To provide consistency this research uses symbolic interactionist methodology and ethnographic techniques of data collection. Collection procedures include participant observation, analysis of documents, such as videos, and in-depth interviews.

CHAPTER I

Introduction

Occasionally a phenomenon occurs that so intrigues the imagination and captures the intellectual and spiritual propensities of an individual that one must research it. This is such a phenomenon and occasion.

Religious revivals (or awakenings) are scattered periodically throughout the history of the United States. Each century has been witness to at least one such event (Waugh, 1995: 1-9). American revivals, beginning with the First Great Awakening in 1726, have spawned enduring individual and societal changes, as well as contributed significantly to the development of the nation. Although each revival has had its own personality, focus, magnitude, and intensity, the underlying purpose remains the same: the participants believe that it is a period of spiritual reconciliation, renewal, refreshment, and revitalization. Moreover, at the conclusion of such phenomena there remains an indelible mark that then becomes the catalyst for ponderings and meditation, for questions both answerable and unanswerable. More importantly, however, the questions remaining stir our curiosity over such intriguing occurrences.

Until recently, researchers have investigated American revivals as historical events. Although historical analysis do provide a rich foundation for researching modern-day revivals, a more holistic picture emerges as the

phenomenon is explored through the eyes and lives of the participants while the event is unfolding. Brownsville Assembly of God located in Pensacola, Florida has experienced an unplanned, continuous religious revival from June 18, 1995 until June of 2000. I am fortunate to have had the opportunity to examine such an extraordinary event firsthand. The Brownsville Revival or Pensacola Outpouring has had over three million participants since its inception. The Brownsville revival has been written about in both the Christian and secular media. The New York Times, Spin Magazine, CNN, and local Pensacola newspapers have all visited the revival and reported on the event.

In this dissertation, I study participants who have consistently participated in the revival for a period of two to five years -- the core congregation of Brownsville Assembly of God. This research assumes that intense religious experiences have the potential to alter an individual, both on the personal and interpersonal levels. I intend to examine the parishioners' life histories and religious experiences from pre-revival stages to the present. I explore the revival through the eyes and lives of these congregation members and focus my research in two interrelated areas. The first area is on the personal level and examines how the members have reorganized their lives and social constructs from the onset of the revival. Specifically, relative to "life roles," how have their lives changed? Secondly, I will explore modifications--to include role modification--in their interpersonal relationships, which may be attributed to the revival.

The theoretical perspective guiding this dissertation builds on the work of noted psychologist William James and is one of the most commonly used social-scientific perspectives on religious experience (Paloma, 1995: 172). James studied intense religious experiences, yet also recognized that religious experiences have social consequences. To capture both the experiences and the phenomenon, an integrative interdisciplinary method, one that draws from both sociology and psychology, is used. The Jamesean approach fills this requirement. Although interdisciplinary methods of research are not usually attempted, sociologist Margaret Paloma has successfully used this approach in her study of a revival in Toronto, Canada. Her research, conducted in 1995, studied the effects of the Toronto Revival on visiting participants. In related research she focused on institutional changes that may be attributed to the Toronto revival. Paloma argues: "Linking micro and macro approaches-- the actor with the social context requires an interdisciplinary model with sociology and psychology working in tandem" (Paloma, 1995:177). She continues, "Sociology's task is to study both the interface of the objective social context and its bearing upon religious experience as well as subjective interpretation of religious experiences and how they impact the social world" (Paloma, 1995:179). My research builds on both of Paloma's studies by adding another dimension-- core congregation participants.

To provide consistency for this theoretical approach, I employ a symbolic interactionist methodology and use ethnographic techniques of data

collection. This method will provide the thick, rich descriptions necessary for such research. According to Sociologists Marshall and Rossman:

> The value in the ethnographic interview lies in its focus on culture through the participant's perspective and through a firsthand encounter. This approach is especially useful for eliciting participant' meaning for events and behaviors, and generates a typology of cultural classification schemes. The method is flexible in formulating hypotheses and avoids oversimplification in description and analysis because of the rich narrative descriptions (1995: 82).

This research also assumes that revivals may create the need for certain roles to perpetuate the phenomenon and that personal and interpersonal role changes and/or modifications may be related to the intensity of the religious experiences. Drawing on these assumptions, I consider role theory throughout this research. A "role" is defined as the function acquired by an individual in a specific social context. After collecting the appropriate data, I develop comparative "status sets". For this research, a status set is a compilation of the sum total of roles played by any one person. The analysis compares the change in individual status sets as well as the status sets of the participants as a whole, with regard to composition, dominance, greediness, and intensity of the roles.

The intensity of such a revival in America has not occurred since the beginning of the century. It is too early to make predictions concerning the overall societal effects of this revival (and not the focus of this study). However, this research describes and documents the personal transformations of the

participants.

Purpose of the Study

Brownsville Assemblies of God has experienced an extraordinary phenomenon. With such phenomena come rich, intriguing, and unique individual experiences. James believed that unique religious experiences were particularly valuable in studying. According to authors Hopson and Openlauder, "The religious masses, James saw as habitual and therefore irrelevant to the depths of religious experience, however, he viewed extraordinary individual experience as particularly valuable and telling" (Hopson & Openlauder, 1995:58). This study is not one of judgment. The question as to whether the event or the experiences are real/unreal, good/bad, right/wrong is not for this researcher to determine. The purpose of this study, in the Jamesean tradition, is to capture the essence of the phenomenon through the unique individual experiences of the Brownsville parishioners.

Statement of the Problem

Although deeply embedded in American culture, religious experiences have been considered issues to avoid rather than research. The excuses are numerous and occasionally valid. However, avoidance of investigation in this field may be tantamount to scholarly neglect. The nonrational nature of the

subject, not congruent with strict scientific research traditions, has led many scholars to divert their research to other areas more consonant with traditional methods. The multi-dimensional nature of religious experience coupled with stringent disciplinary boundaries has also added to the avoidance factor According to Paloma: "Although religious experience has come to be accepted as a bona fide component of the broader phenomena we call religion, few scholars, have done more than pay it lip service" (1995: 170).

Fortunately, there is a resurgence of interest in the field of religious experience. Paloma contends that this regeneration may be a result of a slight lifting of methodological constraints. Interdisciplinary methods of research help bridge the "discipline chasm," while more refined qualitative methods are recognized as valuable. Research in this area must no longer continue within the context of a single paradigm.

There is, however, still much to accomplish. There is a need to further research and explore religious phenomena, such as the Brownsville Revival, and its effect on an individual's religious experiences in an effort to explain the multi-dimensional nature of personal transformation that may occur within the individual and ultimately the society in which the individual lives.

Significance of the Study

The proposed research holds promise for contributing to the current

knowledge base on religious revivals, their effects on an individual's religious experiences, and potential societal effects that may occur associated with the experience. William James contended:

> The religious propensities of man must be at least as interesting as any other facts pertaining to his mental constitution.., furthermore, no account of the universe in its totality can be final which leaves these other (nonrational/mystified) forms of consciousness quite discarded... they forbid a premature closing of our accounts with reality" (James 1902/1994:5,6).

Although separate studies have been done on revivals and religious experiences, current research integrating the two phenomena is extremely limited. Margaret Paloma has conducted one such study on a revival occurring in Toronto, Canada since January 1994. She states that,

> Sociology can thus provide a tool to determine whether individuals perceive their lives to be better as a result of the renewal, whether their relationship with family and friends have changed, and whether their experiences have empowered them to reach out to others in the community at large" (Paloma, 1996: 2).

A study of the Brownsville Revival strives to gain a deeper understanding of the phenomenon and the multi-dimensional religious experiences associated with it. The significance of studying this particular population is critical to gaining new insight on the long-term effects of revivals on individuals.

Research Questions

The research questions that guided the current study are:

1. How do intense religious experiences affect an individual?
2. As the intensity of the revival increases, do the roles members acquire increase as well?
3. How have personal roles changed during this revival?
4. What effects are produced when changing or modifying roles'?
5. How have interpersonal roles changed?
6. How have those role changes affected family and friends?

II. REVIEW OF THE LITERATURE

Introduction

At this point, it is necessary to address two significant issues: 1) this proposed research focuses exclusively on the Brownsville Revival and draws comparisons from similar Judeo-Christian religious revivals. It is noted, however, that a plethora of religions has experienced revivals at one time or another. There may or may not be similarities among these revivals, but, they, too, may have affected individuals and their respective societies. 2) This researcher is cognizant of the fact that religious revivals are not exclusive to America and certainly does not intend to imply such. Documented evidence of phenomena similar to the Brownsville Revival dates back approximately 2000 years with the Biblical account of the Day of Pentecost. Every century since that event has experienced at least one Christian revival and each revival has produced both individual and societal changes of varying degrees. Evidence also records revivals occurring in numerous countries. At the time of this writing, it has been acknowledged that "Brownsville-type" revivals are occurring simultaneously in Canada, Argentina, England, Australia, Japan, and New Zealand (Waugh, 1995:1-9).

Background

Brownsville Assembly of God

Brownsville Assembly of God (BAOG) is an unpretentious church located in the less affluent area of Pensacola, Florida. At the onset of the revival 2,200 parishioners were registered members. Their membership has increased over the past five years to approximately 5,500. Pastor John Kilpatrick has been the pastor at Brownsville for fifteen years.

According to Pastor Kilpatrick, many members of the Brownsville congregation, he included, began to tire of "religiosity" and desired a more divine experience from God. This hunger translated into congregational commitment. It was at this time that the members of BAOG began praying for revival. The regular Sunday evening service was restructured into a Sunday evening prayer service. The Pastor and his congregation began to pray every Sunday evening. Some people believed that the restructuring of the Sunday night service would cause a decrease in attendance. This was not the case. They began to petition God for a renewal and refreshing of the people, their community, the youth, America, and lost souls, above all else, they prayed for revival. Pastor Kilpatrick believes that prayer conditioned his church for revival. They began using prayer banners that represented twelve different prayer topics. These huge banners have visual representations of each topic and include: warfare (spiritual), family, souls, leaders of our country, healing, pastors, peace of Jerusalem, schools, Brownsville

Assembly of God ministries, children, survivors of catastrophes, and revival. Pastor Kilpatrick states: "I had made it clear that these banners were not icons to be worshipped. They were simply symbolic tools to help us pray for specific issues and the revival banner was catching our prayer attention more and more" (Kilpatrick, 1995: 49). The congregation was unaware that their prayers would come into fruition two years later.

June 18, 1995 appeared like any other Sunday at Brownsville Assembly of God, with two exceptions: it was Father's Day and Evangelist Steve Hill was the guest speaker. From that day forward Brownsville has never been the same.

According to Reverend Hill:

> That Sunday morning, Father's Day, started out in a typical way: We sang a few choruses and hymns, took the offering, recognized the Father of the Year... I spoke on Psalm 77:11-12, "I will remember the works of the Lord." I spoke of my radical conversion experience, remembering how the Lord had graciously set me free from the bondage of sin and drug abuse. As I was preaching that morning in Brownsville, I felt in my spirit an unexplainable sense of gratitude...I talked about how important it is to remember how faithfully God has delivered us...I continued to share recent experiences that I had while traveling to various countries (Hill, 1997: 68-69).

At the conclusion of Reverend Hill's sermon, an altar call was given. In Pentecostal denominations, an altar call is not an extraordinary event. In fact, most services conclude with an altar call. Reverend Hill gave two distinct calls that morning. The first call was for those who had never received the Lord (for

salvation) or who had wandered away from the Lord. About twenty people responded to the first call. The second call was for those who wanted a "fresh touch" from the Lord. At that point, approximately 1,000 people came forward for prayer. Reverend Hill states that:

> Within seconds, we knew something amazing was breaking forth that day in church. The power of God exploded at the altar! It became obvious to me that we were at the beginning of a wonderful and Holy visitation that would last for more than one service. As in revivals of old, people fell on their knees, prostrate, or backward on the ground weeping and wailing and crying out to God. The people began crying out to God and God was responding. Pastor Kilpatrick was touched mightily in the service and lay immobilized for over three hours" (Hill, 1997: 74, 75).

Beth McDuffie, a congregation member attending the service that morning, described the scene as follows:

> Next, he (Steve Hill) asked for all of those who wanted more of the Lord to come up. Needless to say, the altar was packed in about one minute. He spoke for a few minutes more and then began to pray. When he touched me it was like a lightening bolt hit me! People were slain in the Spirit all over that place. Some people were jerking, some were crying, and some were lying still. Not everybody fell, but the place looked like a battlefield. The service ended about 4:30. Since then it has been building and building. My pastor was slain in the Spirit the first service and was out for several hours. For the first two weeks or so, he couldn't do anything in church. God's presence would come upon him so heavily that he couldn't move (Riss, 1995: 73-76).

According to participants, the same scenario occurred in the evening service as well. That service lasted until after midnight. Pastor Kilpatrick and

Steve Hill believed that an extraordinary event was beginning to unfold. They decided to continue the services, one night at a time. Steve Hill says, "The next day my wife, son, and two daughters were flown in from Texas for what we thought would be an extended (evangelistic-type) revival that would only last a short time. We were wrong" (Hill, 1997: 75, 76). Within two weeks from the initial onset of the phenomenon, over 8,000 people had come from several different states, to participate in the revival services. News of the revival spread quickly.

It has been five years since the beginning of the revival. At the peak of this phenomenon, six revival services were held weekly. Church sources claim that over 3 million visitors have participated in the revival services. Officials also say that visitors have come from every state and approximately one hundred fifteen countries. Visitors would wait hours in line, hoping to be seated in the main sanctuary. Overflow rooms, equipped with monitors, were available for those who were not seated in the sanctuary. At any one time, up to eight foreign language interpreters were at work during the services translating to the foreign guests. This church experienced a phenomenon of such tremendous proportion that many scholars compare it with revivals of old. Vinson Synan, a historian of Pentecostal and Charismatic movements and Dean at Regent University School of Divinity contends that,

> Brownsville, with its emphasis on conversion of sin, seems to be a revival in the long-term tradition of American native revivals dating back to the preaching of Jonathan Edwards. There is a lot of heavy preaching on sin, repentance, conversion, and holiness. Characteristics of the Brownsville Revival put it in the mainstream of American religious history (Rabey, Christianity Today, 1997: 54).

Richard Riss, a long-time historian and scholar of revivals argues that, "The current renewal, which is in my opinion, a revival, has already reached the proportion of an awakening. It shows every sign of increasing" (1996:1).

The parishioners of Brownsville fanned the flames of revival. They regarded themselves as the caretakers. Their responsibility to the revival was not taken lightly. They approached the task with a sense of awe and humility. They were committed and seemed tireless in their effort. Each service required approximately 200 volunteers and each service had that number and more. Their experiences will provide the greatest insight to the phenomenon known as the Brownsville Revival.

Previous Revival Research

Religious revivals have long been a part of American history. Indeed, their effects are intricately woven within the foundational fabric of the United States. Several historians and scholars have studied revivals in American and agree that there is sufficient documented historical evidence of such phenomena dating back

as far as the early 1700s (Riss, 1988: 11; McDow and Reid, 1997: 203; Hood, 1995: 54-55; Latourette, 1953; Morrison, 1965). Jonathan Edwards, a Congregationalist Minister and Theologian, whose ministry was instrumental during the First Great Awakening, wrote,

> In the years 1734 and 1735, there appeared a very great and general awakening in the county of Hampshire, in the province of Massachusetts Bay, in New England, and also many parts of Connecticut. Since this, there has been a far more extensive awakening of many thousands in England, Wales, and Scotland and almost all the British provinces in North America... about two years ago, a very great awakening and reformation of many of the Indians, in the Jerseys, and Pennsylvania, even among such as never embraced Christianity before: and within these two years, a great awakening in Virginia and Maryland"(Edwards, Reprint 1986: 294).

There is some disagreement among historians regarding the classification of such events. However, most conclude that the major revivals, such as the First and Second Great Awakening, The Layman's Revival, and the Azusa Street Revival, and minor movements including the Mid-20th century revivals, College campus revivals, and the Jesus Movement of the 1960s and 1970s, document extraordinary individual experiences. The experiences of such phenomena did not, however, conclude with individuals. A panoply of national, societal, and cultural changes were recorded as direct effects of the revivals.

Definitions of a revival are numerous and can be viewed from two perspectives. Charles Finney (1792-1875), a prominent minister during the

Second Great Awakening, brought a different understanding of revival—one that was more human-centered. Church historian, J. Edwin Orr explained:

> There is controversy here and there between followers of Finney, who said that 'revival' is nothing more than the right use of appropriate means, and those who believe, like Jonathan Edwards (First Great Awakening), that it is a work of God... Evangelism most certainly, is the right use of appropriate means as Finney said. . . There is also a sense in which any congregation, anywhere, ... will experience a measure of revival. . . Edwards rather spoke of an outpouring of the Spirit and that is not the work of man (Orr, 1985: 7).

Finney later retracted some of his overemphasis on human agency. He stated, "I have thought that... stress enough has not been laid upon the necessity of Divine influence... I am confident that I have sometimes erred in this respect myself... I have laid too much stress on the natural ability" (Finney, n.d., 10-11).

Theologians and historians McDow and Reid contend that:

> Finney's legacy has unfortunately served to muddy the understanding of what biblical revival is... Many leaders who focus on revival are Edwardsean in the viewpoint... The view of Finney as applied to evangelism is portrayed by the multitude of churches who use the expression 'revival' to refer to a four- or seven-day series of meetings... Such meetings are of critical importance... They should be described as mass evangelism rather than revivals" (McDow and Reid, 1997: 244-246).

Historian William McLaughlin also supports that perspective and argues that, "The difference between Edwards and Finney... one saw God as the center of the universe the other saw man. One believed that revivals were prayed down and

the other that they were worked up" (McLaughlin, 1959:11).

For this research, the Edwardsean perspective, albeit with a sociological bent, is assumed. A revival is contrasted with an evangelical camp or short-term revival "meeting" and will be defined as follows:

> An occasional, unplanned event of sustained duration in which participants report an outpouring of God's Spirit. The experience may produce personal and interpersonal transformation. Its effects may be experienced across all gender, ethnic, generational, and denominational boundaries or may have specific gender, ethnic, generational or denominational correlates.

Implications

Personal/Interpersonal

Inherent in religious revivals are individual religious experiences. Thousands of incredible personal accounts experienced during revivals are recorded throughout history. When describing intense religious experiences, William James, argued: "What is attained is often an altogether new level of spiritual vitality, a relatively heroic level, in which impossible things have become possible, and new energies and endurances are shown. The personality is changed, the man is born anew"(James, 1902/1994:266).

Glock and Stark (1965) provide the earliest sociological taxonomy of religious experience. Their taxonomy provides a means to organize and classify the extraordinarily varied phenomenon of religious experience. Paloma notes:

"The typology developed by Glock and Stark reflects the assumption that what has been called mysticism by some religious scholars is the same as religious experience, differing in degree but not essence" (Paloma, 1995: 168). Glock and Stark compare religious experience to human relationships of differing intensities. They state, "As in normal human affairs, encounters of the former types are more frequent that these of the latter—one has many more acquaintances than friends... Similarly, the more intimate relationship has likely passed through less intimate previous states" (Glock & Stark, 1965: 43).

The four major types of experience are as follows:

1. The Confirming Experience: This is the general type of experience, one that provides a sudden feeling, knowing, or intuition that the beliefs one hold is true. Its subtypes include a generalized sense of sacredness and a specific awareness of the presence of divinity. These confirming experiences are relatively common. Over 40% of Glock and Stark's West Coast sampling responded they were certain they have experienced a feeling that they were somehow in the presence of God.

2. The Responsive Experience: This experience is the next most common. It occurs when a person feels that the awareness of presence is mutual. Responsive experiences are subdivided into three types: salvational, miraculous, and sanctioning. These experiences were highly correlated with denominational affiliation. For example, 93% of Southern Baptists sampled reported being certain

of salvation while only 9% of the Congregationalists felt the same.

3. The Ecstatic Experience: This denotes an affective personal relationship between God (or a Divine presence) and the person, comparable to the intimacy of friendship or even courtship. Glock and Stark describe this religious encounter as a "physical and psychological upheaval of intense proportions... An overpowering of the senses by Divine touch." James believed that religious conversion could be likened to falling in love. Psychologist C. Ullman came to this conclusion as well. After an in-depth study of over forty converts she states,

> What I initially considered primarily a change of ideology turned out to be more akin to falling in love... Conversion pivots around a sudden attachment, an infatuation with a real or imagined figure which occurs on a background of great emotional turmoil. The typical convert was transformed not by a religion, but by a person... This intense and omnipresent attachment discovered in the religious experience promised the convert everlasting guidance and love, for the object of the convert's infatuation was perceived as infallible" (Ullman, 1989: xvi).

4. The Revelational Experience: This is the fourth and thought to be the least common of the four experiences. It is one in which the Divine, "has not only taken the person into His bosom, but into His confidence" (Glock & Stark, 1965: 54). This may occur through visions, voices, enlightenment, and commissions through which persons are sent forth to perform the bidding of the Divine. Pentecostals, in general, believe that they are all commissioned to "do the bidding of the Divine."

Paloma reports that Glock and Stark's discussion and taxonomy of religious experience has largely been ignored by "even those who have pursued the measurement of religious dimension" (Paloma, 1995: 169). She also contends that,

> Relatively few sociological theorists or researchers have utilized existent knowledge about religious experience in their scholarship. This pioneering work is just that fledgling efforts to document the widespread presence of religious experience in American society and to demonstrate that these experiences are multifaceted" (Paloma, 1995: 171, 172).

A revival then, may be considered a catalyst for individual transformation, and individual experiences a catalyst for more far-reaching societal changes. Paloma, a sociologist with the most recent research on revivals and religious experiences, states:

> He (James) recognized that religious experiences have social consequences... Whether religious experience is public or private, people who have them live an a social world which they help to create and modify... Thus, at least indirectly, they would appear to have social consequences... It is sociology's task to study both the interface of the social context and its bearing upon religious experience as well as subjective interpretation of religious experiences and how they impact the social world" (Paloma, 1995: 179).

Institutional

Limited research regarding religious experience and institutional consequences has been conducted. One such study may provide some insight into

the subject. Margaret Paloma's, Assessing the Fruits research on a revival in Toronto, Canada, uses Thomas O'Dea's Five Dilemmas of Institutionalization as a basis for assessing the consequences of that ongoing Canadian Revival. She discusses the five dilemmas, which, she says, has the potential of silencing any religious revival:

> The dilemma of mixed motivation centers around the need for single-mindedness. A potential pitfall is a rise of clerical leadership that would seek to harness charisma for personal power and prestige. The symbolic dilemma focuses on the transmission of the charismatic moment through ritual. Its nemesis is the possible development of inauthentic and alienating ritual practices. With the dilemma of administrative order looms problems of institution building. There is an ever-present danger of over-elaborating institutional structures in ways that jeopardize charisma. The dilemma of delimitation is two-pronged; one of which is laden with the danger of watering down the original message and the other with rigidly adhering to laws that kill the spirit. Trying too hard to please the orthodox sector with excessive normative regulations and rigid doctrines will quickly quench revival fires. The dilemma of power, although too early to assess, has been considered briefly in light of unhealthy internal friction and inappropriate external alliances. Where charisma exists, there will always be institutional dilemmas. It is important, however, that the solutions are supportive of and life-giving for the charismatic movement" (Paloma, 1997: 17).

She also contends that much more research needs to be done that "explores the relationship between religious experience and institutional development, growth, and change" (Paloma, 1995: 176).

Societal

Although it is too early to discuss the societal impact of the Brownsville Revival, one may begin to tentatively assess the "fruit." Examining the societal effects of previous American revivals may offer insight as to possible implications.

A minister during the First Great Awakening, Jonathan Edwards contended that a revival should be judged posteriori, not a priori. In other words, we must judge a revival (or any religious experience) by its outcomes or effects. Edwards argued,

> We are to judge the effects wrought; and if, upon examination of that, it is found to be agreeable to the Word of God, we are bound to rest in it as God's work, and shall be like to be rebuked for our arrogance, if we refuse so to do till God explain to us how He has brought this effect to pass or why He has made use of such and such means in doing it (Edwards, 1904/1986:309,366)).

Similarly, Mark Noll, Professor of History at Wheaton College and expert on evangelical issues states: "The truest test of revivals is whether they produce lasting changes in people's lives. Super bowls create mass excitement, but they don't alter human beings forever. Unfortunately, the long-term effects on individuals have received little academic attention" (Lexington Herald Leader).

According to historians McDow and Reid (1997), four major revivals have impacted American society since the 1700s. The First Great Awakening (1726-1770) brought new methods of evangelism and itinerancy became an accepted

and effective tool for spreading the gospel. According to these authors, two important theological issues came to the forefront during this revival: 1) it championed the Reformation and 2) it emphasized the doctrine of justification by faith. S.E. Morrison believes that this revival brought the first great influx of members into organized religion in the thirteen colonies and that it also "provided the master pattern for the Protestant emphasis upon individual religious experience, conversion, and evangelism" (Morrison, 1965). In the area of education, the "Log College" developed into the College of New Jersey and subsequently Princeton University. It was the forerunner of modern seminaries such as, Dartmouth College, University of Pennsylvania, and Yale University. Edwards stressed the importance of intellect and emotion in Christianity and he believed that one could be "committed to intellectual pursuits and maintain a fervent piety" (McDow & Reid, 1997: 226).

The Second Great Awakening (1787-1843) exploded into being at Cane Ridge, Kentucky in 1801. This revival, "established the expanded landscape of religious pluralism which continues to characterize North American Protestant religious experiences" (Marty: 1987). It also facilitated the expansion of America. Historian Kenneth Latourette stated:

> The doctrine of Manifest Destiny, which was central to the founding of the country, was renewed with the Second Great Awakening: pioneers, moved by their enthusiastic and evangelistic religious convictions, carried and spread their religion on the westward expansion (Latourette, 1953).

Psychologist and Minister, Ronald Hopson, argues that an additional result of the Second Great Awakening included the "consolidation of smaller affiliations, sects, and movements which were to become denominations" (Hopson & Openlauder, 1995:58). Another outcome of this revival was that it provided the "characteristic form—camp meeting with dramatic conversion experience—of American religious experience for several decades to follow" (Johnson, 1977; Bloom, 1992). The Second Great Awakening is also credited with the rise and impact of 'Societies and Agencies.' McDow and Reid argue that the Second Great Awakening inspired The New York Missionary Society (1796), The Missionary Society of Connecticut (1798), The American Temperance Society (1826), The American Peace Society (1828), The American Bible Society (1816), The American Education Society (1816), the Home Missions Society (1826), and The American Anti-Slavery Society (1833). The American Sunday School Union was organized in 1824 to establish a unified effort for the growing Sunday School movement. During this same time frame the Young Men's Christian Association (YMCA) began as an evangelism outreach (McDow & Reid, 1997: 248).

The Layman's Prayer Revival was the only awakening in America without a well-known leader. When examining the impacts of this revival, one finds evangelistic impact in the forefront. "Almost every denomination recorded significant increases. The percentage of church members jumped 50 percent from

1850 to 1860. There was a great unity among believers regardless of denomination affiliation, denominational differences were minimized" (McDow & Reid, 1997:273). The use of "lay preachers" began during this revival and a new emphasis on children's ministries was established. Some believe that the Layman's Prayer revival prepared the nation for the Civil War. Church historian Frank Beardsley argued:

> As the Great Awakening enabled the feeble colonies to pass through the baptismal fires of the American Revolution and preserved the religious institutions of the country from complete impairment in that struggle, so the Great Revival of 1857-1858 served to prepare the people and sustain them in the fearful cataclysm which swept over our country in the early sixties and threatened to blast forever our free institutions... The revival nerved and fortified the church for this fearful struggle" (Beardsley, 1904:238, 239).

The Azusa Street Revival began mid-April 1906. Services were held every day for three consecutive years. According to scholar Vinson Synan:

> The early Pentecostal revival came as one of the greatest revivals in the modern period, perhaps almost as important in its effects as the Protestant Reformation of the sixteenth century... Originating with the milieu of the Holiness movement of the late 19th century, it brought into existence hundreds of ecclesiastical bodies and denominations worldwide, many of which quickly became some of the fastest growing religious organizations in the world" (Synan, 1971:300).

Unlike the other three revivals, this one began under the leadership of William Seymour, an African-American minister and a small group of African-American

people. Both racial and denominational barriers were obscured and the unity among believers was stressed. It was not uncommon to see a plethora of diverse people worshipping together. The present state of Christianity states Minister and Christian author Rick Joyner, "Cannot be understood without understanding both the past and continuing impact of the Pentecostal movement. Azusa Street was more than a revival, it was also a renewal and reformation of the church" (Joyner, 1997:1).

The possibility of the Brownsville Revival having widespread societal effects is evident as indicated through similar repeated historical events.

Characteristics of Revivals

Although separated by time and space, and although duration, intensity, and magnitude may differ, Richard Riss contends that Christian revivals frequently have common characteristics (Riss, 1995: 1-10):

1. Revivals are usually proceeded by Spiritual declination in both secular society and among Christians in general. Charles Finney stated that, "Revival presupposes declination" (n.d.). The condition of the church-at-large is referred to as dead or lethargic. People attend church out of a sense of obligation or habit and an overwhelming attitude of spiritual apathy pervades communities. Sociologist Frederick Davenport notes:

> One need not wade very deeply into the mass of literature

> descriptive of the period just before the New England revival (the First Great Awakening) without finding the language has been practically exhausted in depicting the sad state of morals and religion... The most we can say of the conditions that preceded the revival is that they were relatively bad" (Davenport, 1905:101,104).

Historians McDow and Reid cite an example as they describe the condition of the United States prior to the Second Great Awakening. America had been involved in two wars since the First Great Awakening: The French and Indian War (1754-1763) and the Revolutionary War (1776-1783). They state,

> These wars sidetracked the pious for the urgent task of freedom. The practical result was the neglect of corporate worship and more than a few abandoned churches. While the Revolution was being won to secure fundamental freedoms, the religious convictions of many people were being lost. Promiscuity, profanity, gambling, and drunkenness increased... Americans were introduced to the Enlightenment by the French... Students attending colleges originally founded as seminaries were now influenced almost exclusively by Skepticism, Deism, and Atheism (McDow & Reid, 1997:228).

Ironically, the first spark of the Second Great Awakening is traced back to a college campus: Hampden-Sydney College, Virginia, 1787 (the subsequent explosion occurred in Kentucky). The spiritual condition before the outbreak of the revival was so bad that college students read the Bible "underground" to avoid the wrath of the student body. Four students were once discovered reading the Bible and a near-riot broke out among the students. Very shortly after this incident, revival broke out on this campus and over 50% of the student body was

affected. From this one college campus, the revival spread.

2. Revivals are proceeded by intense prayer—many times crossing denominational lines. Beginning in 1857, Jeremiah Lanphier, a Layman of the North Dutch Reformed Church, began a 'noon-time prayer hour' for businessmen in New York City. Again a deep Spiritual decline was recorded and Lanphier decided that conducting a prayer meeting was feasible. The first meeting was held September 23, 1857. Lanphier prayed alone. By the end of the hour, only six men had joined him. On October 14, 1857, it is recorded that one hundred people were in attendance. Simultaneously, other prayer meetings were established around the city and within six months over 50,000 people met in New York City daily, to pray for one hour. It is also reported that thousands more prayed in other cities as well. This was the beginning of the Layman's Prayer Revival. According to McDow and Reid,

> The overall spirit of the meetings was one of deep love for Christ and each other... Meetings were multi-denominational... The strong emphasis of the meetings was the conversion of the lost... Churches all over the nation experienced revival and evangelistic harvest growing of the prayer meetings... The prayer revival was characterized by a calm, deep, solemnity" (McDow & Reid, 1997:258-260).

As previously reported, Pastor Kilpatrick and his Brownsville congregation prayed two years for a revival.

3. Revivals are contagious, there are huge crowds, it spreads very

rapidly, and although there is very little advertising, except by word of mouth (and now the Internet)), people come from miles and from many places. It is described as a fire. Historian John Shearer wrote,

> A great revival is like a forest fire. You may trace its early course, following the thin line of flame. But soon its progress is so swift and widely diffused that the eye can no longer keep pace with it. The flame bursts forth at once in many places, and now we see but one great conflagration" (cited by: Riss, May 1995).

Jonathan Edwards stated that from the initial onset of the First Great Awakening in 1734,

> There was scarcely a person in the town, old or young, left unconcerned about the great things of the eternal world... It overspread the community, until, when springtime came, this little village of two hundred families sheltered three hundred souls brought home to Christ... From Northhampton it spread with great rapidity in all directions... So swift was the movement that there was written of it, "Who are these that fly as a cloud, and as doves to their windows?" (Edwards, nd/reprint 1986:18,23,28).

George Whitefield arrived in America in 1740. By that time, the seeds of revival in America had already been sown. Whitefield, an itinerant minister from England, traveled extensively to America during the First Great Awakening and made an extraordinary impact on American society at that time. Whitefield was an extremely popular speaker and Benjamin Franklin estimated that at one point, Whitefield spoke to at least 25,000 people in the open air. Reverend Stephen Hill, Evangelist at the Brownsville Revival, has preached to approximately 3 million

revival participants in three years. Within the first two weeks of the Brownsville revival it is reported that approximately 8,000 people visited the church to hear him preach.

4. Many revivals begin spontaneously, at a certain time and place. There are several examples (not exhaustive) of this spontaneity occurring: August 13, 1727, Herrenhut, Germany; January 1735, New England, America; October 10, 1821, Adams, America; March 1858, New York; April 14, 1906, Azusa Street, Los Angeles; October 31. 1904, Loughor, Wales; June 4, 1951, City Bell, Argentina; October 13, 1971, Saskatoon, Canada; August 4, 1988, Papua, New Guinea; January 20, 1994, Toronto, Canada; May 29, 1994, Brompton, London; June 18, 1995, Pensacola, Florida. Because of the suddenness of the occurrence, at first no one is prepared and nothing is organized. Everything just seems to fall together.

5. Manifestations may occur during the revival services. Many reported incidences of shaking, crying, falling prostrate, glossolalia, exuberant worship and singing, dancing, healings, visions, and prophesy have been recorded in most of the revivals. Jonathan Edwards, George Whitefield, Charles Finney, Dwight L. Moody, William Seymour, and John Wesley all wrote of such occurrences. Many things may happen that amazes even the most seasoned preachers. Ordinarily, Pentecostal denominations find this type of behavior not only acceptable, but also normal.

6. During revivals, participants may experience conviction of sin, repenting, forgiveness, and ultimately peace and joy. Participants have reported being "freed" from bad habits, attitudes, and perversions. There is widespread reconciliation resulting in a real depth of love for Christian brothers and sisters and non-believers as well. Meditation upon the character of God is prevalent among participants.

7. Individuals have described their experience as a refreshing of their Spirits. People find the Bible new and exciting. Jonathan Edwards writes, "The Bible was such a new book... Texts that had been read thousands of times appeared with such fresh and novel interest that even old saints were tempted to think they had never seen them before, and regarded them as a strange wonder" (n.d.).

8. Intense opposition accompanies all revivals. Serious problems may manifest because of Spiritual pride. There are many extravagances during revivals and this sometimes causes severe conflict — even among congregation members. Edwards was ejected from his church and some ministers would not allow their members to listen to George Whitefield preach. The participants of Azusa Street were persecuted locally by members of the community. The Brownsville revival has also had it share of opposition. The local press looked favorably upon the revival until February 1998. The local Pensacola newspaper then reported that financial indiscretions by the church leaders had been

discovered. These allegations have never been substantiated and in fact, retractions were subsequently printed.

9. Revivals can have a tremendous impact on society and many social reforms may result. Several instances of social impact have previously been discussed.

Revivals are often categorized with respect to their effects. McDow and Reid provide six categorizations of revivals (1997:7-11). Personal revivals take place within an established Christian's life. The believer may be desensitized to spiritual realities and lack celebration in worship. A believer experiences a personal revival describes the event as a renewal or refreshing. There is a new spiritual hunger and vitality evident in the person's life. Institutional revivals usually occur within a church or school. An institution can be in revival without the entire membership participating. Regional revivals normally begin in a church but quickly spreads to other churches and the community. Denominational barriers are crossed and an entire area may be affected. Some societal changes may be evidenced, such as lower crime rates, a decrease in racial tensions, and increased evangelistic results. Specialized revivals focus on a particular group, such as youth. College campuses frequently experience revivals. Specialized revivals may occur on the institutional, regional, national, or global levels. A national revival is a general spiritual awakening effecting an entire nation. "A revival of this magnitude will have impact of some degree in basically five areas:

new church direction, economic adjustments, social reforms, political correction, and educational alterations" (McDow & Reid, 1997:10). McDow and Reid contend that a global revival influences the world. To some degree every continent and many nations are affected. The revival from 1901-1910 is classified as a Global revival. The Pentecostal movement at Azusa Street began during this period. Presently scholars differ in opinion regarding the classification of the Brownsville Revival.

Pentecostalism and the Assemblies of God

As previously stated, the Brownsville Revival took place at an Assemblies of God church in Pensacola, Florida. Although the Assemblies of God (AOG) organization is not the primary focus of this proposed research, some familiarization with the denomination and Pentecostalism is necessary.

Theologian Harvey Cox states: "Pentecostalism is the faith built on the belief that the Spirit bloweth where it listeth,' and may, by its very nature, require a whole new approach to the study of religion, one that will ultimately deepen and clarify the studies of other religions as well" (1995:181).

The current movement known as Pentecostalism was birthed in the United States. Some of the characteristics associated with the modern movement, such as glossolalia, healing, prophesy, exuberant worship and singing, and dancing, have been around for centuries. Indeed, the Pentecostal name derives from the New

Testament Day of Pentecost; however, this modem movement can largely be traced to Azusa Street. Under the leadership of a black minister, William Seymour, an unplanned revival began in April 9, 1906 in Los Angeles, California, Azusa Street. Cox contends that, "The questions of where and how and among whom has significant meaning... Pouring new blessings into a one-eyed, black preacher and a gaggle of social outcasts is like choosing a nation of slaves and the son of an unwed mother to begin new chapters in history" (Cox, 1995: 262).

From that time forward, Pentecostalism has literally traveled the world, becoming one of the fastest growing religious movements in the world. Pentecostal churches are growing at the rate of 20 million new members a year and worldwide membership is now approximately 410 million (Cox, 1995:xv). According to author Rick Joyner:

> It is impossible to understand the present state of Christianity without understanding both the past and present impact of the Pentecostal movement... To even call what began at Azusa Street just a revival would be to obscure its importance... It was a revival, but it was also a reformation of the church as well. With the possible exception of Luther's Reformation, there probably has not been another movement in church history which has had a greater overall impact on the entire church" (Joyner, 1996:2, 3).

This impact has continued for nearly a century and shows no sign of diminishing. In trying to understand how Pentecostals impact the culture around them "it is important to remember to watch what they do... Their theology is in their practice" (Cox, 1995: 198). The spiritual experience of believers is celebrated

and, indeed, it takes precedence over doctrine and dogma. It is a movement of emotion and one only needs to visit a single service to come to that conclusion. The worship, including praise and songs, is lively and accompanied by hand-clapping, dancing, and a plethora of musical instruments. Even the very youngest participants may be seen, tambourine in hand and baby bottle in the other. To an outsider services may seem disorganized and confusing, but not to the Pentecostal. This freedom of worship unleashes the affective side of the Pentecostal. Paloma contends that, "In the Pentecostal world there are two forces at work—the rational cognitive and the affective experiential." She also believes that the services are designed for "interaction with God, not simply talking about Him" (Paloma, 1989:188).

Cox describes five characteristics of the Pentecostal movement (Cox, 1995:82, 121, 122,137, 138).

1. Primal speech: Known as speaking in tongues (glossolalia), this typifies Pentecostal prayer. The belief is that this "gift" is available to all that are baptized in the Spirit. It represents the core of all Pentecostal conviction.

2. Primal piety: This includes such things as trances, healings, dances, bodily movements, prophesy, interpretations, visions, and dreams.

3. Primal hope: Hope is often seen as the yearning for the end of strife, wars, and racism. Inherent in hope is an eschatology that point to a 'city without death or tears', which God is preparing for those who hear and respond.

This hope also refers to the Second Coming of Christ.

4. Women in leadership: Although there are few Pentecostal women ministers, it is not prohibited. Women have prominent roles in many other leadership positions and are not prohibited from teaching, prophesying, or evangelizing. Cox believes that contributing to their successful leadership is their ease with narrative theology.

5. Music: Music is extremely important in Pentecostal denominations. The music can be inspirational and is used to lead the congregation into praise and worship. The playing of instruments is encouraged and is a normal part of the church service. The Brownsville Revival services begin with prayer and then music. The music portion of the service may last up to two hours.

The Assemblies of God is a Pentecostal denomination, whose headquarters is located in Springfield, Missouri. A General Superintendent heads the denomination. At this writing, Thomas Trask is the General Superintendent. The organization views itself as a service organization existing to meet congregational needs and to further evangelism. The denomination's inception was in 1914 and it has over 2 million members in the United States and over 15 million worldwide. Paloma argues that, "It is a belief in a personal God who touches the lives of individuals that has influenced the way in which Charasmatics, including adherents to the Assemblies of God, construct their social

reality" (1989:5).

III. METHODOLOGY

Introduction

This chapter describes the methodology used in this study. It provides a rationale for the perspective and the methods. It also provides a description of the data collection and an explanation of the data analysis techniques that were used. The chapter also provides explanations relating to the assumptions and limitations of the study.

Rationale

The significance of personal religious experience has long been acknowledged. Unfortunately, during the past several decades, research in this area has been ignored. Stark contends that since the publication in 1902 of William James's classic study, The Varieties of Religious Experience, "virtually nothing of merit has been added to our understanding of religious experience" (Glock & Stark, 1965: 97). Ten years after Stark's comments, sociologists W.C. McCready and Andrew Greeley observed that, "contemporary American social sciences may name its buildings after William James, but it is not interested in doing research on the ecstatic experience about which James's most famous work was concerned" (McCready & Greeley, 1976:29). During his renowned Gifford lectures James stated,

> There can be no doubt that as a matter of fact a religious life,

> exclusively pursued, does tend to make the person exceptional and eccentric. I speak not now of your ordinary religious believer, who follows the conventional observances of his country... His religion has been made for him by others, communicated to him by tradition, determined to fix forms by imitation, and retained by habit. It would profit us little to study this second-hand religious life. We must make search rather for the original experience which were the pattern-setters... These experiences we can only find in individuals for whom religion exists not as a dull habit, but as an acute fever rather (James, 1902/1994:8-9).

The long-term phenomenon known as the "Brownsville Revival" yields the perfect opportunity and environment in which to further explore that which James began.

Data Collection

Research Design

The research proposed here would undertake an in-depth exploration and examination of the phenomenon as well as the intense personal religious experiences incurred by members of the Brownsville core congregation. Underlying the proposed research is the assumption that religious experiences, while varying in degrees of intensity, have the ability to alter an individual's values, attitudes, and beliefs to such an extent that the person's social construct is transformed, thereby, producing individual, interpersonal, and societal changes.

The research approach involves the sampling and interviewing of core members of the Brownsville church. The site selected is Brownsville Assembly

of God, Pensacola, Florida. This site, since experiencing the phenomenon for five years, provided the greatest potential for revealing its effect on congregation members. A core participant is defined as an individual who has been a member of the Brownsville Assembly of God church and who has experienced the revival for at least two years.

Sampling Technique

To gather sufficient data, the research required extensive site visitations. The site of the phenomenon and the research is Brownsville Assembly of God (BAOG), Pensacola, Florida. The Brownsville church has fifty-five hundred registered parishioners. At its peak, which lasted over three years, revival services were held Tuesday through Sunday evenings. Sunday morning services were reserved for official church members. If there were any vacancies after all members were seated, visitors were allowed to participate in the Sunday morning worship service. There were no scheduled revival services on Monday evenings. The revival services began June 18, 1995 (Father's Day) and continued consistently until June 10, 2000. Services would usually begin at 7:00 p.m. and end at approximately midnight. Since the onset of the revival it is estimated that 3 million people have visited the church and participated in its revival services. Approximately four to six thousand people attended the services each evening.

In addition to observing the phenomenon itself, I solicited thirty

volunteers to participate as interviewees. The final total of participants was twenty-five. The sampling method congruent with this research is purposive selection. According to qualitative researchers, Norman Denzin and Yvonna Lincoln, "qualitative researchers must characteristically think purposively and conceptually about sampling" (1994:441). It was imperative to this study to select core congregation members at the site of the phenomenon.

Brownsville Assembly of God established five volunteer groups specifically for the revival: ushers, technicians, choir members, prayer team participants, and special event workers. Through a probability procedure a percentage of members (both original and transplanted), from each volunteer category were solicited to participate in the study. After compiling a list of volunteers from each group, I randomly selected potential participants. To accomplish this I selected every fifth name on the volunteer lists. I contacted the randomly selected individuals via e-mail and asked them to participate in the study. If a person declined, I went on to the next name. A Brownsville AOG liaison assisted me with the compilation of the lists and at times, helped contact participants without e-mail capabilities. Ultimately, I interviewed five people per volunteer group. By focusing on the Brownsville parishioners rather than the visiting population, I had access to participants who experienced the phenomenon from its initial stages. Also, if the phenomenon concludes before this research, the case studies are still accessible and will be able to discuss "closure"

experiences as well. To make a more valid comparative analysis the research will include both original members and those who have become members more recently.

Data Collection Technique

Data collection consisted of semi-structured, in-depth interviews, observations at the site, participant observation and document (video) examination. Periodic site visits allowed the researcher to generate detailed knowledge of the phenomenon and of the case studies involved.

An exploration of the Brownsville Revival and the religious experiences of the parishioners (from the onset of the revival), suggest particular methods of research that are congruent with the study. First, to understand fully, the phenomenon requires an in-depth look to include observation and participation. According to James, "Some maintain that genuine comprehension of an experience is impossible if one has not had it oneself, rather one must have been there oneself in order to understand it" (1902/1994). I spent approximately forty-five days at the research site (at varying intervals) in order to gain an in-depth understanding of the phenomena and to interact with the case studies. One site visit was fifteen days in length. This provided sufficient time to get "beneath" the superfluous outer layers, to observe behavior, and to become familiar with the "key characters" of the revival and the case studies. The extended time spent at

the site helped me establish the trust and interpersonal relationships necessary for gathering such intimate, personal data.

Second, because it is somewhat difficult to generalize from single-cases, the research also draws on comparisons among the twenty-five subjects and from similar documented experiences that may identify major patterns. This comparative analysis is consistent with the methods of grounded theory. Glaser and Strauss argue that,

> Our goal of generating theory also subsumes this establishment of empirical generalizations, for the generalizations not only help delimit a grounded theory's boundaries of applicability; more important they help us broaden the theory so that it is more generally applicable and has greater explanatory and predictive power (Glaser & Strauss, 1967:24).

Finally, this research relies on life histories and in-depth interviews as the primary method of data collection. The purpose of the in-depth interviews is to have the Brownsville parishioners (case studies) reflect on their personal religious experience from the onset of the revival until the present. For this study, "religious experience" is defined as,

> All those feelings, perceptions, and sensations which are experienced by an actor or defined by a religious group or society as involving some communication, however, slight, with divine essence, i.e., with God, with ultimate reality, with transcendental authority (Glock & Stark, 1965:42).

In addition, the in-depth interviews afforded me the opportunity to discuss

in detail, personal and interpersonal changes and experiences that have occurred in their lives. With the intensity of the revival and the fact that the revival has just recently concluded, any intense or ecstatic experiences will be fresh in the interviewees' minds and thus the reconstruction of events will be possible. Interviews have allowed me to trace and document the culmination of events and experiences as perceived by the individuals. I was particularly interested in the accounts of their experiences, their responses to and interpretations of those events, their perception of their relationship with God, and any individual and interpersonal changes they believe may have occurred directly relating to the revival. In-depth interviews, to include life histories, document (including videos) examination, direct observation, and participant observation has allowed me to triangulate findings across sources. The multiple data sources and methods used in this study, increase its credibility and trustworthiness.

Data Analysis

For those accustomed to statistical analysis, qualitative data analysis and the development of grounded theory may seem rather obscure. However, the goals of both methodologies are the same--to identify clear and consistent patterns of phenomena by a systematic process. Although this research employs ethnographic techniques, it will also draw upon role theory to explain personal and interpersonal modifications.

At the turn of the century, the term "role" was adopted by the social sciences to denote the function acquired by an individual in specific social contexts. George P. McCall and J.K. Simmons define role identity as "the character and the role that an individual devises for himself as an occupant of a particular social position" (McCall & Simmons, 1960: 67). According to sociologist Jonathan Turner, "roles and identities become part of individuals' plans and goals because legitmating one's identity in the eyes of others is always a driving force of human behavior" (Turner, 1998:377).

After gathering, coding, and assessing the appropriate data, I constructed status sets to determine the roles of the case studies before and during the revival. The term "status set" refers to a compilation of the sum total of roles played by any one person. Sociologist Robert Merton defines status set as the "complex of distinct positions assigned to individuals both within and among social system" (Merton, 1965:380). He notes:

> Complex status-sets not only make for some form of liaison between subsystems in a society, they confront the occupants of these statuses with distinctly different degrees of difficulty in organizing their role-activities. Furthermore, primary socialization in certain statuses, with their characteristic value-orientations, may so affect the formation of personality as to make it sometimes more, sometimes less difficult to act out the requirements of other statuses (1965:381).

The status sets were then comparatively analyzed concerning personal and interpersonal relationships. The issues of time, intensity, duration, centrality,

greediness, gauging, dominance, and number of roles were central to this analysis. Stated succinctly, this research successfully attempted to understand intense religious experience through the eyes and lives of the participants.

Assumptions and Limitations

The research focus of this study is on the Brownsville Revival and its effect on the core participants. The study investigated the phenomenon and analyzed the personal and interpersonal transformations of the core congregation members. This research focuses on one church and one congregation for its data.

Because this research investigates the core participants of the Brownsville Revival, it is difficult to generalize to all revivals. Further research is needed to replicate the finding thereby adding to the existing body of knowledge and the ability to generalize these data to other revivals. Generalizability of the findings to another setting is neither advocated nor expected and the applicability of the findings to other settings is left to the judgment of the users of this research.

With respect to the phenomenon, studies of past revivals report many incidences of intense religious experiences. My findings concur. It is clear that intense religious experiences are indeed associated with religious revivals.

Qualitative research relies heavily on in-depth interviews to provide the necessary information. Although this research triangulates findings to increase validity, it is heavily dependant on the self-reporting of the participants. It is

assumed that the interviewees were truthful in their accounts.

As with all interpretations of data, personal experience and beliefs may cause subtle biases. I have been a member of the Assemblies of God denomination for fifteen years. Although some would consider this a limitation, I consider it the strength of this research. I approached this research familiar with the language, nuances, experiences, and extremes of Pentecostalism. I also approached this research as a social scientist, one who has reflected upon and is aware of potential biases.

IV. FINDINGS

Introduction

What passion would compel one to increase the time devoted to it by ten-fold? The average church member spends approximately 10 to 16 hours monthly participating in church related activities. Ten times that amount equals 100 to 160 hours per month. If a person increased the amount of time devoted to church activities by ten, what practical problems would he or she have to overcome to accommodate that increase? How would such persons reconstruct their lives? What extra curricular activities would they eliminate? If such a person were working a full-time job, would he or she be able to manage time to accommodate the church related activities and still give their "best" at work? Would their family relationships change? What other issues would rise? This study will reveal how twenty-five people reorganized their lives to fit such a schedule when their lives revolved around the Brownsville Revival.

This research seeks to capture the essence of the Brownsville Revival through the unique individual experiences of the Brownsville Assembly of God (BAOG) core participants. These "core participants" are members of the church and many of them have experienced the revival since its inception—June, 1995. More specifically, it is an analysis of personal and interpersonal role modifications attributed to intense religious experiences. It was assumed that

intense religious experiences have the ability to alter an individual's attitudes, values, and beliefs to such an extent that the person's social construct is transformed, thereby producing both personal and interpersonal changes.

In The Varieties of Religious Experience, William James wrote, "We must make search rather for the original experience which were the pattern-setters...These experiences we can only find in individuals for whom religion exists not as a dull habit, but as an acute fever rather" (James, 1902/1994:8). This study did indeed find and study people for whom religion, rather, their relationship with God, is an acute fever. There is nothing ordinary about their religious experiences and there is certainly nothing ordinary about the individuals themselves.

Video Content

Since 1986, Brownsville Assembly of God has videotaped their Sunday worship services. Because of this, there is documented evidence of the initial onset of the Revival and every revival service thereafter. I have chosen two videotapes to observe, describe and contrast to provide a better understanding of the Brownsville Revival and its intensity. The first service takes place on Father's Day, June 18, 1995. According to reports, this service was the initial onset of the revival. I chose the second videotape randomly. It takes place approximately two years after the beginning of the revival.

Father's Day Outpouring: June 18, 1995

This videotape documents the Sunday morning church service of the "initial outpouring" of the revival. Reports claim that the Brownsville Revival began with this service. The videotape does not include the worship (song) portion of the service. It begins with Pastor Kilpatrick's introduction of the guest speaker, Evangelist (The Reverend) Steven Hill.

Please note that the videotaping of the Brownsville Assembly of God Sunday services began in 1986 in conjunction with their television ministry. "In Times Like These" began as an outreach ministry of BAOG. The taping of services did not begin with the Father's Day Outpouring service. The television department at Brownsville Assembly of God states the following of each of the videotape jackets:

> Pastor John Kilpatrick had a vision to reach the Gulf Coast area with the uncompromising gospel of Jesus Christ. Not wanting to be just another "TV preacher," Pastor Kilpatrick made it clear that he would never ask for "one dime" to support the television ministry. Over the years, prophecies were given that the Television Ministry would one day reach the nations of the world. Little did we know how God would fulfill that vision! Video history was made on Father's Day 1995. Never before has a worldwide move of God been so well documented. Every service since that day has been recorded as living history of the power of God to sweep away the dead, dry crust of "religion" and to breathe life back into the body of Christ (The Television Department, Brownsville Assembly of God).

As the camera scans the audience, I observe that the church has a large

congregation. Although the sanctuary is not full, I would estimate that over one thousand people attended church that day. Brownsville Assembly appears to have a largely Caucasian population. The children and the youth have their own Sunday services. Because of this, the people in the sanctuary are mostly adult.

Pastor Kilpatrick begins his introduction and references a telephone conversation between himself and Steve Hill. During the telephone conversation that had taken place several weeks earlier, Steve had told him about a revival that was taking place in London, England. Pastor Kilpatrick states that as he talked to Steve he could feel "waves of the glory of God" roll over him. He says that Steve's excitement was contagious. The Pastor, while speaking to Steve, decided to invite him to Brownsville Assembly of God as a guest speaker. Steve told him that the only day he had open was Father's Day. The Pastor responded by telling Steve that he was willing to let him preach on that day. He believed that it was important for Steve to come and share with the Brownsville congregation the things God was doing around the world. Pastor Kilpatrick continues his introduction by reminding the congregation that Steve Hill is not a stranger and that he (Steve) has more of a heart for God that anyone else he knows currently in the ministry. The Pastor implies that he and Hill have known each other for several years. He recalls the time that several Assembly of God ministers (himself included) prayed for Steve and his wife as they prepared to travel to Argentina to become missionaries. Pastor Kilpatrick states that God is using

Steve and his wife mightily and that Steve will share with them today what God is doing.

Evangelist Steven Hill stands and walks to the pulpit. He and Pastor Kilpatrick greet each other with a hug. The audience greets Steve Hill with handclapping. As Reverend Hill begins, he says that he is a happy father. He tells the congregation that his wife Jeri gave birth to their daughter only two weeks before. He also relates to the audience a personal story. He says that he and his wife had been married sixteen years when the doctors told them that they would not be able to have their own children. This was after his wife experienced several miscarriages, a tubal pregnancy, and four surgeries to correct the problem. Hill states, "that's when we gave up." He asks the audience if they have ever given up on something. He then says that when we give up God can take over. Steve and his wife adopted two children in Argentina and were very happy with their little family. Last year, Steve says, Jeri got pregnant. He holds up a picture of their daughter to show the audience and jokes with the audience about being a proud father. He says that his heart is full.

Reverend Hill then begins to describe changes in his ministry. He says that he has never before seen (in his ministry) what they are seeing now. He speaks of the Argentina revival and describes the miracles that have occurred there over the past several years. He says that he has seen lame people get up and walk and thousands of people filled with the Holy Ghost. He says that he believes

that something more is happening. He asks the audience, "How many of you believe that there is something more than you have – a boring God?" Steve continues by stating that he believes that the Lord can take us by surprise. He states that the Lord took him by surprise January 19, 1995. He says that from that time (in the last six months) he has seen more miracles and more lukewarm Christians turn red-hot. He repeats and emphasizes that he has never seen anything like it before and would like to share with them what happened to him.

Throughout his dialogue, Reverend Hill has been pacing back and forth and alternates from speaking behind the lectern to speaking at the floor level where the congregation is sitting. The audience members seem polite but not overly excited by what Steve Hill is saying. There are a few "amens" occasionally spoken; however, in general, the audience is subdued.

Reverend Hill continues. He says that because of "years of Christianity" he almost missed what God had for him. At this point Reverend Hill is speaking in tones of excitement. He digresses slightly. He says that "the Lord spoke to me about this service on Wednesday about 4:00 p.m." He relates what happened: "I was in the backyard mowing the lawn when the Lord came upon me and said, 'everyone in the service that is there and is dry will be drenched with a heavenly rain.'" At this point, the audience begins to clap. Steve tells them that he knows what it is like to be dry and he knows what it is like to be cold and stale. He also knows, he says, what it is to be white hot. He tells that congregation that he prays

that they have ears to hear what he will be telling them this morning. He says that listening and hearing is a prerequisite of receiving anything from God. He then asks the audience to bow their heads and repeat this prayer after him. "Dear Jesus, speak to my heart, change my life, in your precious name, Amen."

Reverend Hill continues his sermon. He says that since January 19, 1995, God has taken everything he learned in his years of ministry and thrown it out the window. He says that the Lord told him that he "was gonna learn something--I am spontaneous, I can do anything I want to do in any way that I want to do it." Steve then tells the people that they are going to be praying later in the service this morning as well as the one in that evening. He continues to pace back and forth. He explains to the congregation that he will be praying for people and will stay as long as there are people there who want prayer. He says he knows that something is going to happen today, that he can feel it. He asks the pianist, Renee, to come to the piano and to begin playing softly. He asks the people to open their bibles to Psalm 77:11. He asks them how many of them are hungry for more of Jesus. He then asks them why people need to be continually filled with the Holy Spirit. He tells them that a great minister of God, Charles Spurgeon once said that he needed to be continually filled with the Holy Spirit because "he leaked." Reverend Hill relates the title of his sermon for that day: I will remember the deeds of the Lord. He asks the congregation how many have forgotten what the Lord can do.

The audience is still quiet and reserved at this point in the service. Steve Hill continues his story of January 19. He says that his life has been a blur since that time. He says that every meeting he has preached since then has turned into an extended revival meeting or some type of Holy Ghost outpouring. Today, he says, I am remembering the wonders of the Lord. His first remembrance is that of his salvation. He briefly describes his conversion experience. He states that he was addicted to drugs and living on the streets. On October 23, 1975, he says, "Jesus got ahold of me." Before his salvation experience, he did not believe in God, although he was raised as a Lutheran and attended church regularly as a child. He says that on October 23, 1975, he had being going through three days of drug withdrawal. Hill says that he had been violently convulsing for hours. Hill's mother called her Lutheran Vicar and asked him to come to the house and pray for Steve. The vicar arrived and prayed for him and told Steve to pray. Hill told him that he did not believe in God and did not know how to pray. The vicar told him it was "ok if he did not believe and ok if he did not know how to pray." The vicar told him to "just say the name of Jesus repeatedly." Steve says that he can remember looking up at the ceiling and quietly repeating the name of Jesus. But, he said, I said it in unbelief. Then, Hill says, something began to happen. He says that the more he began to say the name of Jesus the louder he said it. Reverend Hill states that the louder he said "Jesus" the more he could feel something happening inside his body. Hill says that he could feel power

sweeping throughout his body. Hill states, "In thirty seconds I was a brand new person" (Hill, Video, 1995).

Evangelist Hill then continues his remembrance of the Lord and the many times He delivered him out of difficult situations. He says that these happenings are historical markers in our lives. Hill believes that we should each remember the many times the Lord helped us through difficulties. Hill then says that he will not live in the church of yesterday. He tells the congregation that some of them are closed to anything new and that those who are praying for revival should be cautious. He says that even in a revival all the miracles can become so common that people become callous.

At this point, Reverend Hill shares some of his wife's personal story. He says that she was a child born of rape and that she was beaten continuously as a young child. He says that she had four different fathers during her life. He says that the Lord brought her through those times and brought the two of them together. They met in a Teen Challenge center in Texas.

The video camera scans Pastor Kilpatrick. He is sitting in his chair on the platform. He is very quiet but nods in agreement with Steve.

Steve Hill continues his sermon. He says that he did not realize that he had become cold to the things of God. He told God that he wanted something that would change him forever. He then begins to relate his religious experience on January 19, 1995. He explains that he was on his way back from Russia and

began to read a Time magazine. An article in this magazine caught his attention: "Holy Spirit falls in London." As Hill read the article, he made a mental note to go through London on his next overseas mission. He says that he was very comfortable in his own world and closed off to anything outside what he was comfortable with – he states that he set the balance in his life, not God. Hill confesses that this attitude was wrong.

Later, Hill had the opportunity to go to London. He describes his trip to the congregation. He says that he was taking the ferryboat across the English Channel. During the ride, a rainbow appeared over the white cliffs of Dover. He says that as he watched the rainbow, the hymn, Amazing Grace, began to play over the loudspeaker. It was at this time that he asked the Lord what He had planned for him. He did not receive an answer. While in London he stayed at a bed and breakfast. The owners of the establishment were longtime friends of Hill's. He asked his friends where he could find the Holy Trinity Church at Brompton. Steve's friends laughed and said, "that's our church Steve." They sat down and Steve asked them about the revival that was occurring there. They made an appointment for him to speak to their pastor the next day.

The next day at precisely 3:00 p.m., Hill walked into the Holy Trinity Church. He says that he had to step over about one hundred people who had been "slain in the Spirit" and who were still lying on the floor. He states that he walked up to the pastor and asked him to pray for him. At this point, Steve had

not introduced himself to the pastor. Hill says that the pastor laid hands on him and he could feel that power of God sweep through his body and he fell to the ground. He stayed there for about twenty minutes. Throughout that time, he says, a river was flowing through me. He states that, "when he got up, I had been transformed – I was brand new." Hill emphasizes that he was not living in sin and was doing the work of the Lord. However, he was spiritually dry. He says that he got up and asked another couple at the church to pray for him. He says that again he fell to the ground. From the day, Hill says, that he has not been the same.

The next day his wife, Jeri, met him at the airport. When they got home, he told her that he would like to pray for her. Hill claims that nobody can "pull the wool over my wife's eyes." She expressed to him that even if he prayed for her nothing was going to happen. She consented to the prayer and as he touched her, she said only two words as she fell to the ground, "Dear Jesus." Steve's young seven-year-old son came into the room and Hill prayed for him as well. He says that his son also went out under the power of God.

At this point in the service Hill cautions the congregation members. He tells them to be careful and not to miss what the Lord has for them. He says that, "Baptists are coming to our meeting, Catholics are coming out of the woodwork, and the Methodists are eating it up. I'm saying, Where are all the Pentecostals?" The audience responds with a few amens and some laughter and clapping. Hill

then begins to describe some previous meetings he has held (after the January 19 experience). His states that people have been healed and refreshed. He says that since returning from England he has been swamped with requests from pastors around the country wanting him to speak at their services. Again, he states that his heart is full and asks the congregation if this could be a landmark day in their lives. He tells them that some of them are thirsty for more of the Lord. Evangelist Hill then gives the first altar call. This call is for the "unsaved people" in the congregation. He tells them that if they are unsaved, a backslider, or cold and away from God, to come forward. At this time the musicians come forward and begin to sing "Holy, Holy, Holy". They sing quietly in the background. About ten people come forward for this first altar call. Hill asks the altar workers to come forward and pray for the individuals who have stepped forward. He tells them to lead these people to the cross. The audience is very subdued and quiet. I can hear a few people praying (speaking) in tongues as this portion of the service ends. Pastor Kilpatrick remains seated in his chair on the platform. He is also subdued. In Pastor Kilpatrick's memoirs of this event, he says that at this point he just wanted the service to end so he could go to lunch.

Steve walks off the platform to the floor and begins praying with a young boy who has come forward. He speaks to him for a few minutes before praying for him. There are now a few people in the congregation standing and lifting their hands in worship. Hill walks back to the platform and speaks to the congregation.

He says that he realizes that they have been praying for revival. He tells them that God is touching this church and what they will experience today will be like a rain shower. Hill then gives the second altar call. He tells them that he knows that some of them are thinking about dinner right now. He says that today he is going to give a second altar call. This call is for those who want to seek after the Lord. He tells the pastor that the altar will be full and requests that a few men remove the kneelers to make more room for the people. He states that he will stay and pray all day if necessary. Hill tells the congregation that some of them will be healed and some will be slain in the Spirit. Some of them, he says, will fall head-over-heels in love with Jesus, and some of them will be transformed. He tells them that as the praying begins he is no longer responsible for what happens in the service and that he will not officially close the service. Then Hill asks the congregation how many want a refreshing from the Lord. He tells all those who want a refreshing to come forward. At this time, most of the congregation comes forward. I can see a few people leave the service and some stay in their seats. The musicians start to sing a hymn entitled, "The Name of the Lord is a Strong Tower." Those people who have come forward are praying. Many of them have their hands lifted upward. Most eyes are closed. Steve tells them to enjoy the presence of the Lord. He seems to try to prepare them for this portion of the service. He walks over to Pastor Kilpatrick and speaks to him for about thirty seconds. Hill then says to him, "come with me." At this time, Steve Hill and the

pastor begin to pray for people. Actually, Pastor Kilpatrick follows behind Reverend Hill. At one point, the pastor gets a bottle of anointing oil. As Hill walks through the crowd and prays for people, they begin to fall to the ground. Not all of the people prayed for fall; however, it does appear as though the majority of them do. Now some people begin to watch Steve as he prays for others. Most continue to pray quietly but I can see the curiosity on the people's faces. The words of Hill are very simple. As he prays for people he says, "more Lord, more" or "now Lord, now." At times Hill says, "Fire, fire Lord." Those words are the extent of his prayers. As he says these words, people fall to the ground. He touches some people as he prays, but there are some people that he does not touch at all. They also fall to the ground. As Reverend Hill touches people to pray for them, he usually uses just one finger to touch their foreheads. I do not observe any pushing. Hill walks back to the platform and tells the people the Lord is beginning to move. He tells them to be patient and not to leave. He says that this is just a trickle and that the Lord has much more for them. The pastor begins to walk back to his seat but Hill follows him and says something to him (inaudible). Hill brings the pastor back to help pray for people. Hill walks through the crowd from section to section. Again, some people are falling and some are not. Some people begin to shake violently at Steve's touch and then fall to the ground. Steve tells the people that they do not know what the Lord has planned for them. He instructs them to keep seeking after God. At one point,

Pastor Kilpatrick walks over to the microphone and starts to talk to the people. He falls to his knees and tells them, " I have never felt like this before, I feel numb." He tells them that this is from the Lord. The pastor appears weak, and then falls to the floor, flat on his back. He is described as being slain in the Holy Spirit. For the remainder of the tape Pastor Kilpatrick does not move. A few of the men wipe his forehead with water and try to stand him up. It does not have any effect and the pastor remains on the floor. Subsequent accounts of this incident report that Pastor Kilpatrick was in this state for about four hours. Later, Pastor Kilpatrick reports that he had been slain in the Spirit and had been in this condition for several hours. Steve Hill goes to the microphone and says to the congregation, "Your Pastor is out for the count." The people laugh. As the camera scans the altar area, I can see many people lying on the floor not moving.

Reverend Hill then asks all the young children to come up to the altar. Children's church has just finished and the parents begin to bring their children up for Steve to pray for them. Before he begins to pray for them, he tells them that the Lord is moving in the service and many people have been slain in the Spirit. He tells them that they may feel something when he prays for them. He tells them not to be afraid. He says, "You'll love it." He begins to pray for the children and some of them collapse to the floor. He prays with the children for about twenty minutes. He then returns to the adults and continues praying for them. Some people observe the surroundings without participating. The prayer continues.

This videotape is approximately two hours long. At the end of the tape, some people are beginning to get up off the floor while others continue to pray. When the tape ends, hundreds of people are still at the altar and Steve Hill continues to pray for them. This morning service lasted until 4:00 p.m. The evening worship began at 6:00 p.m. and lasted until 2:00 a.m. The next day the word of a revival began sweeping through the community. Brownsville Assembly of God was not the same church after this Sunday, Father's Day, June 18, 1995.

Videotape: Heart to Heart Talk, 1997

This revival service was recorded approximately two years after the "Initial Outpouring" video. This is a Friday night revival service and lasts between four and five hours.

As I observe this videotape, it is obvious that this church has gone through some tremendous changes in two years. The most striking difference is the size of the crowd. In my estimation there are between three and four thousand people in the main sanctuary. These people represent only a portion of the congregation that evening. It is estimated that about six thousand people attended the service that evening. To accommodate such large crowds there are "overflow" rooms. Each overflow room is equipped with a large screen to view the service in the sanctuary. The overflow rooms are located in the chapel, the cafeteria, the choir

room, and the hallways of the church. At the time of this videotape, BAOG had not yet built their additional building.

The second most obvious difference is the ethnic diversity. Whereas the initial video shows a largely Caucasian group, this group is much more diverse. At one point in the service, the pastor announces that, "about fifty countries are represented in the service tonight." I observe not only ethnic diversity but diversity across the generations as well. There are people of all ages represented. The children and youth continue to have their own revival services, however, it is still astonishing to see the number of teenagers participating. All, regardless of age, seem to participate exuberantly.

The third difference is in the way the people dress. I see everything from "Sunday best" to jeans and T-shirts. There are young people present with several body piercings to older men with arms filled with tattoos. I see audience members who are dressed very conservatively to those who are, to say the least, not. In the first videotape, the congregation members were dressed very conservatively and I observed few non-conformists. This is definitely not the case in this service. From the pulpit, everyone is made to feel welcome.

This videotape includes the worship (song) service. The song service for this service is about two hours long. Each song lasts fifteen minutes or more. Between each song, there is a lot of worship, praying, praising, shouting, clapping, and dancing. The worship leader for Brownsville Assembly of God is

Lyndal Cooley. He does not rush through this portion of the service. Cooley leads the worshipers in fast and slow-paced songs. During the fast songs, the people jump up and down, dance in the aisles, shout, and sing with utmost exuberance. During the slower songs, the people continue their worship with arms uplifted. Some people weep while others continue to praise. Several times during this portion of the service, Cooley mentions the importance of diversity and of "how we are all one under God."

The Brownsville choir numbers over one hundred. There is also a small group of backup singers plus a plethora of musicians. They stand (or sit) behind Reverend Cooley. As the cameras scan the audience, I can see that the majority of people in attendance are participating. Very few sit back and listen. Given the amount of activity, one might feel out of place if not participating.

Pastor Kilpatrick and the additional Brownsville staff stand throughout the worship service. They actively participate by clapping, singing, shouting, and dancing. Pastor Kilpatrick's appearance is different from the first videotape. He appears energized and happy. He smiles and jokes frequently during the service. Joining him on the platform is Dr. Michael Brown, the Dean of the Brownsville School of Ministry, and a few guest pastors.

After the worship service has concluded the evening offering is taken. Before this, however, the Pastor asks the audience how many stood in line for more than seven hours that day. I can see several people raise their hands and

clap. Pastor Kilpatrick then introduces the man who began the Teen Challenge programs – Reverend David Wilkerson. Teen Challenge is a program for youth that are addicted to drugs or alcohol. Wilkerson began this ministry more than twenty-five years ago. Reverend Wilkerson speaks for a few minutes. He states that there are about 55 million drug addicts around the world. He then says that between Teen Challenge and The Brownsville Revival there will be many fewer in the future. Wilkerson continues and states that Teen Challenge programs are located in 55 different countries around the world. He says that the Pentecostal Bishop in Moscow just recently asked Wilkerson to bring the program to Russia. At this time, Wilkerson is looking for someone who "God is raising up." This person, he says, must be a living testimony to the people and government of Russian. They must attest that the only answer to the drug problem the problem is Jesus Christ. They also must start a Teen Challenge program there. Wilkerson states that he knows that there are many skeptics of the Teen Challenge program and who doubt that drug addicts can be healed. He says that the program participants are given God in the morning, Jesus in the afternoon and the Holy Spirit at night. In response to this statement, the congregation claps and shouts their approval. Reverend Wilkerson then introduces Rodney Hart. Hart works with Wilkerson, is a former drug addict, and is now a missionary in Paraguay. Hart has been in the ministry about twenty years. He has started the first Teen Challenge center located inside a prison. Prison authorities in Paraguay have

finally given him permission and a building for the program. Hart states that Steve Hill and the Steve Hill Ministries has given them tremendous financial support throughout the years.

Pastor Kilpatrick returns to the podium. He brings with him a University of Alabama football player. He asks him to bless the offering as it is being collected. After the blessing, the Pastor cautions the visitors not to place their tithes in the offering plate. He says that their tithes belong to their home church and that this is an offering. He states that this revival is touching the world. He says, "if you can give, fine and if you can not give, that is fine too." While the offering is collected, a pianist plays Amazing Grace. The offering is brought forward and blessed by Pastor Kilpatrick.

Dr. Michael Brown walks to the podium. He is the Dean of the Brownsville School of Ministry and is of Jewish decent. He says that the graduates of the college are going to missions around the community and the world. He speaks of the New Hope Homes program. This is a program for people who are addicted to drugs and alcohol. He says that the kids in this program regularly come to the revival and many have been saved, filled with the Holy Spirit, and baptized in water at the Brownsville revival. Brown then tells the audience that at 11:00 a.m. tomorrow he will be giving a bible study class. He invites them all to come to the class. He declares that this revival is a once in a century happening. He says that the School of Ministry did not begin because

they had nothing else to do. He states that, "God made it clear to us that we needed to raise up laborers with the fire of revival and then help send them out to the ends of the earth." Brown continues and tells the audience that the Lord may have radical plans for them and they should be open to those plans. He tells them that they need to tell the Lord that they are willing to do His will. Dr. Brown returns to his seat.

Lyndal Cooley returns to the platform and leads the audience in two more songs. At this time, the service has been going for about two hours. The last song sung is, Our God is an Awesome God. The entire congregation is singing and praising God.

Evangelist Steven Hill now walks to the podium to begin his sermon for the evening. He holds up a copy of the Wall Street Journal. He asks the audience if they have seen this newspaper today. The newspaper has done an article on the Brownsville Revival and it is on the front page. He tells the audience to thank God for all that they have and all that they are and to repeat the following prayer after him: "Dear Jesus, speak to my heart, change my life, in your precious name, Amen."

Hill implies that baptisms had taken place the evening (the video does not include the baptisms). He tells the crowd that the intensity of the baptisms really does not astonish him anymore. He tells them that whatever the Lord wants to do is OK with him.

A personal note about the baptismal service that I attended. It was indeed very intense and I had never been to one quite like it. The baptismal pool is located behind podium and up so the congregation can witness the event. The people who are to be baptized walk down into the pool (one person at a time) to the minister who is waiting. The minister asks them if they would like to say anything before they are immersed in the water. The people I saw each gave a testimony. I heard drug addicts weep and proclaim that God had healed them of their addiction. I saw a man from Germany who could barely stand because he was crying so hard, say that he never knew who Jesus was until this revival. He sobbed and said to the audience, "I am not worthy of this." Young children were also baptized. These things in themselves are not that unusual for Pentecostal-baptisms. However, as the people came up after being immersed, they typically collapsed into a limp, comatose state. This state is commonly known as being "slain in the Spirit". Two-thirds of those baptized were carried from the pool to the back room. Some of the people came up shaking violently, praising God, and then collapsed.

Hill continued with a story about CNN and the baptisms. CNN attended a Friday night service for footage on the revival. Steve explains: "I said, Jesus, CNN is here tonight, please let this baptism service be calm." "But no," says Hill, "it was not calm, in fact it was probably the most intense baptismal service we ever had. Oh well, he says, God knows what the world needs and it doesn't need

stale religion." He then speaks of a man named Andrew Murray who lived years ago. Quoting Murray, Hill states:

> There are some Christians who are not content unless they have a special mighty visitation of the Spirit, a mighty rushing wind, floods outpoured, and the Baptism of fire, these are their symbols; There are others for whom the fountains springing up from within and quietly streaming forth appear to be their genuine response to the Spirit's work; we should recognize God in both and hold ourselves always ready to be blessed in which ever way God chooses to come (n.d.).

Hill continues and says that he is not promoting emotionalism however, "if someone jumps up and down, it is just his or her way of worship." He continues," if it is not your way, that is fine." Steve then tells the congregation that he realizes that there are people in the audience who really do not want to be there. He knows that some of them think that the revival is weird or odd. Nevertheless, he tells them, "this is good for you." He says that God has brought them here this evening. He continues talking to the audience. He tells them that he understands that some of them are so spiritually dry and that the exuberance at the revival seems excessive. However, he says, we have tapped into the Creator. The audience responds with clapping and amens.

Hill begins his sermon by saying that mercy is undeserved forgiveness. He then describes his salvation experience. He stops for a moment and tells the audience that he is not tired tonight, implying that it may be a long night. The audience claps their approval. He says that he knows that there are some in the

audience who are thinking about whether or not they will be able to find a place open to eat after the service tonight. He then begins to list for them the restaurants that will be open: Waffle House, Krystal Burgers, Shoneys – here he notes that, "Shoneys should really pay tithes to the church because of the increased amount of business they are getting due to the revival." This is all said in a joking and fun manner. The audience receives it as such – they laugh and clap.

Reverend Hill continues the story of his transformation and how his mother saw her rock-hard, drug addicted son turn into an innocent boy once more in a thirty-second time-period. We believe, Hill states; in a living God and that mortal man can have an encounter with Him. Religion, he explains, is man's attempt to get to God. Although well intentioned, religion is not the answer they are searching for – God is the answer." Hill says that Christianity is God coming down to man and then recites John 3:16: "For God so loved the world that He gave His only begotten Son, that whosoever believes in Him shall not perish but have everlasting life." Hill continues and tells the congregation that religion has damned America and that most people "do time" every Sunday. Hill believes that many people have attitudes when they enter church. For example, if the Pastor speaks over the "allotted time-period" the congregation gets upset. "That's religion," says Hill. "You go in one way and come out the same way."

Hill then proceeds to the main part of his sermon. He tells the audience

that 22 years ago he encountered the genuine article. "I cried out to God and He answered me." "I can't help you," Steve tells the audience, "but I know someone who can – it's Jesus." At this point the audience is standing to their feet, shouting, saying the name of Jesus, weeping, clapping their hands. "Only one name makes the devil tremble. Something happens when you say that name..." The audience stands again and exuberantly express their approval. Steve tells them to sit down because he is not done yet. "Walls quake when you say...the other night witches and warlocks were here chanting their chants in the back row... that might work somewhere else but you're wasting your time in this place. There is a name above all names, a name that starts a chain reaction of fear throughout the Kingdom of evil..." Hill spells out the name: "J-E-S-U-S he shouts. His name is Jesus and the only name whereby you must be saved!"

The shouts of the audience at this point are deafening. The people begin jumping up and down, raising hands, and shouting, Jesus, Jesus, Jesus...this proclamation continues for about four minutes, similar to the cheering of a crowd at a sporting event. Hill looks at the audience and says, "you, bunch of fanatics you." The audience and Steve laugh. After telling the audience that they can sit, he tells them that if a person calls himself or herself a Christian and cannot get excited about the name of Jesus that something is wrong. In fact, Hill says, "I question whether you really know Him." He asks them to remember that the bible tells us that if we are ashamed of Jesus on earth He will be ashamed of us is

heaven.

The sermon part of the service begins to draw to a close. Hill begins to prepare the people for the altar call. He tells them that some of them are in serious shape. He talks to the congregation about sin and the conviction of sin. He says, "Sin is anything Jesus wouldn't do." Hill reminds the people that Jesus died for their sins and all they have to do is confess those sins before Him. He tells them that some of them may be physically healed tonight but that a physical healing will not change who they are. He says to change our lives the sin must come out of our lives. Hill put himself in that category as well: someone who needs forgiveness. Hill asks everyone to stand and again quotes John 3:16. Hill continues by saying that he knows that some people come to the revival only to mock or to find something wrong. Hill relates a story about a Spin magazine representative coming to the revival for three days to write a story. At the end of the three days, the journalist tells Hill that he does not believe that everyone that comes to the revival is God-like. Hill tells the man that he knows that. He realizes that not everything that happens there is of God. He says that he would be naïve to think that was the case. Then Hill says, "so what?" He tells the Spin journalist to relax because most of what he is seeing, is real and is of God. The editor, Hill says, is satisfied that Steve understands and writes his article. Hill relates to another story to the audience about a group of punk rockers who came to the revival to mock what was happening. They were dressed in punk-rocker

fashion and sitting in the back. Hill says that somebody (not a Brownsville church member) went up to these kids and told them that they were a disgrace and asked them to leave. Hill says that he would love to talk to this self-righteous, spiritually dead individual. The next day one of the rockers called Hill and began to "cuss him out." Hill told the rocker that it was wrong of that person to say that and invited him and his friends back that evening. That evening, the rockers showed up and sat on the front row. Hill says, "every one of them gave their hearts to the Lord that night."

After relating that story to the audience, Reverend Hill tells them that if they need Jesus to come to the altar. More than a thousand people come forward to the altar for prayer.

The videotape of this service is about four hours long. The tape stops at the altar call. The church stopped taping this part of the service to preserve the privacy of the people at the altar. As a participant-observer, I can relate that the altar-call portion of the service lasts more than an hour. Altogether, this type of service lasts five hours or longer.

Video Analysis

As was stated earlier, the differences between these two church services are tremendous. The number of people participating in the Brownsville revival services tripled from the onset of the revival. Along with such tremendous

expansion comes a need for volunteers. The church needed over two hundred volunteers per revival service and each service had that and more. The volunteer groups were as follows: choir members, backup singers, musicians, foreign language interpreters, prayer team members, ushers, security, technicians, deaf interpreters, volunteers for the nurseries, children and youth service volunteers, altar workers, book store workers, and marketing personnel. This list is not an exhaustive one. Four to eight conferences were held per year during the peak of the revival. Extra volunteers were needed at these conferences to assist attendees in everything from delivering welcome packets to serving lunch. The participants in this study met the need. They all not only had life-changing experiences, they, by volunteering so many hours, gave thousands of people the opportunity to fully experience the revival as well. Each participant in this study volunteered in more than one group. Their level of commitment to the perpetuation of the revival is revealed by the number of hours they volunteered monthly. In some instances, the hours they volunteered at the revival surpassed the number of hours they worked in their regular jobs.

Several times throughout both videos, Steve Hill spoke about the difference between religion and relationship with God. He defined religion in this way: "if you walk in a church one way and walk out the same way—that is religion." Hill also said that on Sundays many people "do time" in church. They attend because it is expected not because it is meaningful. In essence, Hill

advocates replacing stale religion with a deeper, more emotional relationship with God. This message of shedding staid, formal religion permeated throughout the Brownsville revival. Indeed, the revival atmosphere was anything but staid and formal. Previous research completed by Sociologist Rodney Stark suggests that as people become dissatisfied with formal, staid, religion they begin to search for a change. This change, at times, translates into a less formal church (denomination, sect), one that affords them the opportunity to worship in a more charismatic way.

The Brownsville Revival was an intensely emotional experience for both the participants in this study and for several thousands of visitors as. Table 1 (below) provides a detailed comparison of the two videotaped church services.

Table 1

Comparison of Church Services

Tape 1: June 18, 1995	Tape 2: Summer 1997
Estimated number of participants: 1,500	Estimated number of participants: 6,000
Nature of service: Formal	Nature of service: informal
Length of service: 2 hours	Length of service: 6 hours
Volunteers needed: 60 (approximate)	Volunteers needed: Over 200

Homogeneous congregation	Ethnically diverse congregation
Reserved participation	Exuberant participation
Staid	Emotional exuberance
Number of visitors: 50 (approximately)	Number of visitors: majority in attendance
Attire: conservative	Attire: eclectic
Sermon focus: Renewal of relationship with God, shedding religiosity	Sermon focus: Salvation, Forgiveness, shedding religiosity
Participants seated in main sanctuary	Participants seated in main sanctuary and overflow rooms to accommodate increased number of visitors

The Participants

To accomplish this research I contacted twenty-five participants from the BOAG congregation. Each participant was a member of the church and involved in a "revival volunteer group" within the church. It was rare to find a participant who volunteered in only one activity group. Most of the subjects were involved in multiple volunteer groups. All participants had been members of the church for at least two years and ten had been members well before the revival began. Their age range was between 23 and 62 years old. Twenty respondents were married

and five were single. The participants included twelve men and thirteen women. Of the twelve men, eight worked full-time jobs, one was retired, and three were attending school, two at the Brownsville School of Ministry and one at a local University. The women included nine who were employed full-time outside the home, three homemakers, and one full time student at the Brownsville School of Ministry. Two of the women were single mothers. Two participants were European citizens. One married couple participated in the study; however, I conducted their interviews separately. Eleven participants were members of the Assemblies of God denomination, twelve were from various other religious backgrounds, and two had previously been atheists. To keep all data anonymous and confidential, I use pseudonyms throughout the study.

I made five trips to Florida for data collection purposes. Data collection consisted of in-depth interviews (including life histories) of the participants, document review, direct observation and participant observation. I interviewed all twenty-five subjects personally both in Brownsville and/or through electronic mail. I collected, compiled, and analyzed life histories, as well as religious experiences and personal and interpersonal role modifications, both attributed to the revival.

Trends in Participation

This research reveals definite trends in revival participation. The first two

to three and one-half years were by far the most intense of the revival. It was during this period (June 1995 to late 1998 or early 1999) that revival services were held four to five nights a week in addition to the regular Sunday services. For each participant there was an increased period of intense involvement followed by some degree of decrease in volunteer activity level. This could be individual typifying, but appears to be an overall pattern in the church. Whether the participant was a member of the congregation at the onset of the revival or whether they joined the church three years after the revival began, all subjects experienced this same trend. Although the participants' volunteer time may have tapered off, each remained emotionally involved in the revival and continued to attend several services weekly. The decease in volunteer activity level occurred because they were becoming physically exhausted and not able to maintain such intense levels of involvement. It is important to remember that the participants' "intense involvement period" was not a matter of weeks but a matter of years. The participants gave hundreds, sometimes, thousands of volunteer hours to the revival. There are volunteers who have, of course, maintained a high level of participation throughout the course of the revival. Others are more active now than they were at the beginning. Of the twenty-five subjects, only one discontinued her volunteering. Instead, she decided to stay at home and become the full-time caretaker of her seriously ill mother-in-law. She describes her decision as "the hardest decision I have ever made...I know God will use me

again in revival when I am no longer needed in this area of family ministry" (Grace, Personal interview, E-mail, September 1, 2000). With the revival now at its conclusion, participants are now finding more time for themselves and their families. This poses another interesting challenge for them. Some have restructured their lives to such an extent that they say they can not even remember life before the revival.

Role Modification and Status Sets

Paramount to this study was the question of role modification attributed to intense religious experiences. The concept of "role" refers to the function acquired by an individual occupying a specific position in a specific social context (Turner, 1998:377). McCall and Simmons (1960:67) define role identity as, "The character and the role that an individual devises for himself as an occupant of a particular social position." They believe, according to Sociologist Jonathan Turner, that "roles and identities become part of individuals' plans and goals because legitimating ones identity in the eyes of others is always a driving force of human behavior" (Turner, 1998:377). The participants in this study eliminated, maintained, and acquired several roles throughout the revival. I would add, however, that in the case of these participants the legitimating process was more God -focused rather than human-focused. Pleasing God and fulfilling the mission they believed He commissioned them to do was, by their accounts, the most

important "role-filling" concern in their lives.

The term "status set" refers to a compilation of the sum total of roles played by any one person. Sociologist Robert Merton defines status set as the "complex of distinct positions assigned to individuals both within and among social systems (Merton, 1965:380). He goes on to say that,

> Complex status-sets not only make for some form of liaison between subsystems in a society; they confront the occupants of these statuses with distinctly different degrees of difficulty in organizing their role-activities. Furthermore, primary socialization in certain statuses, with their characteristic value-orientations, may so affect the formation of personality as to make it sometimes more, sometimes less, difficult to act out the requirements of other statuses (1965:380).

The findings in this study concur with Merton's analytic scheme. Among the participants, it was common for them to find difficulty in keeping all but their most significant roles. In most cases, those prior roles were that of spouse, parent, and/or employee. Life as they once knew it did not exist. It had been modified to meet new roles and demands. Interestingly, although the participants admitted to exhaustion (at times), they did not mention being frustrated, stressed-out, or discouraged. In general, the subjects did not consider being a Christian a role they played but rather a way of life – an attribute which subsequently affected all other roles in their lives. It also affected the various statuses they held and the order of their dominance. The twenty-five participants believe that being a Christian, as opposed to a church volunteer, are two separate issues.

I asked the twenty-five participants to reflect on their lives before the revival and again after they experienced the revival. After this task, they constructed a list of their roles before-the revival and another to reflect their roles after the revival began. The participants then ranked their lists according to role dominance, intensity, and greediness. An example of a typical status set described by them is:

Before	**After**
Employee	church volunteer
Spouse	father
Father	employee
Church volunteer	
Baseball coach	

For a complete and detailed listing of status sets, see Table 2 at the end of this section.

Typically, when people describe themselves or describe their most intense roles they will mention two different categories. In a public domain, a person's occupation tends to be the dominant role. They might describe themselves as a teacher, a truck driver or a banker. In the private domain, the most intense role is usually a marital or familial one. The person describes him or herself as a wife, mother, husband, or father. The role of employee or spouse/parent typically takes up most of a person's time and effort. They are considered the most dominant

roles and the greediest ones, i.e., the ones consuming the most time and intensity. This is true for virtually everyone in this research sample. Twenty-one of the 25 participants (84.0%) placed their most dominant role, before the revival, as either spouse/parent or employee. Eleven of the 25 subjects (44%) reported a private (familial/marital) role as most dominant and 56% reported a public role (employee) as most dominant. As may be expected, 58% of the men reported "employee" as their most intense role before revival, whereas, only 23% of the women reported "employee" as most dominant. Seventy-five percent of the women placed a marital or familial role as being the most dominant role before the revival. The exceptions were a student, an athlete, one homemaker, and one church volunteer, all who placed those respective roles as most intense before the revival.

What happens to this "typical" scenario when another, unexpected role enters the equation? What if this new role, although unexpected, is also extremely greedy in nature and tends to cause a restructuring of the present roles because of its urgency? Would we expect the greediest role in time and intensity to be linked to an unpaid, volunteer church activity? Analyzing the "after" category of the status sets I became aware that this phenomenon had occurred. Eighty-eight (88%) or twenty-two out of twenty-five participants listed in either the first or second position Christian/church volunteer or marital/family. Employee or job is listed third or lower. Most of the participants continue

working full-time jobs, which takes up much of their time. However, although the demands are still as great the participants do not consider them as intense. The revival and its intensity have superceded all other aspects of their lives. Even while working, the subjects state that their thoughts continue on the revival.

What was the catalyst for the role modifications? Was it the individual's religious experiences or an obligation to meet the needs of the church to perpetuate the revival? One might argue the latter if the increase in volunteer time was not so drastic or if the participants themselves had not reported that it was the former. William James, when speaking of intense religious experiences stated,

> What is attained is often an altogether new level of Spiritual vitality, a relatively heroic level, in which impossible things have become possible and new energies and endurances are shown. The personality is changed, the man is born anew (James 1902/1994:266).

TABLE 2

Status Sets

NAME: Jack	
BEFORE	CURRENT
Athlete	Christian (activities)
Partier	Husband
Student	Employee
Brother/Employee	

NAME: Michael		
BEFORE	MID	CURRENT
Husband/Father/Dir. Deaf Ministries		Husband/Father
Employee	Husband/Father	Employee
Director Deaf Min.	Employee	deaf interpreter

NAME: Richard

BEFORE	CURRENT
Employee	Christian
Father/husband	Father/Husband
Church Volunteer	Student/Employee

NAME: Tony

BEFORE	CURRENT
Employer	Father/Husband
Father/Husband	Church vol.
Church vol.	Student

NAME: Daniel

BEFORE	CURRENT
Employee	Christian
Father/Husband	Father/Husband
Church vol.	Employee

NAME: Brian

BEFORE	CURRENT
Associate Pastor (ACM)	Church Volunteer
Husband	Husband
Employee	Employee

NAME: David

BEFORE	CURRENT
Employee	Church volunteer
Husband/Father	Husband/Father
Church Volunteer	Student

NAME: Tim

BEFORE	CURRENT
Employee	Husband/Father
Husband/Father	Church Volunteer.
Church Volunteer.	Employee

NAME: Toby

BEFORE	CURRENT
Father/husband	Church Volunteer
Church volunteer	Husband/Father
Employee	Retired
Christian	Church volunteer

NAME: Keith

BEFORE	CURRENT
Employee	Christian
Husband/Father	Husband/Father
Church vol.	Employee

NAME: Doug

BEFORE	CURRENT
Employee	Christian
Father	Church volunteer
Church Volunteer	Employee
	Father

NAME: Scott

BEFORE	MID	CURRENT
Husband	Husband	Husband
Employee	Church volunteer	Employee
Church Volunteer	employee	Church Vol.

NAME: Paulette

BEFORE	CURRENT
Wife	wife
Church vol.	Church vol.
Homemaker	employee
Employee	homemaker

NAME: Yvonne

BEFORE	CURRENT
Wife/mother/homemaker/Christian/	wife/mother/homem
aker/Christi	

NAME: Grace

BEFORE	MID	CURRENT
Wife	church vol.	Caregiver
Church vol.	wife	wife
		Church vol.

NAME: Marny

BEFORE	CURRENT
Wife/mother	wife/mother
Teacher	church volunteer..
Church volunteer	teacher

NAME: Peggy

BEFORE	CURRENT
Employee	Christian
Wife	Wife
Mother	Mother
Christian	Church volunteer

NAME: Jess

BEFORE	CURRENT
Fiancée	Christian/Employee
Employee	Church Volunteer
	Daughter

NAME: Rachel

BEFORE	CURRENT
Mother/Employee (Teacher) Church Volunteer	Church Volunteer. Mother Student

NAME: Danine

BEFORE	CURRENT
Student	Christian/Wife
Partier	Employee
Daughter	Church Volunteer
	Daughter

NAME: Anne

BEFORE	CURRENT
Daughter	Wife
Employee	Employee (at church)
Student	Daughter
Friend	Church member
Church member	Grace Group leader
Church Volunteer	Friend

NAME: Emily

BEFORE	CURRENT
Homemaker	Wife
Mother	Mother
Wife	Church Vol.
Tennis player	Employee
Volunteer at church and school (Not BAG)	

NAME: Jane

BEFORE	CURRENT
Employee	Employee
Wife/Mother	Church vol.
Cosmetics Businesswoman	Wife/Mother

NAME: Sarah

BEFORE	MID	CURRENT
Mother/wife	mother/wife	mother/wife
Federal employee	church vol.	church employee
Conference vol.	church emp.	church volunteer
Choir member		

NAME: Judith

BEFORE	CURRENT
Mother	Christian
Teacher	mother
Christian	Church Volunteer
(Ministry)	
	Teacher

Themes

Sleep is for Wimps

A commonly asked question of the participants is how they have readjusted their lives to accommodate the increase of church volunteer time due to the revival. Most people can adapt to gradual changes in their lives. However, in this particular case that the need to increase church volunteerism came spontaneously, unexpectedly, and quickly. The news of the revival spread quickly and within two weeks over 8,000 thousand people had come to Brownsville anxious for the experience. From that time on the number of visitors dramatically increased. Toby says that they all began doing things they never did before: "you do what has got to be done." He continues:

> When revival hit there were so many people, people started coming and you started doing roles that you never thought of. You did the role of a servant. We operated on pure enthusiasm. We were so exhausted. We had a saying—***sleep is for wimps***. But we would go, I mean, when the revival first started sometimes the service would be over when the sun was coming up and people would go to work after being up all night, praying all night and could not hardly wait to there after, after you get off from work. And we worked and went to revival, get in bed a lot of times 3

> o'clock in the morning, sleep two or three hours, go to work, get home, maybe about four, lay down an hour and go to revival, same thing (Toby, Interview, Brownsville, May 26, 2000).

Grace agrees with Toby and says, "It is almost as if you stopped your personal life at the beginning of the revival. The crowds soon became so large and my [volunteer] job became a full-time position. It seemed I worked day and night just to be prepared for the next service" (Grace, Personal interview, e-mail, September 1, 2000). The participants have adjusted in a variety of ways. Many said they just turned off the television and hours of time became available to them. Others gave up hobbies or entertainment activities. One participant, Jane, lost all interest in her cosmetics business and quit. She says that, "Church has a much higher priority in my life now" (Jane, Personal interview, e-mail, April 7, 2000). The adjustments did not come overnight and the participants were, at times, exhausted. However, adjust they did.

Write Revival in the Dust

There were a few distinct trends regarding gender. In this study, the men were more able to define and separate their roles. Both the before and after status sets typically fell into three categories: husband/father, church volunteer, and employee (although not necessarily in that order). For example, in the before status sets of the twelve men, seven men listed "employee" as most dominant, one listed athlete, three listed husband/father, and one listed church participant. In the

after status sets, four men listed husband/father as being their most intense role and eight listed Christian/Church volunteer as most dominant. Interestingly, the second most dominant roles of the men changed places with the first. For example: In the second position, seven men listed the role of husband/father, four wrote Christian/Church volunteer, and one listed employee. In eleven of the twelve male-reported status sets, the role of employee became the least intense role regardless of its before status set placement. The man who listed employee as his second most dominant role has grown children who do not live in the same vicinity. They visit only occasionally throughout the year. One man, Michael, reported two sets of changes. His most dominant role went from Husband/father before the revival to Church volunteer and back to Husband/Father. He states:

> I was director of Deaf Ministries at the time [of the revival]. With only two interpreters in the church at the time, revival presented some problems. This role prior was not real intense. The deaf in the church were kids who came to church with their parents. That made the position mostly one of scheduling interpreters, and with two that was even easy. Revival brought the need for interpreters nightly which really put a strain on things. I was there almost nightly and that put a heavy strain on the family. I guess you could say that my hat or role as father and husband got moved to second place and that did not help the family situation much. The role of husband and father HAD to move back up the list for it to survive, and it did, I'm happy to say! (Michael, Personal interview, e-mail, October 6, 2000).

As for the women, the lines were not so easily drawn between their roles. They had more difficulty in choosing one role as being the most dominant. The

women also had a greater range of reported roles to rank. They were more apt to place two or more roles in the most intense position. For example, Yvonne stated that her most intense role in both the before and after status set was wife/mother/homemaker/Christian. She reported no second place role. She states: "I would have to say my role or roles have not changed. Being wife, mother, and homemaker have always been on the top of my list. Everything else comes second except my intimate relationship with the Lord." (Yvonne, Personal Interview, e-mail, September 27, 2000). She does state that the intensity of her Christian role increased, however, she does not believe that this change has taken her away from her first priority, taking care of her family.

In the before category seven women listed wife/mother as most intense role, two listed employee, one student, one church volunteer, one homemaker, and one daughter. In the after category, six reported the role of wife/mother as their most intense role, four listed Christian/church volunteer, one Christian/wife, and one Christian/employee. The second most intense roles for the women did not change (with the first ranked) as dramatically as it did for the men. Another distinct difference between the men and the women came in the role wife/mother versus husband/father. The women most often placed their role as wife/mother as the most intense role in their lives both in the before and after status sets. In comparison, only three men in the before status set ranked husband/father as first and four in the after status sets. This difference did not seem to cause any

significant problems in the area of familial relationships. In fact, all of the participants reported strengthened relationships in most of their immediate familial relationships. This, however, is not necessarily the case with extended family relationships and/or relationships with friends.

Among the women, housework, or lack thereof, was a very big concern. Many said that their homes have not been decently cleaned since the revival started. Paulette reflects on this concern.

> My husband loves the Lord and this revival intensely and without his support I can't imagine how things might have been. In the beginning we went every night and kept late hour (2 or 3 a.m.) and then got up at 6 am to go to secular jobs. After about three weeks we realized we could not keep this pace and give our employers a quality job for eight hours. We had to rearrange our schedules for revival. We hated to miss any of the services but trusted the Lord to show us how to pace ourselves. We let a lot of things go around the house. Some things just had no meaning anymore. When I was fretting about the housework and it not getting done because we were gone so much, my husband simply said, "Paulette, just write "revival" in the dust and keep going" (Paulette, Personal interview, e-mail, October 4, 2000).

Marny voices the same concern as Paulette and says, "I haven't been able to clean house since revival, but I am trying to spend a bit more time at home" (Marny, Personal interview, e-mail, April 11, 2000). Other participants have stopped going to the movies, all but necessary shopping trips, and recreational-type activities. Anything to give them more time to spend at the revival.

Unanimously the participants would say that they really have not given up anything at all. They are the ones that have gained. They report doing this all

willingly and with joy.

He did a Miraculous Thing

All twenty-five participants reported changes, some significant, with their family and friends relationships. A few, like Jack, reconstructed damaged relationships with their families. He reports,

> I had to reconstruct my relationships. I asked for forgiveness from my family members for the way I [had] treated them. I made a commitment to myself to spend time with my family visiting at night when everyone was home from work. My attitude towards them became totally different. I no longer treated them like I had a chip on my shoulder or something. It was truly a God thing. My heart towards my family became softer (Jack, Personal interview, e-mail, April 25, 2000).

Jess, whose parents went through a bitter divorce when she was a child, had a lot of anger and hatred toward her mother. She admits that she "turned against her mother" and that "my mother and I hated each other." She says of their relationship: "We would fight. I mean, I remember times picking her up and throwing her across the room...we hated each other...it was terrible...I was into drugs." Jess says that things began to change when both her and her mother received salvation. Subsequently they both started attending the revival along with her stepfather. As for her relationship with her mother: "[Now] she's my best friend...I live with my parents...for two years now...God had to empty us out from all the junk and all the things I did, you know, He did a miraculous thing

(Jess, Personal Interview, Brownsville, May 27, 2000).

Danine was another subject who had serious family problems before the revival. She says: "[I] really had no relationship with my family. I really couldn't because I was always hiding something from them. I was hardly ever at home." Danine's mother was the one who invited her to go to the revival. She was hesitant but finally accepted the invitation. She says from that night on her life was different. "From that night forward I gave my life to Jesus Christ." When asked about her relationship with her family now she reports, "Since I've been a Christian my relationship with my family has changed. Now we spend time together. Before my mom and I hardly ever talked, now she's my best friend" (Danine, Personal interview April 27, 2000).

Other participants found that their friends were not interested in the revival and soon dropped out of their lives. Emily believes that her relationships "have changed dramatically." She says,

> My association with old friends is almost non-existent. I have not hidden my love for the Lord or the fact [that] I don't want to go to "happy hours" or R-rated moves. It is evident that holiness has taken root in my life. My [extended] family has not disowned me or anything, but they definitely feel the gap spiritually. Most of my old friends and I still try to get together although the places have changed. We meet for lunch or at the beach. My family is now my first priority—they are my best friends (Emily, Personal interview, e-mail, April 6, 2000).

Each subject found that he or she had to modify personal relationships in

some way to make room for their intensified church roles due to the revival. Michael describes his relational changes:

> After revival some of those [friend] relations were lost and what was not lost with friends just moved places for the most part. Several Sundays when time with friends before might have been at home now was spent at the church cafeteria eating lunch together so we would not have to drive home and then almost immediately tun around and drive back to church. When revival started much of the friend relationships became spontaneous fellowship whenever time permitted it. As revival has continued and has a firmer schedule, our scheduled time has changed to fit around those times we are not involved in revival services (Michael, Personal interview, e-mail, October 6, 2000).

Some of the participants believe that although they may have lost some friends they have gained some as well. They believe that these new relationships possess a deeper quality. Jane is one of those people. She says: "Relationships are centered around Jesus. Relationships have more quality about them. They have a depth not previously encountered" (Jane, Personal Interview, e-mail, April 7, 2000).

Sarah, another participant, has a slightly different perspective. Although somewhat difficult, she still tries to maintain the relationships with her friends. She states:

> I still do all those things with family and friends. Initially, say during the first two or three years of revival, I made trips to see family less often and shopping became less of a priority (it still is). We did cut out some of our trips to baseball games and other relaxation or recreational activities during those first few years. I realized that family and friendships are an important part of my

> Christian walk, they must have some time to develop and strengthen. This means that I have to miss some of the church services. That is the only way (Sarah, Personal interview, e-mail, April 5, 2000).

The married research participants reported stronger marital relationships since their involvement with the revival. I encountered no cases of a husband and wife separating or divorcing because of the increased amount of time spent at church. The opposite occurred in some cases. Marriages that were going through great difficulties began to grow stronger. Tim describes his marriage before and after the revival:

> Our marriage was on the rocks. The first four years [of our marriage] we were not saved; so the last six years, since November '94, when we came back to the Lord, we've been saved. It's just recently, probably within these last two years, we've well, we have this intimacy beyond the mental or a physical intimacy, it's a well, a spiritual intimacy. Couples get married and forget to communicate...I'm happy to say that it's not like that with me and my wife...the things that were in her life, the things that were in my life that are no longer obstructing, so it's enhanced our marriage tremendously (Tim, Personal interview, Brownsville, May, 27, 2000).

Many participants had strong marriages begin with and they remained that way throughout times of rarely seeing each other because of spending so much time at the revival. Grace says:

> Before revival, my husband retired from the military so we had planned to travel and enjoy retirement. We were able to spend quality time with our family and enjoyed having friends in our home on a consistent basis. When revival came, things changed

> quickly. My husband coordinated the Ushers so he was becoming more and more busy. Soon both of us were barely seeing each other. Somehow, God placed a protective shield around us because we seemed to grow even closer. We have always enjoyed each other very much and I would never have imagined us not having quality time together. When God is using you as a couple, it is the most rewarding time of all. God was gracious to keep the enemy from causing disharmony within our family circles (Grace, Personal interview, e-mail, September 1, 2000).

I also found that the subjects participated in the revival with their families. The roles and duties performed by each family member at the revival may have been different but it was something they participated in together as a family unit. Consequently, the family unit grew stronger. The children would attend the Youth or Children's Services while their parents were volunteering or attending the regular revival service. Many children completed their homework assignments at the church before the services began and then attended (or volunteered at) services. Nursery rooms were available for the very young children.

A few subjects did find themselves at odds with extended family members because of the revival. Judith explains the upheaval in her personal relationships.

> Before revival, there was lots of time spent doing extracurricular activities, and spending time with extended family. When revival came, all the extracurricular activities stopped for our family. My youngest daughter had a pony that she rode and showed in hunter-jumper competition. We sold the pony six months after revival because we found that revival took priority over the time the pony demanded. This was [my daughter's] choice. She did not want to miss revival for anything. We all felt the same way.

> Our extended family was a part of Brownsville at the time the revival came, but a few short weeks later, they left the church. This began a three-year separation between us and a division between our families. This was a very painful time but a situation that we could not compromise on. My sister's family never did come back to Brownsville and they disagree with the revival and with our opinions and our role in the church. My sister lives just across the street from me, but we talk only on certain occasions and we have little in common regarding the move of God and the revival. The girl's father also pulled away from the girls after their conversion...and broke off communication for almost three years. After much prayer he reestablished his relationship with them. We have shared our [revival] story with most of our family members. All of them have either pulled away from us or openly chose not to have anything to do with the revival (Judith, Personal interview, Letter, September 1, 2000).

It has been four and one-half years since Judith has heard from her youngest sister. She believes that although it was the revival, ultimately, that brought about these relational changes, she would not change her commitment level to the revival or to God. She continues to pray for her family and their acceptance of the revival. Judith says that just recently she and her sister (who live across the street) have begun to restore their relationship. They communicate more often now. However, they still have very little in common because of the different focuses in their lives. She still prays that the Lord will heal the division in her family. Her relationship with her three daughters and one granddaughter is very close. Judith's story is an extreme one. Although not all the family members agreed with the participants and their involvement with the revival, they usually did not entirely break off their relationships with them. Most apparently

were content to "agree to disagree."

Toby reports that his relationship with his sister and brother-in-law is a close one and although they too belong to the Assemblies of God denomination, they are uncomfortable with the revival. He says that they live in a different county but have visited the revival on a few occasions. He says:

> Well, we haven't really disagreed you know but they just, ah, I think they see the people going out under the power and it makes them feel uncomfortable. [My brother-in-law] he'll just sit there and won't say nothing you know, he won't say nothing against it or for it and ah there's no doubt in my mind that they love God and they're just as influential for God as we are...but it's just not their strand of Pentecost (Toby, Personal interview, Brownsville, May 26, 2000).

Toby reports that his relationship with his wife and daughter is much closer now. However, he does admit that his relationship with his son is slightly strained. The strain is not enough that would cause them to stop speaking to one another and his son does occasionally attend revival services and participates in the church's home cell group meetings (Grace Groups).

Let Me Ask You Why You Should Not: The Sojourners

Six of the twenty-five participants relocated specifically because of the revival. They moved from another state or even a foreign country. Some moved without knowing whether or not they would be able to find work. Others moved to enroll in the Brownsville School of Ministry. All moved because they believed

God was commissioning them to do so. I call this group of six subjects the "sojourners" to reflect their relocation from elsewhere to Brownsville. One sojourner, Rachel, says that she was in the middle of a lecture in Mississippi when she heard God speak to her:

> I was in front of the class and I felt God tell me, "It's time for you to go to school"...I went to the desk in the back of my room and I sat down and God said again, "I want you to move to go to school". (Rachel, Personal interview, Brownsville, May 27, 2000).

Rachel had no idea what was happening or what the message meant. That same evening Rachael received a call from her sister inviting her to attend the Brownsville revival. Although she had never heard of the revival, she decided to accept the invitation. Rachel arrived at the church, sat down and waited for the service to begin. Before the formal service began, Dr. Michael Brown, a Brownsville Pastoral staff member got up to give an announcement. He said, "We are opening a school, a Bible school for the revival and it starts in January." Rachel says at that moment God spoke to her again and said, "This is the school you need to come to." That was enough for Rachel. After she returned from that visit to the revival, she began a two-month transition process. She handed in her resignation, gave everything away to her relatives, packed her clothes, her daughter's clothes, got in her car, and drove to Pensacola. She arrived in Pensacola on a Saturday and began school on Tuesday. Since then Rachel has graduated from the Bible College and has volunteered at every revival service for four years. She says that she has never once has regretted her decision to move.

She will begin a full-time secular job in the fall, 2000.

Richard, an executive, and his wife had visited the revival earlier and found themselves back again, this time to move one of their daughters to attend the School of Ministry (her choice). While attending one of the services before heading back home a man prayed for Richard and told him, "The Lord just keeps impressing upon me that you're to go to the school." Richard's immediate reaction was to shrug it off. Later that night he drove his daughter back to the dorm and was standing in the headlights of his car when, "The Lord said, 'Just remember, not every opportunity lasts forever.'" Richard says this immediately brought tears to his eyes. He told his wife and daughter about what had happened. He says, "My wife thought I went absolutely crazy," but said she would pray about it. While praying about the situation she felt God spoke to her and said, "You keep asking me why you should, let me ask you why you should not" (Richard, Personal interview, Brownsville, May 26, 2000)? With husband and wife in agreement, Richard resigned his affluent position, sold their house, and moved his family of ten to Pensacola. Both Richard and his wife attended the School of Ministry, graduated, and now serve on the Pastoral staff at the school.

The other stories of the sojourners are similar. There are differences in their ages, how far they moved, and the size of their families. I asked these six participants an obvious and logical question: "How did you survive monetarily?" The answers came in two forms. The pragmatic answer was: "In a variety of

ways." They lived off savings, retirement income, unexpected inheritances, and newly-found jobs. Some sold everything they owned and lived off the proceeds. Their spiritual answer, and the one the sojourners most stressed, is that they depended on God for all their needs. Richard, for example, states that:

> ...the Lord provided for us, miracle after miracle...I feel like if we need something tomorrow the Lord will provide it for us, so there's no worry, there's no concern for tomorrow (Richard, Personal interview, Brownsville, May 26, 2000)..

Similarly, Tony moved his family from Europe after he felt God commissioned him to go to the School of Ministry. He has not worked for two years. However, he says: "The Lord provided an inheritance that we needed...we had [it] to support ourselves" (Tony, Personal interview, Brownsville, May 26, 2000). He has recently graduated and will return home soon.

Normally stress levels begin to rise when families face life-changing upheavals and uncertainty. In every case of these sojourners the opposite occurred. Richard states:

> Well, it's just I keep seeing this picture of the Lord where He tells us that He is a lamp unto thy feet. But I just keep seeing this picture of Him being a stonesetter or making a path just right in front of you...and you just think that you're stepping into nothing and about that time He's laying a stone in your path to step on – so we really try not to look at anything as long term now. We just say Lord, whatever you want us to do today we'll just do it (Richard, Personal interview, Brownsville, May 26, 2000).

David, another respondent who moved his family from Europe, says, "I

have never been so relaxed, never been so at peace and harmony—ever" (David, Personal interview, Brownsville, May 26, 2000). Speaking of the transition, Rachel says:

> "I don't know that it was difficult. Like it's strange for the world [secular], when they look at it. To me, it was the most natural thing in the world because now my life did not belong to me as it had belonged to me before...I had not totally given myself to Him, but now there was no question...because He (God) owns me...He owns my time and my career...so it just seemed very natural (Rachel, Personal interview, Brownsville, May 27, 2000).

Tony says that a week after they arrived, "Everything really began to fall into place" (Tony, Personal interview, May 26, 2000). Brian did not have a job when he and his family arrived in Pensacola. He says:

> The first year; it was amazing how God provided...I mean, our biggest trials since we've been here have been financial, we didn't know where the money was going to come from...and the greatest victories have been financial as well, 'cause we've seen God come through (Brian, Personal interview, Brownsville, May 26, 2000).

Brian is now employed, however, he says, "(working) is just a means to an end...my business is winning souls."

The status sets of the sojourners were remarkably similar. Before the revival, four of the six listed their roles (in order of greediness) as employee, spouse/parent, and church volunteer. One listed his "before" roles as church volunteer, spouse, employee and one listed husband, employee, church activities. After the respondents experienced the revival and relocated, their status sets

changed significantly. Five of the six sojourners listed Christian/church activities, spouse/parent and employee. One participant's status changed twice. He opted to create an additional "mid-revival" list. His role as husband remained constant as the number one role. His roles as employee and church volunteer changed in the following way: from employee, church volunteer to church volunteer, employee, and then back again to employee, church volunteer. He states, "His roles have intensified since the revival." At this point in the revival however, he and his wife attend the services but do not volunteer quite as much. Others are still as active as they were at the beginning, David explains, "On Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday, we are here at the church. On Monday we have Grace Groups" (David, Personal interview, Brownsville, May 26, 2000).

Personal Experiences: The Most Incredible Experience of My Life

As with any experience, religious experiences come in a wide range of intensity levels. Religious experiences, as defined by Glock and Stark, are:

> All those feelings, perceptions, and sensations which are experienced by an actor or defined by a religious group or society as involving some communication, however, slight, with divine essence, i.e., with God, with ultimate reality, with transcendental authority (Glock & Stark, 1965:42).

Before presenting the experiences of the participants, a brief discussion concerning manifestations is necessary. According to Historian Richard Riss,

manifestations may occur during revival services. Reported incidences of shaking uncontrollably, weeping, falling prostrate (also known as being "slain in the Spirit"), glossolalia (speaking in tongues), exuberant worship and singing, dancing, healings, visions, and prophesy have been recorded in most of the historical revivals including the Brownsville Revival. Jonathan Edwards, George Whitefield, Charles Finney, Dwight L. Moody, William Seymour, and John Wesley all wrote of such occurrences (Riss, 1995:1-10). Although the leaders of BOAG acknowledge and accept these manifestations as part of the revival, they maintain that the revival is not about manifestations but about repentance, holiness, and renewal. Many participants describe being "slain in the Spirit." In his publication, Christian author, Marvin Gorman describes this experience as God's presence "coming upon an individual with overpowering force. The supernatural touches the natural, and the person falls (to the floor) under the power of God" (Gorman, 1983). While in this altered state some claim that they see visions, while others describe a feeling of renewal and of being more in touch with God.

All twenty-five participants described experiences that would be categorized as either Ecstatic or Revelational. Twenty-three respondents reported experiences of both types. Most often the participants were "slain in the Spirit", saw visions, experienced temporary paralysis, or heard God specifically speak to them. I asked the participants to describe their experiences with as much detail as

possible. Their answers reflect unique and varied experiences that ultimately changed their relationship with God.

Many of the subjects had been active Christians for many years some, such as Jack, were not Christians but had dramatic conversion experiences at the revival. Jack says that he drank heavily and spent most of his time going from party to party. "I was known as the drunk in the corner. I would drink myself sick most every night." According to Jack, his life has changed significantly since his first visit to the revival. He described his Revelational experience in this way:

> I went from partier to born-again believer...Since my conversion I have been slain in the Spirit. The presence of God was so strong that I could not physically stand up. I could feel God's presence so strong. It was an awesome experience (Jack, Personal interview, e-mail, April 25, 2000).

Sarah had been a member of the Brownsville congregation also reports a Revelational experience and was present at the onset of the revival. She describes her experience as:

> ...the most incredible experience of my life...I had a new love for Jesus and a desire to serve Him – to read his word, anything that would bring me closer to Him (Sarah, Personal interview, e-mail, April 5, 2000).

She also has been slain in the Spirit after being prayed for and has had visions. She describes one of her visions:

> One of the visions that I remember clearly is of heaven – the glassy sea and the throne of God in the distance, the sea was surrounded by hosts and hosts of angels and people praising God (Sarah, Personal interview,e-mail, April 5, 2000).

She says that after these experiences she felt "cleansed and refreshed." Yvonne reports both an Ecstatic experience and a Revelational experience:

> I did receive prayer and it was a sweet Spirit that seemed to pour over me and I was slain in the Spirit. Even after I got up, that feeling stayed on me until 6 p.m. the next day and I literally felt it lift off of me. Then several times after that when I received prayer I shook violently for several minutes. I did have one strong vision. And I did feel like I heard the Lord say, "I am forming a new body (Yvonne, Personal interview, e-mail, September 27, 2000).

All of the respondents realized that something different and exciting was beginning to happen at their church. However, some of them were extremely skeptical at first, others were unsure and frightened of what they were seeing, hearing, and feeling for the first time in their lives. Paulette was a Brownsville member who admits to being scared at the beginning of the revival because she had never experienced or been a part of such a phenomenon. She too had a Revelational experience:

> I wanted to know for myself that this was God. I was prayed for twice with no apparent manifestations. The third time I was prayed for, all I can remember is opening my eyes and seeing the under side of a pew in the front row of the church. All I could do was weep for the first nine months of the revival. Every time I was prayed for all I could do was weep. I did experience a weightiness that was hard to explain. I would sit for hours in the presence of the Lord, unable to stand, just weep. Unable to lift arms or move

> legs, it was very strange. It concerned me that I wept so much. Looking back now I know there was a great deal of inner healing that was taking place. All of this was very new to me and difficult to understand (Paulette, Personal interview, e-mail, October 4, 2000).

Grace also began her Brownsville experience as a skeptic. She explains her concerns and how she finally overcame those feelings of uncertainty through her husband's Revelational experience and her own Ecstatic experience:

> My husband and I were at Brownsville when revival began. It was very different from the normal church services we had previously been attending. In fact, I was very skeptical at first and wondered if it would cause problems in our church. Two things changed my viewpoint. The first one happened when I saw Pastor Kilpatrick fall to the floor and did not get up for almost four hours. I knew my Pastor and was confident that he would not "fake" anything. The second thing was when my husband fell to the floor and had an encounter with God. I also knew my husband. He is a retired military officer, very conservative and I was really sure he would never "fake" anything. At this point I realized that God's presence was in our church so the skeptical feelings began to subside. I was still very cautious. A few weeks after revival had begun, I had an inner healing and was in the Presence of the Lord for about two hours. Now I knew God was personally ministering to His people and cleansing our lives in a mighty way. Little did I know that He was preparing us to minister to people from all over the world right here in our own church (Grace, Personal interview, e-mail, September 1, 2000).

Normally when people claim that they have heard God speaking to them, it is not an audible voice they describe, but rather, God speaking to their spirit through thoughts and feelings. Keith described his experience of hearing God's voice audibly:

> ...as we were going to pray, I said, Lord, if you could, I'd like you to deliver me from my thought process in my past life...after the third person prayed for me, wham...When I looked down, I could see something shooting from my eyes just like—like in a shooting and I could see this light, it was just overtaking...I sat up first, trying to get up off the floor; and as I sat up in front of the pulpit, all I could see was the light, just, just blinding light. No, no choir loft, no baptismal pool, no pulpit and I was right in front of the pulpit, just blinding light, and I sat for as long as I could. There was something darting from my eyes just like a shooting gun...I said to myself, I've got to find out what that is shooting from my head. This is the first time that I think I heard God's audible voice and it was just as plain. It was like everything else shut down...(God) said, 'Son, did you not just ask me for you to be delivered from you thought life, all that stuff in your head?'...and that overtook me. I just laid back down and just laid in the presence of the Lord...the next day at work I tried to bring up stuff...I could think about it and then it would disappear on its own...I couldn't bring back the trash to my mind...I knew it was God (Keith, Personal interview, Brownsville, May 27, 2000).

Relationship with God: God in Theory Became God in Reality

When describing their new or renewed relationship with God both the men and women used similar language. The language was emotional and at times overwhelming for them to describe. Their descriptions correlated significantly with the Ecstatic and Revelational experiences they described earlier. Several of the participants began to weep while trying to explain their relationship, which indicated to me that I had crossed into a very personal, intimate area of their lives. Indeed, I felt as though they were giving me something of themselves that was

extremely precious. They are all serious about their relationship with God and, like a close friendship or marriage, very protective of it. To them, it is a tangible relationship, just as real as their relationships with their spouses or best friends. Whether they were new converts or seasoned Christians, the twenty-five participants declare that they now have a much deeper, more intimate relationship with God after their intense experiences. Their descriptions closely relate to the revelational experiences they previously explained. They describe their relationship with God in different ways. Some describe it as a father/son-daughter relationship, others as a best friend or intimate confidant, but more importantly, they describe the relationship as something that is pure, holy, and awesome. Danine explains her relationship with God:

> Before the revival I was deceived and thought I was going to heaven because I asked Jesus to forgive my sins at the end of the week. Now I know that I'm going to heaven because His blood has washed me and I walk in it daily...Now I pray because Jesus is my best friend and I love to spend time with Him. Before the revival, I had no concept that you could actually have a relationship with the Lord...Jesus Christ is now the center and foundation of my life. He is everything to me (Danine, Personal interview, e-mail, April 27, 2000)!

Jess also believes that her relationship with God has changed dramatically since experiencing the revival. Her description is that of an intimate relationship akin to falling in love, similar to the findings by C. Ullman previously mentioned in Chapter III.

> The more I learn about the Lord...the more I realize the less I really know about Him...You know, you think you've arrived at some place when you haven't and the more got to know Him and grow in Him, the more I died of myself and gain that intimate relationship. You know the Lord starts revealing things, small things. First He does the big things in your life and then He starts taking onion skin layers off, like the motive, why did you behave that way or why did you treat that person this way. It's like being married and being with your husband; and the Bible speaks about that intimacy with the Lord and when you go and pray...I have much more freedom at home (to pray) behind my closed door because it's Him that sees my heart and it's just such a sweet, sweet relationship...I imagine it would be like a husband and wife that are totally in love with each other and you're in one accord...there is just a harmony and just a peace (Jess, Personal interview, Brownsville, May 27, 2000).

Rachel goes back to the God of her childhood to describe the difference in her relationship with Him:

> God in theory became God in reality. Knowing God in my early childhood, He was like nebulous, you know, not quite defined; but I still believed, even in the small definition I had of Him...but since I came to revival, the whole picture has appeared and He's very defined to the point that, if I sin, I immediately know it...I know I have grieved His heart and I don't want to do that...It's (the relationship) absolutely intimate." Rachel continues, "We have a fun relationship. We can be serious. He can be a disciplinarian if He feels that I haven't done what I should do...it's not a legalistic thing. It's a relationship that understands, you know, each other...I hear Him in my spirit, and He guides me (Rachel, Personal interview, Brownsville, May 27, 2000).

Judith has attended BAOG for approximately fifteen years and believed that she had a close relationship with God. She attended church regularly, participated in some volunteering at the church, read her Bible, and prayed often. However, she

believes that the relationship has changed significantly since the revival:

> My relationship with Him has been revived. Change has come into my life and my heart. I am aware of the presence of the Lord every moment. I call upon His name and am more dependent upon Him than I was before. I am more aware of the sin in my life, and am more repentant of that sin. I sense that the coming of the Lord is very near. I desire to continue to become more like Him (Judith, Personal interview, e-mail, September 1, 2000).

All of the respondents report that they think about God or pray consistently throughout the day. It is as though they are in constant communication with God. One might describe it as a telephone line that is always open between the two. Michael states:

> My relationship with God has grown more than I could put in a few words, maybe in a book. I am closer than I have ever been before. I wake up in the morning and God is on my mind. I start virtually every day with prayer before I turn the lights on. I thank God for another day, bless my wife and daughter...there is a prayer or a song in my heart and mind almost constantly and that is what I am aiming for, constant prayer and worship in my heart and life (Michael, Personal interview, e-mail, October 6, 2000).

Jack, the young man who had no relationship with God, reports his change in relationship this way:

> I didn't like church and had no intentions to get right with God. My only conversation with God was 'God if you will take away this hangover and my puking I will never drink again. It is like night and day now. My relationship is so close with God. I talk to Him daily and just want to satisfy Him in everything I do (Jack, Personal interview, e-mail, April 27, 2000).

Toby, the oldest participant in this study and the man who has been a member at Brownsville the longest, says this:

> See cuz there's really another level to God and experiencing God and it's not only here, it's everywhere...you can be saved and you can have an inward relationship with God when you go home but it's deeper when you get broken before God and you put your life on the line before God and you kill your mind, your will, and your emotions. And God starts showing you things, and the Spirit of God starts using you (Toby, Personal interview, Brownsville, May 26, 2000).

I was interested in Toby's use of the word "broken" and not quite sure what he meant. He describes being broken in this way.

> The woman washing Jesus' feet with her hair had an alabaster box and it's a beautiful box, but the contents could never come out until it was broken.. so many churches have that beautiful alabaster box and they pride themselves on good choirs, wisdom, even compassion for helping people and all that, but unless you're broken, all that you have...it can never come out. The more that you break of yourself, that fragrance can come out (Toby, Personal interview, Brownsville, May 26, 2000).

Finally, Richard, a former atheist, describes his relationship with God in this way:

> I just keep picturing myself just resting my head on the Lord, on His chest and listening to His every heartbeat. So I hear His heart skip to the point where He's telling me to do something. I had no idea that you could have a relationship with God, who created with Jesus, like I know now and that is the most awesome thing...nobody wants legalism, nobody wants the laws, nobody wants the religion-they're just looking for that relationship with God and if you haven't experienced that, it is incredible (Richard, Personal interview, Brownsville, May 26, 2000).

V. ANALYSIS AND RECOMMENDATIONS

Introduction

This research contains an analysis of personal and interpersonal transformation among the Brownsville Assembly of God's core congregation members. The changes in their lives occurred in the context of a five-year event known as the Brownsville Revival.

This qualitative study employs a broadly based symbolic interactionist methodology and ethnographic techniques of data collection. The purpose of the study is to capture the essence of the Brownsville revival through the unique individual experiences of the Brownsville parishioners. A central part of the research is an analysis of role modification by those taking part in the revival. More specifically, I focus on how a core congregation members reorganized their lives to take part in the revival, sometimes for several years.

A review of the literature in four areas preceded the study. I examined the background of the Brownsville revival as well as past American revivals. I reviewed the implications of revivals and intense religious experiences and studied theories in religious experiences, including the works of James, Glock and Stark, and Paloma. To complete the literature review, common characteristics of religious revivals and Pentecostalism are studied.

This study employs in-depth interviews, document analysis, and

participant observation. The case under study focuses on the Brownsville Assembly of God and its core congregation members, i.e.; those are members of the congregation and have experienced the revival for two or more years. The analysis of the data for this study adds to the body of knowledge on religious revivals, individual religious experiences, and role modifications attributed to both intense religious experiences and the revival.

Analysis

The research questions formulated to guide this study were:

1. How do intense religious experiences effect an individual?
2. As the intensity of the revival increases, do the roles members acquire increase as well?
3. How have personal roles changed during the revival?
4. What effects are produced when changing or modifying roles?
5. How have interpersonal roles been modified?
6. How have those role modifications effected family and friends?

After a review of the literature and collection and analysis of the data, I address the research questions presented in Chapter I. Additionally, other salient findings emerged from the initial questions. Summations of the emergent themes are compiled under three general categories and begin to answer the questions of The Brownsville Revival in Context, Intimacy, and Ultimacy.

The Brownsville Revival in Theoretical Context

A historical analysis of revivals reveal at least six different types. As described in Chapter II, historians McDow and Reed (1997:8-10) contend that revivals may be global, national, specialized, regional, institutional, or personal. Each type of revival fills a different need.

When analyzing the Brownsville Revival, it is imperative not to categorize it too quickly. Jonathan Edwards, a minister during the First Great Awakening, believed that a revival must be judged posteriori, not a priori (Edwards, 1904/1986:309,366). The findings of this study do suggest that the Brownsville Revival can be classified as a personal, institutional, and regional revival. There is documented evidence that people from every state and several countries came to Brownsville to experience the revival. The changes that occurred in these individuals and the impact the Brownsville Revival had on them have not yet been researched.

Although it is too soon to label the Brownsville Revival as a National or Global level revival, there are some trends in the larger Pentecostal movement that provides a legitimate basis for speculation. For example, political scientist Anne Hallum states,

> The Assemblies of God denomination deserves special mention because it is the largest evangelical church in El Salvador, Guatemala, and Nicaragua, as well as being very strong in Honduras. It could be called the wellspring of the powerful Pentecostal branch of Protestantism. Now, after sixty years, it is

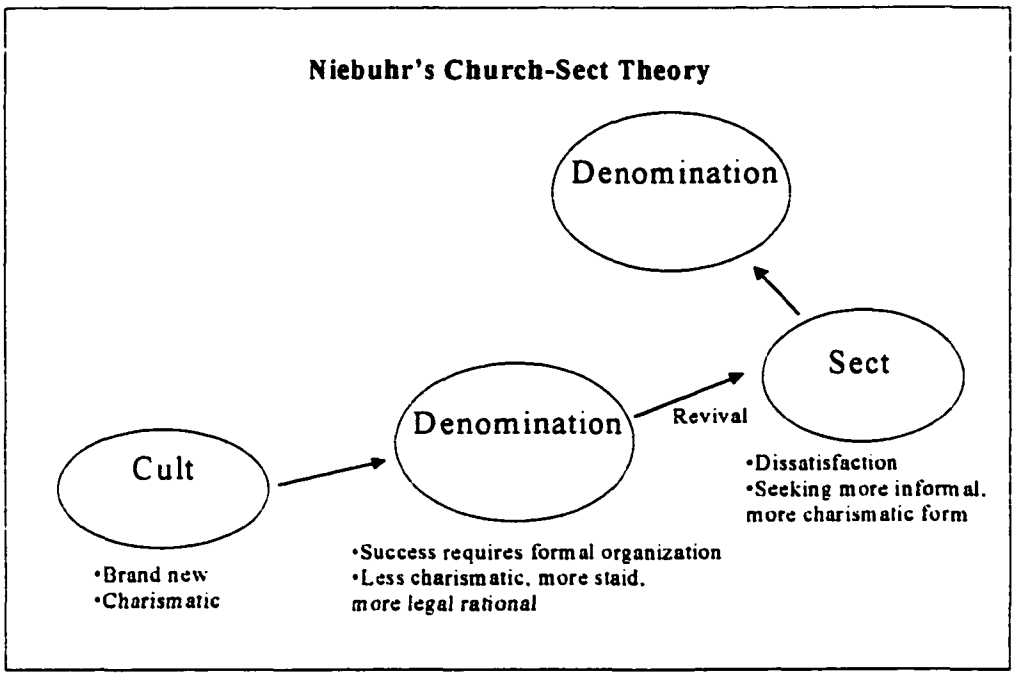
> thoroughly nationalized in each Central American country. It is associated with thousands of individual churches across Central America, mostly in poor rural areas, but the precise number is virtually impossible to ascertain because the churches may start up in any available site without any official registration (Hallum, 1996:30-31).

Using Hallum's analysis of the Pentecostal movement in Latin America, we can view the Brownsville Revival as a stream flowing into the river.

Analyzing revivals from another perspective is sociologist Rodney Stark. He took a purely sociological approach when researching secularization and revivals. He also expanded Richard Niebuhr's original church-sect theory. Stark argues that secularization and revivals are two closely related issues. According to Stark, "many major religious bodies in the United States have become highly secularized and no longer present traditional versions of their faith or emphasize the supernatural" (Stark, 1998:396). Some sociologists had argued that secularization would lead to the demise of religion. Stark's research revealed the opposite. He found that while major American denominations are on the decline due in large part to secularization, sects are on the increase. A sect, according to Stark, is not a new religion. To the contrary, sects are "new organizations reviving an old religion" (Stark, 1998:394). He also states that, "sects claim to have returned to a more authentic version of the traditional faith from which its parent organization has strayed" (Stark, 1998:394). Stark believes that revival, in this case is defined as a formation of a new sect. The diagram below illustrates

Niebuhr's original church-sect theory.

Figure 1



Revival historian, Richard Riss argues that Christian revivals typically have common characteristics. One of those characteristics is the state of the church in general. He says: "Revivals are usually proceeded by Spiritual declination in both secular society and among Christians in general" (Riss, 1995:1-10). Riss also believes that "old institutional forms often begin to seem inadequate, and superficial profession of faith and church membership pale in significance...instead, there is an emphasis upon spiritual life" (1-10). He

continues:

> ...new denominations are often birthed. Lutheranism arose from Roman Catholicism during the Protestant Reformation, which was an awakening of the early sixteenth century. The Great Awakening in American, eventually brought about the rise of Methodism...the revival of the early twentieth century resulted in the rise of the Pentecostal denominations...old institutional forms seemed inadequate to many of those who were touched by revival...it seems that whenever there is a fresh move of God's Spirit, existing structures are unable to contain those who are touched by it (Riss, 1995:1-10).

Riss' argument supports Stark's theory of the church-sect dynamic. Spiritual declination within denominations as well as in society may bring about the need for revival. Political scientists Robert Booth Fowler and Allen Hertzke explain the phenomena in this way:

> Thus this study confirms what others have argued: When a waning of religious intensity occurs within churches as members become comfortable and worldly, ministers accommodating and undemanding, and tenets watered down, churches become unappealing to the many citizens who yearn for faith and meaning (Fowler and Hertzke, 1995:15).

According to Stark's definition, the Assemblies of God denomination began as a sect. Some present-day denominations that also fall into that category are the Southern Baptist Convention, Church of the Nazarene, and the Church of God. Mainline, traditional churches such as the Episcopal, Presbyterian, Evangelical Lutheran, and Methodist, have shown a steady decline in membership over the past several decades. However, the Southern Baptist, Church of the

Nazarene, United Pentecostal, Assemblies of God and several other non-traditional churches have steadily increased their memberships. From 1960 to 1990, the Assemblies of God increased its membership by over 214 percent. The Church of God in Christ has increased their membership by an astounding 905 percent in thirty years (Stark, 1998:297). Table 3 shows a more detailed examination of this phenomenon.

Table 3

Denomination	Members Per 1,000 U.S. Population		
	1960	1990	Percent Change
Christian Church (Disciples)	10.0	4.1	-59
Unitarian-Universalist	1.0	0.5	-50
United Church of Christ	12.4	6.4	-48
Episcopal	18.1	9.8	-46
United Methodist	58.9	35.8	-39
Presbyterian (US)	23.0	15.2	-34
Evangelical Lutheran (USA)	29.3	21.1	-28
Roman Catholic	233.0	235.5	+1
Southern Baptist Convention	53.8	60.5	+12
Church of the Nazarene	1.7	2.3	+36

Seventh-Day Adventist	1.8	2.9	+60
United Pentecostal	1.0	2.0	+100
Mormans	8.2	17.1	+109
Jehovah's Witness	1.4	3.5	+150
Church of God Cleveland, TN	0.9	2.5	+177
Assemblies of God	2.8	8.8	+214
Church of God In Christ	2.2	22.1	+905

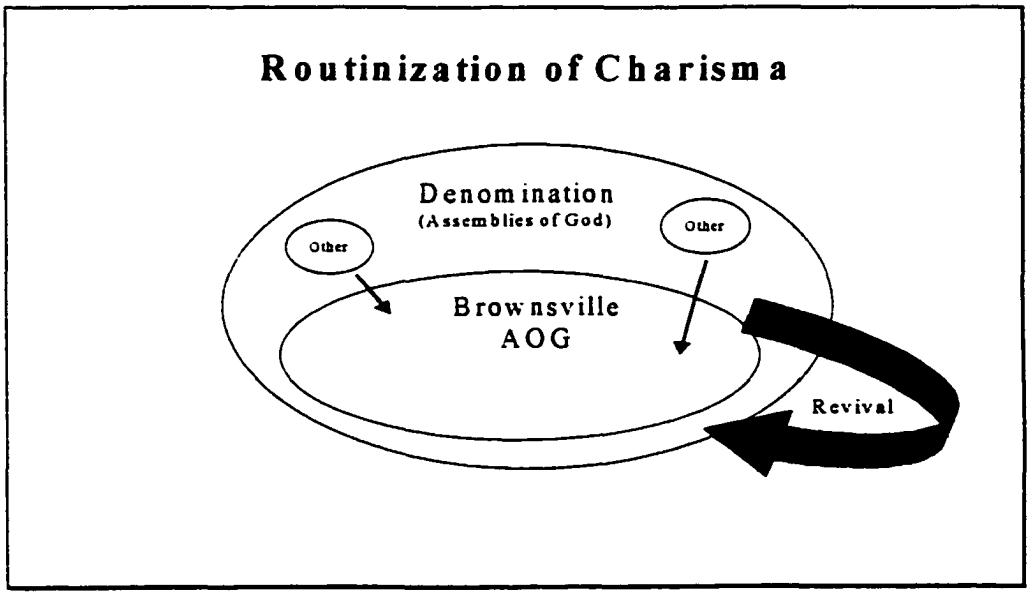
(Cited in Stark, 1998:397)

Ultimately, Stark theorized that when a church begins to pull away from traditional teachings, people eventually become dissatisfied, which brings about the need for change.

My findings indicate that there may be more variation within a denomination than Stark's theory indicates. His theory suggests that dissatisfied members seek a less staid, more informal, more charismatic place to worship. They break off from the main denomination and a sect is born. My findings do not indicate that the Brownsville congregation was dissatisfied with their church or their denomination. As the table indicates, the Assemblies of God is a denomination on the increase. The organization is a formal one, yet charismatic. The Pastor and congregation members were dissatisfied with their spiritual lives. They were hungry for spiritual renewal. That dissatisfaction led the church into a two-year time of prayer for revival. When the revival began the church

successfully reformatted their structure and engaged in more "sect-like" activities without breaking away from the denomination. The revival did draw people from various religions that were indeed dissatisfied with the church they were attending. However, there were cases where entire congregations of other denominations would come and participate in the revival services. Although participating in the revival, these congregations maintained their regular services as well. They, too, were searching for a more spiritually satisfying life, not necessarily a new church. The diagram below illustrates a phenomenon I might call the routinization of charisma. It suggests that some denominations labeled as charismatic may be diverse and flexible enough to encompass a revival and grow with the changes it brings to the church as well as the denomination.

Figure 2



Sociologist Richard Niebuhr had a somewhat different perspective concerning sects. In his study at the beginning of the twentieth century, he argued that, "sects provide for the religious needs of people low in the stratification system – the masses (Cited by Stark, 1998:391). Niebuhr's statement is in conflict with my overall findings. The twenty-five participants in my study came from a variety of Socio-economic backgrounds. There were both white-and blue-collar workers represented in this study as well as those who were students, retired, and/or unemployed. This seems to be the general trend at BAOG. I believe it is not the lack of status that draws people to a phenomenon such as the Brownsville revival, but rather the lack of Spiritual satisfaction.

What are Evangelical-type churches offering that seem to entice members of other traditional denominations? Asked somewhat differently, what is lacking in the mainline churches? Part of the answer may lie in the concepts of intimacy and ultimacy.

Intimacy

Concerning the research questions of intimacy, sociologist Wade Roof states that,

> Commitment to church religion on the part of an individual does not occur in a social vacuum but instead takes place in a sociocommunal context in which believers come to know one another, share their faith as well as other sentiments, and develop close bonds of unity" (Roof, 1978:31).

To an even greater degree, charismatic churches offer a strong sense of community. Stark observed that, "attending a church is more like being a member of an audience at a movie or lecture than being a member of a group. But for members of sects religious participation offers a strong sense of community and solidarity" (Stark, 1998:391). A study conducted by Stark found that in Protestant sects nearly half of the members reported four or five of their best friends also were members of their church congregation. However, in the mainline churches nearly half of those people stated that they had no close friends in their congregation (Stark, 1998:390-391). Stark also noted that many times isolated people are drawn into a network or strong church community. There they find surrogate friends and family. The surrogates provide the newcomer with intimacy. In fact, in his study of the Unification Church also known as "the Moonies," the modal convert was an isolated person who became a friend of a Moonie (Stark, 1998:81-83).

The isolation issue was not necessarily the case with the participants of my study. Many of the participants already belonged to the Brownsville congregation and had established familial and friend relationships. Typically, the interviewees and their families participated in the revival as a unit. In most cases, the church was an important a part of their lives however, in all cases the revival became the focal point. The participants report that their immediate family relationships, such as husband/wife and parent/child became stronger because of the revival.

However, the majority of participants in my study did make modifications in their relationships with friends. Although they admitted to losing some friends (outside the church) because of their lifestyle changes, the new friends they made through the revival and their pre-existing church-friend relationships were described as having deeper quality.

Many Evangelical churches offer liberating participation by encouraging an environment of emotional interaction. The congregation members fully participate in the services. As a participant-observer of the Brownsville Revival, I noted that the setting of the service was formal. However, the participation was informal in nature. There was hand clapping, exuberant singing, and dancing during the worship portion of the service. This portion of the service could last up to two hours, sometimes longer. I did not observe any "disorderly" behavior. One might surmise that this type of informal worship might lead to chaotic behavior. This was not the case at BAOG. There appears to be an enticing sense of "freedom from ritual" in a non-traditional church. For some people this type of worship may prove disconcerting and somewhat chaotic. Frankly, the people at the Brownsville revival seemed to be having fun. They were one with each other, each sharing a common purpose of rejoicing, worship, and Spiritual renewal.

The Brownsville Revival lasted five years. The first three and one-half to four years proved to be the most intense. When the revival began, the Brownsville Assembly of God congregation numbered approximately 2500

members. At the end of the five-year period that number increased to about 5500. The most significant change was the number of visitors arriving to participate in the revival. In the five years, over 3 million guests arrived at the church to participant in the revival. At its peak, the church was holding five revival services. Each service would have up to 4000 to 7000 visitors. The guests came from every state and many countries. This influx caused a tremendous need in the church for volunteers. The participants in this study significantly changed their life-styles and roles to accommodate the needs of the revival. Many of them spent over one hundred hours per month at the revival volunteering their time. The participants' roles were significantly adjusted during the revival. Many extra-curricular activities, such as leisurely shopping trips, movies, watching television, recreational trips, and vacations were eliminated to make time to volunteer at the revival. Most participants volunteered in more than one group within the church. Some participants in this study report not a change in roles but a change in the intensity level of the role. For example: some volunteered in the choir. Before the revival began, they might sing two times per week. After the revival began they were singing at least four or five times per week plus practice sessions.

Another dimension of this study sought to build upon previous research on religious revivals and intense individual religious experiences. Research in these areas is extremely limited however; one such study is that of sociologist, Margaret

Paloma (1996:1-17). Her research focused on the effects of a revival in Canada, known as the Toronto Blessing. She surveyed over 850 visitors of that revival. Ninety percent of the Toronto respondents believed that significant changes occurred in their lives and attributed those changes directly to the revival. Fifty percent of the case studies described themselves as being in a place of spiritual dryness and desiring "more of God." The majority of married respondents (88%) in Paloma's survey report more love for their spouse. As for other familial and friend relationships, the Toronto case studies reported that both their family members and friends have commented on observed changes in the lives of the respondents.

My findings are consistent with Paloma's previous research, but, it also expands and builds upon that research by examining in more depth how these intense religious experiences have produced a need for role modification in the lives of the participants. Although the participants' experiences are similar in both Toronto and Brownsville, the Toronto study did not analyze role modification among its visitors.

This study used ethnographic in-depth studies to investigate changes in familial and friend relationships. The survey study conducted by Paloma found that 69% of the Toronto respondents claimed that family and friends commented on observed changes in their lives. However, the study did not describe the changes that were observed or had occurred within these relationships. My

findings indicate that both positive and negative changes occurred in both familial and friend relationships. For example, while marital relationships were reported as stronger, this was not always the case in other relationships. My findings suggest that being a recipient of intense religious experiences does not necessarily indicate positive relational changes.

Ultimacy

Ultimacy: the quality or state of being ultimate. Ultimate: last in a progression or series; extreme, utmost (Webster, 1979:1258).

Like peeling the layers of an onion, a deeper investigation of the revival reveals its core. When the title "Brownsville Revival" is peeled away, along with the 3 million plus visitors, what remains is the core congregation. It is their personal religious experiences, their reactions to those experiences, and their reported relationship with God that were the core of this study. The experiences of the participants were widely varied yet ultimately had the same ending: their belief that they have a stronger, deeper, more personal and intimate relationship with God.

While my study focuses on core congregation members who have experienced a revival consistently over an extended period, rather than the occasional, short-term visitor, this research does confirm many of Paloma's findings regarding ultimacy. The participants in this study all reported a deeper

relationship with God. They claim that their relationship with God is more intimate and personal than it was before the revival. The respondents in Paloma's study reported "a deeper love for God and a deeper sense of being loved by Him." Ninety-one percent of those surveyed believe that they have "come to know Jesus or the Father's love in a new way." Many respondents in the Toronto study reported healing – both physical and emotional. The Brownsville participants, as with the Toronto respondents, were experiencing spiritual dryness before the revival began and desired a more meaningful relationship with God. Many of the BAOG participants also claim either a physical or an emotional healing of some type.

Glock and Stark developed a taxonomy to categorize religious experiences. According to their taxonomy, there are four different types of experiences: confirming, responsive, ecstatic and confirming (Glock and Stark, 1965:43-64). A complete explanation of these experiences can be found in Chapter II of this study.

Glock and Stark contend that Revelational experiences are typically uncommon. I found the opposite to be true. All twenty-five participants reported having intense religious experiences. The experiences they describe can be categorized as either Ecstatic or Revelational according to the taxonomy. The strongest effect of these experiences reported by the participants was the change in their relationship with God. The interviewees report having a closer, deeper,

and more intimate relationship with God than before the intense experience. They describe their relationship with God in terms of an intimate friendship and being in continual communication with Him. They also report a greater, unconditional love for humanity. Each case study was extremely involved in the revival and report more than one incident of receiving an intense religious experience.

Richard, one of the interviewees, best sums up the participants' views: "Nobody wants legalism, nobody wants the laws, nobody wants the religion – they're just looking for that relationship with God and if you haven't experienced that, it is incredible" (Richard, Personal Interview, Brownsville, May 26, 2000).

Recommendations for Future Research

The study of revivals and intense religious experiences attributed to revivals is extremely limited. Fortunately, there is a resurgence of interest in spiritual matters. Americans, in general, seem to be seeking answers to spiritual questions. This study only began to answer questions concerning role modifications attributed to intense religious experiences. In the areas of revivals and religious experiences, there are still many more questions to research.

Although this study did follow the participants for a two to five year period, it is important to continue additional longitudinal studies. Does an intense religious experience indicate a lifelong change? The evidence presented in this study does seem to imply that this may indeed be true, however, it is imperative to

document more experiences and at greater intervals of time.

This study did not focus on societal changes attributed to revivals, but I did present some historical evidence supporting that theory. Further research documenting and comparing any significant community changes in Toronto and Pensacola would provide important information in understanding the long-term societal effects of revivals and the experiences associated with them.

As shown in Chapter II, past revivals have had a significant influence on American society. If this assumption holds true, the Brownsville revival should also have an impact on the larger society. Several outreach ministries were created and/or expanded during the five-year revival period.

The Brownsville School of Ministry headed by Dr. Michael Brown was established in 1997. This school educates, equips, and prepares students to "go out and preach the gospel." The school has had approximately one thousand graduates since its inception.

The Pensacola Outreach program began in 1999. The mission of this program is to reach the people living in the Pensacola area. As one Brownsville member put it, "if we reach the world and lose Pensacola, shame on us" (Anonymous).

Brownsville Assembly of God also began a conference program. Conferences specifically targeted at pastors and their wives were held several times a year. The church also hosted separate conferences for women, Children

and Youth ministers, and ministers of music. The conferences were a time of refreshing as well as time a time of learning.

To accommodate the number of visitors from foreign countries, an Interpretation department was created. Up to eight interpreters, each specializing in a different language, were available at the revival services.

Pastor Kilpatrick and his staff became concerned about the congregation members. They wanted to be sure that the members were not forgotten in all the revival activities. A home-cell group program was created to meet the needs of the congregation members. It is a time for them to come together in a small-group setting and minister to each other.

In addition to creating new outreach mission programs, the church expanded programs already in existence. The television and video ministry, Children and Youth ministries, and Prison ministry all grew significantly. The Children and Youth programs increased to such an extent that an additional building was built to accommodate the number of children.

All of these changes may contribute to changes in local crime rates, political associations, and conservative social movements. In a study done by political scientists Kenneth Wald, Dennis Owns, and Samuel Hill Jr., they observed a "strong association between the predominant theological temper within congregations and the political views maintained by church members" (1988). They also found that,

> Conservatism in congregational theology was correlated both with congregants' conservative preferences on social policy and self-identification as a political conservative...the collective outlook of the church was more politically influential than the worldview of the individual church member (1988).

Further research on revivals and the social and political implications associated with them is necessary. The research may reveal future political trends in society.

My research specifically targeted the adult population at Brownsville Assembly of God. However, there were approximately one thousand children participating in the revival as well. There were two separate revival services for the children: one for those under twelve and one for the teens. Those revival services were as dynamic as the adult services. Focusing on "children in revival" is another important aspect of religious experiences to research.

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PERSONAL INTERVIEWS

Personal interviews were conducted through face-to-face interviews and e-mail interview. Twenty-five case studies participated in these interviews. Pseudonyms are used throughout the study.

Anne	E-mail interview	April 12, 2000
Brian	Face-to-face interview	May 26, 2000
Daniel	Face-to-face interview	May 26, 2000
Danine	E-mail interview	April 27, 2000
David	Face-to-face interview	May 26, 2000
Doug	Face-to-face interview	May 27, 2000
Emily	E-mail interview	April 6, 2000
Grace	E-mail interview	September 1, 2000
Jack	E-mail interview	April 25, 2000
Jane	E-mail interview	April 7, 2000
Jess	Face-to-face interview	May 27, 2000
Judith	Personal letter	September 1, 2000
Keith	Face-to-face interview	May 27, 2000
Marny	E-mail interview	April 11, 2000

Michael	E-mail interview	October 6, 2000
Paulette	E-mail interview	October 4, 2000
Peggy	E-mail interview	July 15, 2000
Rachel	Face-to-face interview	May 27, 2000
Richard	Face-to-face interview	May 26, 2000
Sarah	E-mail interview	April 5, 2000
Scott	Face-to face interview	October 2, 2000
Tim	Face-to-face interview	May 27, 2000
Toby	Face-to-face interview	May 26, 2000
Tony	Face-to-face interview	May 26, 2000
Yvonne	E-mail interview	September 27, 2000

Appendix A

Interview Questionnaire

1. Tell me about your life as a child. Where are you from? What was it like growing up in your family? Did your family go to church? What denomination did you belong to? Did you have any religious experiences growing up?

2. Were you here when the revival began? What was that like? Did you have any religious experiences? If you were not here, how did you hear about the revival?

3. There are many role or "hats" that people wear. Think back on our life just before the revival. What were your major roles or "hats" before the revival? Which roles were dominant? Most intense?

4. Have these roles changed since the revival? If so, how and what are your roles now?

5. If your personal roles have changed, how have you reorganized your life to include your new roles?

6. How about relationships - family and friends--how did you spend time with

them before the revival? Now? What roles (hats) did you have in your relationships? Are they different now?

7. Have these changes in your "relationship" roles effected your relationships with family and friends? If so, how have you reconstructed your relationships?

8. Do you believe you have a personal relationship with God? Describe that relationship

9. Has your relationship with God changed since the revival? How?

10. What do you see your role to be here at the Brownsville Revival?