

# DOWNLOAD PDF PROGRESSIVE PENTECOSTALS: MINISTRIES, BELIEFS, AND MOTIVATIONS

## Chapter 1 : Emerging Engagement: The Growing Social Conscience of Pentecostalism

*The second chapter of Global Pentecostalism is titled Progressive Pentecostals and it traces the holistic ministries, beliefs, and motivations of those progressive groups. They make the distinction between development and aide.*

In the unity of this Godhead, there are three persons of one individual essence, who are co-equal, co-existent and co-eternal; namely, the Father, the Son and the Holy Ghost Matthew 3: The Son is the eternally begotten of the Father, and accepted earthly limitations for the purpose of incarnation, being true God and true man; conceived by the Holy Ghost and born of the Virgin Mary. He died upon the cross, the just for the unjust as a substitutionary sacrifice, and all who believe in Him are justified on the grounds of His shed blood. He arose from the dead according to the Scriptures. He is now at the right hand of the Majesty on High as our great High Priest, and He will return again to establish His Kingdom of righteousness and justice. The Holy Spirit is a Divine Person, Executive of the Godhead on earth, the Comforter sent by the Lord Jesus Christ to indwell, to guide and to teach the believer, and to convince the world of sin, of righteousness and of judgment John Jesus Christ, the Son of God, was manifested to undo the work of the devil, and gave His life and shed His blood to redeem and restore man to God 1 John 3: Godly sorrow works repentance and makes possible the experience of the new birth, and Christ formed within us is the gift of eternal life 2 Corinthians 7: Salvation is the gift of God to man, separate from works and the Law, and is made operative by grace through faith in Jesus Christ, producing works acceptable to God Ephesians 2: Man is a free moral agent and can at any time after the new birth experience turn away from God and die in a state of sin, with the consequences of hell to look forward to. Its earthly constituents are all true believers, born again of the Spirit John 3: To the Church, through its members, are delegated the various gifts and offices of the Holy Ghost 1 Corinthians This universal, invisible, sanctified Church is the chaste virgin Bride of Christ 1 Corinthians 1: It is this Bride for whom Jesus Christ will return, just prior to the Great Tribulation, to catch her away and take her to heaven 1 Thessalonians 4: Under no circumstances should anyone be ordained or set apart to any such office unless the calling is distinct and evident. The following recommendation regarding the water baptism formula is adopted: The Baptism of the Holy Ghost is accompanied by speaking in other tongues as the Holy Spirit Himself gives utterance as the initial physical sign and evidence Acts 2: We believe in the doctrine of sanctification as a definite, yet progressive, work of grace, commencing at the time of regeneration and continuing until the consummation of salvation Hebrews The time and frequency of its observance is left to the discretion of each congregation 1 Corinthians Only unfermented grape juice, the fruit of the vine, as recommended by our Lord Matthew It is provided for in the atonement of Christ and is available to all who truly believe. His coming is imminent; when He comes, "The dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" 1 Thessalonians 4: Following the tribulation, He shall return to earth as King of kings and Lord of lords, and together with His saints, who shall be kings and priests, He shall reign a thousand years Revelation It is also unwise to teach, preach or publish visions of numbers and dates which would tend to fix the time of the second coming of the Lord Mark We further contend that this position alone admonishes watchfulness, incites holy living, prevents spiritual declension, and provides maximum incentive and motive for urgency and zeal in evangelizing the unsaved. As demonic deception and satanic darkness deepens, we urge our ministers to maintain and proclaim this doctrinal viewpoint as the "blessed hope" of the Church. Furthermore, we recommend that should any of our preachers hold to the mid or post-tribulation doctrine, they refrain from preaching and teaching it. Should they persist in emphasizing this doctrine to the point of making it an issue, their standing in the fellowship will be seriously affected. The Lake of Fire is literal Revelation The terms "eternal" and "everlasting" used in describing the duration of the punishment of the damned Matthew Tithes should be used for the support of the active ministry and for the propagation of the gospel and work of the Lord in general and not given to charity or used for other purposes Malachi 3:

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## Chapter 2 : Bishop O. C. Allen, III

*Table of Contents. Acknowledgments Introduction 1. Global Pentecostalism An Emergent Force within World Christianity 2. Progressive Pentecostals Ministries, Beliefs, and Motivations.*

Christian soteriology The central belief of classical Pentecostalism is that through the death, burial, and resurrection of Jesus Christ, sins can be forgiven and humanity reconciled with God. The fundamental requirement of Pentecostalism is that one be born again. Baptism with the Holy Spirit and speaking in tongues are not generally required, though Pentecostal converts are usually encouraged to seek these experiences. Baptism with the Holy Spirit[ edit ] Main article: Baptism with the Holy Spirit Pentecostals identify three distinct uses of the word "baptism" in the New Testament: Baptism into the body of Christ: This refers to salvation. Every believer in Christ is made a part of his body, the Church, through baptism. The Holy Spirit is the agent, and the body of Christ is the medium. Symbolic of dying to the world and living in Christ, water baptism is an outward symbol of that which has already been accomplished by the Holy Spirit, namely baptism into the body of Christ. This is an experience distinct from baptism into the body of Christ. In this baptism, Christ is the agent and the Holy Spirit is the medium. There must also be in the believer a deep conviction of needing more of God in his or her life, and a measure of consecration by which the believer yields himself or herself to the will of God. Citing instances in the Book of Acts where believers were Spirit baptized before they were baptized with water, most Pentecostals believe a Christian need not have been baptized in water to receive Spirit baptism. However, Pentecostals do believe that the biblical pattern is "repentance, regeneration, water baptism, and then the baptism with the Holy Ghost". There are Pentecostal believers who have claimed to receive their baptism with the Holy Spirit while being water baptized. For Pentecostals, there is no prescribed manner in which a believer will be filled with the Spirit. It could be expected or unexpected, during public or private prayer. Some of these are immediate while others are enduring or permanent. Most Pentecostal denominations teach that speaking in tongues is an immediate or initial physical evidence that one has received the experience. Pentecostal teaching stresses the importance of continually being filled with the Spirit. Divine healing Pentecostalism is a holistic faith, and the belief that Jesus is Healer is one quarter of the full gospel. Pentecostals cite four major reasons for believing in divine healing: The restoration of fellowship with God is the most important thing, but this restoration not only results in spiritual healing but many times in physical healing as well. It is God in his sovereign wisdom who either grants or withholds healing. Common reasons that are given in answer to the question as to why all are not healed include: If He does not heal us, we will continue to trust Him. The victory many times will be procured in faith see Heb. Pentecostals look to scriptures such as James 5: Verses 14-16 supply the framework for congregational healing prayer. The sick person expresses his or her faith by calling for the elders of the church who pray over and anoint the sick with olive oil. The oil is a symbol of the Holy Spirit. One way is based on Mark This is done in imitation of Jesus who often healed in this manner. Many Churches have followed a similar pattern and have given out small pieces of cloth over which prayer has been made, and sometimes they have been anointed with oil. Some most remarkable miracles have been reported from the use of this method. For example, doctors in the United Kingdom reported that a minority of Pentecostal HIV patients were encouraged to stop taking their medicines and parents were told to stop giving medicine to their children, trends that placed lives at risk. For Pentecostals, "every moment is eschatological" since at any time Christ may return. Pre-tribulation rapture theology was popularized extensively in the s by John Nelson Darby, [50] and further popularized in the United States in the early 20th century by the wide circulation of the Scofield Reference Bible. Spiritual gifts Pentecostals are continuationists, meaning they believe that all of the spiritual gifts, including the miraculous or "sign gifts", found in 1 Corinthians It is by the fruit exhibited that spiritual character is assessed. Spiritual gifts are received as a result of the baptism with the Holy Spirit. Pentecostal writers point out that the lists of spiritual gifts in the New Testament do not seem to be exhaustive.

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It is generally believed that there are as many gifts as there are useful ministries and functions in the Church. For example, in a Pentecostal church service, the gift of tongues might be exercised followed by the operation of the gift of interpretation. According to Pentecostals, all manifestations of the Spirit are to be judged by the church. This is made possible, in part, by the gift of discerning of spirits, which is the capacity for discerning the source of a spiritual manifestation—whether from the Holy Spirit, an evil spirit, or from the human spirit. There are different ways in which the gifts have been grouped. Jones [58] suggests three categories, illumination Word of Wisdom, word of knowledge, discerning of spirits, action Faith, working of miracles and gifts of healings and communication Prophecy, tongues and interpretation of tongues. Duffield and Van Cleave use two categories: Vocal gifts[ edit ] The gifts of prophecy, tongues, interpretation of tongues, and words of wisdom and knowledge are called the vocal gifts. Pentecostals believe that prophecy is the vocal gift of preference, a view derived from 1 Corinthians. Some teach that the gift of tongues is equal to the gift of prophecy when tongues are interpreted. Word of wisdom and Word of knowledge Pentecostals understand the word of wisdom and the word of knowledge to be supernatural revelations of wisdom and knowledge by the Holy Spirit. The word of wisdom is defined as a revelation of the Holy Spirit that applies scriptural wisdom to a specific situation that a Christian community faces. Prophecy Pentecostals agree with the Protestant principle of sola Scriptura. The Bible is the "all sufficient rule for faith and practice"; it is "fixed, finished, and objective revelation". Pentecostal theologians Duffield and van Cleave described the gift of prophecy in the following manner: Sometimes, prophecy can overlap with preaching "where great unpremeditated truth or application is provided by the Spirit, or where special revelation is given beforehand in prayer and is empowered in the delivery". For Pentecostals, prophetic utterances are fallible, i. Commonly termed "speaking in tongues", this vocal phenomenon is believed by Pentecostals to include an endless variety of languages. According to Pentecostal theology, the language spoken 1 may be an unlearned human language, such as the Bible claims happened on the Day of Pentecost, or 2 it might be of heavenly angelic origin. In the first case, tongues could work as a sign by which witness is given to the unsaved. In the second case, tongues are used for praise and prayer when the mind is superseded and "the speaker in tongues speaks to God, speaks mysteries, and Tongues as the initial evidence of the third work of grace, baptism with the Holy Spirit, [3] and in individual prayer serves a different purpose than tongues as a spiritual gift. When used in this way, it is referred to as a "prayer language" as the believer is speaking unknown languages not for the purpose of communicating with others but for "communication between the soul and God". Pentecostals believe the private use of tongues in prayer i. Not all Spirit-filled believers possess the gift of tongues. Its purpose is for gifted persons to publicly "speak with God in praise, to pray or sing in the Spirit, or to speak forth in the congregation". Another school of thought believes that the gift of tongues can be prophetic, in which case the believer delivers a "message in tongues"—a prophetic utterance given under the influence of the Holy Spirit—to a congregation. Whether prophetic or not, however, Pentecostals are agreed that all public utterances in an unknown tongue must be interpreted in the language of the gathered Christians. If a person with the gift of tongues is not sure that a person with the gift of interpretation is present and is unable to interpret the utterance him or herself, then the person should not speak. Pentecostals in a church service may pray aloud in tongues while others pray simultaneously in the common language of the gathered Christians. Congregations may also corporately sing in tongues, a phenomenon known as singing in the Spirit. Speaking in tongues is not universal among Pentecostal Christians. In , a ten-country survey by the Pew Forum on Religion and Public Life found that 49 percent of Pentecostals in the US, 50 percent in Brazil, 41 percent in South Africa, and 54 percent in India said they "never" speak or pray in tongues. Included in this category are the gift of faith, gifts of healing, and the gift of miracles. It is sometimes called the "faith of miracles" and is fundamental to the operation of the other two power gifts. The oneness doctrine viewed the classic Christian doctrine of the Trinity as polytheistic.. Oneness Pentecostals are nontrinitarian Christians, believing in a "Oneness" theology about God. In Oneness theology, the Godhead is not three persons united by one substance, but one person who reveals himself as three different modes. Thus, God manifests himself as

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Father within creation, he becomes Son by virtue of his incarnation as Jesus Christ, and he becomes the Holy Spirit by way of his activity in the life of the believer. Thus the Son is from all eternity who became incarnate as Jesus, and likewise the Holy Spirit is from all eternity, and both are with the eternal Father from all eternity. Spittler identified five values that govern Pentecostal spirituality. The third was spontaneity; members of Pentecostal congregations are expected to follow the leading of the Holy Spirit, sometimes resulting in unpredictable services. The fourth value governing Pentecostal spirituality was "otherworldliness" or asceticism, which was partly informed by Pentecostal eschatology. The final and fifth value was a commitment to biblical authority, and many of the distinctive practices of Pentecostals are derived from a literal reading of scripture. The phrase "Quench not the Spirit", derived from 1 Thessalonians 5: Collective oral prayer, whether glossolalic or in the vernacular or a mix of both, is common. While praying, individuals may lay hands on a person in need of prayer, or they may raise their hands in response to biblical commands 1 Timothy 2: The raising of hands which itself is a revival of the ancient orans posture is an example of some Pentecostal worship practices that have been widely adopted by the larger Christian world. Being "slain in the Spirit" or "falling under the power" is a form of prostration in which a person falls backwards, as if fainting, while being prayed over. The "Jericho march" inspired by Book of Joshua 6: Members of a congregation began to spontaneously leave their seats and walk in the aisles inviting other members as they go. Eventually, a full column is formed around the perimeter of the meeting space as worshipers march with singing and loud shouts of praise and jubilation. In some Pentecostal churches, these spontaneous expressions are primarily found in revival meetings or special prayer meetings, being rare or non-existent in the main services. Ordinance Christian Like other Christian churches, Pentecostals believe that certain rituals or ceremonies were instituted as a pattern and command by Jesus in the New Testament. Pentecostals commonly call these ceremonies ordinances. Many Christians call these sacraments, but this term is not generally used by Pentecostals and certain other Protestants as they do not see ordinances as imparting grace.

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## Chapter 3 : Global Pentecostalism : the new face of Christian social

*Chapter Two - Progressive Pentecostals Ministries, Beliefs, and Motivations 39 Chapter Three - Building a New Generation Programs Serving Children and Youth*

Sanctification in Early Pentecostal Thought: While some may see this dust up over the doctrine as a rather recent occurrence, a quick glance over church history will inform one that this is not the first time, nor probably the final time believers will disagree over core doctrines of the faith. As recently as the turn of the twentieth-century this exact doctrine, sanctification, led to the division of the burgeoning Pentecostal movement in the United States. Sanctification in Early Pentecostalism In its infancy, Pentecostalism went through some internal conflicts regarding certain theological positions. One of the areas of dispute was the exact nature of sanctification. There were two camps that argued back and forth on this issue: What follows is more or less interested in providing a descriptive historical theology of diverging thoughts on sanctification from early Pentecostal theologians, rather than an analysis and evaluation of each position. Finished Work Pentecostalism William H. Durham grew up Baptist, but was influenced by holiness teaching, and later received his own personal Pentecost while visiting the Azusa Street Mission in Los Angeles in . Some years later he began to wrestle with second blessing teaching that was popular in the holiness movement, including Pentecostalism. Thus, one needs to be converted. First, it was something that happened at conversion. Thus, when one is converted, one is saved and sanctified. This does not mean that one is perfected in righteousness in this life. In answering the critique that the finished work teaching did not leave room for growth in holiness, Durham retorted: We believe then, as now, that when God saves a man He fully saves him. We believe He cleanses him from all sin. We believe, however, that this only brings one into a state of spiritual babyhood, and that the whole Christian life with its variety of experiences lies before him. We further believe that the personal conduct of such a one will have a great deal to do with what he develops into, or is chosen for in his Christian life. This progress in holiness is not easy; neither is it completed in this life. Continual Growth in Holiness: Baptism in the Holy Spirit Despite essentially teaching the Reformed doctrine of sanctification, Durham should not be confused with being a Calvinist. He was a Pentecostal, and as such taught a second work of divine grace, appropriated by faith, the baptism in the Holy Spirit. Durham believed that baptism in the Holy Spirit was a second definite post conversion work of the Spirit, the evidence of which was speaking in tongues. When one receives the gift of the Spirit, which was another way he referred to Spirit baptism, the Holy Spirit would indwell the Christian. Growth in holiness was enabled, not by the inner strengthening of the Spirit, but by the new nature one received upon receiving Christ at salvation. Indiana University Press, , Burgess and Eduard M. Zondervan, ,

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## Chapter 4 : Pentecostalism - WikiVisually

*CHAPTER TWO Progressive Pentecostals Ministries, Beliefs, and Motivations (pp. ) Florence Muindi is a medical doctor working in a very poor village in Addis Ababa, Ethiopia.*

Whatsapp In April , year-old Matthew Warren tragically took his own life, after a lifelong struggle with mental illness. While such incidences may seem unremarkable due to their sad frequency, Warren was the much-loved son of Rick and Kay Warren, the pastors of Saddleback Church in California. Along with the wave of inevitable grief, the untimely passing of Matthew Warren triggered a long overdue conversation in American Evangelical circles, around the crucial question: Various responses have been given, arising from theological reflections on the nature and role of suffering, healing, personhood and community. For Kay Warren, this conversation has led to the creation of a "place of refuge, love and compassion for those who need it most. Such responses are heartening, for several reasons. Firstly, as Stanford and McAllister argue, "clergy, not psychologists or other mental health professionals, are the most common source of help sought in times of psychological distress. This is not only a matter of providing good pastoral care - but also often of meeting their duty of care obligations. Secondly, such conferences are encouraging because they demonstrate that many clergy are no longer separating spiritual wellbeing from other aspects of health. Recognition of the inter-relatedness of wellbeing demonstrates that many American Evangelicals legitimise the complex and nuanced nature of mental illness - and that ministry should involve a holistic understanding of the person. One of the obvious implications is that while there is an increasing adoption of holism, there is still a breadth of theological interpretation across the ecumenical Christian community, resulting in varied responses to mental illness. Too often, the issue is that our theology has not led to an integrated understanding of the person, leading to several problematic outcomes. One major outcome is that clergy simply refer congregants to external services without further support when mental illness becomes apparent. This highlights another problematic outcome: The result, of course, is that the biological and psychological causes of mental illness are not addressed - and clergy themselves often experience burnout in trying to manage situations they have minimal training for. In identifying the Christian communities that are more susceptible to these outcomes, Robert Taylor et al. Within the Australian context, for instance, the label of "theologically conservative" might apply equally to the Catholic community, as well as Evangelicals, or Pentecostals - but a variance in theological beliefs and practices between and within these three movements surely nuances pastoral responses to mental illness. In a focused study that further clarifies the issue, Jennifer Shepherd Payne delineates a distinct difference between the attitudes of mainline Protestants and the Pentecostal community when it comes to mental illness. Pentecostals in particular were more likely to view depression as an issue that depends on the situation and felt depression was strongly influenced by spiritual causes. In particular, Stanford and McAllister suggest that Christians in "Spirit-filled" churches - that is, conservative congregations with Pentecostal and Charismatic leanings - are more likely to view mental illness as a predominantly spiritual issue, resulting in a dismissal of medical diagnoses that a person may have received. This may be compounded by a central belief in these settings that the Holy Spirit is present and active, and expected to bring miraculous healing that defies medical explanation - and that, in fact, miraculous interventions are superior to medical interventions, because they provide an evangelistic opportunity. In truth, however, contemporary expressions of Pentecostal-Charismatic spirituality are not as straightforward - and never have been. In elucidating this, James K. This shift away from doctrinal definition leaves a lot of room for theological variations, and it recognises that Charismatic expressions over time have also been incorporated in different ways within more traditional Evangelical and Catholic settings. The ultimate consequence of this, of course, is that Pentecostal-Charismatic responses to mental illness cannot be generalised. While there are many instances of Pentecostals causing harm due to narrowly viewing mental illness as a spiritual issue, there are also many who recognise the role of medical and psychological assistance and actively work with appropriate external

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services to ensure the proper care of their congregants. Indeed, where resources are available, many Australian Pentecostal congregations have set up spaces to facilitate medical and psychological services within their congregations and local communities. These may not be as extensive or as well known as the excellent work of the Salvation Army or Uniting Care, but this may be because Pentecostal and Charismatic denominational structures tend to be more autonomous and decentralised. Nevertheless, the existence of such spaces reinforces the observation of Donald Miller and Tetsunao Yamamori that in the last decade, there has been an emerging social conscience among many Pentecostals, resulting in targeted ministries to meet practical needs. This does not negate the still present need for ongoing pastoral and lay training, however. It could be assumed that a "Pentecostal worldview" should lead to a balanced, integrated understanding of intellect and affections when it comes to pastoral ministry - particularly with issues like mental illness. Yet, because Pentecostals and Charismatics highly value the empowerment of the Spirit as the main means of ministry and witness, the role of training and education can sometimes be downplayed as stifling the work of the Spirit. Most obviously, this is reflected in the ordination education requirements for many Australian Pentecostal denominations, which are comparatively less than Evangelical circles. Consequently, while attitudes regarding mental illness may be shifting in Pentecostal and Charismatic congregations to include medical and psychological factors, many pastors and lay leaders are entering roles of ministry ill-equipped to care appropriately for those with mental illness. That said, Pentecostals cannot be singled out as the only Christians lacking adequate training. While many denominational structures often provide policies on how to address mental health concerns, foundational training in the area of mental illness - as well as other pastoral skills - may still be lacking, leading to ministers being underprepared when they engage in parish ministry. Overall, there is a dire need for all church communities and theological institutions to address this issue more closely. In the process of ordination, denominations need to ensure that educational requirements include appropriate pastoral training to deal with complex issues like mental illness. Furthermore, theological colleges responsible for training pastors need to ensure that their programs provide ample space for foundational training in this area. Yet, this alone is not enough, as it only captures those who are currently preparing for ordination. For the many who are already engaged in ministry - whether ordained or not - opportunities for ongoing professional development certainly need to be provided, and in a format that is accessible. With many theological institutions utilising online learning platforms, there is a potential opportunity for them to further serve denominations by developing short courses on holistic mental health ministry that could be made available, regardless of location or time availability. This also ensures that courses are contextually appropriate for different denominational settings. However, because training is not as much of a priority within many settings, denominations also need to ensure appropriate incentives are provided for those who engage in training. But when such courses are not logistically possible due to time restraints or location, shorter programs like Mental Health First Aid can also be beneficial, as they can work with the schedule of pastors, while still providing some recognition for training undertaken. Still, there is a long way to go. While mental health training is readily available, much needs to be done to address the unbalanced theological underpinnings within congregations that may shape unhelpful attitudes and responses to those with mental illness. What is needed is a well-rounded understanding that God works through both the spiritual and the medical and psychological. This calls us to reflect afresh upon our understanding of personhood, healing, and care. In doing so, we will find ourselves more open to collaboration with those in the community who can assist us in caring for others - and as a result, will find that St. Her Masters of Theology research focused upon the attitudes of Australian Pentecostal pastors, regarding anxiety disorders.

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## Chapter 5 : Homosexuality and the Pentecostal movement

*en Global Pentecostalism: an emergent force within world Christianity -- Progressive Pentecostals: ministries, beliefs, and motivations -- Building a new generation: programs serving children and youth -- Practicing the faith: transforming individuals and society -- Encounters with the holy: meeting God in worship and prayer -- Born in the image of God: democracy and.*

What is the Pentecostal Church and what do Pentecostals believe? Pentecostalism is a fairly modern movement within Christianity that can be traced back to the Holiness movement in the Methodist Church. A major focus of Pentecostal churches is Holy Spirit baptism as evidenced by speaking in tongues. There are approximately different denominations that identify themselves as Pentecostal. Toward the end of the 19th century, there was a dramatic rise in religious fervor as various groups anticipated the end of history and the return of Christ in . Much of this fervor was driven by the revival meetings held by those in the Holiness movement, and there were occasional reports of people speaking in tongues. The first widespread use of tongues was at a revival in Topeka, Kansas, in January , led by Charles Parham. Agnes Ozman, a Methodist, began to speak in tongues, and others in the meeting eventually followed suit. In , a series of revival meetings on Azusa Street in Los Angeles led to a widespread experience of tongues-speaking, which spread to many parts of the country. Parham and Seymour eventually parted ways, because Parham believed many of the manifestations of Azusa Street were of the flesh, or perhaps even demonic. By , Seymour had excluded all but African-Americans from holding office in the mission, and the ministry eventually faded into history. Though the Azusa Street mission had a brief life, its impact on the Pentecostal movement has been a lasting one. Many new churches and missions were founded across America which carried the new emphasis on seeking the baptism of the Spirit as evidenced by speaking in tongues. Today, there are over ,, denominational Pentecostals and another ,, who identify themselves as Pentecostal or charismatic in mainline churches. There are three main divisions within the Pentecostal movement. The original group which came out of the Holiness churches Methodist and Nazarene , sees three progressive steps in the life of a believer which indicate growth and blessing. The first step is justification, which is the forgiveness of sins that comes from putting faith in Jesus Christ. The essence of this doctrine is an inner purity of heart and an infusion of power, whereby the believer no longer practices sin. The second division is comprised of those who came out of a Baptist background, but were heavily influenced by the Holiness revivals of the late s. The Assemblies of God was founded in under the leadership of Eudorus N. Bell, who had been a Southern Baptist pastor. The key difference in doctrine for this group is that the baptism of the Holy Spirit is available for anyone, regardless of attaining sanctification. The third division is the Oneness Pentecostals. At the meeting which formed the Church of God in Christ , there was intense debate over Trinitarian doctrine. Another tenet of this group is the necessity of speaking in tongues as evidence of salvation. What are we to make of this movement? As that earnestness gave way to emotional religious fervor, doctrines were developed to explain and support the emotions and experiences. For many today, the emphasis is on the excitement, the experience, or the new word of prophecy. Some of the questionable foundations laid by John Wesley e.

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## Chapter 6 : Pentecostalism - Wikipedia

*la Global Pentecostalism: an emergent force within world Christianity -- Progressive Pentecostals: ministries, beliefs, and motivations -- Building a new generation: programs serving children and youth -- Practicing the faith: transforming individuals and society -- Encounters with the holy: meeting God in worship and prayer -- Born in the.*

Christian Fundamentalists or Atheists: A New Reading of Q 4: Thermometer questions on the American National Election Studies assess how progressive Christians rank Christian fundamentalists and atheists. Theological and political progressive Christians are shown to have disaffinity toward, or dislike of, fundamentalist Christians and are relatively less likely to have affinity towards, or to like, conservative Christians while they are less likely to have disaffinity towards, or to not like, atheists. Political progressive Christians also tend to have affinity with atheists. These relationships remain after application of social and demographic controls. Negative binomial regression analysis reveals that the lower alcohol consumption and especially the greater religiosity of the Malaysian students help explain their lower crime rate. Theoretical implications, study limitations, and avenues for future research are discussed. The article examines autobiographies of persons who have belonged to different Islamic groups. The so-called cycle of engagement of an individual person "a "personal protest cycle" " to the Islamic activism is examined through the autobiographies. The main questions will be: Politics of emotions forms a general framework for understanding political activism and, more generally, protest or oppositional politics. Neo-Pentecostalism is characterized as offering freedoms and empowerment for women, a limited role in navigating patriarchy, or strengthening patriarchal control. In Nairobi, Kenya, neo-Pentecostalism is concerned with a morality built around an idealized model of the nuclear family in which a wife is subservient to her husband. Single-women are expected to live amongst the prejudices of society and dissuaded from any attempt to alter the societal structures that leave them marginalized. This article illustrates how the adhan controversy exposed tensions between Protestant, pluralist, and secular paradigms at Duke University. An interactive model is proposed for comparing how particular institutions at times have balanced a honoring a majority religious heritage, b fostering a religiously inclusive environment, and c creating power structures fair to all. The science of happiness is a developing field which attempts to measure the health and emotional well-being of populations by reliable social survey techniques. One strand of research suggests that religious practice believing and belonging are positively associated with well-being measures. This paper assesses new evidence on the relationship between religiosity and the different dimensions of well-being hedonic and eudaimonic. It makes direct comparisons between an opportunity sample of Evangelical Christians in the UK, and the reports of UK Office of National Statistics surveys of representative samples of the UK population. Evangelicals do show high scores on many standard indicators, with differences from the national population on eudaimonic scales that reach statistical significance. Their lifestyles are generally consistent with good health and well-being outcomes. I argue that Pentecostal memories of the Pinochet dictatorship reflect a less categorical conceptualization of rupture and reveal the dense web of connections and identities that adherents utilized to find meaning and solutions to the struggles they faced in daily life. They were intimately folded into the long history of violence, oppression, and marginalization in which they were embedded. The reinterpretation of religious ideas and beliefs through literary works has become an established literary genre. While some of these works seek to challenge religious authority on historical grounds, others question the relevance of traditional religious beliefs in providing solutions to our existential problems. In the former, the authenticity of religious facts is questioned while the latter utilizes fiction to show the inadequacy of religious beliefs in answering our deepest problems. This paper contends that the confrontation with religious dogma in these two works is an expression of intellectual movements and ideologies, The Da Vinci Code relying on New Age ideology while The Gospel According to Jesus Christ drawing on existentialist themes. It also shows how these ideologies themselves are driven by the underlying religious polarities of the sacred and the profane. It is

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sometimes thought that public shaming is a new phenomenon, only emerging with the advent of the Internet and, in particular, with the rapid growth of social media. Yet, from a historical and religious viewpoint public shaming can be seen as a modern version of legal penal practices that were common in the Middle Ages and occasionally resorted to in subsequent years. In this article, we survey the various modes of public shaming within the Jewish community in the Middle Ages and in modern times. We review whether and how the new practice of communications shaming on social media has been adopted by religious institutions as an extension of communal, traditional shaming, and discuss how rabbis relate to this today. This article analyzes leadership performances of Israeli women serving as reform rabbis. The writer examines the ways in which these women construct the pattern of their religious leadership, the meanings they embed into the different practices they lead in their communities, and their unique conceptualizations of the role of female community rabbis. Their unstable social status allows them great freedom to act and interpret the operational definition of Israeli community rabbinate. The experience of worry is associated with a host of negative outcomes. Some religious measures are predictive of fears of personal violence and terrorism. Certain out-group bias measures are predictive of fear of terrorism and concerns about disease-carrying immigrants. Comparing the UK and the U. Drawing from process-oriented sociological perspectives, the phases of formalization, informalization, and intensified formalization are theorized as constituting trajectories by which Muslim performing artists grapple with the relationship between art and religion. They reflect varying ideological orientations and influences regarding the dis embedment of Islam in culture. This paper addresses affinities between Christian political theology and the Anarcho-primitivist critique of civilization. It is argued that there is a significant constructive potential in such a critique, especially in relation to the current political and societal situation, and that the critique to a great extent is compatible with traditional Christianity. It is further argued that this constructive potential, while currently hampered, can be effectively unlocked in relation to a proper theological anchoring of Anarcho-primitivism. It is then maintained that such an anchoring could most plausibly be provided by the Abrahamic traditions, and especially the Christian, due to the particular compatibility between Anarcho-primitivism and Christianity. I argue that the project should be understood as the construction of a new sacred site. I propose that, despite the extreme and harrowing nature of the events being memorialized, the project should be scrutinized for the interplay of religious-secular elements and contemporary nationalism. Thousands of African children have been accused of witchcraft, physically abused, and thrown out of their homes or killed over the last twenty years. Analyzing this phenomenon with the same model used to explain the pre-modern European witch hunts allows us to avoid contributing to the heart-of-darkness stereotype about Africa. Accusations of witchcraft against African children are prevalent where state authority is fragmented and open to pressure at the local level, in those areas with intense witch beliefs and sense of crisis stoked by zealous clergy acting as witchbusters. As in Europe for accused women, a perceived transgression of social roles by African children, due to increasing numbers of orphans due to the HIV crisis, has made them vulnerable to scapegoating. A focus on the Niger delta region, through examination of Nigerian and regional newspapers, indicates that witch hunts aimed at children can occur in weak or corrupt states, not only in collapsed states experiencing catastrophic crisis. In the wake of a BBC documentary, local Nigerian officials persecuted the activists who gave children shelter, apparently due to the political connections of the pastors who make money by labelling children as witches or demoniacs.

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### Chapter 7 : results in SearchWorks catalog

*Question: "What is the Pentecostal Church (Pentecostalism) and what do Pentecostals believe?" Answer: Pentecostalism is a fairly modern movement within Christianity that can be traced back to the Holiness movement in the Methodist Church. A major focus of Pentecostal churches is Holy Spirit baptism.*

Homosexuality and the Pentecostal movement Sponsored link. The United Pentecostal Church International: They are a fundamentalist denomination, which is part of the Pentecostal family of Christian denominations. It made a number of points: It contains a Greek phrase "para physin" which is commonly translated into the English word "unnatural". This is an error. Unnatural implies that the act is morally condemned. In Greek, the phrase really means "that which is beyond the ordinary and usual. In 1 Corinthians A full interpretation of this passage is available. They do not indicate whether they condemn only homosexual behavior, or whether they also reject homosexual orientation as well. The paper was written in , when people knew much less about sexual orientation than they do today. Their restoration doctrine normally allows any pastor who is guilty of a major sin to be reinstated. Such minister shall never be qualified for reinstatement into the ministry of the United Pentecostal Church. Morrison and Cynthia A. Gass of Tulsa, OK, launched a civil suit against Rev. According to testimony, Ms. Bass, because of sexual problems within the marriage. Bass reportedly asked Martens whether his wife was a lesbian. Martens later asked for permission from the church to get a divorce. He allegedly believed that his wife was having an affair with another woman. In order to obtain proof of an affair, Martens hired a private detective. He later challenged his wife who reportedly confessed to the lesbian affair. Morrison later testified in court that she had never confessed to an affair. Both Morrison and Gass have said they are only platonic friends; they both believe that homosexual behavior is wrong. The defense allegedly attempted to prove that: Homosexuals are generally accepted in society. Additional defendants, including Martens and other church members who spread the rumors had settled out of court before the trial. Teaching an Acts 2: They have modified a discussion of homosexuality in the Bible from the class:

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## Chapter 8 : Tri-Stone Cathedral of Faith Ministries Inc. -

*The core beliefs of evangelicals and pentecostals are very similar, except that evangelicals tend to think that speaking in tongues, healing and other first century manifestations of the Holy Spirit were unique to the early Christian church and are no longer appropriate elements of Christian practice.*

Christian soteriology The central belief of classical Pentecostalism is that through the death, burial, and resurrection of Jesus Christ, sins can be forgiven and humanity reconciled with God. The fundamental requirement of Pentecostalism is that one be born again. Baptism with the Holy Spirit and speaking in tongues are not generally required, though Pentecostal converts are usually encouraged to seek these experiences. Baptism with the Holy Spirit[ edit ] Main article: Baptism with the Holy Spirit Pentecostals identify three distinct uses of the word "baptism" in the New Testament: Baptism into the body of Christ: This refers to salvation. Every believer in Christ is made a part of his body, the Church, through baptism. The Holy Spirit is the agent, and the body of Christ is the medium. Symbolic of dying to the world and living in Christ, water baptism is an outward symbol of that which has already been accomplished by the Holy Spirit, namely baptism into the body of Christ. This is an experience distinct from baptism into the body of Christ. In this baptism, Christ is the agent and the Holy Spirit is the medium. There must also be in the believer a deep conviction of needing more of God in his or her life, and a measure of consecration by which the believer yields himself or herself to the will of God. Citing instances in the Book of Acts where believers were Spirit baptized before they were baptized with water, most Pentecostals believe a Christian need not have been baptized in water to receive Spirit baptism. However, Pentecostals do believe that the biblical pattern is "repentance, regeneration, water baptism, and then the baptism with the Holy Ghost". There are Pentecostal believers who have claimed to receive their baptism with the Holy Spirit while being water baptized. For Pentecostals, there is no prescribed manner in which a believer will be filled with the Spirit. It could be expected or unexpected, during public or private prayer. Some of these are immediate while others are enduring or permanent. Most Pentecostal denominations teach that speaking in tongues is an immediate or initial physical evidence that one has received the experience. Pentecostal teaching stresses the importance of continually being filled with the Spirit. Divine healing Pentecostalism is a holistic faith, and the belief that Jesus is Healer is one quarter of the full gospel. Pentecostals cite four major reasons for believing in divine healing: The restoration of fellowship with God is the most important thing, but this restoration not only results in spiritual healing but many times in physical healing as well. It is God in his sovereign wisdom who either grants or withholds healing. Common reasons that are given in answer to the question as to why all are not healed include: If He does not heal us, we will continue to trust Him. The victory many times will be procured in faith see Heb. Pentecostals look to scriptures such as James 5: Verses 14-16 supply the framework for congregational healing prayer. The sick person expresses his or her faith by calling for the elders of the church who pray over and anoint the sick with olive oil. The oil is a symbol of the Holy Spirit. One way is based on Mark This is done in imitation of Jesus who often healed in this manner. Many Churches have followed a similar pattern and have given out small pieces of cloth over which prayer has been made, and sometimes they have been anointed with oil. Some most remarkable miracles have been reported from the use of this method. For example, doctors in the United Kingdom reported that a minority of Pentecostal HIV patients were encouraged to stop taking their medicines and parents were told to stop giving medicine to their children, trends that placed lives at risk. For Pentecostals, "every moment is eschatological" since at any time Christ may return. Pre-tribulation rapture theology was popularized extensively in the s by John Nelson Darby, [50] and further popularized in the United States in the early 20th century by the wide circulation of the Scofield Reference Bible. Spiritual gifts Pentecostals are continuationists, meaning they believe that all of the spiritual gifts, including the miraculous or "sign gifts", found in 1 Corinthians It is by the fruit exhibited that spiritual character is assessed. Spiritual gifts are received as a result of the baptism with the Holy Spirit.

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Pentecostal writers point out that the lists of spiritual gifts in the New Testament do not seem to be exhaustive. It is generally believed that there are as many gifts as there are useful ministries and functions in the Church. For example, in a Pentecostal church service, the gift of tongues might be exercised followed by the operation of the gift of interpretation. According to Pentecostals, all manifestations of the Spirit are to be judged by the church. This is made possible, in part, by the gift of discerning of spirits, which is the capacity for discerning the source of a spiritual manifestation—whether from the Holy Spirit, an evil spirit, or from the human spirit. There are different ways in which the gifts have been grouped. Jones [58] suggests three categories, illumination Word of Wisdom, word of knowledge, discerning of spirits, action Faith, working of miracles and gifts of healings and communication Prophecy, tongues and interpretation of tongues. Duffield and Van Cleave use two categories: Vocal gifts[ edit ] The gifts of prophecy, tongues, interpretation of tongues, and words of wisdom and knowledge are called the vocal gifts. Pentecostals believe that prophecy is the vocal gift of preference, a view derived from 1 Corinthians. Some teach that the gift of tongues is equal to the gift of prophecy when tongues are interpreted. Word of wisdom and Word of knowledge Pentecostals understand the word of wisdom and the word of knowledge to be supernatural revelations of wisdom and knowledge by the Holy Spirit. The word of wisdom is defined as a revelation of the Holy Spirit that applies scriptural wisdom to a specific situation that a Christian community faces. Prophecy Pentecostals agree with the Protestant principle of sola Scriptura. The Bible is the "all sufficient rule for faith and practice"; it is "fixed, finished, and objective revelation". Pentecostal theologians Duffield and van Cleave described the gift of prophecy in the following manner: Sometimes, prophecy can overlap with preaching "where great unpremeditated truth or application is provided by the Spirit, or where special revelation is given beforehand in prayer and is empowered in the delivery". For Pentecostals, prophetic utterances are fallible, i. Commonly termed "speaking in tongues", this vocal phenomenon is believed by Pentecostals to include an endless variety of languages. According to Pentecostal theology, the language spoken 1 may be an unlearned human language, such as the Bible claims happened on the Day of Pentecost, or 2 it might be of heavenly angelic origin. In the first case, tongues could work as a sign by which witness is given to the unsaved. In the second case, tongues are used for praise and prayer when the mind is superseded and "the speaker in tongues speaks to God, speaks mysteries, and Tongues as the initial evidence of the third work of grace, baptism with the Holy Spirit, [3] and in individual prayer serves a different purpose than tongues as a spiritual gift. When used in this way, it is referred to as a "prayer language" as the believer is speaking unknown languages not for the purpose of communicating with others but for "communication between the soul and God". Pentecostals believe the private use of tongues in prayer i. Not all Spirit-filled believers possess the gift of tongues. Its purpose is for gifted persons to publicly "speak with God in praise, to pray or sing in the Spirit, or to speak forth in the congregation". Another school of thought believes that the gift of tongues can be prophetic, in which case the believer delivers a "message in tongues"—a prophetic utterance given under the influence of the Holy Spirit—to a congregation. Whether prophetic or not, however, Pentecostals are agreed that all public utterances in an unknown tongue must be interpreted in the language of the gathered Christians. If a person with the gift of tongues is not sure that a person with the gift of interpretation is present and is unable to interpret the utterance him or herself, then the person should not speak. Pentecostals in a church service may pray aloud in tongues while others pray simultaneously in the common language of the gathered Christians. Congregations may also corporately sing in tongues, a phenomenon known as singing in the Spirit. Speaking in tongues is not universal among Pentecostal Christians. In , a ten-country survey by the Pew Forum on Religion and Public Life found that 49 percent of Pentecostals in the US, 50 percent in Brazil, 41 percent in South Africa, and 54 percent in India said they "never" speak or pray in tongues. Included in this category are the gift of faith, gifts of healing, and the gift of miracles. It is sometimes called the "faith of miracles" and is fundamental to the operation of the other two power gifts. The oneness doctrine viewed the classic Christian doctrine of the Trinity as polytheistic.. Oneness Pentecostals are nontrinitarian Christians, believing in a "Oneness" theology about God. In Oneness theology, the Godhead is not three persons united by one

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substance , but one person who reveals himself as three different modes. Thus, God manifests himself as Father within creation, he becomes Son by virtue of his incarnation as Jesus Christ, and he becomes the Holy Spirit by way of his activity in the life of the believer. Thus the Son is from all eternity who became incarnate as Jesus, and likewise the Holy Spirit is from all eternity, and both are with the eternal Father from all eternity. Spittler identified five values that govern Pentecostal spirituality. The third was spontaneity; members of Pentecostal congregations are expected to follow the leading of the Holy Spirit, sometimes resulting in unpredictable services. The fourth value governing Pentecostal spirituality was "otherworldliness" or asceticism , which was partly informed by Pentecostal eschatology. The final and fifth value was a commitment to biblical authority, and many of the distinctive practices of Pentecostals are derived from a literal reading of scripture. The phrase "Quench not the Spirit", derived from 1 Thessalonians 5: Collective oral prayer, whether glossolalic or in the vernacular or a mix of both, is common. While praying, individuals may lay hands on a person in need of prayer, or they may raise their hands in response to biblical commands 1 Timothy 2: The raising of hands which itself is a revival of the ancient orans posture is an example of some Pentecostal worship practices that have been widely adopted by the larger Christian world. Being " slain in the Spirit " or "falling under the power" is a form of prostration in which a person falls backwards, as if fainting, while being prayed over. The "Jericho march" inspired by Book of Joshua 6: Members of a congregation began to spontaneously leave their seats and walk in the aisles inviting other members as they go. Eventually, a full column is formed around the perimeter of the meeting space as worshipers march with singing and loud shouts of praise and jubilation. In some Pentecostal churches, these spontaneous expressions are primarily found in revival meetings or special prayer meetings, being rare or non-existent in the main services. Ordinance Christian Like other Christian churches, Pentecostals believe that certain rituals or ceremonies were instituted as a pattern and command by Jesus in the New Testament. Pentecostals commonly call these ceremonies ordinances. Many Christians call these sacraments , but this term is not generally used by Pentecostals and certain other Protestants as they do not see ordinances as imparting grace.

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## Chapter 9 : Sanctification in Early Pentecostal Thought: Part 1 | keithmarriner

*The Rock of Christ Church of Little Rock, AR, is "A Progressive Pentecostal Church with an Outreach to the Gay and Lesbian Community. Teaching an Acts Message for Whosoever! " 3 Apostolic Intercessory Ministry (AIM) is an " Apostolic Pentecostal Organization interceding on the behalf of the Gay and Lesbian Community."*

The New Face of Global Christianity: Miller discussed the birth and evolution of pentecostalism and the implications of the movement for social change and international politics, especially in the developing world. What exactly is pentecostalism? It is a movement within Protestant Christianity that emphasizes the gifts of the Holy Spirit – specifically, speaking in tongues, or what scholars call glossolalia, as well as supernatural healing and other manifestations of the Holy Spirit. Historically, it evolved out of the 19th century Holiness movement associated with the Wesleyan revivals. Where did pentecostalism actually start? Parham, who had been raised in the Methodist movement, then traveled to Houston, Texas, where William J. Seymour, an African-American, heard Parham speak in – although Seymour had to sit outside the room because of his race. On April 9, , Seymour was attending a prayer meeting in the home of Edward Lee in Los Angeles when Lee experienced what he claimed was an infilling of the Holy Spirit. Several days later, on April 12th, Seymour had the same experience. The news of these manifestations spread like wildfire in the Los Angeles community. So did pentecostalism continue as an interracial movement? For the first decade the movement was comprised largely of poor Anglos and African-Americans, but as it organized into the Apostolic Faith Mission, the church split along racial lines. In the early years of the movement, women also had a prominent role. Today, however, men occupy most of the pulpits in the pentecostal movement. How do pentecostals differ from, say, evangelical Protestants and fundamentalists? The core beliefs of evangelicals and pentecostals are very similar, except that evangelicals tend to think that speaking in tongues, healing and other first century manifestations of the Holy Spirit were unique to the early Christian church and are no longer appropriate elements of Christian practice. Fundamentalism was originally a protest against theological liberalism and reasserted the importance of specific beliefs, such as the divinity of Christ and the bodily resurrection of Jesus. So how did pentecostalism become a worldwide movement? Is it correct, then, to say that pentecostalism is an American religion? This point is disputed. Some scholars claim that pentecostalism emerged nearly simultaneously in places where no missionaries had traveled. And today, it is clear that the growth of pentecostalism is primarily fueled by indigenous groups. However, the origins of the movement are certainly American, unless, of course, one looks back to the first century and the account of Pentecost in the second chapter of the Book of Acts in the New Testament. So how many pentecostals are there in the world? Even if these figures are somewhat inflated, it is undoubtedly accurate to say that pentecostalism is the fastest growing Christian movement in the world and ranks second to Catholicism in numbers – especially if one assembles all of the different factions of the pentecostal movement. Approximately one quarter of all Christians in the world today are pentecostals or charismatics of one stripe or another. Geographically, where are the greatest concentrations of pentecostals? According to the World Christian Database, there are nearly 80 million renewalists in the United States, including pentecostals, charismatics and neo-charismatics. However, the majority of pentecostals reside in the developing world. The World Christian Database estimates that there are 84 million renewalists in Brazil – the highest of any country in the world – 72 million in China, 41 million in Nigeria, 38 million in India and 25 million in the Philippines. What is the source of these new converts? In Latin America, pentecostals are attracting many nominal Catholics. What are the differences between pentecostals, charismatic Christians and neo-charismatic Christians? The charismatic movement is much more diffuse. Sometimes there is a small element within a mainline Protestant or Catholic church that is charismatic. Neo-charismatics worship in independent churches or denominations that are outside of either historic pentecostal denominations or mainline Protestant or Catholic denominations. What about in Africa? What is the source of new converts to pentecostalism? Some scholars claim that pentecostalism resonates with

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people who have grown up in animistic societies. This has a liberating impact on people who experience themselves as being controlled by multiple spirits. Your mention of liberation reminds me of liberation theology. I should point out that liberation theology is most frequently associated with Latin America, less so with Africa. In spite of the base communities advocated by liberation theologians, pentecostals have been more successful in dealing with the felt needs of poor people – and especially women. The first converts to pentecostalism are often women who are attracted to the warmth of pentecostal worship and the fact that they quickly find a role within the extended church family. Pentecostal churches also provide an alternative moral world for poor families, one that is rather puritanical in that it proscribes drinking, gambling, womanizing by the husbands of these converts and so on. So what is the consequence of following this strict ethic? First of all, husbands who convert to pentecostalism typically are less abusive. Secondly, they often become more responsible fathers and husbands, caring for their children and spouse. But perhaps even more dramatic is the fact that families often experience upward social mobility. Pentecostalism is the newest expression of the linkage that Max Weber, the German sociologist, saw between wealth creation and the Protestant work ethic. Is this simply an individualistic ethic, or are pentecostals becoming involved in transforming their communities? Much of their social involvement is at an informal level. A number of the pentecostal churches that I have studied are divided into cell groups of a half dozen to a dozen church members. In addition to worshiping on Sunday, they also meet in homes during the week. It is in their cell group that they find out if members are sick, if they have lost their job, etc. These cell groups function like extended families in that members care for each other when they are in need. In addition, many cell groups have internalized the ethic of Jesus and see it as their responsibility to care for their neighbors. But what about formal social programs? Are pentecostal churches creating these? In the course of my travel in 20 developing countries over the last five years, I have documented a number of instances where pentecostal churches have created social ministries. Some of these are quite individualistic – providing food for people who are hungry or shelter for those who are homeless. But, increasingly, pentecostal churches are starting day care centers for working moms, schools that are vastly superior to government-run education programs, programs that provide medical assistance at low cost, and some churches are partnering with international NGOs to provide micro-credit loans, job training and so on. Pentecostal churches are also starting to tackle the AIDS crisis – in part because it is now a problem among their own congregational members. Are pentecostal churches advocating the use of condoms? They tend to equate condom use with promiscuity. However, increasingly they are realizing that a large number of people with AIDS are children who are infected at birth and wives who are contracting the virus from their promiscuous husbands. Hence, among married couples, if one partner has AIDS, pastors will often advise use of condoms. Increasingly, pentecostal churches are playing an important role in educating their communities about the source of AIDS and are advocating that young people avoid sex until marriage. Are pentecostals advocating that people vote? Are they running candidates for office? In a few countries where there are significant populations of pentecostals, such as Brazil, there are pentecostals running for public office. However, opinion polls show that pentecostals are not uniformly voting for the same candidates. Sometimes they are on the left and sometimes on the right. Social class seems to be as important a variable as religious identification. So what role do you think pentecostalism will have politically in the future? The first thing to realize is that pentecostalism is not a uniform phenomenon. So one needs to ask what role various elements of the pentecostal movement will play. This form of pentecostalism is potentially exploitative and sometimes positively dangerous when people with AIDS, for example, turn to faith healing rather than medication to deal with their disease. This movement within pentecostalism is not simply waiting for the imminent return of Christ. Instead, pentecostals are acting out the Jesus ethic through acts of compassion for individuals who are in need – both within their fold and in the larger community. Are they also engaging larger issues of institutional or structural change within their communities? Only a few pentecostal theologians are really addressing issues of justice and equality. But perhaps this will occur with greater frequency as the movement matures. After all, modern pentecostalism is only years old. In your

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opinion, is there a pentecostal equivalent of Islamic militancy? Pentecostals, perhaps like Islamic militants, tend to see the world in dualistic, either-or terms. They do not share a pluralistic worldview. Christianity is the only way to heaven; all others will be damned. Increasingly, they are open to collaborating with other members of the Christian communion, but, typically, they are still a little suspicious of Catholics, whom they see as overly ritualistic and lacking a personal, unmediated relationship with God. Nevertheless, my personal opinion is that pentecostalism will not become politically militant. They entrust the future of the world to God. Why are pentecostals important for global politics and world affairs? Thanks for ending with an easy question! My first response is that pentecostalism is reshaping Christianity. Numerically, Christianity is being turned upside down. The growing edge of Christianity is in the global South, not in the West – even though that is the origin of the missionary movement. Some of the current tensions in the Anglican Communion reflect this reversal. At the risk of offending my liberal colleagues, I also think there is another interesting dimension of pentecostalism.