

“Pentecostal Social Engagement: Excerpts From Around the World”
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Abstract:

Was the Founder of the original “Earth Day” a Pentecostal?

How does the first murder of an abortionist physician fit into a Pentecostal Pacifist paradigm?

Was there a Pentecostal woman in Egypt who Muslims say is in paradise?

Who was that Pentecostal tortured in prison while fighting Apartheid alongside the likes of Desmond Tutu?

How has the Unión Evangélica Pentecostal Venezolana sought solidarity with the poor?

What Christian group first broke Jim Crow segregation laws in Martin Luther King’s Alabama?

Who stopped the bombs at Vieques?

While it would be misleading to suggest that all variations of those known collectively as Classical Pentecostals adopt the same approach to social injustice, it was said in the international WARC-Pentecostal Dialogue that many Pentecostals start with transformation of the individual. However, Pentecostals are known to construct alternative communities that address systematic issues and oppressive structures as they are encountered by those in their circle.

Many of the Pentecostal liabilities related to social engagement seem to be well known. One can even hear a sense of desperation in the title of Veli-Matti Kärkkäinen’s 2001 study “Are Pentecostals Oblivious to Social Justice?”¹ To list but a few of the challenges, one could start with a primer:

Dualism – salvation of the ‘soul’ given priority

Eschatology – immense and apocalyptic doomsday scenarios leave no room for worry about social work

Apolitical posture – portrayed as secular vs. sacred

Prosperity gospel – the wretchedly poor deserve their status

Unfortunately it is beyond the scope of this limited study to address all aspects of this question. However, there are considerations that may shed a different light on some of these criticisms. First, it must be noted that many accounts fail to place Pentecostals in their proper context. It seems many such Pentecostals come to life better when read in light of their social location, being objects of oppression, and the lack of political space for their empowerment. Another factor to note is that Pentecostals often did not publicize their work in this regard thus leaving the argument from silence to flourish.²

Having logged over 15 years with Pentecostal Archives,³ it seems there has long been a ferment for social change not recognized inside or outside the movement. In terms of academic

research, it stands out that few make their way to a location like Oklahoma City, Oklahoma, to comb through rare original documentation to find out what actually happened with the International Pentecostal Holiness Church. Thus despite the several handicaps, my view is that there is evidence to the contrary as models of social justice within these communities often dubbed the underside of society have emerged not recognized inside much less outside the Pentecostal Movement.

One reality that clouds our way forward is that when Pentecostal political posturing in the Global North is revealed in national media, the most widely reported cases reveal rampant political conservatism. On the national stage in the U.S.A., Assemblies of God produced James Watt as Secretary of the Interior then John Ashcroft, 79th United States Attorney General. Neither was well received by scholars in their own tradition much less the media.⁴ Again we see the disparity of how some Christian traditions are judged by their scholars while others are known only by their devotees.

While it would be misleading to suggest that all variations of those known collectively as Classical Pentecostals – even when narrowed to those connected to the Pentecostal World Fellowship - adopt the same approach to social injustice, it was said at the start of the WARC-Pentecostal Dialogue that many Pentecostals start with transformation of the individual. It is to the detriment of some observers that they undervalue the considerable impact of personal transformation or underplay the suppression of sexual abuse, spousal torture, drug addiction, coupled with the embrace of the likes of the Dalits and leper colonies in India. Pentecostals are known to construct alternative communities that may address systematic issues and oppressive structures as they are encountered by those in their circle.

Or some might express it this way. Pentecostals seek not so much the ‘transubstantiation’ of the Eucharistic elements as the transformation of people. Pentecostals tend to not consecrate many places, but expect the sacred in the believer. Can devotees of the ‘real presence’ who testify of miraculous healings of their bodies, ignore those who cannot care for their own bodies?⁵

Who was that Pentecostal tortured in prison while fighting Apartheid in South Africa alongside the likes of Desmond Tutu?

It is tempting to devote this entire study to the Apostolic Faith Mission (AFM) in South Africa. Their story reveals much about Pentecostalism that is a rebuke to a core message of this tradition. Our subject is chronicled in detail by Frank Chikane, Japie Lapoorta, Nico Horn, and Allan Anderson, but space permits only a digest here.

When the Nationalist Party gained power in South Africa in 1948, the AFM supported the government in its apartheid policy. In 1955, when Prime Minister J. Strydom enlarged the Senate to obtain the required majority in both Houses of Parliament to remove the so-called coloured voters from the electoral roll, G.R. Wessels, vice-president of the AFM, was one of the new senators while remaining ordained by the AFM. Thus, the AFM became a direct partner of the government in its implementation of apartheid.⁶ During the 1950's, Wessels published a magazine which advocated apartheid in its crudest form.⁷ In 1955, he was featured as a speaker at the Fourth Pentecostal World Conference in Stockholm.

Japie Lapoorta points out that the AFM white church received governmental recognition for their contribution in the upliftment of poor whites during the Anglo-Boer war. However, influenced by Afrikaner ideology their commitment was only to poor whites.⁸

The early tide of anti-denominationalism was illustrated somewhat in their registration with the government as an “unlimited company” rather than a church. This registration was legally changed to “church” in 1961. Most important, however, is that it was the white AFM that was acknowledged by the government. The Black, Coloured and Indian sections of the AFM were controlled by a Missions Department for several decades.

In 1985 the white Executive Council under Dr. F.P. Möller, Sr., called the three black sections together to discuss the future of the AFM. A 1986 Proposed Document of Intent by the Workers Council of the AMF declared that the AFM:

accepts the Biblical principles of unity; ... rejects the system of apartheid based on racial discrimination as a principle in the Kingdom of God and within the structure of the Church; ... accepts the principle that the Church should operate as a single structural unit...⁹

The struggle to end racial structures and practices within the AFM and the push for unity came mainly from the Black AFM churches rather than from the White Division of the church. When the Black churches hit a white brick-wall they went ahead with the unity of the Black churches in 1993 which they called ‘Composite Division’. Unity with the White Division came only in 1996.

David du Plessis is perhaps the best known product of the AFM. He was part of a family who joined the AFM shortly after its commencement in 1908. He was converted at the age of 11 and was called to the ministry at the age of 15. He entered full-time ministry in 1928 and in 1932 was elected to the Executive Council and in 1936 became General-Secretary. Until 1947, when he left South Africa to start his international ministry, he was one of the most influential men in the AFM. Although he initially promoted racial segregation in the AFM, he later became a prominent proponent of racial reconciliation.

The first significant protest against apartheid from within the Pentecostal churches came from Frank Chikane in the early 1980's. At that stage he pastored an AFM congregation in Kagiso, a black township outside the conservative white town, Krugersdorp, 25 kilometers from Johannesburg. Chikane would follow Bishop Desmond Tutu as General Secretary of the South African Council of Churches. In 1997, he served in the elected position of assistant president of the united AFM with Dr. Isak Burger elected to the position of president.

Chikane's global notoriety, however, centers on dramas like his prison torture being supervised by a white AFM deacon, an assassination attempt by putting acid in his clothes while touring the USA, and his contribution to the legendary Kairos document. A good starter is Chikane's *No Life of My Own*.¹⁰

In Kagiso, Chikane was confronted with the suffering of the community. His holistic African world view made him realize that he could not ignore the pain of those to whom he ministered to. He started several self-help schemes for the handicapped and unemployed people. Frank Chikane, always a good preacher, became a popular speaker at church conferences, youth clubs and other gatherings. He began to realize that the suffering of his people was directly linked to the political system of apartheid. He began to resist the system by helping political activists. Chikane's resistance resulted in him losing his ministerial status with the AFM.

He was also detained for several months without trial on many occasions. In 1985 he was charged with high treason, but the charges against him and several other black leaders were withdrawn before the case went to court. He later became the general secretary of the Institute for Contextual Theology (ICT). The ICT was the major force in the drawing up of the well-known Kairos document, a theological reflection on the state of emergency. However, this document was never seen as a Pentecostal document nor was it generally accepted by the broader Pentecostal community, both black and white.

The 1991 Kappe Declaration, as it was known, was printed in the *EPTA Bulletin* 10:1 and *Transformation* 9:1 which included an introduction by Murray Dempster. Having been on site and interviewed some of the principal parties in 1989, it was no doubt in my mind that this note needed to be sounded. Yet it did not compare in importance with projects like *The Kairos Document: Challenge to the Church* (Johannesburg: Skotaville Publishers, 1986) and the *Relevant Pentecostal Witness* (Durban, SA: The Relevant Pentecostals, 1988). Relevant Pentecostals, during their brief existence, put out the *Azusa* journal and also organized the Society for Pentecostal Theology in South Africa. About the same time, Nico Horn, who did not recoil in the face of threatening apartheid struggles, used a version of Spirit Christology to call Pentecostals back to a form of pacifism.¹¹

Was the Founder of the original “Earth Day” a Pentecostal?

Yes, this was John Saunders McConnell, Jr. His father, J.S. McConnell, was an Assemblies of God minister and his grandfather, T.W. McConnell attended the famed Azusa Street Revival in Los Angeles. J.S. McConnell was in Hot Springs, Arkansas, for the 1914 birth of the Assemblies of God. The early ministry of J.S. McConnell was filled with ‘signs and wonders’ as they traversed the U.S.A.¹²

It was John McConnell who launched the original Earth Day sanctioned by the United Nations. John would drink from the same wells as his Pentecostal family by seeing a divine mandate in moving forward on this critical front.

Unfortunately, the stewardship of God’s creation was not warmly embraced by Pentecostals in the Global North. Among the signs of a shift, was the pointed presentation about AICs in Zimbabwe given at Brighton ’91¹³ by M.L. Daneel at my invitation.¹⁴

When it comes time for water baptism, one group of AIC candidates in Zimbabwe confesses not only personal sins, but things like “I chopped down 30 trees, but did not plant any.” “I ruined the topsoil.” Then there is the Lord’s Supper. A monstrous fire is built and 1,000s go running around this huge fire yelling out their sins. Along with familiar confessions to adultery, jealousy, stealing—are wailings over ecological wizardry. Before actually taking the elements of communion, they must pass through a series of symbolic gates of heaven. Each gate has prophets who discern hidden sins not confessed when running around the bonfire.

A thorough review of *Confessing The One Faith*¹⁵ could move Pentecostals toward a void in their pneumatology that was loudly trumpeted in documents preparing delegates for WCC General Assembly Canberra ’91. Yves Congar admits that prodding from Moltmann accounted for a full chapter devoted to ecological concerns in the last volume of his important trilogy on pneumatology. Indeed, the integrity of creation should flow out of humankind’s responsibility for creation while avoiding the sacralization of nature (*One Faith* #205).¹⁶

How does the first execution of a convicted killer of abortion practitioners fit into a Pentecostal pacifist paradigm?

Paul Hill was executed in 2003 for the 1994 murder of two abortionist practitioners in Pensacola, Florida. Although Hill was not a member of the Assemblies of God, he attended an Assembly of God on the Sunday prior to this tragedy. Hill told a TV audience on the Phil Donahue show that killing an abortion doctor was as justifiable as murdering Hitler. Then one July morning, he took a pump-action shotgun and shot a physician and his escort dead outside a women’s clinic. Tragically there were voices within the community that condoned these murders,

but these were not official representatives of churches belonging to the Pentecostal World Fellowship. I predicted this scenario in the 1980s while on the faculty of the Church of God Theological Seminary.¹⁷

Other than a significant body like the International Pentecostal Holiness Church, many Pentecostal denominations in North America originally were pacifists prior to World War I. The Church of God in Christ remains committed to this ideal and on this grounds opposed the U.S.A. invasion of Iraq. By the same token, however, their church leadership warmed against public protests targeting the Bush administration.

Pentecostals and Charismatics for Peace and Justice (PCPJ) led by Paul Alexander have sought to revive a commitment 'from the womb to the tomb'. They publish *Pax Pneuma: The Journal* and one of Alexander's most recent releases is *Peace to War: Shifting Allegiances in the Assemblies of God*.¹⁸ PCPJ sponsored a revealing trip to the West Bank and Jerusalem in July 2009 with an emphasis on Gaza.¹⁹

Was there a Pentecostal woman in Egypt who Muslims say is in paradise?

Raised a Roman Catholic, at age 18 Lillian Trasher would go to God's Bible School in Cincinnati, Ohio. The next major stop was the Altamont Bible School, now known as Holmes Bible College, in South Carolina where she was baptized in the Spirit. By 1912 she was ordained with the Church of God (Cleveland, TN), however by 1919 she was part of the Assemblies of God.²⁰

A Moslem official in Egypt honored her with this astonishing commendation: "I believe that when she dies, in spite of the fact she is a woman and a Christian, God will take her directly to paradise."²¹

Miss Trasher's explanation of why she went to Assiout, Egypt is the type of story not foreign to Pentecostal ears. When twenty-three years of age, she heard a missionary from India speak and decided she should be a missionary to Africa. She had only \$5 having set it aside for her wedding that was planned 10 days later. Rather than disobey God, she determined that since her fiancé would not join her she must go alone. Friends gave her \$13 and she decided to attend a missionary conference in Pennsylvania. She handed her money to Miss Mattie Perry who put it in her desk which was withdrawn by Mattie's sister to pay a debt as she did not know who owned the money. Lillian did not know this until time to leave for the trip and thus decided to go as far as the money would take her.

Lillian paid for a train fare to Washington, D.C. and made contact there with a friend of Mattie Perry. Now hear Miss Lillian in her own words:

In due time I reached Washington, found Miss Perry's friend, and handed her the note of introduction. 'Oh! I am so sorry,' she said, 'but I cannot take you in as I am entertaining a missionary family from Assiout, Egypt; but come in and have some lunch.' The missionary was Rev. Brelsford, to whom I was introduced as a missionary to Africa. 'To what part of Africa are you going?' asked Mr. Brelsford. 'Why-I-Don't know.' 'Oh, I see! What board did you say you were going out under?' 'I'm not going out under any board.' 'Your family is sending you out, I suppose?' 'Oh no! My family are not in favour of my going at all.' 'Well, have you your fare?' 'I have one dollar.'

Perhaps I better not try to tell you all that Mr. Brelsford said or thought, but I can still hear him telling me to go home to my mother. But I did not go home; I went to Africa, as God called me. 'Faithful is He that calleth you, who also will do it.'

One of the ladies gave up her room to me and I remained there a day or two. Before I left Mr. Brelsford asked me to join his work in Assiout, Egypt. I replied 'Well, since I had no intention of stopping over in Washington, perhaps the Lord led me here just to meet you.' I soon felt that I was to accept his offer and go to Egypt.

I arrived in Assiout, October 26, 1910, and went at once to Mr. Brelsford's Mission and began to study the language. At first I became very homesick, but now I have come to feel more at home in Egypt than I do in America. After I had been in Egypt a little over three months I was asked to visit a dying woman. She had a tiny babe about three months old, and it was being fed from a tiny bottle. The milk had become caked and green and stringy, yet the baby was trying to drink it. Soon the mother died and the baby was given to me. I took it home. The child had never had a bath, and its clothes were sewed on. You cannot imagine the odors that came from it. The little thing would cry and cry, making it hard for the missionaries to rest at night. They begged me to take her back, but I could not do that. So I went out and rented a house for twelve dollars and half per month, then spent my little for a bit of furniture; and thus February 10th, 1911 marked the opening of the Assiout Orphanage.²²

Thus started the first orphanage in Egypt.

How has the Unión Evangélica Pentecostal Venezolana sought solidarity with the poor?

After an unsuccessful bid – with a letter of support from Lamar Vest, General Overseer of the Church of God (Cleveland, TN) - for the newly created position of WCC General Secretary of Church and Ecumenical Relation, I received a fax from this new office in Geneva about a meeting with Latin Pentecostals in May 1994. I passed this on to Bishop Gamiliel Lugo

of CEPLA while at Guadalajara, Mexico for the 1993 annual meeting of the Society for Pentecostal Studies. Lugo participated in that WCC consultation and subsequent like meetings that will be noted momentarily.

CEPLA, or Comisión Evangélica Pentecostal Latinoamericana, had sponsored occasional conferences known as Latin American Pentecostal Encounters. Some conference papers were published and notable among them was *Pentecostalismo y Liberación: Una experiencia latinoamericana*, (San José, Costa Rica: DEI, 1992) edited by Carmelo Alvarez. The general coordinator has been Bishop Gamaliel Lugo of the Union Evangelical Pentecostal Venezuela.

Critics of Pentecostals have long charged that its emphasis on ecstatic personal experiences--tongues, prophecy--is an escape from oppression that promote passive acceptance of injustice. Some have concluded that powers-that-be use Pentecostalism to hold the masses in subjection.

Juan Sepúlveda has convincingly argued that the social alienation of Latin America's Pentecostals is the logical expression of the marginalization of the poor themselves, since the social milieu in which the movement has grown is precisely the world of the poor. With more opportunities for democratization, he said, Pentecostals have begun to ask themselves what it means to participate in society. At the Brighton '91 conference, Sepulveda endorsed liberation theology. Among the parallels between autochthonous Pentecostal churches and base ecclesial communities identified by Sepúlveda was that "for both movements, salvation is not a purely immaterial question; it is a concrete reality in the here and now of real life".²³

Marta Palma and others have clarified that Latin Pentecostal churches with North American or European roots are still strongly influenced from outside and tend to hold conservative political positions whereas the same is generally not true of the indigenous churches. An example of such is the August 1987 declaration of La Union Evangelical Pentecostal Venezolana that it is a church without compromise regarding political participation. Gamaliel Lugo expanded this as length during the June 1996 WCC Consultation with Pentecostals in Costa Rica. Lugo made other contributions to the WCC – Pentecostal consultation at Peru '94 and Bossey '97.²⁴ He attended the WCC General Assembly which convened February 14-23, 2006, in Porto Alegre, Brazil. Lugo was still president in 2008 and has also made strong statements in favor of the Hugo Chávez' government and his social policies in favor of the poor.

Explication by *Confessing The One Faith* (#208, #214, and #215) on charisms corresponds well to findings familiar to the Society For Pentecostal Studies, the European Pentecostal-Charismatic Research Association, the Latin American Pentecostal Encounter, the Asian Charismatic Theological Association, and the Society For Pentecostal Theology in South

Africa. Significantly, Pentecostal academicians have been turning away from mere obsession with lines of demarcation tied to initial evidence²⁵ and moving to the stuff of Spirit baptism.

An incarnational model of Spirit baptism realized in addressing human rights among refugees in Costa Rica was given at Brighton '91 by Lic. Luis Segreda, professor at the widely respected Seminario Biblico Latinoamericano that I visited in late 1980s. Segreda told of engaging the government and ministering to refugees from Nicaragua while encountering opposition from his church which was the International Church of the Foursquare Gospel.²⁶

On 12-14 May 1998, the Consejo Episcopal Latinoamericano (CELAM) and the Comisión Evangélica Pentecostal Latinoamericana (CEPLA), with the assistance of Consejo Latinoamericano de Iglesias (CLAI) facilitated an encounter in Quito, Ecuador between selected Catholics and Pentecostals from throughout Latin America and the Caribbean. Jose Antonio Gonzalez, Archbishop of Quito gave the opening greeting, while Gamaliel Lugo, President of *La Union Evangelica Pentecostal de Venezuela* and CEPLA described it as an “opportunity” provided by the Holy Spirit “on the road of unity.” Both Marta Palma and Monsignor Juan Usma Gomez reported on and gave their perspectives on the International Roman Catholic – Pentecostal Dialogue.²⁷ CEPLA has existed for nearly 20 years and has helped to facilitate a number of ecumenical conversations and events during that time.²⁸ Unfortunately, most of the largest Pentecostal denominations in Latin America do not participate in this organization, pointing to a need for greater intra-Pentecostal cooperation within the region.

Don't Bomb Vieques

Wilfredo Estrado, a long time minister in the Church of God (Cleveland, TN), emerged as a national hero in Puerto Rico when, in concert with the Council of Churches of Puerto Rico, he led a successful protest against the bombing of Vieques by the U.S.A. military.²⁹

What Christian group first broke Jim Crow segregation laws in Martin Luther King's Alabama?

The Church of God of Prophecy may have been the first church to defy Jim Crow laws in their worship services in Alabama. They served notice of opposition to the Klu Klux Klan in their first solo general assembly of 1924.

For decades, the Church of God of Prophecy was the most racially inclusive Pentecostal denomination in the U.S.A. This is determined by race mixing on the local, district, state and national level and by its designated leaders. In fact, many years ago CGP appointed non European-American leaders over states and/or regions where the majority members were European-American.³⁰

Addendum

Frank Chikane in His Own Words

Frank Chikane, "The Blessings of Azusa Street and Doornfontein Revivals and Pentecostalism's Blind Spot," *Azusa Street Revival and Its Legacy*, ed. by Harold D. Hunter and Cecil M. Robeck Jr., (Cleveland, TN: Pathway Press, 2006). 268-271

In Doornfontein³¹, within four months the first [Apostolic Faith Mission] Executive Committee set without any blacks amongst them. Clearly, a decision must have been made to exclude them in line with the societal practice of the time. This 'all white' Executive decided to separate places of worship between blacks and whites. In less than six months they decided to sequence the baptism of the 'natives' and whites starting with whites. In eight months' time a racially based concept of mission was instituted where the superintendent of the "Native work" must be white. Fourteen months later the separation was complete with a decision to separate the baptism of whites from that of blacks. By July 1917, about eleven years after the blessed revival of Doornfontein, the final nail on non-racialism in the AFM was in place.

In a historical but contradictory resolution the Executive Committee agreed that:

... we do not teach or encourage social equality between Whites and Natives. We recognize that God is no respecter of persons, but that in every nation he that feareth Him and worketh righteousness is acceptable to Him. We therefore preach the Gospel equally to all peoples, making no distinctions. We wish it to be generally known that our white, Coloured and Native people have their separate places of worship, where the Sacraments are administered to them.³²

The Council continued to deal with the reservation of seats in the Central Tabernacle 'for coloured persons who may attend there'. They also decided that for certain 'worthy coloured' families the matter would be left in the hands of the Spiritual Committee. No Scriptures were used to justify their position.³³ The opening statement of the resolution is in fact an anti-thesis of the later part, as Christiaan Rudolph De Wet observes.³⁴

The tragedy about this matter is that even John G. Lake, who initially resisted the sin of racism, gave in and became a President of a racially exclusive white AFM by November 1910, a mere two years and eight months after the blessing of Doornfontein and his refusal to throw out blacks from the revival services in Braamfontein. He came to South Africa as a missionary to all South Africans, but he ended up in a white church and presided on the process of exclusion and marginalization of blacks.

In effect, the colour line was redrawn within months after Azusa and Doornfontein.³⁵ In both instances, it was like the demon (unclean spirit) which returned after it was cast out. . But

when it returned, it did not come alone, but brought along seven other spirits more evil than itself, and the last state was worse than the first. (Mt 2:43-45; Lk 11: 24-26) The breakdown between Seymour and Parham in Azusa demonstrates this. In South Africa, resolutions after resolutions were taken to formalize racist policies within the church. This resulted in four racially divided churches of the AFM (White, Coloured, Indian and African) which only united eighty eight (88) years later in 1996.

Similar stories can be told about the Assemblies of God (AOG) and the Full Gospel Church (FGC) in South Africa and many other Pentecostal groups.

The questions that need to be asked are: why did the Pentecostal Movement fail to resist this trend which caused enormous pain amongst brothers and sisters who were created in the same image of God, washed by the same blood of Christ and baptized by the same Spirit? Why did our white brothers choose to conform to the racist culture of the world rather than resist it as evil and a sin before God? How is it possible for Pentecostals to preach the Gospel of love and reconciliation and still harbour racist sentiments and attitudes and participate in discriminatory system against their own brothers and sisters in the Lord? How is it possible for a deacon of the AFM to supervise the torture of his brother in the Lord and still go and worship God in tongues? How possible is it for Pentecostals who are filled with the Spirit to allow discriminatory relationships with their own brothers and sisters in the Lord?

These are questions many black Pentecostals and outsiders are asking themselves. The Pentecostal family, especially Pentecostal theologians, still needs to answer these questions. This is urgent as the credibility of the Pentecostal message and experience is at stake. South African Evangelical and Pentecostals were forced by the brutality of the Apartheid system and its heretical theological justification thereof, to participate in a series of initiatives to protest against and critique the racist practices within and outside the church during the 1980's. They started with the **Kairos Document**³⁶ at an ecumenical level, followed by the **Evangelical Witness**³⁷ and then **Relevant Pentecostal Witness**.³⁸ Nico Horn discusses this protest movement with its documents in his paper on "The Experience of the Spirit in Apartheid: The Possibilities of the Rediscovery of the Black Roots of Pentecostalism for South African Theology".³⁹ Leonard Lovett ventures into the most difficult area of the Holy Spirit and Racism. He says that "No man can genuinely experience the fullness of the Spirit and remain a bona fide racist".⁴⁰ This is a tough and uncompromising statement which needs further evaluation. Unfortunately it cannot be done in this paper because of constraints of space.

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countries. Hunter co-edited with Peter Hocken *All Together In One Place* (Sheffield: Sheffield Academic Press, 1993), co-edited with Cecil M. Robeck Jr., *The Suffering Body* (UK: Paternoster Press, 2006), co-edited with Cecil M. Robeck, Jr., *The Azusa Street Revival and Its Legacy* (Cleveland: Pathway Press, 2006), and released *Spirit Baptism: A Pentecostal Alternative* (Eugene: Wipf and Stock, 2009). His articles have appeared in international journals, dictionaries and encyclopedia. Hunter engages the World Council of Churches, WARC, the NCCCUSA Faith and Order Commission, the Orthodox, and the International Charismatic Consultation.

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¹ Veli-Matti Kärkkäinen, "Are Pentecostals Oblivious to Social Justice? Theological and Ecumenical Perspectives" in *Missionalia* 29.3 (2001).

² A study that may offer promise for future discussion is the 2010 release by Eerdmans of *Pentecostalism and Political Theology* by Amos Yong. Darrin Rogers (3/17/09) said mainline Pentecostal publications treated political positions as "secular" and therefore not reported. He had to go to newspapers and the like to find people who held political offices. See Darrin J. Rodgers, *Northern Harvest: Pentecostalism in North Dakota* (Bismark, North Dakota: North Dakota District Council of the Assemblies of God, 2003).

³ When I was Scholar in Residence at the Church of God Theological Seminary in the early 1990s, my office was in the Dixon Pentecostal Research Center. I have been director of the IPHC Archives & Research Center from 1995 through to the present.

⁴ Even Ronald Reagan's administration gave up on Watt over the following comment he made to a group of lobbyists regarding the makeup of his coal-leasing commission: "We have every kind of mix you can have. I have a black, I have a woman, two Jews and a cripple." --James Watt, September 21, 1983.

⁵ Cf. Harold D. Hunter, "Reflections by a Pentecostalist on Aspects of BEM," in *Journal of Ecumenical Studies* 29:3/4 (Summer/Fall 1992), 338; Miroslav Volf, in "Materiality of Salvation: An Investigation in the Soteriologies of Liberation and Pentecostal Theologies," *Journal of Ecumenical Studies* 26 (Summer, 1989), 447-468. Paul S. Fiddes, "Unity and Universality, Locality and Diversity according to Baptist and Congregationalist Thinking," paper read to Joint 2nd International Receptive Ecumenism Conference in Durham (UK) January 13, 2009, 2, recently had this to say about Baptist theology: "When believers gather together to find the mind of Christ, where the word of God is preached and where the body of the communion bread is broken (1 Cor. 10:16-17), there is the body of Christ. Indeed, in their eucharistic theology, Baptists tend to locate the body of Christ in the members who break the bread rather than in the bread itself."

⁶ Nico Horn, "South African Pentecostals and Apartheid: A Short Case Study of the Apostolic Faith Mission", in *Experiences of the Spirit. Essays on Intercultural Theology*, ed. by Jan A.B. Jongeneel (Frankfurt: Peter Lang, 1991), 129. Also Allan Anderson, "Pentecostals and Apartheid in South Africa During Ninety Years," *Cyberjournal*

for *Pentecostal-Charismatic Research* #9 (2001) at www.pctii.org/cyberj/index.html, who is quick to dismiss the stereotype of Pentecostals in South Africa as apolitical.

⁷ Nico Horn, "Crossing Borders in Southern Africa: A Lesson From History," *Crossing Borders*, Conference on Pentecostal and Charismatic Research in Europe, July 3-6, 1991, Kappel, Switzerland, 14. This study was subsequently published in the *Cyberjournal for Pentecostal-Charismatic Research* #3 (1998) at <http://www.pctii.org/cyberj/index.html>.

⁸ See Japie J. Lapoorta, *Unity or Division: The Unity Struggle of the Black Churches Within the Apostolic Faith Mission of South Africa* (Kuils Rivers: J.J. Lapoorta, 1997), 185 pp.

⁹ Horn, "Crossing Borders in Southern Africa," 16; Lapoorta, *Unity or Division*, 75f.

¹⁰ Frank Chikane, *No Life of My Own* (Maryknoll: Orbis Books, 1988); Frank Chikane, "The Blessings of Azusa Street and the Doornfontein Revivals and Pentecost's Blind Spot," *The Azusa Street Revival and Its Legacy*, ed. by Harold D. Hunter & Cecil M. Robeck, Jr. (Cleveland: Pathway Press, 2006), 259-276; J. Nico Horn, "Experiences of the Spirit in Apartheid South Africa: The Possibilities of the Rediscovery of the Black Roots of Pentecostalism in South African Theology," *EPTA Bulletin* 8:5 (1989), 116-22; G.D. Oosthuizen, *Pentecostal Penetration into the Indian Community in South Africa* (Durban: Interprint Ltd., 1975). During a visit to the international headquarters of the Apostolic Faith Mission (3-21-89), I was given a quite different picture of Frank Chikane when talking to F.P. Möller than that found in Ronald Sider, "Interview with Rev. Frank Chikane," *Transformation* 5:2 (April/June 1988), 9-12. See F.P. Möller, *Church and Politics: A Pentecostal View of the Situation in South Africa* (Braamfontein: Gospel Publishers, 1988); Mathew S. Clark, "Pentecost and Politics," paper read to the Society For Pentecostal Studies (November 11, 1988); Mathew S. Clark, *What is Distinctive About Pentecostal Theology?* (Pretoria: University of South Africa, 1989), 85ff. Mathew S. Clark categorized the Pentecostal attitude as apocalyptic when reporting examples of things like slavery to demonic forces as the Pentecostal version of oppression. Congratulating Pentecostals for their "healthy cynicism" toward announced struggles for social justice, he declared that such things reduce to simply a "transfer" of temporal power [p.90]. Clark was considerably influenced by his experience of living in Rhodesia when it changed to Zimbabwe. So my interview with him (3-20-89) in South Africa. Early signs of hope emerged about this time. Soon after his election to the post of general moderator of the white segment of the Full Gospel Church of God, Lemmer du Plessis told me (3-27-89) of his desire to implement a non-apartheid church government. In the meantime, Wynand de Kock gave himself so completely to the cause of non-whites, that this same church classed him as "coloured". Arthur Naidoo added to my knowledge of the horror.

¹¹ Nico Horn, "Pentecostal Peace - A Challenge to Militarism," *Azusa* 1:2 (March 1992), 6.

¹² *Peace, Justice, Care of Earth: The Vision of John McConnell, Founder of Earth Day*, a biography by Robert M. Weir (Kalamazoo, MI: Press on Publishing, 2007), 2-11, 119-122. I am indebted to Darrin Rodgers for this reference.

¹³ I conceived and organized the first global conference known as Brighton '91. Monsignor Peter Hocken helped with the program and together we published the primary papers as *All Together in One Place*. Although I was not able to invite all of my chosen speakers and some declined an invitation, we managed to tackle a wide range of topics such as the following: other living faiths as seen from India; Latin liberation theology; social justice in Korea and Romania; gender equality; apartheid; stewardship of creation; physical challenges; martyrdom. I devised here my paradigm of 'four streams' by which is meant Roman Catholic, Orthodox, Protestant, and Pentecostal. Every subsequent conference in which I have had a hand has followed this pattern in addition to calling on many others who did not fit this simplistic classification. Professor Jürgen Moltmann was the keynote speaker and simultaneous translation was provided in four languages at Brighton '91.

¹⁴ M.L. Daneel, "African Independent Church Pneumatology and the Salvation of All Creation," *All Together in One Place*, ed. by Harold D. Hunter and Peter Hocken (Sheffield: Sheffield Academic Press, 1993), 96-126. Also see Hunter, "Aspects of BEM," 339; Harold D. Hunter, "Pentecostal Healing for God's Sick Creation?" in *The Spirit and the Church* 2:2 (November 2000), 145-167.

¹⁵ *Confessing the One Faith's* (Geneva: World Council of Churches, 1991) treatment of ecological issues is to be found under "Creation and the Triune God" (#78-#89, #198) and "Living Our Hope" (#274-#278).

¹⁶ Harold D. Hunter, "The Reemergence of Spirit Christology," in *EPTA Bulletin* 10:1 (1992), 53f.

¹⁷ I heard Murray Dempster relate this connection soon after the event at an annual meeting of the Society for Pentecostal Studies. See *Los Angeles Times* September 1, 2003 and September 3, 2003.

¹⁸ Paul Alexander, *Peace to War: Shifting Allegiances in the Assemblies of God* 18 (Telford, PA: Cascadia Publishing House, 2009).

¹⁹ See the PCPJ web at <http://www.pcpj.org/>

²⁰ See: David Roebuck, "Restorationism and a Vision for World Harvest: A Brief History of the Church of God (Cleveland, Tennessee)," *Cyberjournal for Pentecostal-Charismatic Research* #5 (1999) at <http://www.pctii.org/cyberh/index.html>.

²¹ S. Sherneth, "Lillian Trasher," *The New International Dictionary of Pentecostal and Charismatic Movements*, ed. by Stanley M. Burgess (Grand Rapids: Zondervan, 2002), 1153.

²² Tract by Lillian Trasher, *The Birth of Assiout Orphanage or Why I Came to Egypt in 1910*, 2-3, 7-8. See Jerome Beatty, "Nile Mother," *The American Magazine* (June 1939), 55, 56, 180; Jerome Beatty, *Nile Mother: The Story of Lillian Trasher* (Springfield, MO: The General Council of the Assemblies of God, Inc., nd), 22 pp.

²³ Juan Sepúlveda, "Pentecostalism and Liberation Theology: Two Manifestations of the Work of the Holy Spirit for the Renewal of the Church," *All Together In One Place*, 51-64; Adoniram Gaxiola, "Poverty as a Meeting and Parting Place: Similarities and Contrasts in the Experience of Latin American Pentecostalism and Ecclesial Base Communities," *Pneuma* 13 (Fall, 1991), 172-173; Miriam Reidy, "Latin American Pentecostalism," *One World* (May 1988), 7.

²⁴ These consultations produced a series of booklets published by the World Council of Churches. They remain available at <http://www.pctii.org/wcc/index.html>.

²⁵ Gary B. McGee's *Initial Evidence* (Peabody: Hendrickson Publishers, 1991) marked a watershed for North American Pentecostal denominations since the thrust of the volume is to challenge this litmus test. Similarly: Jean-Daniel Plüss, "Azusa and Other Myths: The Long and Winding Road from Experience to Stated Belief and Back Again," *Drinking From Our Own Wells* and Jean-Jacques Suurmond, "The Meaning and Purpose of Spirit-Baptism and the Charisms," *Experiences of the Spirit*, 35-62. For a sampling of prior explorations see: Gordon D. Fee, "Baptism in the Holy Spirit: The Issue of Separability and Subsequence," *Toward a Pentecostal/Charismatic Theology*, ed. by J. Rodman Williams (South Hamilton: Society For Pentecostal Studies, November 15-17, 1984); Anthony D. Palma, "The Gifts and the Fruit of the Spirit," *Conference on the Holy Spirit Digest*, ed. by Gwen Jones (Springfield: Gospel Publishing House, 1983) 1:193ff. The 1979 Gallup poll reported in *Christianity Today* claimed that 50% - 33% of Pentecostals and charismatics actually spoke in tongues.

²⁶ Elsa Tamez, professor at the Seminario Biblico Latinoamericano, delivered the plenary address for the Society for Biblical Literature on November 22, 1992. Dr. Tamez received a standing ovation for a speech no less penetrating than that provided by Luis Segreda at Brighton '91. See Luis Segreda, "Evangelization and the Holy Spirit in an Urban and Multicultural Society: The Experience of the Pro-Human Rights Ecumenical Committee," *All Together In One Place*, 134-148.

²⁷ Manuel Quintero, "Lideres catolicos y pentecostales participant en encuentro teologico-pastoral," released by Agencia Latinoamericana y Caribena de Comunicacion (ALC) 14 May 1998.

²⁸ An entire issue of *Medellín: Teología y pastoral para américa Latina* XXIV – no 95 (Septiembre 1998) was given over to the subject of Pentecostalismo, in which articles by Catholic and Pentecostal scholars were published. It also featured a "Mensaje a las Iglesias" on the "encuentro católico-Pentecostal Latinoamericano y Caribeño: Quito-Ecuador, Mayo 12-14 de 1998," 523-527. Pentecostals came from Argentina, Brazil, Chile, Costa Rica, Ecuador, Mexico, Nicaragua, Peru, and Venezuela. Unfortunately, none of the larger missionary churches were present.

²⁹ Wilfredo Estrada, *Pastores o Políticos con Sotanas? Pastoral de la guardarraya en Vieques* (San Juan, Puerto Rico: Fundación Puerto Rico Evangélico, 2003).

³⁰ *Minutes of our Nineteenth Annual Assembly of the Church over which A.J. Tomlinson is General Overseer held at The Central Avenue Tabernacle, Cleveland, Tennessee, September 10-16, 1924*, p. 42; Harold D. Hunter, "A Journey Toward Racial Reconciliation: Race Mixing in the Church of God of Prophecy," in *The Azusa Street Revival and Its Legacy*, co-edited by Harold D. Hunter and Cecil M. Robeck (Cleveland, TN: Pathway Press, 2006), 277-296; David Harrell, *White Sects and Black Men in the Recent South* (Nashville: Vanderbilt University Press, 1971), 94-96; Harold D. Hunter 1980 interview of David Harrell in Alabama.

³¹ All the decisions on the matters which follow are in the minutes of the Executive of the AFM.

³² Minutes of the Executive Council, July 7, 1917.

³³ De Wet, Christiaan Rudolph 1989. "The Apostolic Faith Mission in Africa: 1908 – 1980. A Case Study in Church Growth in a Segregated Society". Unpublished Ph. D Thesis, University of Cape Town, p. 166.

³⁴ De Wet, Christiaan Rudolph 1989. "The Apostolic Faith Mission in Africa: 1908 – 1980. A Case Study in Church Growth in a Segregated Society". Unpublished Ph. D Thesis, University of Cape Town, p. 65-166.

³⁵ See Anderson, Robert Mapes 1979. **Vision of the Disinherited. The Making of American Pentecostalism.** New York: Oxford University Press, p. 188 and Synan, Vinson 1971. **The Holiness-Pentecostal Movement in the United States.** Grand Rapids, Michigan: Eerdmans, p. 180.

³⁶ **The Kairos Document. Challenge to the Church.** Johannesburg: Skotaville Publishers, 1986.

³⁷ **The Evangelical Witness in South Africa. Evangelicals critique their own theology and Practice.** Soweto: Concerned Evangelicals, 1986.

³⁸ **A Relevant Pentecostal Witness.** Durban: The Relevant Pentecostals, 1988.

³⁹ See Horn, J. Nico. "The Experience of the Spirit in Apartheid :The Possibilities of the Rediscovery of the Black Roots of Pentecostalism for South African Theology", in Jongeneel, Jan A.B. 1989. **Experiences of the Spirit: Conference on Pentecostal and Charismatic Research in Europe at Utrecht University.** Studies in the intercultural History of Christianity, No 68, p.118-120.

⁴⁰ Lovett, Leonard. "Black Origins of the Pentecostal Movement", in Synan Vinson (ed.) 1975. **Aspects of Pentecostal – Charismatic Origins.** Plainfield, New Jersey: Logos International, p. 140.