

Asian Journal of Pentecostal Studies

“In the Beginning ...”

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Asian Journal of Pentecostal Studies

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William W. Menzies (Editor), Wonsuk Ma (Associate Editor)

Editorial Board: Simon Chan (Trinity Theological College, Singapore), Paul Elbert (Lee University, USA), Gordon D. Fee (Regent College, Canada), Robert P. Menzies (Asia Pacific Theological Seminary, Philippines), Russell P. Spittler (Fuller Theological Seminary, USA), Vinson Synan (Regent University, USA), Yeow Choo Lak (Association of Theological Education in South East Asia, Philippines)

Editorial Assistance (for this issue): Kathy Baxter, Donna Brown, Chang-soo Kang, Shanon Nobles

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THE *JOURNAL* SEEKS TO PROVIDE A FORUM: to encourage serious theological thinking and articulation by Pentecostals/Charismatics in Asia; to promote interaction among Asian Pentecostals/Charismatics and dialogue with other Christian traditions; to stimulate creative contextualization of the Christian faith; and to provide a means for Pentecostals/Charismatics to share their theological reflection.

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LEGACY OF HAU LIAN KHAM (1944-1995):
A REVIVALIST, EQUIPPER, AND TRANSFORMER
FOR THE ZOMI-CHIN PEOPLE OF MYANMAR

Chin Khua Khai

Although small and often unnoticed, Myanmar has had its share of great leaders. The late Reverend Hau Lian Kham, often referred to as the “John Wesley” of Zomi (Chin) because of the similar characters and patterns seen in his leadership, is a noted pastor-evangelist and teacher among the evangelical Pentecostal believers in Myanmar. From the early 1970s until his death in 1995, he was the key figure and leader of a renewal movement among the Zomis. The renewal began on a small scale in the early 1970s and has spread throughout the region to many parts of the country through evangelism and cross-cultural mission efforts.¹ It has resulted in the planting of new churches in both rural and urban regions and to the establishment of leadership training schools. Kham has left his legacy as a revivalist, equipper, and transformer.

1. A Brief Story of His Life

Kham’s legacy in Zomis began against the backdrop of a predominantly nominal Christian atmosphere.² The Zomi is a major

¹ Chin Khua Khai, “Myanmar Mission Boards and Agencies,” in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau (Grand Rapids: Baker, 2000), pp. 667-68.

² The Lausanne Committee for World Evangelization describes a nominal Christian as one who would call him/herself a Christian but has no authentic commitment to Christ based on personal faith. See Lausanne Committee for World Evangelization, *The Thailand Report on Christian Witness to Nominal Christians Among Protestants*, Lausanne Occasional Paper No. 23 (Wheaton, IL: Lausanne Committee for World Evangelization, 1980), p. 5.

ethnic group in Myanmar occupying the northwestern region. They are 2.2% of countries estimated population of 49 million in the year 2000.³ Christianity has been a dominant religious practice among the Zomis for half a century.

The Zomis received Christian faith through the efforts of missionaries. American Baptist missionaries first introduced the Christian faith to them early in the 1900s.⁴ Other missions such as the Methodists (1925), Catholics (1934), Anglicans (1934), Seventh-Day Adventists (1954), Presbyterians (1956), and Pentecostals (that is, Assemblies of God, 1960s) arrived as well. When missionaries were expelled from the country in the 1960s, more than half of the Zomi population had become professed Christians. At this stage, there existed among the Zomis Christians a moral laxity and a lack of salvation knowledge.⁵

Out of this background, Kham arose as a giant of faith who launched the renewal movement in 1973. On November 24, 1944, he was the sixth of eight children born to devout Christian parents in Ngennung-Tedim, Chin State, Myanmar. Upon graduating from high school, he began serving as the hadmaster of Zomi Baptist Academy, a primary school, in his native town of Tedim from 1963 to 1965.

Though poverty has always been a roadblock to education for the Zomis, Kham found a way to pursue his secular education as well as theological education. He attended night classes at Workers College on a work-study program, receiving a Bachelor of Arts (B.A.) degree in 1968. He then enrolled in Myanmar Institute of Theology, Insein, Yangon and received a Bachelor of Religious Education (B.R.E.) degree in 1971.

Upon completion of his studies, he decided to return to Tedim to engage in full time ministry. Indeed, temptations prevailed when relatives asserted he was making an undesirable career choice due to the poor

³ Sein Tin, *Central Statistical Year Book of Myanmar 1995* (Yangon, Myanmar: Central Statistical Organization, 1995), pp. 26-7. This statistics does not include the Asho-Chin (plain Chin), Mizos and Zomis in India and Bangladesh.

⁴ Robert G. Johnson has documented in detail the work of the American Baptist missions among the Zomis. Robert G. Johnson, *History of American Baptist Chin Mission, 2 vols.* (Valley Forge, PA: Robert G. Johnson, 1988).

⁵ I briefly discussed in my dissertation mission works among the Zomis and argued why the churches fall into a nominal state. Chin Khua Khai, "Dynamics of Renewal: A Historical Movement among the Zomi (Chin) in Myanmar" (a Ph.D dissertation, Fuller Theological Seminary, 1999), pp. 128-65.

income ministers receive. After a strong prayer, he made a lasting decision to serve the Lord alone.

Kham's ministry went through enormous changes, which better equipped him for kingdom service. He was first installed as the senior pastor of Cope Memorial Baptist Church (April 1971 to 1974) in Tedim, receiving his ordination credentials on February 25, 1973. He went on to become a leader of the Evangelical Baptist Conference (EBC) and the senior pastor of Tedim's Evangelical Baptist Church (1975-1976) when Cope Memorial Baptist Church dismissed him from membership because of his promotion of the renewal movement. Eventually, he became a Pentecostal minister (1977-1996) because of his new experience with the empowerment of the Holy Spirit and a larger vision of the kingdom's mission. Regarding his joining the Assemblies of God of Myanmar, he once stated, "We must keep a large vision of the whole country, even the whole world, for the evangelization while starting the work at the local area."⁶ In 1979 Kham became the founding principal of Evangel Bible College in Yangon, the capital city of Myanmar, serving in this capacity as well as teaching until his death on December 29, 1995. During this time, he also held the position of the senior pastor of Grace Assembly of God Church. Kham was the general secretary of the Assemblies of God of Myanmar for a period. This position was relinquished when he was sent to the Philippines for graduate studies in 1987.

Kham received a Master of Divinity (M.Div.) degree from Asia Pacific Theological Seminary (APTS), Baquio, Philippines in 1991, a Master of Theology (Th.M.) degree from Asia Graduate Theological Seminary (AGTS), Manila, Philippines in 1994, and was a candidate for the Doctor of Ministry (D. Min.) degree at AGTS.

Kham's premature death was a great loss not only to his family, friends and relatives, but also to the body of Christ in Myanmar. He was the prospective leader of the whole evangelical-Pentecostal body in Myanmar. His remaining family members include his wife Mary Hau Lun Cing who also had reached candidate of D.Min. status at AGTS, and three daughters, Cing Lam Dim, Man San Lun, and Cing Lian Ciin. At the writing of this article, with the help of her daughters, Mary carries on the Kham's ministries as the acting principal of Evangel Bible College and as by serving as the senior pastor of Grace Assembly of God Church.

⁶ Forthcoming Chin Khua Khai, *The Cross Amidst Pagodas* (Baguio, Philippines: APTS Press).

2. Early Theological Paradigm Changes

Being raised in a pious family, Kham was a committed Christian since childhood. God-fearing in attitude, obedience, sincerity, friendliness, and humility were revealing marks in his life. He was a Bible lover, active churchgoer, and even a choirmaster. He was a genius in widespread reading, especially of Christian books. More than anything, he had a strong desire to serve the Lord as a full-time minister from his youth.

Two prominent experiences proved revolutionary in Kham's faith journey. He, like Timothy in the Bible, had a strong faith in Christ though he did not know the exact time of his rebirth. However, a paradigm shift of faith took place in him sometime in 1970 when he accepted the Bible as the infallible word of God. This conviction came by his reading of an article in a *Decision* magazine in which Billy Graham stated his acceptance by faith of the whole Bible as the word of God. This, in fact, was opposite to the teachings at the theological institute that Kham was attending at the time.⁷ The theology he had received at the institute led him to confusion, as it questioned the authority and inspiration of the scripture. He attributed his overcoming the theological dilemma to the work of the Holy Spirit.⁸ As a result, he asserted the authority and sufficiency of the Bible for faith and practice.

Another experience had caused him to pursue renewal. Being a newly ordained minister, he paid home visits to church members once a week. He soon discovered the church members were nominal and weak in their faith, having little knowledge about the salvation of Christ, lacking real commitment. This discovery led to a turning point in his ministry, for he felt compelled to preach and teach the people about the gospel of the salvation of Jesus Christ in order to help bring renewal to the church. This was his prayer, "These people must hear the gospel and repent and come to the cross of Christ. God, help me and use me."⁹

⁷ Myanmar Institute of Theology (formerly known as Burma Institute of Theology), Insein, Yangon is the largest theological school in Myanmar. It has been largely influenced by the teachings of theological liberalism since the 1960's. "The Church in Myanmar," in *Church in Asia Today: Challenges And Opportunities Today*, ed. Saphir Arthyal (Singapore: Asia Lausanne Committee for World Evangelization, 1996), pp. 349-60.

⁸ Hau L. Kham, "My Testimony" (unpublished manuscript, 1994), p. 7.

⁹ Hau L. Kham, Personal Diary, June 25, 1971.

3. Serving with Multiple Gifts

Kham was a gifted preacher. His preaching was persuasive, forceful, and biblical. When preaching, he always referred to the authority of the word of God, often stating, “The Bible says....” His frequent use of body movement gave him the title, “The Action Preacher.” With all of these qualities, his method was a breakthrough for contemporary preaching.

Kham was gifted in teaching. From the very beginning of his pastoral ministry, he taught the Bible and Bible doctrine from the evangelical perspective which was contrary to contemporary teaching in the vicinity. The people were amazed at his new teachings. Consequently, church attendance doubled for the first time since the death of the former pastor of his church in 1965. News about his ministry spread so quickly that the unchurched in the town and visitors from rural villages were persuaded to attend the worship services and his Bible classes.

Moreover, Kham was gifted in music, art, and literature. He conducted the church choir every Sunday, performed in and directed dramas on special occasions such as Christmas. The drama, “Life of Jesus,” attracted not only the town dwellers, but also people from the villages nearby. His first publication was a small handbook, *Khasiangtho Ngeina Nam Lite* [The Four Spiritual Laws], published and distributed in March 1973. He translated the books of Jeremiah and Jonah into the Tedim language for the Tedim Bible. Another work of his was the book *Upna Laigil* [The Essence of Faith] which was an evangelical position on Bible doctrine.¹⁰ Besides these publications, he wrote several articles and helped revise a local hymnal.

4. Revivalist

Kham was the pioneer leader of the renewal movement among the Zomis. A “burden for souls” was his motivating factor. He was convinced that soul winning was the most important task under heaven. Referring to the scripture in Luke 16:25, he asserted that a soul is more precious than the whole universe; to win a soul is more important than to gain the whole universe, and to help a soul being saved is the most precious task in the sight of God.¹¹ Thus, to promote and bring renewal

¹⁰ Khai, “Dynamics of Renewal,” pp. 178, 205.

¹¹ Chin K. Khai, Personal Sermon Note, 1973.

within the church and to seek souls outside the church was the most urgent call of his pastoral ministry.

Kham believed that prayer is a key to renewal.¹³ He and his supporters learned from historical evidences and personal witnesses that renewal often takes place when the people of God pray and seek him. They soon promoted individual and group prayer meetings for renewal.

Believing an open-air crusade would be the most appropriate strategy to reach the common people, the revivalist and his supporters launched a week-long crusade on April 30, 1973. They raised a bamboo pulpit on a football field where he preached seven nights about the salvation of Christ. This pioneer crusade was characterized by breakthroughs, a charismatic-style singing of revival choruses, a style in preaching the message that had direct implication upon the hearers, the altar call for repentance and acceptance of Christ, and face-to-face discussion of the personal assurance of salvation. These types of events marked a new breakthrough in ministry.

Furthermore, the revivalist learned to trust in the Holy Spirit. He acknowledged the dimension and crucial work of the Holy Spirit in bringing renewal. This factor prevailed as he surrendered himself by kneeling and crying to the Lord for the conversion of sinners, praying all night on the second day of the crusade.¹⁴ Preaching aggressively and persuasively for the first two nights did not draw a single sinner to the Lord. However, surrendering and trusting in the Holy Spirit made the difference. A young man by the name Kham Lian Khup turned and stepped forward in the altar call and accepted Christ as his Savior and Lord on the third night.¹⁵ The bold decision of this young man was a breakthrough that encouraged many to do the same in the days that followed. Converts were added every day.

Eventually, the pioneer crusade was the recognized launching pad of the renewal movement. The word "born again" became a catchword

¹² The term "renewal" has been defined in several ways. What I mean by "renewal" and "renewal movement" here is an inward experience of a spiritual dynamic that involves a new, deeper experience of God's transcendence and holiness, of grace and forgiveness, coupled with a new dimension in worship and a reaching out in mission (Khai, "Dynamics of Renewal," p. 4).

¹³ Kham, Personal Diary, January 27, 1973. Referred in Khai, "Dynamics of Renewal," pp. 180-81.

¹⁴ Kham, Personal Diary, May 2, 1973

¹⁵ Publication Committee, *EBC Taangthu: History of the Evangelical Baptist Conference* (in Tedim-Chin) (Tedim, Myanmar: EBC Church, 1990), p. 29.

throughout the renewal movement. The born-again believers spread the gospel by preaching, teaching, and counseling. Repentance for sins, confession of Christ as Savior and Lord, baptism in water as a witness of discipleship, studying the Bible, praying, and sharing the word of God were phenomenon indicative of this renewal.

Kham, along with his itinerant gospel team, continued to make gospel tours throughout the countryside during the years of 1973 to 1979. His motto became, "To bring as many people as possible to Christ in the shortest possible time."¹⁶ He conducted gospel crusades from town to town and from village to village. Like revivalist John Wesley of England in the eighteenth century,¹⁷ he traveled hundreds and thousands of miles on foot to spread the good news of Jesus Christ. His brother Gin Za Lian, like Charles Wesley, was a gifted musician throughout this renewal period. The two brothers worked hand in hand preaching and singing. During the next ten years, Kham would also preach the gospel to several other people groups throughout the country.

5. Leadership Equipper

Not a lone star, Kham trained up other effective leaders for servicing in the Kingdom of God. Teaching Sunday School was a regular ministry. His gospel crusades were two pronged: preaching and teaching the word of God. He also conducted Bible seminars every year, attended by believers from all the countryside.

Kham renovated the pattern of leadership by emphasizing lay witnessing. Like John Wesley, he motivated, challenged, equipped, and mobilized believers to carry out the work of the ministry. Prioritizing the evangelistic mandate, he emphasized witnessing and winning souls as the greatest call of believers. Their greatest accomplishment would come by fulfilling that call. He often elaborated the urgency of the call, the doom of people who never hear the gospel, the reward of obeying the call, and the consequences of disobedience. He explained *agape* as God's kind of love, which meant loving others in the way God loves sinners who are doomed to eternal judgment. He also taught about how to witness, live a righteous and spirit-filled life, and how to build the body of Christ. As a result of his efforts, lay witnessing became the most dynamic factor of

¹⁶ Kham, Personal Diary, January 18, 1995.

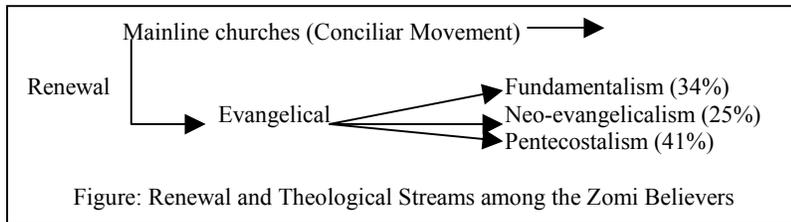
¹⁷ W. H. Fitchett, *Wesley and His Century: A Study in Spiritual Forces* (London: Smith, Elder & Co., 1906), p. 16.

spreading the renewal throughout the country during the last three decades of his life (1970s-1990s).¹⁸

As stated earlier, Kham began teaching at the Evangel Bible College, serving as the founding principal as well. In fact, this call was not a new challenge for him. He had long acknowledged the need to build armies for the Lord with deeper biblical knowledge. Sensing the need to multiply himself by training leaders, he decided to take over the teaching role at the Bible school. Today, the school's graduates are ministering the mission of the kingdom of God in different capacities all over the country.

6. Transformer

One final legacy to be noted here is that of the transformational changes within the church and in the culture that resulted from the renewal. Kham's own rediscovery and subsequent preaching on key issues such as the Bible as the inspired word of God, the lukewarm nature of the church, the dispensation of law and grace, the atoning work of Christ, justification by faith alone, and other teachings laid the foundation of evangelical Pentecostal beliefs and practices. As a result, Evangelicalism (Fundamentalism and Neo-evangelicalism) and Pentecostalism emerged like a strong river among the born-again Zomi Christians. Half the Christian population label themselves Evangelical/Pentecostals today.¹⁹ The following figure shows the percentage of their attachments:



¹⁸ Khai, "Dynamics of Renewal," pp. 245-46.

¹⁹ Khai, "Dynamics of Renewal," pp. 92, 298.

Kham's pattern of preaching became a favorite model for young preachers. His messages were grounded not in mere knowledge but in sound biblical and theological teaching built upon solid theological terms in which Christ is the subject. He interpreted scripture passages from the root meaning and then adapted it to the local situation. He also drew examples from local contexts and biographical stories to support the message. He was an expert in coining and applying popular words and phrases in his preaching. Most often, he contextualized the husk and kept the kernel of the gospel unchanged. His method is a combination of the "translation model" and "adaptation model" of contextualization.²⁰

Moreover, the messages have facilitated a Christ-centered worldview among believers. They saw God not only as sovereign and transcendent but also as immanent. They recognized secular things as temporary and spiritual things as eternal. They accepted Christ as Savior, Lord and King. Therefore, many believers chose to serve Christ rather than the world. Believers also gained positive self-images, liberating them from the low self-images of an inferiority complex.

Furthermore, the renewal has had a great social impact among the Zomis such that transformational changes occurred in the cultural subsystems.²¹ God was seen as the reservoir of blessings. Therefore thanksgiving celebrations toward God for blessings and success were and still are common phenomena in the communities today. Families give their children Christian names in order to express appreciation and acknowledgment of what He has done in a person's life. Yet another outcome of the renewal is that the need to take the cultural mandate is more recognized among evangelical Pentecostal believers today than ever before. Churches and individual believers continue to establish orphanages, open private clinics, donate relief funds and take on social responsibilities in their communities.

With all these patterns and characters of the renewal, many believers in Myanmar have regarded Kham as a great revivalist, a great leadership equipper, and a great transformer whose legacy will speak to many generations to come. He could say as Paul did, "I have fought a good fight, I have finished the race, I have kept the faith" (2 Tim 4:6 NIV).

²⁰ Dean S. Gilliland, "Contextualization Models," in *The Word Among Us: Contextualizing Theology for Mission Today*, ed. Dean S. Gilliland (Dallas, TX: Word, 1989), pp. 313-17.

²¹ Khai, "Dynamics of Renewal," pp. 354-62.

ABOUT THIS ISSUE

The year 2001 has special meaning for Pentecostals. This year marks the centennial of the birth of this remarkable revival movement. It was on New Year's eve, 1900, that Agnes Ozman in Topeka, Kansas, received the Pentecostal experience. She was not the first person in modern times to experience the Pentecostal baptism, but it was in the outpouring in Topeka that a theological understanding of baptism in the Spirit was developed. So, from this point, the modern Pentecostal movement established a self-conscious theological identity, and can trace its development historically from that event.

As announced earlier, both issues of the *Journal* for this year feature studies that are intended to shed light on the early history of the Pentecostal movement in Asia. This attempt is certainly not comprehensive. Readers will likely recognize that not all regions and nations in Asia are equally represented. Some historical events of great importance to the birth and development of Pentecostalism in some countries will of necessity be omitted. Let the reader recognize that this is a modest initial attempt to collect important information to shed light on the shaping of the Pentecostal movement in this part of the world.

There are several significant enterprises that should encourage Asian Pentecostals to reflect on their own experiences. In August 2000, the second annual meeting of the Asian Pentecostal Society was held in Manila with a dozen studies presented. One of the papers is included in this issue. Also of significance is the announced publication of a greatly revised edition of the *Dictionary of Pentecostal and Charismatic Movements* (Zondervan, 1998). The new and greatly enlarged edition is titled *New International Dictionary of the Pentecostal and Charismatic Movements* (Zondervan, 2001). Stanley Burgess is the editor of this major revision. Of special significance in the new edition is the inclusion of many non-western entries. Several important articles on Asian Pentecostalism promise to make this particularly useful for Asian believers.

Two more conferences are planned for 2001 that have a conspicuous place for Asian scholarly input. One is the Non-Western Pentecostal

Conference, scheduled for California, USA, in the month of May. Presentations will include papers from Pentecostal thinkers in Asia, Africa, and Latin America. In September, another conference on Asian Pentecostalism is tentatively scheduled at the University of Birmingham, UK. The University of Birmingham has gained considerable visibility through the writings and influence of Swiss Pentecostal scholar Walter J. Hollenweger, now retired, who for years taught at Birmingham. A number of Pentecostal scholars pursued graduate studies under his direction.

As Asian Pentecostal scholars occupy an increasingly prominent place at the table of international discussions, the editors of the *Asian Journal of Pentecostal Studies* recognize the role the *Journal* is assuming in promoting serious reflection and in encouraging Asian Pentecostal scholarship. As a revival movement matures, it is increasingly important for participants to ponder issues relating to Pentecostal history, theology, and ministry. Reflection on the place of the revival in the context of Christian church history is crucial for helping emerging leaders to conserve the fruits of revival.

The editors are greatly encouraged by the increasing number of subscriptions from various institutions around the world. It is equally rewarding to receive a growing flow of studies disclosing the interaction of Pentecostals and non-Pentecostals. Such communication enriches the understanding of all of us and enlarges our horizons. The editors wish to express warm appreciation to the many friends and readers of the *Journal*.

A concluding technical note: When an issue of the *Journal* contains a combination of general articles and articles featuring a special topic (such as the present issue), the topic on the cover will appear in quotation marks (e.g., "In the Beginning..."), whereas an issue with all of the articles focused on a single special topic will be identified on the cover without quotation marks (e.g., Initial Evidence).

The Editors

THE ARRIVAL OF PENTECOSTALS AND CHARISMATICS IN THAILAND

James Hosack

The year 2000 marked 172 years of a Protestant Christian presence in Thailand, the first resident missionaries having arrived in 1828. It also marked fifty-two years of Pentecostal work in the country. Overall the growth of the church in Thailand has been very slow. Initial Christian presence dates back to 1511 when the Catholic Church first began sending priests into the country, but in its first three hundred years of existence in Thailand, the Catholic Church was able to plant only six churches.¹ Likewise, it took the efforts of Protestant missionaries within the country twenty-one years before leading the first ethnic Thai to accept Christ,² although there had been some success among the Chinese population.

From 1880 until the start of World War I, the church in Thailand began to experience some degree of growth, primarily in northern Thailand.³ But the church largely stagnated between the two world wars, and actually decreased during World War II when Thai Christians were a focus of persecution while the country was under Japanese occupation. However, following the close of second world war, a new surge of evangelistic activity by mission organizations and national churches led to a time of increased growth on the part of the church in Thailand.

¹ Kenneth B. Wells, *History of Protestant Work in Thailand* (Bangkok: Church of Christ in Thailand, 1958), p. 5.

² Alex G. Smith, *Siamese Gold* (Bangkok: Kanok Bannasan, 1981), p. 22.

³ Smith, *Siamese Gold*, p. 93.

Thailand's First Pentecostal Missionaries

It was within the context of this new surge of evangelistic activity that the first Pentecostal missionaries, Verner and Hanna Raassina, came to Thailand with the Finnish Free Foreign Mission. They met while studying in Helsinki to prepare to serve as missionaries. The day after their wedding in August 1946, they set out for Burma where they initially thought God was leading them.

Soon after leaving Finland, Verner fell ill with typhoid. They used most of their cash treating this illness. When they were finally able to continue on to Rangoon, they were denied entry visas and rerouted to Bangkok, arriving on November 17, 1946. They found that because Burma was in the process of separating from Great Britain, there were not granting any new missionary visas.⁴ At this point they considered going to China to join other Finnish missionaries, but in a vision Verner was shown that if they went to China they would be forced to return in a very short time. A few days later a letter arrived informing them that missionaries in China were being forced to leave.⁵

The Raassinas began looking at the need around them. At that time Thailand had around 14 million people,⁶ over 90% of whom were Buddhist. Although the gospel had been proclaimed in some of the larger provinces, there were still thousands of villages and smaller cities in rural areas where the gospel had not yet reached. These factors helped to sway the Raassinas to remain in Thailand.⁷

Their initial years in Thailand were difficult ones. Shortly after making the decision to stay, their home church notified them that all missionary support had ceased because the newly formed communist government in Finland forbade any additional support for missions.⁸ They were living in a hotel at the time. When Boonmak Kittisan, a pastor associated with the Presbyterians, heard about their plight, he invited them to stay in his home. On a day when they were feeling particularly discouraged they received money from an unknown source in Norway.

⁴ Hannu Kettunen, *Thung Ruang Thong [Golden Fields]* (Bangkok: Finnish Free Foreign Mission and Full Gospel Churches in Thailand, 1996), pp. 21-22.

⁵ Ervin E. Shaffer, *Missions – Thailand: Under the Shade of the Coconut Palms* (Bangkok: Thai Gospel Press, no date), p. 11.

⁶ Today's population is around 60 million.

⁷ Shaffer, *Missions – Thailand*, p. 11.

⁸ Shaffer, *Missions – Thailand*, p. 12.

This served as a sign to them that God's hand was on them and that he would care for them.⁹ They were able to move into a home of their own in the Thonburi area west of Bangkok.

Although the Raassinas now had sufficient funds to continue living in Thailand, they had no money to pay for language school. However, in Songkhla, 900 kilometers to the south, the wife of Huang Hock, a Chinese pastor who had been educated in the United States, felt the Lord stir her to travel to Bangkok where she learned of the Raassinas plight. She stayed with them for a full year teaching them Thai and cooking for them without receiving any salary.¹⁰

In 1948, Jukka and Irja Rokkak from Finland joined the Raassinas in Bangkok. They originally came to serve in China, but after eight months there they had to leave due to problems Irja developed during her pregnancy. Her doctor advised them to immediately return to Finland. While on their way home, God miraculously healed Irja prior to the ship docking en route in Bangkok. They decided to remain in Thailand. They lived with the Raassinas for their first few months and helped them develop a new work that would become the first church associated with the Full Gospel Church of Thailand in Thonburi. They played a crucial role during a time when foreign missionaries were being forced to leave China in 1949, some of whom chose to continue their ministries in Thailand. The Rokkaks helped about thirty missionaries from eleven different countries to obtain visas. Following a furlough to Finland in 1952, they went on to serve in Japan instead of returning to Thailand.¹¹

In the meantime, the Raassinas felt the Lord leading them to start a new work outside of Bangkok. One day while traveling on a train to northern Thailand, Verner saw some mountains at a distance and asked a traveling companion "what lies beyond there?" He was told that it was Petchabun, a province with the highest rate of malaria in the country, and where many bandits lived. In spite of the dangers, as soon as he saw the mountains he was certain that was where God was sending them. The Raassinas, and other missionaries following them, have spent many years of fruitful labor in this province. It became a place of great joy and of great sorrow.

⁹ Kettunen, *Thung Ruang Thong*, p. 24.

¹⁰ Kettunen, *Thung Ruang Thong*, p. 24.

¹¹ The information for this paragraph came from Kettunen, *Thung Ruang Thong*, pp. 25-33 and from Robert Nishimoto, *Prawattisat Khong Pentecost Kap Charismatic Nai Prathet Thai [The History of Pentecostals and Charismatics in Thailand]* (Bangkok: Rock Ltd., 1996), pp. 54-55.

The joy came with the response to the gospel that they began to see. Since they were the first Caucasians to ever live in Petchabun, people come from all around the town of Lomsak, where they resided, to observe them. Within a few months the Raassinas were able to win the confidence of those living nearby.

One day a man arrived telling them about an old man who lived in a remote village who believed in the same God that they did. His relatives called him "Old Father Nothing" in disgust because he no longer served the old gods. The Raassinas decided to visit his village of Huay Sawing. As they neared the old man's home, he greeted them with the words, "Teacher, you have finally come." He explained that thirty years before a Thai Christian had met the villagers and given them "The Book." Only one man in the village could read, and rather poorly at that, so they understood little of what was read. The old man said, "I have prayed for thirty years for God to send us a man who could explain the book to us. Finally, you have come." Verner was deeply moved as he realized that it was the very year in which he was born that this man began praying for God to send someone to that village who could explain the book and about how to worship the living God. There was a good response to the gospel in this village, with membership growing to two hundred within two years. It later became the place of the first major outpouring of the Holy Spirit upon Thai people.¹²

Sorrows came in the way of personal tragedies. While still in Bangkok the Raassinas lost a son in childbirth. In Petchabun, a daughter and son were born to them. But in 1950, the older child died of cerebral malaria at the age of two. While preparing to return to Finland for their first furlough in 1951, their fifteen-month old son fell ill with tropical dysentery and died on board ship their first day at sea. Hanna later gave birth to another two sons – Levi and Asher. However, at the age of 34 on October 14, 1956, Hanna Raassina, along with the child she bore, died in Lomsak due to complications following another childbirth.¹³

New Arrivals from Abroad

Meanwhile an increasing number of Pentecostal missionaries were responding to God's call to serve in Thailand. In November 1950, Elis

¹² Shaffer, *Missions – Thailand*, pp. 18-20.

¹³ The information in this paragraph comes from Kettunen, *Thung Ruang Thong*, pp. 49, 51, 54 and Shaffer, *Missions – Thailand*, p. 37.

and Anne Pehkonan arrived in Thailand from Finland. They went to work alongside the Raassinas in Lomsak.¹⁴ Starting in 1951 Pentecostal missionaries from a number of Scandinavian countries began arriving in the country. In 1951 Adolph and Karen Nilsen with the Swedish Free Mission transferred from China to Thailand. In that same year Esther Bastrup with the Norwegian Free Foreign Mission also transferred from China to Thailand. Later the Danish Pentecostal Mission and Orebro Mission from Sweden also sent missionaries to Thailand. Because each of these groups shared a similar background and beliefs, in 1973 they merged their works organizationally under the name Scandinavian Pentecostal Mission, and formed churches called the Foundation of the Full Gospel Churches in Thailand.¹⁵

The Impact of a T. L. Osborn Crusade

In March 1956 an event occurred that would have a profound effect on the growth of Pentecostal churches within Thailand. At Verner Raassana's invitation, T. L. Osborn, a healing evangelist from America, held two weeks of services in Bangkok and another two weeks in Trang in southern Thailand. Initially they had received permission to meet in the Bangkok Royal Stadium. Later the government rescinded that permission, at which point Muan Kittisan (the wife of Boonmak Kittisan) allowed the meetings to be held on the grounds of a school that she operated.

During those meetings many people were saved and healed. One significant healing took place in the life of a thirty-one year old Presbyterian pastor named Saman Wannakiet. Wannakiet had suffered with a heart disease since he was eighteen. At one point during the meetings he fell over and lay without moving on the floor. Some thought he had died of a heart attack. But after fifteen minutes he got up from the floor completely healed. A Baptist friend of Wannakiet's, Chaiyong Wattanachan, was healed of cancer. Shortly after the meetings, both of these men were filled with the Holy Spirit. The two of them teamed up to travel throughout Thailand holding evangelistic services.¹⁶

¹⁴ Nishimoto, *Prawattisat Khong Pentecost Kap Charismatic*, p. 55.

¹⁵ Nishimoto, *Prawattisat Khong Pentecost Kap Charismatic*, pp. 149-150.

¹⁶ The information for the above two paragraphs came from Nishimoto, *Prawattisat Khong Pentecost Kap Charismatic*, pp. 174-75; and from Kettunen, *Thung Ruang Thong*, pp. 52-53.

Wannakiet felt a particular burden for the Presbyterian churches in northern Thailand see revival. Because of his affiliation with the Presbyterians, they received many invitations to speak in the north. Although some churches readily accepted the move of the Spirit, other church leaders began to force out those who received the baptism in the Holy Spirit at their meetings. Out of concern for the spiritual well being of those who had been put out of their churches, several Finnish missionaries traveled to the north to teach them and assemble them into groups within their particular locale. This was one incident that led some groups to accuse the Pentecostals of “sheep stealing.”¹⁷

In 1957 Wannakiat and Wattanachan held evangelistic meetings at Bamrung College in Nakorn Pathom. One of the people who responded to the gospel that day was a fifteen year old student named Wirachai Kowae. Kowae would later become the founder of the Thailand Assemblies of God.¹⁸

One member of the team that traveled to Thailand with T. L. Osborn was Don Price. Price remained behind in Thailand for a few more weeks after the Osborn crusades had ended. He traveled to Huay Sawing with Wannakiet, Wattanachan, and others to participate in the dedication of a church building for that congregation. While teaching in an afternoon service, many in the congregation suddenly began speaking in tongues, dancing in the Spirit, and some started rolling around on the floor. The praise emanating from the service was so loud that a steady stream of people from the village came to observe. Even the local school closed for the day so that the students and teachers could see for themselves what was happening there. This is generally looked upon as one of the first truly powerful Pentecostal services to take place in Thailand.¹⁹

The Establishment of Bible Training Schools

In the aftermath of the evangelistic crusades held by T. L. Osborn, new Pentecostal churches began to be established throughout the country. Prior to this time training in the Bible had taken place in local churches

¹⁷ Kettunen, *Thung Ruang Thong*, p. 88; and Robert Nishimoto, “Pentecost Nai Prethet Thai [Pentecost in Thailand],” in *Krob Roop 10 Pi Phantakit Romyen [10th Anniversary of Rom Yen Missions]* (A 10 year anniversary souvenir brochure, Bangkok: Rom Yen Missions, 1993), pp. 14-17 (15).

¹⁸ Based on an interview with Wirachai Kowae in Bangkok on April 29, 1997.

¹⁹ Kettunen, *Thung Ruang Thong*, pp. 65-66.

via seminars and short-term training programs. But as increasing numbers of people began to respond to the gospel it became evident that some kind of formal training program was needed.

The first of several Bible training institutions to be established by Pentecostals in Thailand began in September 1960. Don Price, recognizing the need, raised sufficient funds in America to purchase land and start construction of the Full Gospel Bible College at Muban Setiket near Thonburi.²⁰ The school initially held classes for only three months a year during the rainy season. Since most of the students were from rural areas, this was the most convenient time to study as it fell between the sowing and harvesting seasons. Several students who studied in this first session went on to become well-known preachers. Among them are Wannakiet, Kowae, and Nirut Chantakorn, who later established a number of churches in Petchabun and Bangkok.

The Coming of Many New Mission Organizations and National Churches

In the 1960s and early 1970s, a whole new array of Pentecostal ministries was developed in Thailand. The Pentecostal Assemblies of Canada sent their first missionary couple to Thailand in 1961, William and Ellen Butcher. The churches that developed in association with them are called the Full Gospel Fellowship Church of Thailand. In 1962, Boonmak Kittisan, who had been working with the Finns, came under the influence of “Jesus Only” teaching, and established a Thai branch of the United Pentecostal Church. In 1967 Charles Austin, an American G.I. stationed in Udorn Thani, began the first Church of God (Cleveland, TN) work in Thailand. Churches affiliated with the Church of God are called “Plukjit.” In 1968 Ervin Shaffer, the first American Assemblies of God missionary to Thailand, arrived to work with American G.I.’s who were stationed in Southeast Asia. In that same year other missionaries started working alongside Kowae in establishing the Thailand Assemblies of God. In 1977 the Church of God of Prophecy sent their first missionary to Thailand.

²⁰ Anonymous, “Prawat Prachristham Prakittikun Somboon [History of the Full Gospel Bible College],” in *40th Anniversary: The Full Gospel Bible College*, ed. Ermo Farni (Bangkok: Full Gospel Bible College, 2000), pp. 10-11 (10).

²¹ Kettunen, *Thung Ruang Thong*, p. 255.

In addition to a focus on church planting, a number of support ministries began to be developed in Thailand. The first Pentecostal publishing venture, called Gospel Press, began in 1965 when Don Price moved to Thailand bringing a printing press with him. The first Christian radio programming was begun in Chiang Mai in 1967 and later moved to Bangkok to begin a popular program known later as the "Way of Life" Broadcast

The influence of the Charismatic movement started to effect the Christian world in Thailand starting in the 1970s and continuing to the present time. Many of the early Charismatic works initiated by missionaries came in the form of training programs. Duane Kleppel started the Christ to Thailand Institute in Chonburi. Pedro Belardo and Sonny Luziano began the Christ for Thailand Mission training program in Khon Kaen.

During the same period, a number of independent church movements were started. In 1979 Wan Petchsongkhram separated from the Southern Baptists and began what are now known as Rom Klaw churches throughout the country. In 1981 Kriengsak Charunwongsak began what is now the largest Charismatic church in Thailand called The Hope of Bangkok. Churches that have developed under his leadership both in Thailand and abroad are called "Hope" churches. Nirut Chantakorn separated from Full Gospel Fellowship Churches to form his own organization called Ruam Nimit in 1991.²²

It seems that whenever any new Pentecostal or Charismatic movement affects other parts of the world, that movement soon finds its way into Thailand. In just the past few years Thailand has seen offshoots of Foursquare Churches, Vineyard Churches, Word of Faith Churches, and Catch the Fire reaching this country.

What started out as a very small trickle, one lone missionary family choosing to spend their life in Thailand in response to the spiritual need they saw around them, has grown to a virtual flood over a period of fifty-two years. Pentecostal and Charismatic works have grown to such an extent that exact figures are hard to find. The influence of the Holy Spirit upon the Thai church is evident, though, as even many traditionally non-Pentecostal churches (such as Baptists, Christian and Missionary Alliance, and Presbyterians) have worship services were there is a flowing in the gifts of the Spirit. The growth of the church in Thailand

²² The information in this section has been taken from either Nishimoto, *Prawattisat Khong Pentecost Kap Charismatic*, pp. 185-408; or Kettunen, *Thung Ruang Thong*, pp. 337-41.

may be slower than some of the neighboring countries, yet it is evident that God has not forgotten this ancient kingdom of Siam, and is using Pentecostal and Charismatic believers to help bring about the establishment of his kingdom within the hearts of many Thai people today.

OUTPOURING OF THE SPIRIT:
A REFLECTION ON PENTECOSTALS' IDENTITY¹

Lap Yan Kung

No Christian theology can avoid paying attention to the significance of Pentecostalism. Apart from the growing numbers of Pentecostals, Pentecostalism retrieves the forgotten person of the Trinity, namely, the Holy Spirit, in Christian doctrine and living.² Nevertheless, the Pentecostal movement not only brings the churches to renewal, but also to schism.³ This ambiguity is a basic fact that we have to take seriously. We have to be fair that schism is not what the churches (Pentecostal or Evangelical) want or intend, but schism gives Pentecostalism a bad

¹ An earlier version of the paper was presented at the Second Annual Meeting of the Asian Pentecostal Society at Asian Seminary of Christian Ministry, Makati, Philippines on August 25, 2000.

² David Barrett's *World Christian Encyclopedia* (Oxford: Oxford University Press, 1982) estimates that in the year 1991, around 392 million people would be involved in Pentecostalism, and that the annual increase amounted to nineteen million. There is still no sign that this growth will decline in the immediate future.

³ A lot of works on the doctrine of the Holy Spirit have been published in the last 30 years. For instance, Yves Congar, *I Believe in the Holy Spirit*, 3 vols. (London: Geoffrey Chapman, 1983); Adasdair Heron, *The Holy Spirit* (London: Marshall Morgan & Scott, 1983); G. W. H. Lampe, *God as Spirit* (Oxford: Clarendon, 1977); Jürgen Moltmann, *The Spirit of Life* (London: SCM, 1992).

⁴ Split can be found at the very roots of Pentecostalism, which was itself divided into various sects, such as Elim and Assemblies of God. Classical Pentecostal churches also lived with a sharp distinction between mainline churches and themselves. For instance, the "Toronto Blessing" has very rapidly become divided, and there has been a split between Wimber's "Vineyard" churches and the Airport Vineyard Church in Toronto where the "Toronto Blessing" originated.

name, because schism is exactly a sign that the Spirit is not at work.⁵ Even though in recent years there is a better understanding and communication between Pentecostals and Evangelicals,⁶ this does not enhance our understanding of the work of the Spirit. What I mean is that they may be more open to one another and less critical toward one another than before, but their basic framework of understanding the work of the Holy Spirit remains unchanged. The thesis of this paper is to argue that the task of Pentecostalism does not lie in improving the relations between the Pentecostals and Evangelicals, but depends upon recalling its identity, namely, the eschatological sign of the outpouring of the Spirit. This sign is the nature of the church. Such a concern is involved in a shift from the apostles' paradigm of understanding of the Spirit to Isaiah's paradigm. This proposal is not to neglect the significance of any particular charismatic experience, but to recover the central message of the outpouring of the Spirit whom the Pentecostals are dependent upon.

1. Is the Difference between Pentecostals and Evangelicals Unbridgeable?

What makes Pentecostalism so controversial among the Christian churches? Michael Welker lists five major characteristics of the Pentecostal movement. They are:

1. Members of the charismatic movement emphasize that they have experienced with new power the reality and presence of God.
2. Members of the charismatic movement emphasize that they have come to a new awareness of community and to new community experiences.
3. Members of the charismatic movement emphasize that among themselves the abundance and diversity of the gifts of the Spirit are taken seriously.

⁵ See the history of the Donatist Controversy of the third and fourth century. Augustine argues that schism and the betrayal of faith are both sinful. For Cyprian, schism is by far the most serious sin.

⁶ Some consider that the "fourth wave" of the Charismatic movement is the unity between the Pentecostals and Evangelicals. See David Pawson, *Fourth Wave* (London: Edward England, 1993). Besides, we notice that the ecumenicals and the Pentecostals come near together now. See Arnold Bittlinger, ed., *The Church's Charismatic* (Geneva: WCC, 1981); and Jürgen Moltmann ed., *Pentecostal Movements as an Ecumenical Challenge* (London: SCM, 1996).

4. Members of the charismatic movement emphasize that for them the relativizing and removing of confessional boundaries and an attendant opening to an ecumenical Christianity have become an important sign of the power of the Spirit's action.
5. Members of the charismatic movement emphasize the experience termed baptism in the Holy Spirit.⁷

Among these five characteristics, different Pentecostals are allowed to have different degrees of emphasis and interpretation. If what Welker summarizes is valid, we do not see any sound theological reason why the Evangelicals are antagonistic to the Pentecostals, because it is clear that most of the Christian churches would welcome these five emphases one way or another. But in reality, their relation is still in tension. From the content of their discussion, I notice three main divergences between them. Firstly, Pentecostal movements usually have a two-tier concept of spirituality, and this is inherently threatening, because such theology creates a sharp distinction between those who have the particular experience, and those who have not. There are people who are "in," and people who are "out," but ought to be "in." A good example of this is the awkward implications of the classical Pentecostal doctrine of "baptism in the Spirit."⁸ Secondly, Pentecostalism emphasizes the work of the Spirit, and brings with it an experience of unusual power, and even abnormal phenomena, such as, healing, speaking in tongues and prophecy. Since the event of the "Toronto Blessing" some more abnormal phenomena are characterized. David Lewis summarizes them as tingling in one's hands, hand or arm shaking, stiffening of one's body, weeping, laughing, fluttering of one's eyelids, falling over, screaming, hot areas on one's body, change in one's breathing, behavior resembling drunkenness and others.⁹ All these experience are not only alien from the Evangelical understanding of spirituality, but also different from their traditional

⁷ Michael Welker, *God the Spirit* (Minneapolis: Fortress, 1992), pp. 11-13. I am aware of the differences between the Charismatic and Pentecostal movements. Especially for the Pentecostals, Pentecostals and Charismatic movements are not interchangeable. But Welker's summary may still be validly applied to the Pentecostals. See Stanley Burgess and Gary B. McGee, eds., *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids; Zondervan, 1988).

⁸ See David Middlemiss, *Interpreting Charismatic Experience* (London: SCM, 1996), pp. 1-30.

⁹ David Lewis, *Healing: Fiction, Fantasy or Fact* (London: Hodder, 1989), p. 185.

emphasis on Christology.¹⁰ Thirdly, the Pentecostals emphasize the significance of the “middle spectrum” in their theology. This is the spectrum where the spirits’ activities take place. Our world, thus, is seen as warfare between God and the evil spirits. Christians are asked to struggle with these spirits in their world.¹¹ Such kind of “middle spectrum” theology sounds irrational in western academic theology.¹²

These theological and practical differences do not easily bring the Pentecostals and Evangelicals together. Nevertheless, we notice that the Evangelicals since the 1980s have been developing a piety centered on the Holy Spirit and on experiences of the Spirit, without being directly connected to the Pentecostal movement. For instance, the charismatic worship that emphasizes singing short hymns, use of different types of musical instruments, and prayer of healing have been introduced to the Evangelical churches. In order to meet the needs of the young people, some of the Evangelical churches hold two different services, namely, the traditional and the charismatic.¹³ On the other hand, the Pentecostals stress less exclusive and authoritative interpretation of the work of the Holy Spirit. Undoubtedly, such a move can release tension between them. However, this is not enough, because their attempts are more likely a matter of tolerance or even positively stated, a result of mutual appreciation, but they do not enhance our deeper understanding of the work of the Holy Spirit. In other words, their framework of understanding the Spirit remains unchanged. Despite their difference, the Pentecostals and Evangelicals share the same framework of understanding the Spirit, namely, the paradigm of the apostles’ experience.

¹⁰ This may be understood in terms of the debate between logos-Christology and spirit-Christology. The former emphasizes Jesus Christ as the sole criterion of Christian theology.

¹¹ Such kind of understanding is clearly expressed in the works of John Wimber, *Power Evangelism* (San Francisco: Harper & Row, 1986) and *Power Healing* (San Francisco: Harper & Row, 1987).

¹² For instance, most of the works on systematic theology do not give a chapter on the theology of “middle spectrum.”

¹³ This is one of the features of the Hong Kong churches. But is such kind of arrangement a kind of schism within the same church?

2. Apostles' Experience

When we pay attention to most of the reference between the Pentecostals and Evangelicals, we find that their reference to the Holy Spirit mainly comes from the apostles' experience. The Pentecostals emphasize the experience of the Acts of the Apostles, while the Evangelicals consider Paul's experience as primary. Both sides seldom refer to the Old Testament. This is quite understandable because the Spirit in the Old Testament is less explicit and clear than in the New Testament.¹⁴ More importantly, the Christian churches have an ideological preference for the New Testament. This ideological preference considers that the Old Testament is the shadow of the New, and the New Testament is the fulfillment of the promise of the Old. Obviously, such an ideological preference is an extension of the understanding of Jesus Christ as God's revelation.¹⁵ Because of this ideological preference, the contribution of the Old Testament to the understanding of the Holy Spirit is ignored. Apart from this, it may be argued whether it is more appropriate to read the New Testament in the light of the Old, because if the New is the fulfillment of the Old, we then have to know what the Old Testament's promise is about. Otherwise, the term fulfillment has no content, and we do not know what is going to be fulfilled. On the other hand, the biblical authors are subject to their socio-political context, and this shapes the interpretations of their faith. For instance, the Old Testament is mostly addressed to the Israelites as a nation and a people, but the New Testament is mostly addressed to the church and individuals. Obviously, this difference of emphasis will produce two different pictures of the Holy Spirit (although these two pictures have commonalities between them). Thus, we cannot say that the New Testament has a better interpretation of the Spirit than the Old, and *vice versa*. It is because each author has his own emphasis and concern. How then is the Holy Spirit portrayed in the New Testament?

According to the Pentecostals, their experience of the Spirit is most likely dependent upon the Acts of the Apostles. The Pentecostal event mentioned in Acts 2:1-13 is a testimony of the fulfillment of the promise of God, that is, the outpouring of the Spirit. This is exactly why Peter

¹⁴ See Gary D. Badcock, *Light of Truth and Fire of Love* (Grand Rapids: Eerdmans, 1997), pp. 8-34.

¹⁵ Because Jesus Christ is the fulfillment of the God's promise, and he can only be known in the New Testament. As a result, this makes the New Testament have a different status.

quoted Joel 2:28-32 to justify this moment of time. In this particular event, the work of the Spirit is characterized by speaking in foreign language, prophecy, vision, miracles, and power evangelism. In later development, the outpouring of the Spirit is characterized by the baptism in the Spirit, healing and exorcism. These phenomena or characteristics become the basic framework of understanding the activities of the Spirit. In fact, we can easily detect a close link with the Acts' experience of the Spirit and the contemporary Pentecostals' concern and emphases.

Unlike the Pentecostals, the Evangelicals emphasize Paul's teaching of the Spirit. Paul, unlike the Acts of Apostles, does not say much about the external expressions of the work of the Spirit, such as, healing and speaking in tongues. But he considers rather that the work of the Spirit is to build up the churches (1 Cor 12-14) and bring one to have a relation with God (Gal 3:1-5; Rom 8:16). Regarding the latter, the Spirit is viewed as both the source and goal of the believer's life. Themes like the justification of life, the rebirth to life and the sanctification of life often occur. Besides, because of Paul's experience of being put on trial, he emphasizes that the Spirit of God is the guarantee of God's act of justification and brings us to freedom (Rom 8:2, 6; 2 Cor 3:17).

This basic different understanding of the Spirit between the Acts and Paul explains why the Pentecostals and Evangelicals do not find it easy to come together. Nevertheless, their difference is only a matter of emphasis, and in fact they share a lot with one another. Firstly, both sides understand the work of the Spirit chiefly on an individual level. The Pentecostals talk about the individual's healing and baptism in the Spirit, while the Evangelicals talk about the individual's holiness. Secondly, both sides consider that the work of the Spirit is concerned about the spiritual existence of a personal being. The Pentecostals talk about speaking in tongues and spiritual warfare, while the Evangelicals talk about inner reconciliation with God. Thirdly, both sides see that the work of the Spirit mainly takes place within the ecclesial (institutional) context, not in a socio-political arena. Therefore, it seems to me that moving towards another side of one's own is not a promising way to solve the misunderstanding between the Pentecostals and Evangelicals, because the outcome would be more or less the same, that is, an individual, spiritual and ecclesial framework of understanding. This does not retrieve the core of the work of the Spirit. According to the Old Testament, the outpouring of the Spirit is an eschatological sign, and this is exactly why Peter quoted Joel 2 after the experience of speaking in foreign languages. In his sermon, Peter considers that Jesus Christ is the realization of God's promise, and the outpouring of the Spirit is a

testimony to it. Then, it is necessary to understand what this eschatological sign is about, and I consider that this is the hermeneutical key to Pentecostalism. Now, we turn to the Book of Joel.

3. Re-reading Joel

The promise mentioned in Joel 2:28-32 cannot be understood in isolation, because it is a response to God's call to lament (1:1-2:27), and leads to the announcement of judgment (3:1-20).¹⁶ Therefore, Joel 2:28-32 has to be understood in the context of the whole Book of Joel.

Joel 2:28-32 suggests that the promise of the pouring out of the Spirit comes as a response to the people's lamentation and repentance. In his promise, God will restore the land of faithfulness (2:19, 21-26), deliver Judah from its enemies (2:20), and more importantly, assure his people of his presence among them (2:27-32). The goal of these promises of salvation is that his people may know God, and the promise of the Spirit functions here as the guarantee of the fulfillment of his promises, especially the promise of the knowledge of God. Thus, when we read Joel's saying that "your sons and daughters shall prophecy, your old people shall dream dreams..." (v. 28), all of these signify that all will have immediate knowledge of God.

Nevertheless, the promise of the outpouring of the Spirit is an integral aspect of the salvation that God promises. Joel is not introducing a new promise, but rather a promise shared with and/or inherited from other traditions, such as Isaiah and Ezekiel. Therefore, the promise in Joel should be understood in the wider context of God's promise in the Old Testament rather than as a different promise. It is true that the promise in Joel mentions prophecy, dreams and visions that are not found in other relevant texts, but they are only the signs, not the core message of the outpouring of the Spirit. The core message of the outpouring of the Spirit is God's salvation, because it is God's response to the people's lament. I will come back to this point later.

The promise in Joel mentions that the Spirit is poured out on "all flesh." All flesh can be simply understood as humans or a collective noun that includes sons and daughters, young and old people, male and female slaves. Nevertheless, Hans Walter Wolff calls attention to the fact that the phrase, "on all flesh" highlights in general "the weak, the powerless

¹⁶ See Larry R. Queen, *Joel and the Spirit* (Sheffield; Sheffield Academic Press, 1995).

and the hopeless” as “recipients of new life with God.”¹⁷ It is because “flesh” in the Hebrew Bible refers to humans in their infirmity.¹⁸ Indeed it is not only female and male slaves, but also the old and the young who are highlighted as recipients of new life. The old women and men are the people who are passing away, who no longer are present in full power, and who will soon belong to the past. Young persons are the people who are not yet powerfully present, whose effectiveness lies in the future. Yet it is certain that sons and daughters mean not only young people, but the old, and to no less an extent the powerful and hopeful men and women of the generation standing in the middle of life. They, too, are to receive the Spirit and thus new life with God and with each other.

Besides, it picks them up inasmuch as the explicit promise is made that male and female slaves will also receive the Spirit. The promise holds fast to the conviction that the action of the Spirit of righteousness occurs for the benefit of the economically weak and the socially disadvantaged. The Spirit remains a Spirit of righteousness who binds together justice and mercy. The Spirit remains a Spirit who mediates attentiveness to those who are weaker with the act of working towards equal status for all persons. Privileges based upon gender or age or social standing will end when the Spirit is poured out. One thing that is necessary to point out is that “all flesh” does not mean the whole world, but everybody in Israel, for according to the introduction in 2:19 this oracle pertains to God’s people, and immediately preceding it the manifestation of God “in the midst of Israel” has been announced (2:27).

The wonders in the heavens and on the earth (2:30-31) are signs of the salvation of the people of Judah. On the other hand, wonders can also be understood as God’s judgment. This is exactly what the following chapter after the promise testifies, that is, God’s announcement of judgment. In fact, even in the event of the Exodus, both the message of salvation and the announcement of judgment can be discerned in the wonders. This is to explain why the outpouring of the Spirit cannot be understood apart from the day of the Lord.

In relation to the Acts of the Apostles, we find that firstly, the apostles extend the promise in Joel to the gentiles (Acts 10:44-47). This goes beyond the promise mentioned in Joel, but is in line with God’s promise in Isaiah, for instance. Secondly, the apostles consider that the Pentecostal event is a testimony of God’s salvation. This is obvious in Peter’s sermon (Acts 2). God’s salvation is primary, and signs are

¹⁷ H. W. Wolff, *Joel and Amos* (Philadelphia: Fortress, 1976), p. 67.

¹⁸ H. W. Wolff, *Anthropology of the Old Testament* (London: SCM, 1974), p. 26.

secondary. Signs need not indicate anything extraordinary, and the extraordinary need not refer to a sign. For Peter, the importance of the experience of speaking in foreign languages is a sign of the fulfillment of God's promise rather than the experience of speaking itself. Thirdly, if Joel's promise is related to God's judgment, we find that the judgmental message is implicit in the Acts of the Apostles. Despite that, we have to know that the salvation message itself implies both "yes" and "no," that is, a "yes" to those who lament, and a "no" to those who oppress.

4. God's Promise in Isaiah

As being said before, the promise of the Spirit in Joel quoted by Peter is not an independent promise, but rather is an integral aspect of God's salvation. This becomes clear when we refer to the Book of Isaiah.¹⁹ The messianic texts (11:1-10; 42:1-4; 61:1-3) will be particularly chosen to illustrate what the promise of the Spirit is.

We find that these three messianic texts attest to the fact that God's Spirit is a Spirit of justice and peace. They all announce God's chosen bringer of salvation, upon whom the Spirit not only comes in a surprising way, but upon whom the Spirit also remains. The understanding of the Spirit of God now appears to be settled in the truest sense of the word: the Spirit of God rests. For the bringer of salvation, God's Spirit is an enduring endowment. These three messianic texts have different emphases due to three different periods of time,²⁰ but they all share the basic message of the power and authority of the person who bears God's Spirit that lies in the fact that this person establishes justice, mercy and knowledge of God, and gives them a universal extension.

Isaiah 11:1-10 promises that the bearer of the Spirit brings righteousness. He does not judge by appearance or by hearsay. He judges the helpless righteously; he decides for the poor of the land. He dispenses mercy in the place of judicial decision-making. He judges, and

¹⁹ Wonsuk Ma makes a very good and precise study of the Spirit of God in his book, *Until the Spirit Comes* (Sheffield: Sheffield Academic Press, 1999). Nevertheless, my concern here is not to provide a summary of a theology of the Spirit of God in the Book of Isaiah, but rather to emphasize the messianic texts. The messianic texts are chosen mainly because Jesus Christ concretizes what the outpouring of the Spirit means.

²⁰ Put simply, they are the pre-exilic Isaianic Spirit tradition, exilic Isaianic Spirit tradition and post-exilic Isaianic Spirit tradition. See Wonsuk Ma, *Until the Spirit Comes*.

establishes justice. The bearer of the Spirit does not moralize at the expense of the cultivation of justice. For example, he does not develop an abundance of exceptions for the weak without regard for justice. The weak shall be treated with righteousness, and justice shall adjust to protecting the weak. The text does not stop at here. In verse 6, it turns to describe a universal condition of peace that even includes animals. The passage concludes with the promise that nothing evil will be done and no more crimes will be committed, because the land will be filled with the knowledge of God, inasmuch as the realization of justice and mercy is bound up with a knowledge of God that fills the whole land.

Nevertheless, the promise holds out the prospect of the establishment of justice, mercy and knowledge of God not remaining confined to Israel. Israel becomes conspicuous to the nations in a particular way. Filled with righteousness and knowledge of God, Israel directly attracts the nations. The establishment of justice, mercy and knowledge of God is accompanied by a power of influence and attraction in relation to the nations. The revelation of God - not only for Israel, which is described both as the establishment of an eschatological condition of freedom in Israel and as the gathering of the dispersed. The revelation does not lead merely to the nations taking wide-eyed cognizance in one way or another. It leads rather to changes in orientation and in behavior. The nations seek out Israel, orient themselves toward Israel, and take as a model the people that reflect nothing less than divine glory.

The second passage, Isa 42:1-8, emphasizes more strongly than Isaiah 11 that the justice brought by the bearer of the Spirit is established universally and recognized universally. God's chosen one brings justice to the nations, establishes justice on earth. Mercy, the act of going to meet those who are weaker, the suffering and the disadvantaged, is again emphasized. The messianic bearer of the Spirit is called to open eyes that are blind, to bring prisoners out of the dungeon, and to free from prison all those who sit in darkness.

In this passage, the term "justice" is sounded three times (vv. 1, 3, 4). The characteristic notion of justice, rooted in the Mosaic tradition and explicated in prophetic utterance, is the reordering of social life and social power so that the weak (widows and orphans) may live a life of dignity, security and well-being. Regarding the mandate of the servant, it is first voiced in two sweeping phrases, "covenant to the people" and "light to the nations" (v. 5). The phrase is commonly taken to mean that Israel is to live as to bring others to a defining relationship with Yahweh or, alternatively, to transform social relationships in order to make them neighborly. The poetry seems to entertain the thought that social

relationships in the world can be radically reordered, and the servant is to effect that reordering. The second phrase, "light to the nations," also offers a general notion of rehabilitation.

In verse 7, it talks about the prisoner. In the ancient world, imprisonment is primarily an economic function so that the poor are imprisoned. This authorization perhaps suggests something like the ancient Israelite practice of debt cancellation, whereby the poor may be released from prison because they are released from debt (see Deut 15:1-11). In verses 8-9, it affirms that it is Yahweh and only Yahweh who acts. Thus the call of the servant is to make clear that it is the will of the creator that is to be enacted by the servant.

Finally, the third text, Isa 61:1-3, promises that the bearer of the Spirit chosen by God brings good news to the oppressed, binds up those who are of broken heart, proclaims liberty to the captives, comforts those who are mourning, awakens a song of praise instead of a faint spirit. This mercy is not regarded as some sort of charitable good deed toward the weak, but as an act of establishing righteousness. The event is also universally perceived as such. Through the bearer of the Spirit, God brings forth righteousness and praise before all the nations, which is described in still more detail in Isaiah 62.

"The year of the Lord's favor, and the day of vengeance" refers to the practice of the jubilee year authorized in Leviticus 25, when all properties lost in economic transactions will be restored and returned in order to permit a stable, functioning community. It is not an anticipation. Rather it concerns the concrete issues of a community in trouble, and it proposes a transformative response out of Yahweh's resolve. The proclamation is something of a test case for the way in which the Old Testament holds together theological vision and concrete economic practice.

From the above discussion of the three messianic texts, we realize that firstly, the promised Spirit is the Spirit of justice and peace. It reminds us that for all of royal Israel's compromise and opportunism, it still kept alive a sense of its distinctiveness as a community committed to justice in public affairs, justice for the weak and vulnerable. Secondly, insofar as Isa 42:1-8, with its clear messianic flavor, can be drawn upon as an illumination of Jesus, it is a reminder that Jesus cannot be reduced to privatistic salvation or to sacramental operations, but that Jesus was received, celebrated and eventually crucified precisely for his embodiment and practice of this vision of social possibility. Therefore, any form or tendency of privatization and spiritualization of God's promise of the Spirit is misleading and distorted. Thirdly, outpouring of

the Spirit is about a social vision, a new creation. It aims at re-ordering our social relations and re-structuring our social behavior. Finally, from the messianic texts themselves, we notice that the outpouring of the Spirit takes place through mediation. In Christian term, this is Jesus Christ. The relation between the Spirit and Jesus Christ is best illustrated in current emphasis on the Spirit-Christology.²¹ Since the resurrection of Jesus Christ, the establishment of the church is seen as a continuation of Jesus' ministry.²² Thus, the Spirit, Jesus Christ and the church are closely related.

5. A Fresh Look at the New Testament

What I have done so far is to establish a thesis that any understanding of the Holy Spirit should not ignore the contribution of the Old Testament, and that the Old Testament testifies that the promise of the outpouring of the Spirit is about a vision of social possibility. In Jesus' life, we find that this promise is not carried out through a struggle for political power or the establishment of a new government, but rather through the transformation of values and the establishment of a new polity, namely, the church. The church is not simply a purely religious institution, but rather is an alternative society of those that decide to live in accordance with the Spirit and to proclaim the message of salvation. In this sense, we then can understand why the Holy Spirit in the New Testament is very seldom related to the social vision mentioned in the Old Testament. It is because the Old Testament's vision is already accepted with no reservation, while the New Testament is concerned about how this vision is carried out, and the building up of the church as an alternative society is the answer to it. In fact, this is the core concern of the New Testament. Peter says,

²¹ See Jürgen Moltmann, *The Way of Jesus Christ* (London: SCM, 1990); C. S. Song, *Jesus in the Power of the Spirit* (Philadelphia: Fortress, 1994).

²² If Christ is the subject of the church, then in the doctrine of the church Christology will become the dominant theme of ecclesiology. Every statement about the church will be a statement about Christ. Every statement about Christ also implies a statement about the church; yet the statement about Christ is not exhausted by the statement about the church because it also goes further, being directed towards the messianic kingdom which the church serves.

But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light (1 Pet 2:9).

The New Testament is not a book about religious matters, but about the formation of a community that sees itself as a mediation to witness to and proclaim God's kingdom. It is a kingdom that is characterized by the Spirit of justice and mercy, and knowledge of God.

In this light, the Pentecostal event in Acts 2 is not simply about religious phenomena, but rather gathers a community that becomes a bearer of, and a witness to, God's deeds of power. We have encountered this process of gathering - as an effect of God's Spirit - in diverse contexts. The Pentecostal event gathers a differentiated community that includes various groups of people. Nevertheless, it is only a starting point. This process of gathering is extending and expanding. This can be discerned from Paul's words,

As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus (Gal 3:27-28).

This community is not simply a religious community. Rather it is a new polity. It breaks down all human barriers, and endeavors to build up a just and caring society. In the Book of Revelation, it becomes clear that such a community makes a "political" option, that is, as a witness to God in the midst of political and economic upheavals and distortions.²³ We call this community the fundamental sacrament of salvation.²⁴ The church as the fundamental sacrament of salvation is not so of itself, but only in relation, distinction and subordination to Christ as to the historically primal sacrament in which God's promise of himself as

²³ See Pablo Richard, *Apocalypse* (Maryknoll: Orbis, 1995).

²⁴ "Essentially the church is the historically continuing presence in the world of the incarnate Word of God. She is the historical tangibility of the salvific will of God as revealed in Christ. Therefore, the church is most tangibly and intensively an event where Christ himself is present in his own congregation as the crucified and resurrected Savior, the fount of salvation; where the Redemption makes itself felt in the congregation by becoming sacramentally visible; where the New and Eternal Testament which he founded on the cross is most palpably and actually present in the holy remembrance of its first institution." Avery Dulles, *Models of the Church* (New York: Image, 1978), pp. 73-74.

forgiveness and glorification comes to historical appearance and irreversible completion. Being the sacrament of salvation, the church can only depend upon the presence and the power of the Spirit. As Jürgen Moltmann puts it,

The living remembrance of Christ directs the church's hope towards the Kingdom, and living hope in the Kingdom leads back to the inexhaustible remembrance of Christ. The present power of this remembrance and this hope is called the power of the Holy Spirit.... The church's fellowship with Christ is founded on the experience of the Spirit which manifests Christ, unites us with him and glorifies him in men. The church's fellowship in the Kingdom of God is founded on the power of the Spirit, which leads it into truth and freedom. It is when the church, out of faith in Christ and in hope for the Kingdom, sees itself as the messianic fellowship that it will logically understand its presence and its path in the presence and the process of the Holy Spirit.²⁵

The church as the fundamental sacrament of salvation becomes our hermeneutical key to understand the practice and ministry of the church.

Generally speaking, the ministry of the church is twofold. Firstly, it is about what I call the "means of salvation," that is, proclamation, baptism, the Lord's supper, worship, acts of blessing and the way in which individual and fellowship live. Secondly, it is about the charisma, the gifts and office that are supporting the means of salvation. Obviously, the former is dependent upon the latter, and the latter is the work of the Spirit. Because of the church as the fundamental sacrament of salvation, these twofold ministries have to orient themselves towards God's mystery of grace. God's mystery of grace is his promise of the outpouring of the Spirit, and his Spirit is to bring salvation and announce judgment to the world. Thus, all the ministries and practice of the church have to lead the church beyond itself, out into the suffering of the world and into the divine future. Otherwise, the church becomes a sectarian, and loses its sacramental nature. Lesile Newbigin rightly says,

If the gospel is to challenge the public life of our society...it will not be by forming a political party, or by aggressive propaganda campaigns.... It will only be by movements that begin with a local congregation in which the reality of the new creation is present, known and experienced, and from which men and women will go into every sector of public life to claim it for Christ, to unmask the illusions which have

²⁵ J. Moltmann, *The Church in the Power of the Spirit* (London: SCM, 1977), p. 197.

remained hidden and to expose all areas of public life to the illumination of the gospel. But that will only happen as and when local congregations renounce an introverted concern for their own life, and recognize that they exist for the sake of those who are not members, as sign, instrument, and foretaste of God's redeeming grace for the whole life of society.⁶⁶

This can only happen when the church is filled by the Spirit.

6. Outpouring of the Spirit

Pentecostalism is not an ideology holding a belief about speaking in tongues or baptism in the Spirit, but rather is an experience of and a commitment to God's promise of the outpouring of the Spirit. This experience and commitment bring the church not to see its nature in the context of the inner mutual relationship between Christ and the church, but to see itself as a charismatic fellowship, a messianic fellowship of service for the kingdom of God. What then does it mean to the people in Hong Kong?

Firstly, the outpouring of the Spirit affects our economic sphere. According to the most recent government statistics, 30% of the total households in Hong Kong have experienced a drop of income of 24% from 1997 to 1999. On the contrary, the highest income group of households has seen an increase of 2%. From the Gini-coefficient figure, we find that the figure in 1991 is 0.476, but in 1996 it is 0.518.⁶⁷ From the present trend, it is more correct to say that the gap between the rich and the poor will be widening in the coming years. Even though the poor may have a job, their income is not enough to sustain their daily living. Poverty is not simply a matter of insufficiency of food, but rather is closely related to the concept of disempowerment. Due to the lack of economic power, the poor are gradually deprived of participating in social life.⁶⁸ As a result, the poor not only become a class of dependents, but also they have no power to change their destiny. The promise of the

⁶⁶ L. Newbigin, *The Gospel in a Pluralistic Society* (Grand Rapids: Eerdmans, 1989), pp. 232-34.

⁶⁷ See Lap Yan Kung, *Your Kingdom Come: A Theological Reflection on Social Spirituality* (Hong Kong: Hong Kong Christian Institute, 1997), pp. 88-89, and *Liberation Theology and Hong Kong's Predicament* (Hong Kong: Hong Kong Christian Institute, 1999), pp. 19-25.

⁶⁸ See John Friedmann, *Empowerment* (Oxford: Blackwell, 1992).

outpouring of the Spirit is to bring justice to them, and to empower them so that they can experience the goodness of life. In order to bring justice, it is not enough for the church to do some charitable works, but it also has to challenge our existing social structures. It is not because we believe that social reform can bring us a just world, but a just world cannot be established without a just and caring social system. The church has no other option but to challenge our socio-economic structure, because the promise of the Spirit has a concrete economic practice.

Secondly, the outpouring of the Spirit affects our cultural life. Hong Kong is a capitalist society from which Hong Kong benefits from it a lot. Nevertheless, when capitalism becomes an ideology, our culture gradually becomes inhuman and impersonal.²⁹ Humans are no longer considered as beings with immeasurable value, but rather as means of production. Besides, humans are no longer who we are, but rather what we can contribute. As a result, the poor, the disadvantaged and the weak are no longer the people whom the members of society have to take care of, but rather whom they consider to be a burden of society. Obviously, the purpose of society is not to create harmony and solidarity among people, but to create wealth and prosperity. Those who fail to fit in would be given up. On the other hand, consumerism is another ideology associated with capitalism. In order to facilitate capitalism, consumerism is promoted. Consumerism is not simply a matter about spending, but rather becomes an ideology to believe that we are what we spend. Obviously, this brings serious damage to our environment, because wants and desires are emphasized and over-exaggerated. On the other hand, humans become more materialistic and fail to appreciate the importance of transcendence. Our world becomes a world without windows. The outpouring of the Spirit is of a Spirit who creates a new relationship among people and brings transvaluation to our society. It is an ideological struggle as well as a spiritual warfare. Nevertheless, this struggle cannot be achieved simply by evangelism, but rather through “evangelization.”³⁰ It demands that the church be involved in all areas of public life.

²⁹ See Lap Yan Kung, “The Cultural Dimension of Liberation Theology: The Case of Hong Kong,” *Ching Feng* 38 (1995), pp. 213-26, and “Christian Welfare Ideologies: The Basis of Human Welfare,” *Social Thought* 19 (2000, forthcoming).

³⁰ Evangelism, in the Evangelical understanding, most likely emphasizes the importance of personal conversion, while evangelization considers that the gospel does not lie in personal conversion only, but also includes human culture in general as well.

Finally, the outpouring of the Spirit comes upon our church life. The church is God's agent. In order to fulfill its mission, the church has to be a presence in the power of the Spirit. Nevertheless, the church in Hong Kong is in captivity.³¹ The church is absorbed by the government, and becomes the government's agent. In order to be trusted by the government, the church is reluctant to take any so-called radical action against the government's unjust policies. As a result, the church becomes a means to preserve the status quo. Besides, the church in Hong Kong is rather middle-class oriented. There is nothing wrong to be middle-class. In fact, the church benefits from its large middle-class membership. It is because the middle class has time, money and professional knowledge for the church. Nevertheless, this makes the church gradually become a church of the middle class. The poor find no place in the church, and the church finds it difficult to listen to the voice of the poor. The outpouring of the Spirit is both a message of repentance and of empowerment. On the one hand, the Spirit of God challenges the church as to what extent the gospel is rephrased to become a middle-class ideology, and it is no longer the good news to the poor. On the other hand, the Spirit of God sanctifies the church in order that it can be faithful to its call and mission.

Pentecostalism is never a monopoly of the Pentecostal churches. Rather it is the confession of any Christian or church that decides to live in the Spirit, and believe that the promise of the outpouring of the Spirit is taking place. The power of the Spirit is not characterized by speaking in tongues or other spiritual phenomena, but by the presence and practice of justice, peace and the knowledge of God. Therefore, the identity of Pentecostalism is not dependent upon any particular historical experience or event, but upon the promise of the outpouring of the Spirit. This is the message that we are committed to.

³¹ See Lap Yan Kung, *Liberation Theology and Hong Kong's Predicament*.

PENTECOSTALISM IN INDIA: AN OVERVIEW

Stanley M. Burgess

Introduction

By the middle of year 2000, Pentecostalism in India has grown to approximately 33.5 million strong, ranking fifth in the world (behind Brazil, the United States, China, and Nigeria) for total numbers in the renewal. Included in this total are 1,253,041 classical Pentecostals; 5,032,741 Charismatics; and 27,234,219 Neocharismatics.¹ It is not the purpose of this essay to provide a comprehensive history of Indian Pentecostalism. Rather, it will examine pre-twentieth century examples of Pentecostalism in India, followed by a brief overview of the emergence of the classical Pentecostalism, the Charismatic and the Neocharismatic movements, together with four illustrative case studies illustrative of the several waves of the Indian renewal.²

1. Pre-Twentieth Century Pentecostalism: The Historiographic Problem

Pentecostals have traditionally accepted the claim of historians from the United States of America that the modern Pentecostal movement began in Topeka, Kansas, on January 1, 1901, when Charles F. Parham's student, Agnes Ozman, was filled with the Holy Spirit, as evidenced by

¹ Statistics throughout are from David Barrett and Todd Johnson, "Statistics, Global," in *New International Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess. (forthcoming, Grand Rapids, MI: Zondervan, 2001), henceforth *NIDPCM*; and D. Barrett, G. Kurian, and T. Johnson, *World Christian Encyclopedia*, second ed. (New York: Oxford University Press, 2000). Consult the latter source for methodology.

² This article is weighted heavily towards the Assemblies of God work in India, simply because Assemblies of God materials are more available to the author.

glossolalic utterances. For Pentecostals, this has become both their “sacred time” and their “sacred space.” Such Amerocentric historiographic assumptions now must be called into question, based on ever-growing evidence of pre-twentieth century Pentecostal occurrences, and our current awareness that such incidents were most prevalent outside the United States of America.

In both Roman Catholic and Eastern Christian traditions there is clear evidence of sporadic outpourings of the Holy Spirit throughout the two millennia of Christian history.³ Certain Pentecostal purists might argue that in these early renewals there was no conscious linkage of Spirit-baptism with glossolalia. But such a counter-argument is based upon a twentieth century understanding of this linkage that does not acknowledge the ever present workings of the Holy Spirit, who has been neither deistic nor preferential throughout the Christian era.

We also have clear evidence of Pentecostal-like outpourings among numerous pre-twentieth century Protestants, including the Quakers (especially in 17th century England), the Shakers (beginning in 18th century England), the Moravian Brethren (especially in 18th century German states), the early Methodists (18th and early 19th centuries in England), the Awakened in 18th and 19th century Finland, the Irvingites in 19th century England, and participants in the West of Scotland Revival in the 1830s.⁴ These movements are well documented by historians of European spirituality.

Pre-twentieth century Pentecostal-like outpourings were not limited to Europe, although until recently such movements remained undocumented by western historians. Now, because of the research of such scholars as David Barrett and Gary B. McGee, we are beginning to find evidence of renewal in 19th century Africa and Asia as well. Barrett

³ For details, consult the author’s trilogy on the history of the concept of the Holy Spirit: *The Holy Spirit: Ancient Christian Traditions* (Peabody, MA: Hendrickson, 1984); *The Holy Spirit: Eastern Christian Traditions* (Peabody: Hendrickson, 1989); and *The Holy Spirit: Medieval Roman Catholic and Reformation Traditions* (Peabody: Hendrickson, 1997), and summaries of these materials in the *NIDPCM*.

⁴ See articles by S. Burgess on the Quakers, by E. Blumhofer on the Shakers, by L. Ahonen on the Awakened, by D. Bundy on the Irvingites (Catholic Apostolic Church), and D. W. Dorries on the West of Scotland Revival in the *NIDPCM*. B. L. Bresson, *Studies in Ecstasy* (New York: Vantage, 1966), and R. A. Knox, *Enthusiasm* (London: Clarendon, 1950) provide additional information, including stories of early Methodism.

states that by the year 1900 there were almost one million indigenous Christians in Africa with Pentecostal characteristics.⁵

McGee argues that late nineteenth century India also witnessed remarkable outpourings of the divine Spirit.⁶

2. Pentecostalism in India before 1906: The Emerging Evidence

In a lengthy essay on early Indian Pentecostalism, Gary B. McGee points to a series of Pentecostal-like revivals in Madras Province (now Tamil Nadu) and in Travancore (now Kerala), South India.⁷ The first of these occurred in Tirunelveli in Madras Province in 1860-61, followed by an outpouring of the Spirit in Travancore in 1874-75. In both cases, charismatic gifts (prophesy, glossolalia, glossographia, and interpretation of tongues) and other Pentecostal phenomena (prayer for the sick, falling down and shaking, as well as restoration of the offices of apostle and prophet) were present. The leader was John Christian Aroolappen, a native Anglican catechist who had been trained by pietistic missionaries. Aroolappen's ministry and the revival itself took an indigenous course, with little or no further influence by missionaries and no western money. Evangelistic outreach involved both men and women, and resulted in many conversions.

Among Aroolappen's converts was the former Brahmin Justus Joseph, who formed the Revival Church in 1875. This group also was indigenous in nature, maintaining traces of local Hindu culture, although Joseph proceeded to negate caste among his adherents. The Revival Church also reestablished the prophetic office and practiced spiritual gifts, including making controversial predictions. Joseph's group continued into the early twentieth century, though discredited and criticized by the more conventional missionaries.

As a consequence of renewed European missionary fervor (beginning in 1897), and spurred on by the Welsh Revival (1904), a series of revivals swept across India in 1905-1906. This awakening encompassed most Protestant groups, including Anglicans (CMS), Baptists, Danish Lutherans, the Christian and Missionary Alliance, London Missionary Society, Church of Scotland, Methodists, Open

⁵ Barrett, *World Christian Encyclopedia*.

⁶ G. McGee and S. Burgess, "India," in *NIDPCM*.

⁷ McGee & Burgess, "India."

Brethren, Presbyterians, Reformed, and Wesleyan Methodists. Confessions of sin and “prayer storms” (hours spent in fervent and loud prayer) followed, with Pentecostal-like phenomena, including prophecies, dreams, visions, and accounts of visible “tongues of fire.” Nowhere was this renewal more dynamic than at Pandita Ramabai’s Mukti Mission at Kedgaon in Maharashtra State.

Case Study I:

Sarasvati Mary (Pandita) Ramabai (c. 1858-1922)⁸

As a young woman, Ramabai bridged human-rights teaching from the ancient Vedas to unjust religious, political, and economic practices of her own day—especially lack of education, inadequate health care, child marriages, and harsh practices towards widows. These she described in *The High Caste Hindu Woman* (1887). Ramabai was a consummate scholar, becoming fluent in Sanskrit, Kanarese, Hindi, Bengali, Marathi, English, Hebrew, and Greek.

Eventually her search for social justice and compassion led her to the Christian church and a personal relationship with Jesus Christ. It also led her to found a community of deliverance and care at Mukti in Maharashtra State in western India. She also established orphanages in several villages, and a home for prostitutes, where they were sheltered, educated, and taught Christian doctrine.

It was at Mukti that dispossessed women and children (especially child widows and orphans) experienced one of the greatest outpourings of the Holy Spirit in modern times. In January 1905 Ramabai issued a call for prayer. Five hundred fifty women met twice daily for intercessory prayer. By June, thirty young women went out to preach the gospel in the villages. On June 29, 1905, evidence of an outpouring of the Holy Spirit was reported, with several “slain in the Spirit” and others experiencing a burning sensation said to evidence their baptism in the Holy Ghost “and fire.” Soon the Mukti girls were praying for more than 29,000 individuals by name daily.

The revival continued into 1906, when participants also experienced glossolalia. Several of the missionaries at Mukti, including Minnie Abrams (Methodist Episcopal) and Albert Norton (Methodist, later independent), also received Spirit baptism. In 1907, Ramabai wrote that even the most refined and educated English men and women came under God’s power, losing control over their bodies, shaking like reeds, and stammering words in various unknown tongues, until they were in unbroken communion with God. So far as we know, Ramabai did not speak in tongues, but commended the experience to others.

⁸ For a more complete story of Pandita Ramabai and the revival at Mukti, see R. Burgess, “Ramabai, Sarasvati Mary (Pandita),” in *NIDPCM*.

Numerous miracles are attributed to Ramabai's ministry, including finding locations for water wells in times of drought. The Mukti mission expanded in outreach to include the blind, preschool education, an early hospital, vocational and industrial support services. Meanwhile, Ramabai directed her scholarship towards a full translation of the Bible in the Marathi language. Pandita Ramabai is one of the most amazing women of modern times, and one of the principal modern pioneers in emerging Pentecostalism.⁹

3. Development and Growth of Classical Pentecostalism in India (1906-1960)¹⁰

Prior to 1907 and the arrival of American missionary Alfred G. and Lillian Garr, Indian Pentecostalism made no connection between glossolalia and missionary preaching or as an evidence of baptism in the Holy Spirit. Having just experienced the Azusa Street revival in Los Angeles, California, the Garrs changed the direction of the Pentecostal movement in India. Alfred Garr firmly believed that God had given him the Bengali language when he was Spirit-baptized, and Lillian believed that she received Tibetan and Mandarin. Both expected to preach in these languages.¹¹

Conflict followed these claims. Alfred Garr's inability to preach in Bengali resulted in his abandoning the utility of tongues as a missionary tool, although he vigorously retained them as the indispensable sign of Spirit-baptism. In this the Garrs came into conflict with missionaries who preceded them to India, including the glossolalic Minnie F. Abrams, who objected to the concept of tongues as absolutely indispensable for Spirit-baptism. Notwithstanding these disagreements, Pentecostalism grew rapidly in India. Sixty veteran missionaries living in India embraced the Pentecostal gift of tongues.

⁹ Pandita Ramabai has been named the "Indian Woman of the Millennium" by *The International Indian-OnLine* 7:6 (October 1999) at <http://www.intindian.com/Vol7-6/pandita%20Ramabai.htm> (Nov 3, 2000).

¹⁰ The most comprehensive study to date is Michael Bergunder, *Die suedindische Pfingstbewegung im 20 Jahrhundert, Eine historische und systematische Untersuchung*, Studien zue interkul-turellen Geschichte des Christentums 113 (Frankfort: Peter Lang, 1999).

¹¹ Gary B. McGee, "'Latter Rain' Falling in the East: Early Twentieth-Century Pentecostalism in India and the Debate over Speaking in Tongues," *Church History: Studies in Christianity and Culture* 68:3 (September 1999), pp. 658-65.

Pentecostal revival broke out in Calcutta in 1907, under the influence of the Garrs, and was especially strong at the Elliot Road Orphanage in that city, where a Methodist missionary, Fannie Simpson, ministered. Eventually, Simpson was recalled by her bishop, although she returned to India as an independent Pentecostal missionary about 1915, establishing the girls' orphanage at Purulia.

South India has been more responsive than the North to Pentecostalism. A strong Christian presence had been there for centuries (according to the fourth century historian, Eusebius, since the time of St. Thomas in AD 57), with Marthoma Syrian and Assyrian branches coexisting until the arrival of Roman Catholicism in 1600. In addition, the people of Travancore (later Kerala) were the most literate in all of India, and eager to read early Malayalam and English Pentecostal literature.

George E. Berg, an independent American missionary of German descent, went to India in 1901, and returned to the United States in 1908, where he received the baptism in the Holy Spirit at the Azusa Street mission. In 1908 he returned to India and lived in Bangalore, using it as a center for his work.

Fire Baptized Holiness missionary, Daniel Awrey, visited India in 1910-1911 with Frank Bartleman (the chronicler of Pentecostal origins in Los Angeles). In 1911 J. H. King also visited India, receiving independent missionaries R. E. Massey and D. S. McHaffey into the Pentecostal Holiness Church. A permanent Pentecostal Holiness work was begun in 1920 under J. M. Turner.¹²

The first Assemblies of God missionary to South India was the veteran Mary Weems Chapman, who already had spent many years in Africa. She travelled extensively, holding meetings in Bombay, Mukti, Dhond, and Bangalore, finally settling in Madras in 1915, founding the Pentecostal work there. While in Madras, a delegation from Travancore requested that she come there. In 1922 Spencer May, a British Assemblies of God missionary from Wales, came to Trivandrum (capital of Travancore) to join with Mrs. Chapman. Together they published the first Malayalam Pentecostal magazine, the *Pentecostal Trumpet*, with circulation in South Africa, the Gulf States, Ceylon, Malaysia, as well as India.

Robert F. Cook received Spirit baptism at the Azusa Street Mission in 1908, while praying for his wife's healing. At that time he also felt

¹² M. Kumar wrote a history of Pentecostal Holiness Church, *This is Our South India* (no place: no publisher, 1983).

called to India. He arrived in Bangalore as an independent missionary in 1913. While working with George E. Berg, Cook joined the Assemblies of God and moved to Kottarakkara, Travancore. Several years later, Cook founded Mt. Zion Bible Institute (June 1927) in Chengannur. In 1929, Robert Cook and Indian pastor K. E. Abraham left the Assemblies of God, choosing to work independently. Abraham separated from Cook in 1930, forming the Indian Pentecostal Church (IPC, currently, the second largest Neocharismatic work in India).¹³ In 1936, Cook joined the Church of God (Cleveland, TN), bringing those churches that were under his supervision with him. According to Church of God literature, this included 63 churches, 2,537 members and 43 pastors.¹⁴

Case Study II:

John H. Burgess and Bethel Bible School¹⁵

When Robert Cook went on furlough to the United States in 1923, William M. Faux, foreign mission secretary of the Assemblies of God, came to Travancore to conduct revival meetings. He soon recognized the need for additional missionaries and Indian workers. Returning to the United States, he commissioned John H. Burgess to begin a Bible college in Travancore.

John Burgess (1903-) was born into a Christian Reformed family in Muskegon, Michigan. As a young teenager, he heard about the Azusa Street revival from family who brought this news back to Michigan. John and his immediate family became involved with the new Pentecostal movement, and joined the Assemblies of God immediately after its formation in 1914. During the First World War, he received the baptism of the Holy Spirit in a small storefront church in Muskegon Heights, Michigan. He attended Rochester (N.Y.) Bible Training School (1924-25) and Bethel Bible Training School, Newark, New Jersey (1925-26). Burgess received a divine call to become a missionary to India during a literature course at Rochester Bible School. He pastored for one year in White Plains, New York, before

¹³ K. E. Abraham, *Yesucristhuvinte Eliya Dasan Athava Pastor K. E. Abraham* (Trivandrum: Pentecostal Young People's Association, 1965); H. G. Varghese, *K. E. Abraham: An Apostle from Modern India* (Kadambanad, Kerala: Christian Literature Service of India, 1974).

¹⁴ No author, *History of Church of God Missions* (Cleveland, TN: Church of God Publishing House, 1943), pp. 135-41; R. Cook, *Half a Century of Divine Leading and 37 Years of Apostolic Achievements in South India* (Cleveland, TN: Church of God Foreign Missions Department, 1955).

¹⁵ Materials taken from family archives and records.

being appointed as an Assemblies of God missionary to South India in 1926.

During his first year in Travancore, John Burgess held evangelistic services and worked under the tutelage of aged Mary Weems Chapman, who died November 27, 1927. However, Burgess' primary purpose was to establish a Bible school. It was quite apparent to early missionaries in India that the work to be accomplished was far too vast to be left in the hands of missionaries alone. In June 1927, Burgess founded Bethel Bible School (later College) in Mavelikara, Travancore (now Kerala). The school was relocated in 1949 to Punalur. Outside the United States, Bethel Bible College is the oldest Assemblies of God institution for ministerial training in the world.

For the next 25 years, Burgess ministered throughout Travancore in such towns as Chengalur, Quilon, Kottarakara, Pattanapuram, and Tiruvalla. Rather than viewing himself as a dispenser of foreign ideas and capital, he was motivated by relational Christianity. He encouraged strong community among Pentecostals, without regard to caste. Support from the United States was often undependable, so that he lived with the Indians, riding a bicycle (later a battered World War II jeep used on the Burma front, with six bullet holes and deceased missionary's Clarence T. Maloney's chest x-ray serving as rear window). For John Burgess, missionary life was a pilgrim's faith venture, with ever-present poverty, danger, and separation from family to be endured in view of the immanent return of Christ.

In 1950 Burgess was forced to return to the United States to pastor because of the sickness of his wife, Bernice (1901-90). His dream of developing native leadership in the Indian church has been realized, for the Assemblies of God church in Kerala now functions without missionaries, governed exclusively by Indian leaders. Currently, the Keralite church sends missionaries to other sections of India, to numerous countries in Asia, the Middle East, and the United States.

Early Pentecostal missionaries in South India focused most of their attention on evangelistic work and on the training of Indian evangelists and pastors. While George Berg established five schools for children, and Robert Cook founded four such schools, they did not consider charitable and social work as effective as evangelism.¹⁶

In contrast, because of difficulties faced in evangelizing North India, early Pentecostal missionaries there turned to establishing institutions

¹⁶ Later exceptions included the boy's orphanage at Junnar, Maharashtra State, and the industrial school at Shencottah, Tamil Nadu. Early leaders at Junnar included Jessie Ferguson (Australian missionary, coming from Mukti), Australian Tommy Evans, Ted and Estelle Vassar, and Christelle Evans. The Shencottah industrial school was founded by Robert and Doris Edwards.

such as orphanages, industrial schools, elementary schools, correspondence schools, radio programs, leper asylums and dispensaries. The Assemblies of God developed the most extensive system of institutions, primarily centered in the Gangetic plain. These include an orphanage and girls school at Bettiah, a girls' orphanage at Purulia, the James Harvey boys school at Nawabganj, a leper work at Uska Bazar begun in 1911 by Minnie Abrams, a co-educational Bible school at Hardoi, the "Baby Fold" at Rupaidiha, a girls' industrial school at Siswa Bazar, a men's Bible school at Laheria Sarai, and Childers Lodge, a Himalayan hill station operated as a missionary rest facility and revival center.¹⁷

The Pentecostal Holiness Church also has been active, establishing orphanages in Jasidih, Giridih and Jha Jha (boys), and Madhupur (girls). In addition, the Church of God (Cleveland, TN) and the United Pentecostal Church have extended their South Indian works to the North.¹⁸

Gary McGee has pointed out that, because of intense opposition, missionaries in North India often set up mission stations with a church, school, and missionary residence. The late Benjamin P. Shinde (a product of the Junnar Boy's Orphanage and one of the earliest trained Indian missiologists) argues that this mission-station model retarded the development of Indian Pentecostal leadership in the North.¹⁹ In contrast to stand-alone mission-stations, orphanages and industrial schools have been the most successful in developing Indian leadership.²⁰

¹⁷ Some of these institutions are no longer in existence.

¹⁸ M. Baird, *Of Whom the World Is Not Worthy: Stories of North India's Christians* (Springfield, MO: Gospel Publishing House, 1941); E. Harvey, *The Faithfulness of God*, 2nd ed. (Battle Creek MI: Grounds Gospel Press, n.d.); H. Howard, "A Brief History of the India Work" (unpublished paper, 1999); H. Hunter, "International Pentecostal Holiness Church," in *Acts of Pentecost*, ed. Yung-Chul Han (Seoul: Han Young Theological University, 1998); J. Mueller, *With Our Missionaries in North India* (Springfield, MO: Foreign Missions Department, 1937); no author, "Pentecostal Holiness Church in India" (Unpublished paper, n.d.); V. Schoonmaker, *Christian Schoonmaker: A Man Who Loved the Will of God* (Mussoorie, India: Hyratt Press, 1959).

¹⁹ G. McGee, *This Gospel Shall Be Preached*, 2 vols. (Springfield, MO: Gospel Publishing House, 1986), I, pp. 97-98; B. Shinde, "The Contribution of the Assemblies of God to Church Growth in India" (M.A. thesis, Fuller Theological Seminary, School of World Mission, 1974).

²⁰ J. Mueller, *With Our Missionaries*, p. 17. When mission-station homes, such as Childers Lodge (Mussoorie), were established, missionaries from older

In recent decades, missionaries in North India made concerted efforts to reach the larger cities. The best known Pentecostal work in all of India has been that of Mark and Huldah Buntain in Calcutta. It now feeds over 20,000 hungry Indians each day. It has expanded to a hospital, a school of nursing, a junior college, a vocational school, six village clinics, a hostel for destitute youth, a drug prevention program, and twelve schools that provide instruction for 6,000 children.

While classical Pentecostalism has significantly impacted specific regions throughout the subcontinent, currently it is the slowest growing wave in the Indian Renewal movement. It is fair to say that India has responded less favorably to Christian culture imposed from abroad than to those forms that have a more indigenous base.

4. The Catholic Charismatic Movement in India

In 1972, Mino Engineer, a young Parsi civil engineer who had been studying at Fordham University and had been converted to Catholicism through his involvement with Charismatics, brought the Catholic Charismatic renewal to India. In that same year, two Jesuit priests, Fr. Fuster and Fr. Bertie Phillips, who had been in the United States for studies and research, returned to India as Charismatics. These early leaders formed prayer groups—the first beginning in Bombay (Mumbai). The movement spread throughout Maharashtra State and then to all of India. In 1974 a group of thirty Catholic Charismatic leaders met in Bombay to hold the first National Charismatic convention, to begin a journal, *Charisindia*, to print the first edition of *Praise the Lord* hymn book, and to serve the renewal. At present, the leading Indian Catholic charismatic leader is Mathew Naickomparambil.

Case Study III:

Mathew Naickomparambil: Catholic Charismatic Healing Evangelist²¹

Born in Kerala in 1947, Mathew Naickomparambil was Spirit baptized in the early 1970s on his own, well before the Catholic Charismatic Renewal was known in India. He entered a Vincentian

denominations often were touched by the renewal as they were hosted by Pentecostal missionaries.

²¹ Based on P. D. Hocken's biography of Naickomparambil in *NIDPCM*. See also J. Duin, "India's 'Billy Graham' Is Catholic," *Charisma* (November 1994), pp. 86-89.

seminary for service in the Syro-Malabar rite. Following his ordination as priest in 1976, Naickomparambil received many spiritual gifts. The first healing through his ministry occurred in 1978, and shortly thereafter he began to have frequent visions.

In 1987, Naickomparambil felt led to proclaim the word of God rather than to counsel and minister individually. This led to daily proclamations at the Potta Evangelization Retreat, north of Cochin. Vast crowds attended. In 1990, the Vincential order bought a nearby hospital in Muringoor, near Chalakudy, to form the Divine Retreat Center, led primarily by Naickomparambil. Retreats in six languages, including English, are simultaneously conducted in six different auditoriums. Retreats are conducted every week of the year with an average of 15,000 people per week and up to 150,000 at the five-day conventions, especially during the summer holidays. Sunday is registration time; Monday is the day of surrender; Tuesday is the day of confession; Wednesday is the day of counseling; Thursday is a time for inner healing, prayer and fasting; Friday is devoted to the gift of the Holy Spirit; and Saturday is the final mass, with the blessing of rosary and the Bible. Everyone in attendance is given accommodation at the center during the retreats.

Over 300,000 non-Christians and millions of Christians have attended these week-long retreats, and large numbers have accepted Jesus Christ as Savior and Lord. Good news and healing conventions are held by Naickomparambil and his associates in parishes all over Kerala. He first visited the United States in 1992 and ministered at healing conferences then and on subsequent visits.

5. Indian Neocharismatics

By far the largest category within the renewal in India is that of the Neocharismatics. These are Christian bodies with Pentecostal-like experiences and a common emphasis on the Holy Spirit that have no traditional Pentecostal or Charismatic denominational connections. This is a catch-all category of dozens of independent, indigenous, postdenominational denominations and groups. According to Roger E. Hedlund, Indian Christians of indigenous origins include members of tribal communities, converted Dalits or untouchables, as well as converts from much earlier indigenous Christian churches in India, such as the St. Thomas Christians in Kerala and Tamil Nadu.²²

²² The leading scholars concerned with indigenous Christian movements in India are Roger E. Hedlund of Serampore College, and O. L. Snaitang of Shillong. Hedlund is the managing editor of *Dharma Deepika: A South Asian Journal of*

By far the largest Renewal group in India is the New Apostolic Church founded in 1969, with total adherents of 1,448,209. The second largest, the Independent Pentecostal Church of God or IPC (founded in 1924) has c. 900,000 adherents throughout India and ten other countries. The New Life Fellowship (founded in 1968) now has approximately 480,000 adherents, and the Manna Full Gospel churches and ministries (founded in 1968 with connections to Portugal) has 275,000.

Millions more are Neocharismatics in older independent Christian churches, such as the Mar Thoma Syrian Church, and the nonbaptized believers in Christ.

Case Study IV:
The Sharon Fellowship Church²³

One of the thriving indigenous Neocharismatic Indian churches is the Sharon Fellowship. The founder and president of Sharon is Rev. Dr. P. J. Thomas, the son of P. V. John (Ayyappilla Sir), a high caste Hindu convert. P. V. John was converted under the ministry of Brethren missionary V. Nagal, and shortly thereafter joining the Church of God, Anderson, Indiana, USA (non-Pentecostal). Subsequently, P. V. John received Spirit baptism and fellowshiped with the Assemblies of God (working with John H. Burgess). In 1938, for personal reasons, P. V. John and his two sons, P. J. Daniel and P. J. Thomas, left the Assemblies of God and joined with the Indian Pentecostal Church (IPC). P. J. Thomas was ordained by K. E. Abraham, and traveled to Australia and the United States for theological training.

In 1952 P. J. Thomas returned to Kerala, where he began conducting evangelistic meetings in Thiruvalla. The following year, he left the IPC due to an internal split among the leaders. Thomas' independent work shortly grew into the Neocharismatic Sharon Fellowship Church, which was eventually registered with the Indian government in 1975.

During the first twenty years of Sharon's history, the extension ministry was limited to the boundaries of Kerala State. After T. G.

Missiological Research (Chennai, 1996-). Among his most important articles are "Indian Christians of Indigenous Origin and Their Solidarity with Original Groups," *Journal of Dharma* 24:1 (1999), pp. 13-27; and "Indian Instituted Churches: Indigenous Christianity Indian Style," *Mission Studies* 16 (January 13, 1999), pp. 26-42.

²³ Interview with John H. Burgess, October 25, 2000 in Strafford, MO, U.S.A. Daniel Ayroor's interview with P. J. Thomas and T. P. Abraham, January 1998, in Trichur, Kerala, India. Special thanks to Roger E. Hedlund for collecting materials.

Koshy began church planting in the 1970s in North India, the church began to grow rapidly. Soon Sharon churches were founded in the Gulf States and the United States. At present, the Sharon Fellowship Church has over 90,000 members and over 800 pastors. In addition, it has developed a group of training institutions, including Sharon Bible College, Thiruvalla; Faith Theological Seminary, Manakala; Doulos Theological College, Alwaye; Calicut Theological College, Kozhikode; Light for India Bible College, Trivandrum; Bethesda Bible School, Venpapa; Bethesda Bible School, Madras; Faith Bible Institute, Kakinada; Faith Theological and Bible Training Center, Faridabad; Sharon Women's Bible School, Thiruvalla; and Faith Theological College for Women (including graduate programs), Manakala.

6. Conclusions

Over the past several years, Indian Christians of all varieties, especially the more vigorous Pentecostals, Catholic Charismatics and Neocharismatics, have suffered severe persecution at the hands of radical Hindu groups. Catholic priests have been beheaded and nuns raped. Pentecostal and Charismatic churches have been burned, Christian bodies have been exhumed from cemeteries, and Bibles have been destroyed. Christian martyrdom is not uncommon in India.²⁴

As is common in times of persecution, Indian Christian leaders are beginning to invoke the blessings of martyrdom. In a recent sermon, Sharon Fellowship leader T. George Koshy recalled the martyrdom of a 18 year old North Indian girl who was hung upside down and burned to death for her steadfast Christian faith. His words reach out to challenge complacent Pentecostals around the world, "The entire tribe [of that girl] are in Pentecost now.... Brothers and sisters, take a stand. If you have to give your life, don't hesitate, don't turn back." Koshy concludes, "Martyrdom contributes to the harvest. I am reminded of the words of Medhi Dibaj, the recent Iranian martyr, who said, 'It is a terrible waste for a Christian to die a natural death.'"²⁵

In response to rising persecution, virtually all Christian groups have united in forming an "All India United Christian Voice," to conduct mass

²⁴ *Times of India* (Bangalore, Nov. 8, 1998). Also no author, "Direct and Indirect Persecutions of the Christian Church in India" (21 pp.) at <http://www.geocities.com/Athens/Crete/2339/persec1.htm> (July 12, 1999).

²⁵ T. George Koshy quoted by Bill Somers, "The Precious," in <http://members.tripdasia.com.sg/Gareth/prophecy/precious.html> (Oct 24, 2000).

rallies and to issue joint press releases. Unfortunately, this spirit of cooperation has only emerged under duress and shows little indications of permanence. Much more likely is a continued weakening of Indian Pentecostalism, in all of its forms, by frequent divisions and non-cooperation between various Christian groups as well as between foreign missionaries and Indian leaders. Notwithstanding, modest growth continues, especially among the more indigenous Charismatic and independent Pentecostal groups. In order for this growth to continue, these groups must address issues of change and continuity within the Pentecostal message in ever-changing secular and global contexts.

The story of Indian Pentecostalism is just emerging and is far from complete. Historians of the renewal in India must reflect on the extent to which this growth is the result of an Indianization of western Christianity in the post-colonial period (since 1947). Most participants have been more concerned with evangelism, in feeding hungry children, in struggling for power, in apocalyptic issues, and even in survival, than in recording and interpreting their history in a professional manner. Meanwhile, vital primary literary sources are mislaid, neglected, and destroyed; while nearly all early Indian Pentecostal leaders have died without being interviewed. Sadly, many great renewals of the Spirit in past centuries have been forgotten.²⁶ It is the author's hope that this will not be the fate of modern Pentecostalism in India.

²⁶ According to R. E. Frykenberg, "Christianity in South India Since 1500: A History," *Dharma Deepika* (December 1997), pp. 3-7 (5), "What we call 'forgetting,' in a collective sense, happens when any community fails to transmit to posterity what its members understand about themselves and events in their past. 'Remembering,' by enhancing and preserving its own history, is one of the crucial means by which a community empowers itself."

WORD AND SPIRIT, CHURCH AND WORLD:
THE FINAL REPORT OF THE INTERNATIONAL DIALOGUE
BETWEEN REPRESENTATIVES OF THE
WORLD ALLIANCE OF REFORMED CHURCHES AND
SOME CLASSICAL PENTECOSTAL CHURCHES AND LEADERS
1996-2000'

INTRODUCTION

1. This is a report **from** the participants of an international Dialogue (1996-2000) between the World Alliance of Reformed Churches (WARC) and leaders from some classical Pentecostal churches. It had its beginnings in the 22nd WARC General Council in Seoul, Korea, which proposed exploration of the possibility of organizing an international dialogue with Pentecostal churches. This was made possible through the contacts made in 1993 between the General Secretary of the World Alliance of Reformed Churches, Milan **Opočenský**, and Professor of Church History and **Ecumenics** at Fuller Theological Seminary, Cecil M. Robeck, Jr., a Pentecostal minister. Over the next two years, they exchanged correspondence and talked with one another about the possibility that such a dialogue might be held. They attempted to discern both the need for such a conversation, and the potential outcomes that might result. Finally, they agreed to bring together a small group of scholars who could explore the potential for such a dialogue with them.
2. In 1995, Dr. **Opočenský** received encouragement from the executive committee of the WARC to pursue an exploratory meeting with the Pentecostals. Dr. **Opočenský** appointed Dr. Henry Wilson of the WARC staff to facilitate the discussion from the WARC side. Dr. Robeck acted in that capacity for the Pentecostals. They convened a small exploratory committee **at** Mattersey Hall in Mattersey,

* Only a minimal editorial adjustment has been made to the document to maintain its original form. Thus, it is possible that the present document may not conform to the *Journal's* editorial convention.

England, July 8-9, 1995.¹ The committee determined that a dialogue between the WARC and Pentecostals might serve several useful purposes. They noted that those who are disciples of Jesus Christ are all members of the one Church. They were concerned, however, that this reality receive attention not merely at an abstract theological or ideological level, but that it receive some attention at the practical level where the churches of the Reformed tradition and the churches of the Pentecostal movement touch the lives of one another directly.

3. The committee noted that in many places around the world, members of the Pentecostal and Reformed communities are uncomfortable with one another. Sometimes they are openly antagonistic toward one another. In a few places such as South Korea, Brazil, and South Africa, tensions between the Reformed and Pentecostal communities were clearly evident and often painful for both parties. The committee was concerned that there was no identifiable, formal way for these communities to relate to each other. These facts seemed to indicate that conversation between the various parties involved was not only advisable; it was essential.
4. The exploratory committee believed that some of these tensions were the result of the state of ignorance that these communities often manifested towards one another. Other tensions seemed to emerge as a direct result of honest theological disagreement. Some of these issues were rooted deeply in the history of one group or the other, while other issues were the result of more recent claims. Still other tensions could be attributed to certain contemporary practices in which one group or the other was engaged. In some places in the world these practices yielded public charges of unfair competition, proselytism, fanaticism, or dead religion. The committee believed that this state of affairs was not only unhealthy for Christians to endure, but that it communicated the wrong message to the world. If the Gospel of reconciliation seemed to lack the power necessary to help Christians to resolve differences between themselves, how could it be trusted to bring reconciliation between human beings and their God?

¹ Those present at the Mattersey exploratory conference included Hugh Davidson, Margaret M. McKay, Salvatore Ricciardi, and Henry Wilson for the Reformed churches, and Richard Israel, Frank Macchia, Jean-Daniel Plüss, and Cecil M. Robeck, Jr. for the Pentecostals.

5. As a result of these considerations, the committee concluded that an international Dialogue between representatives of these traditions would go far to help both groups gain a greater understanding of one another, to explore their common concerns, and to confront their differences. They established three limited goals by which the Dialogue could begin. First, they hoped that such a Dialogue would increase mutual understanding and respect between the churches of the Reformed and Pentecostal traditions. Second, they asked that the Dialogue seek ways to identify areas of theological agreement, disagreement, and convergence so that both communities might be mutually strengthened. Third, they suggested that those who would engage in the dialogue would help these two communities by exploring various possibilities for common witness. They also hoped that by entering into the life of these local communities the Dialogue might be an encouragement to Christians who were embattled, or who were looking for new ways to validate their message of reconciliation before the world.
6. The next step was more difficult. Since members of the Pentecostal community and members of the Reformed community did not already have close relations, the exploratory committee looked for ways by which to enter such a dialogue. There is no international Pentecostal group that is equivalent to the World Alliance of Reformed Churches. Thus, there was no formal organizational source willing or able to provide support or direction for the Pentecostal participants. While this fact held the potential for some inequity in the process, the committee believed that it was better to begin the conversation than not. This would be a new experience for many of the participants. The committee struggled with what topics should be addressed and with what methodologies of exploration they would recommend.
7. The committee recommended that the dialogue begin with a tentative discussion of contemporary understandings of spirituality as it is viewed and practiced in these respective communities. To aid the Dialogue in understanding spirituality, not only theologically, but also as experienced practically, the committee recommended that the Dialogue be hosted in alternate years by each of the traditions. They further recommended that the Dialogue include as part of its ongoing life together, opportunities for worship in each of the traditions. It was agreed that the members of the subsequent dialogue teams would engage in acts of common prayer and Bible study on a daily basis, but further, that they would enter into the parish life of the

local community of the team that acted as host. This tradition of common worship and witness has proven to be one of the most significant tools for helping both teams understand one another.

8. The first official meeting of the international Reformed-Pentecostal Dialogue was finally convened May 15-20, 1996 in Torre Pellice, Italy. The Waldensian Church served as the Dialogue's host. Abival Pires da Silveira and Cecil M. Robeck, Jr. were asked to serve as Co-chairs. The Dialogue included delegates from the Pentecostal and Reformed traditions that literally came from throughout the world. The theme for the opening discussion was "Spirituality and the Challenges of Today." Papers were offered by members of both teams in the following three areas, "Spirituality and Interpretation of Scripture," "Spirituality and Justice," and "Spirituality and Ecumenism."² Each of these papers provided insight into the similarities and differences between the traditions, but as the members of the dialogue felt their way into the lives of each other, they began to recognize two things. First, it was too much to ask for the members of the Dialogue to do justice to all the material that was presented in these papers in the time allotted. Second, various members of the teams lacked an adequate understanding of the other tradition, and therefore, often lacked a language by which the two could communicate. They decided that they would seek fewer papers at their next meeting and spend more time exploring the ideas that were presented.
9. The Dialogue held its second meeting in Chicago, Illinois, USA, May 11-15, 1997. While the Pentecostal team hosted this meeting, McCormick Theological Seminary provided the facilities. The theme

² The presentations made in 1996 included Aldo Comba, "Spirituality and Ecumenism: Reformed," Abival Pires da Silveira, "Spirituality and Justice," and Henry Wilson, "Spirituality and Interpretation of Scripture," for the Reformed team, and Daniel Albrecht, "Spirituality and Ecumenism: Pentecostal," Anthea Butler, "Facets of Pentecostal Spirituality and Justice," and Richard Israel "Pentecostal Spirituality and the Use of Scripture," for the Pentecostals. Edited versions of the papers by Anthea D. Butler and Richard D. Israel have since been published in Hubert van Beek, ed. *Consultation with Pentecostals in the Americas: San Jose, Costa Rica, 4-8 June 1996* (Geneva, Switzerland: World Council of Churches, 1996), pp. 28-55. Daniel Albrecht's paper was published under the title "Pentecostal Spirituality: Ecumenical Potential and Challenge," in the *Cyberjournal for Pentecostal Charismatic Research* [www.pctii.org/cyber/cyber2.html] #2 (July 1997).

- was "The Role and Place of the Holy Spirit in the Church." Three papers were presented at this meeting. One was presented on "The Relation of the Holy Spirit to the Bible." The other two explored the role of the Holy Spirit in proclamation and the place of charismatic manifestations within the Church.³ While both groups found commonality in God's revelation of Jesus Christ as the Scripture bore witness to it, they struggled to understand the implications of ongoing revelation for faith and practice. They recognized the sovereign role of the Spirit in the bestowal of gifts upon the faith community as it seeks to address the diverse needs that arise in the Church, society and the world. Both teams began to note that they had much in common, but they took note of the fact that they differed on some important issues as well. While the number of papers they had solicited for this round of discussions was half that solicited during the first round, they concluded that they needed to solicit even fewer papers for the third round.
10. The Dialogue seemed to find its rhythm when it met May 14-19, 1998 in Kappel-am-Albis, Switzerland. It provided a unique opportunity for participants to hear from Professor Walter J. Hollenweger, a former Pentecostal pastor of the Swiss Pentecostal Mission, now a minister in the Swiss Reformed Church, and to meet with the host of the Dialogue, President of the cantonal Reformed Church of Zürich, the Reverend Ruedi Reich. In the absence of the Reverend Abival Pires da Silveira, the Reverend Salvatore Ricciardi acted as the Reformed Co-Chairperson for this session. The Dialogue studied two papers on a single topic, one from each team. The topic was "The Holy Spirit and Mission in Eschatological Perspective."⁴
 11. It became apparent within that context that the Dialogue would be significantly aided if there were greater continuity of the members of

³ In 1997, Wonsuk and Julie Ma collaborated on "An Immanent Encounter with the Transcendental: Proclamation and Manifestation in Pentecostal Worship," while Jan Veenhof wrote on the subject of "Orthodoxy and Fundamentalism" with a "Short note on Prophecy," and Cephas Omenyo addressed "The Role of the Spirit in Proclamation and Manifestations of the Charismata within the Church" on behalf of the Reformed team.

⁴ In 1998, Byron Klaus delivered, "The Holy Spirit and Mission in Eschatological Perspective: A Pentecostal Viewpoint," while Cephas Omenyo delivered the Reformed paper titled "The Holy Spirit and Mission in Eschatological Perspective."

the Dialogue through the years. While those providing leadership to the Dialogue had hoped to include people for whom an international encounter would be an experience of personal growth, the lack of understanding of global Christianity by some participants continued to be a handicap to the project. Similarly, it had been hoped that the Dialogue would be composed of people at a variety of educational levels from within the respective traditions. This also proved to be a handicap in the sense that the group continued to lack a common language and methodology by which to pursue their assigned tasks. At the close of this third session, then, the leaders determined to bring teams to the table that embodied greater parity.

12. From May 14-20, 1999, the Dialogue discussed, "The Holy Spirit, Charisma, and the Kingdom of God" in Seoul, South Korea.⁵ The Reverend David Yonggi Cho and Yoido Full Gospel Church served as the hosts of the Dialogue this year. From this point on, the members of the Dialogue felt that the teams that could best facilitate their common task were finally in place. Furthermore, the venue provided members of the Dialogue with a first-hand opportunity to observe members from both the Reformed and Pentecostal communities where tensions were known to exist. While the primary discussion at the table focused on the topic at hand, what took place at the times of common worship, in the visits to local churches, and at other specified times proved to be significant to the hopes expressed by the exploratory committee. Local guests from both communities were invited to sit in and observe some of the discussions. At times, members of the local Christian press as well as the secular press were invited to observe particular sessions. On several occasions, members of the Dialogue offered press interviews that allowed them opportunity to talk about the hopes of the Dialogue and address some of the concerns that were present in the Presbyterian and Pentecostal communities in Seoul. These limited encounters proved to be highly successful in building bridges between the communities at that time.

⁵ In 1999, Yohan Hyun presented "The Holy Spirit, Charism and the Kingdom of God from the Reformed Perspective," while Frank D. Macchia addressed "The Struggle for the Spirit in the Church: The Gifts of the Spirit and the Kingdom of God in Pentecostal perspective." Subsequent to the 1999 meeting in Seoul, these papers were published as Yohan Hyun and Frank Macchia, *Spirit's Gifts - God's Reign*, Theology & Worship Occasional Paper No. 11 (Louisville, KY: Presbyterian Church [U.S.A.], Office of Theology and Worship, 1999), 66 pp.

13. The first five-year round of discussions between the WARC and Pentecostals concluded in São Paulo, Brazil, May 20-24, 2000. The Independent Presbyterian Church of Brazil and the First Independent Presbyterian Church of São Paulo jointly hosted the Dialogue. During this session, Milan Opočenský served as chairperson for the Reformed team. The papers that had been presented in each of the previous four years, agreed accounts from these meetings, and a working draft that was largely derived from these accounts became the materials from which members of both teams drew while preparing this report. Work was undertaken in plenary sessions, and in four groups, each working on one of the four major sections of the body of this report. Specialists were invited to work on the language of the text and to provide the introduction. One day was taken for the two traditions to meet in caucus in order to clarify their concerns. In the end, the report was submitted to the plenary for final approval.
14. This process, upon which both teams agreed, allowed for the recognition of new insights and information that could only be seen at the end of the discussion. Each year had a way of providing parts to the total discussion, but they begged for integration. The members of both teams, therefore, believe that the following statements fairly represent not only their personal concerns, but the concerns of those they sought to represent in this ongoing discussion.

I. SPIRIT AND WORD

The Spirit and the Word in the Context of the Trinity

15. Together, the members of the Pentecostal and the Reformed teams agree that we stand in communion with the Nicene-Constantinopolitan Creed, in our belief that the Holy Spirit is the Lord and Giver of Life and, together with the Father and the Son, is to be worshipped and glorified. We also believe that the Father and the Son and the Spirit send the Church into the world.
16. We regard the older conception of the contrast between the Reformed and Pentecostal families as consisting of a difference in emphasis between the Word (Reformed) and the Spirit (Pentecostal) to be in need of correction. Both the Reformed and Pentecostal traditions consider Jesus Christ to be the criterion for the work of the Holy Spirit.

17. Pentecostals are aware that some have *viewed* the Pentecostal Movement as overly concerned with the Holy Spirit. Though Pentecostals draw attention to the work of the Spirit, they do not generally detach this work from a Trinitarian understanding of God's activity. Pentecostals, in general, tend to agree together that God's work and our worshipful response have a certain Trinitarian structure (involving the Father through the Son in the power of the Spirit). Most Pentecostals accept a Trinitarian understanding of the Godhead, although a wing of the Pentecostal Movement affirms only the Oneness of God.⁶ If there is a center to the Pentecostal message, it is the Person and work of Jesus Christ. From the beginning of the Pentecostal Movement, its central message has referred to Jesus Christ as Savior, Sanctifier, Spirit Baptizer, Healer, and Coming King. In fact, Pentecostal practice strives to conform to the biblical injunction that the yardstick of Christ must judge those things ascribed to the Holy Spirit.
18. In the context of the Holy Trinity, Reformed churches have affirmed the Christological criterion for the Spirit's work but they have also paid special attention to the work of the Triune God in creation. The world is a good work of the Triune God who called it into existence through the Word by the Spirit and continues to sustain it. In spite of sin and rebellion, the earth remains the "theater of the glory of God." There is, as a consequence of this focus on the earth giving glory to God its Creator, an openness in the Reformed tradition to the work of the Spirit in creation and culture. We must fulfill our vocation in this world, over which Jesus Christ is Lord and which by the Spirit will be renewed and brought to its final consummation.

The Spirit and the Word in Creation and Culture

19. We agree that God has revealed God's Self decisively in Jesus Christ, the One in whom the fullness of the Godhead dwells. God's Son is the eternal Word of God, who became flesh (Cf. John 1:14, Hebrews 1:1-2, and Colossians 2:3, 9). In addition, God has revealed God's Self through the Scriptures and Scripture, as the Word of God, is not to be isolated from the agency of the Holy Spirit.

⁶ This Dialogue has not included any representatives from this wing of the larger Pentecostal Movement. These Pentecostals are sometimes known as "Apostolics," "Oneness," or "Jesus' Name" Pentecostals. They baptize according to Acts 2:38, and tend to embrace a modalist understanding of God.

20. We agree that the Holy Spirit is present and active, not only in the Christian Church, but also in human history and in various cultures. The work of the Spirit is broader than we think. Nevertheless, we believe that every culture, as well as our own churches, is in need of being reshaped by the Holy Spirit in accordance with the revelation in Jesus Christ as witnessed to in Scripture. We believe that Jesus Christ, the One in whom the fullness of God dwells, is the perfect icon of God, the decisive self-revelation to human beings (Hebrews 1).
21. With a focus on preaching and experiencing the ministry of Jesus Christ, Pentecostals have generally emphasized the work of the Spirit in culture as a preparation for the ministry of Christ through the Church in the world. The corresponding emphasis has been on the sinfulness and needs of a "world without Christ." More recently, some Pentecostals have begun to reflect on the role of the Spirit in creation and culture to reveal God and to accomplish God's just and holy will, but not to the extent of believing that there is saving grace outside of the ministry of the Gospel. Jesus Christ is "the Way, the Truth, and the Life." On the other hand, without diminishing the unique role of Jesus Christ in God's saving plan, the Reformed tradition has regarded the role of the Spirit in culture more expansively and positively than solely as a preparation for the ministry of the Gospel.

Spirit, Proclamation, and Spiritual Discernment

22. Together, we stress the mutual bond of the Word and the Spirit. Through the Holy Spirit, the Bible speaks the Word of God. The indispensable action of the Spirit makes the text into a living and life-giving testimony to Jesus Christ, transforming the lives of people, for the Scripture is not a dead text. This confession involves more than an articulation of a biblical truth, or an expression of doctrine. It communicates how we understand, relate to, and engage the Bible in everyday life. The Bible nourishes the People of God and enables them to discern the spirits.
23. Pentecostals and most Reformed Christians believe that Jesus Christ is "the way, the Truth, and the Life" and, therefore, that no one can come to the Father except through the Son (John 14:6). The Holy Spirit convinces people of sin, righteousness, and judgment (John 16:8-11), leading toward a personal response to the divine invitation

to seek him and to find him (Acts 17:27). Both traditions acknowledge that the Holy Spirit is at work among all peoples, including peoples of other faiths, preparing them to receive the proclaimed Word (Psalms 139; Acts 14:15-17). There is, therefore, a common challenge for believers from both traditions to learn together the ways in which the Spirit of God teaches the Church to utilize various cultural elements in the service of God and the proclamation of the Word of God.

24. Pentecostals affirm that Christians must continue to work for Jesus Christ through the empowerment of the Holy Spirit. By proclaiming the Gospel, healing the sick, and confronting demonic powers, Pentecostals seek to be involved in a vibrant proclamation of the Gospel, accompanied often by manifestations of the power of God. Healing is probably the most common manifestation of God's power among Pentecostal churches worldwide. Healings (including exorcisms) manifest the presence, compassion, and power of God.
25. For Pentecostals, the anointing of the Spirit makes proclamation an event and an encounter between people and God. A Spirit-empowered proclamation of the scriptural message thus holds an important place in Pentecostal worship services. But the communication of God's will and action in Pentecostal services is not confined to the event of proclamation. There are multiple gifts of the Holy Spirit at work in Pentecostal worship to channel God's presence and to communicate God's will. The locus of discernment tends to be distributed in many Pentecostal churches among the entire congregation, so that whether gathered in worship or dispersed in society, all members are called to exercise their gifts in ministry. In various times and places, some Pentecostals have even reported that the Spirit worked so dramatically through multiple, extraordinary gifts in a particular church service, that the preached Word of God was not given as it usually is. There is a tendency in many Pentecostal congregations to decentralize the communication of God's Word and to encourage ordinary believers to speak for God alongside the preaching ministry of the ordained minister.
26. Reciprocity is established between Word, Spirit, and community so that the Spirit enlivens the Word, the Word provides a context for the Spirit's *work*, and the community lives out the Spirit's directions. Pentecostals place priority on the "leading of the Spirit" both individually and corporately.

27. While Pentecostals employ different methods and approaches to interpret the Bible, central to their interpretation is the conviction that the Word of God speaks to today's world. Pentecostals strive to hear what the Word of God has to say to them and their era as they live in restored and ongoing continuity with the mighty acts of God recorded in the Bible. For Pentecostals, the Bible is a story; they read their lives into that story and that story into their lives. They stress returning to the experiences of God to which Scripture bears witness, but also moving forth into the world to witness *to* the deeds of God multiplied through them in new contexts. Essential to hearing the Word, therefore, is the spiritual openness and fitness of the interpreter. The gap between the Bible and the contemporary world, which is emphasized among Pentecostals, is not historical but spiritual.
28. Pentecostals generally advocate a disciplined study of the Bible that employs methods that do not alienate the reader from the text or cast doubt on the miraculous nature of God's deeds, whether in biblical times or now. For this reason, they have often been wary of historical-critical methods of interpreting the Bible. Some also follow the fundamentalist defenses of the inerrancy of Scripture and strive to enter the modernistic struggle over the proper use of historical method in interpreting the Bible. Others are trying, instead, to explore postmodern interpretations of the Bible in order to transcend the limits of historical investigation in encountering the meaning of Scripture. But Pentecostals normally emphasize that the Bible speaks and transforms lives only through the work of the Holy Spirit.
29. While Pentecostals originally came from diverse denominational backgrounds, they sought to go beyond what they had commonly experienced as "dead forms and creeds," to a "living, practical Christianity." Thus, the revelation of God through the preaching of the Bible was aided, not by conscious devotion to past denominational traditions, but to various signs and wonders of the Spirit indicating the last days, one of the important ones being prophecy. It is a Pentecostal conviction that the Spirit of God can speak through ordinary Christians in various ways that are consistent with the biblical message (1 Corinthians 12-14). Ideally, these inspired words aid the preached word in making the will of God revealed in Scripture dynamic and relevant to particular needs in the Church. As the Acts of the Apostles shows, the Church is to be directed today by the Spirit prophetically. "Let those who have an

ear to hear, hear what the Spirit is saying to the churches" (Revelation 1-3).

30. The Bible is essential to Reformed faith and life. People entering a Reformed church normally find a Bible on the communion table or the pulpit. That the Bible is open indicates that God wants to speak. The Word of God wants to answer questions that people may carry in their hearts. The Word also wants to put a vital question to those who enter the church. Keeping an open Bible in the church is a symbolic act, which affirms that the Bible is central in Reformed experience and worship. The decisive moment in the worship service is, indeed, the reading and preaching of the Word. The entire liturgy is structured to keep preaching of the Word at the center. However, the Bible is not an end in itself, for both Scripture and preaching point to the living Word, Jesus Christ.
31. Reformed churches understand that the Word of God is addressed to the whole People of God. Thus, congregations emphasize teaching, studying, discussing and learning the Scriptures so that the community of faith and all its members may hear the Word of God in its fullness.
32. In previous centuries, Reformed theologians usually said that all signs and wonders were confined to the apostolic age. Increasingly, theologians, pastors, and church members see that this opinion finds no ground in the Scriptures. However, a careful reading of Paul's letters leads Reformed Christians to the conviction that it would be wrong to concentrate attention on the so-called supernatural gifts, such as glossolalia and healing. In the Pauline lists of spiritual gifts, the more common gifts, such as leading, organizing, and teaching, are mentioned in juxtaposition with the more spectacular gifts. In fact, we cannot sharply differentiate "supernatural gifts" from "natural" gifts. What we see as "natural" can be seen as a miracle, whether in nature, personal experience, or the history of humankind. This is evident in the "miracles" of the growing concern for the equality of women and men, the abolition of apartheid, and the struggle for the abolition of weapons of mass destruction. In these events and efforts, we may see the Spirit working in our day for the healing of the world.
33. Reformed people acknowledge that the Word of God comes to them through the faithfulness of those who have preserved and proclaimed it, giving witness in ministry and mission throughout the centuries. The Apostle Paul underscores the importance of tradition when he

gives instruction concerning foundational elements of the Christian message, such as the resurrection of Jesus Christ (1 Corinthians 15:3) and the Lord's Supper (1 Corinthians 11:23). Because the Word has reached us over a long span of time, it should be approached through any means of interpretation that will make its message intelligible. One of these means, though not the only one, is the historical-critical method. No interpretative method may take the place of the Word itself. While exegetical work helps the Church discern meaning in Scriptures, it is only by the Holy Spirit that the Scriptures become the living Word of God for the Church.

34. The Word of God addresses not only the Church or individuals, but also the entire world, which God has deeply loved (John 3:16). This is why proclaiming the Word and living in obedience to the Word is central to the Reformed tradition, enabling the Church to oppose all oppressive situations in the name of God. Such opposition is normally termed the "prophetic" task of the Church, but it cannot be taken for granted that any proclamation is "prophetic." In any case, the prophetic Word is first addressed to the Church and so the first task of the Church is to listen to the prophets and then - faithfully and humbly - to make the meaning of God's Word clear to the present generation. The Word proclaimed by the Church may become prophetic only when and where it pleases God, and it is only "after the fact" that a proclamation by a church may be considered prophetic.
35. Pentecostal and Reformed Christians conclude that the Bible is the Word of God in its witness to Jesus Christ through the work of the Holy Spirit. They tend to have different expectations concerning the role of the Spirit in culture and the significance of extraordinary gifts of the Spirit in manifesting the power of God in the proclamation of the Gospel. Thus, we affirm the Bible as the Word of God, an instrument of the Spirit to proclaim the grace of Jesus Christ to all people. The Word of God inscripturated in the Bible becomes the living Word that speaks by the action of the Spirit of God, because the Spirit, who speaks through the Bible, is the same Spirit who was present in the formation of the Scriptures. This role of the Bible as an instrument of the Spirit may not be understood in an exclusive way, however, for the Spirit cannot be confined to the text of the Bible. We of the Pentecostal and the Reformed traditions may understand the prophetic task of the Church somewhat differently, but we agree that the Spirit of God continues to speak in and through the Church in a way consistent with the biblical message.

II. THE HOLY SPIRIT AND THE CHURCH

36. The teams of Pentecostal and Reformed theologians share the following affirmations about the Holy Spirit and the Church.
- The Church is the Creature of the Word and Spirit.
 - The Church is the Community of the Holy Spirit's Leading.
 - The Church is the Community of the Spirit's Gifts
 - The Church is *in* but not *of* the World.

In each of these areas of common conviction, Reformed and Pentecostal emphases are often different. These differences are sometimes complementary, sometimes divergent. In all cases, however, ongoing dialogue helps to clarify complementarities and divergences, as well as suggest ways of deepening the ongoing conversations between us.

The Church Is the Creature of the Word and Spirit

37. Reformed and Pentecostal Christians share the firm conviction that the Church is God's creation. The Church is a people called by the Word and shaped by the Spirit, all to the glory of God. The gracious action of God precedes all human forms, communities, and institutions. In speaking of the Church, we stress the mutual connection of Word and Spirit, and the Church as creature of the Word and Spirit called upon to respond to God's grace by worship in Spirit and in Truth. However, Pentecostal and Reformed Christians may use different language to express this common conviction.
38. Reformed Christians tend to use the language of "covenant" to describe the initiative of God and the formation of God's people. The covenant is the expression of God's gracious action in Christ to reconcile us to Godself, and to one another. Reformed understanding of the Church is based on both the promises and the commandments of God. The deepest intention of the covenant is the reconciled life, for reconciliation in Jesus Christ is the basis and motive for life according to the will of God through the power of the Spirit. The shape of the covenant is expressed in the two great commandments - love of God and love of neighbor. Reformed Christians tend to identify the faithful Church as that community where the Word of God is rightly preached and heard, and where the sacraments are celebrated according to Christ's institution. Reformed Christians

- thus affirm that we receive the Gospel of Christ through the living community of faith, which is sustained and nurtured through the Word of God, as the Holy Spirit seals the Word in us.
39. Pentecostals tend to use the language of "the outpouring of the Spirit" to describe the initiative of God and the formation of the Church as the Body of Christ. They tend to identify the faithful Church as the community where Jesus Christ is lifted up, the Word of God is preached and obeyed, and where the Spirit's gifts are manifested in the lives of believers. The Spirit sovereignly bestows charisms upon the community and its members. These gifts of the Spirit manifest themselves in a variety of ways so that the role of the Word and the function of the Spirit are contextualized within the community. Each Pentecostal community, formed by the outpouring of the Spirit and shaped by the Spirit's gifts, discerns what the Spirit is saying to the Church through the Word and is thereby shaped by the Spirit in conformity to the Word.
40. From the covenant it follows that Reformed Christians nurture an awareness of living in congregations. Whereas Pentecostal Christians tend to focus more upon the life of the local assembly as it gathers together in the name of Jesus Christ in the power of the Holy Spirit.
41. The common affirmation that the Church is the creature of the Word and Spirit can lead us into fruitful conversations regarding the ways the Word is given space among us and the ways the Spirit moves among us. Both Pentecostal and Reformed Christians understand worship as the Church's primary response to God's grace. Furthermore, both understand that it is the Spirit who enables faithful worship by the community. Yet the two communities of faith express the Spirit's presence and action differently. Much more conversation should occur on the concrete reality of worship. Deeper dialogue concerning the role of sacraments or ordinances, and the place of the Holy Spirit's gifts, may lead to mutual enrichment.

The Church Is the Community of the Holy Spirit's Leading

42. Both Pentecostal and Reformed Christians recognize the Spirit's leadership in the Church as the Church confesses its faith, gathers as a community of worship, grows in edification and fellowship, and responds to its mission in the world. In these and other ways the

Church is facilitated by the Spirit's guidance in the process of spiritual discernment.

43. Reformed communities affirm that the Spirit leads the Church as a community in ongoing confession of Christian faith. Reformed people have always been confession-making people, exercising their God-given freedom and obligation to confess the faith in each time and place. From the earliest beginnings of the Reformation through the 20th Century, Reformed communities have formulated creeds and confessions that express the lived faith of concrete communities. The churches acknowledge the ongoing guidance of the Spirit to lead the community of faith into the truth and to make the Gospel intelligible and relevant to specific places and times. This ongoing reformulation of confessions is based on fidelity to the Scriptures - the Word of God that bears witness to the incarnate Word of God.
44. Reformed churches strive to reach consensus through mutual discernment of Word and Spirit. Yet we confess that we are imperfect hearers of the Word who may resist the Spirit's leading. As a community of redeemed sinners, we remain sinners nonetheless. "Let anyone who has an ear listen to what the Spirit is saying to the churches."
45. While some Pentecostals have enacted confessions or statements of faith written in formal propositions, frequently they manifest their beliefs through expressions of personal testimony made in daily life and worship. Pentecostals explicitly affirm that it is the Spirit who both leads and enables them to worship God. They attempt to be sensitive to the movement of the Holy Spirit because they believe that the Spirit leads them into all truth and points them towards Jesus Christ.
46. Reformed worship is the place where the gathered community confesses common faith. In creeds and confessions from the early church, the Reformation period, and contemporary settings, the worshiping assembly gives voice to the beliefs that bind individual believers together in common faith, life, and witness.
47. Ideally, spiritual discernment plays an essential role in Pentecostalism. The practice of Pentecostal spirituality collectively prepares congregations, ministries, and denominations to discern God's will in concrete situations. Functioning within many dimensions of the Church as community, the discernment dynamic relies upon the Spirit's assistance and leadership for an

authentication of communal prayer. This is manifested in a collective inner witness that is consistent with Scripture. Prayerful deliberations or conversations enable the local church to arrive at consensus about its response to an issue or situation. Included in the communal discernment is the interaction between Pentecostals and society.

48. Societal changes and development sometimes awaken a Christian group to the need to wrestle with an issue. Coupled with communal discernment is personal discernment by each member. Each person participates in the discernment, ascertaining her/his judgment on the emerging or established consensus. Pivotal in personal discernment is the role of conscience. While the term is rarely used among Pentecostals, it is often implied. In the personal discernment of individual Pentecostals, the conscience is shaped, in part, by their spirituality.
49. The Pentecostal expectation is that the exercise of discernment is distributed throughout the entire congregation, so that whether gathered in worship or dispersed in society, all members are called to exercise their gifts in ministry. All individuals are accountable to the group and any individual may challenge the group as to who has "the mind of the Spirit" on an issue. Discernment, then, requires active participation by all the members of the community. They listen for the Spirit to speak through the Word communicated by preaching, teaching, testimony, and action. They are encouraged to bring their Bibles to meetings and to read them for themselves. They weigh the value of the proclamation they hear by reference to Scripture as well as "promptings" of the Spirit and prayerful reflection.

The Church Is the Community of the Spirit's Gifts

50. Although the gifts of the Spirit are often associated with Pentecostal churches, Reformed churches also acknowledge that the Church is established and maintained by the gracious presence of the Spirit who gives gifts to the people of God. Pentecostal and Reformed ways of speaking about and also receiving the gifts vary, yet both affirm that the Holy Spirit's charisms are constitutive of ecclesial life.
51. Pentecostals affirm that spiritual gifts enhance the faith of believers, deepen their fellowship with God, edify the Church, and empower mission in the world. Pentecostals love and respect the Word of God,

so they expect God's Spirit to reveal his power through manifestations of grace. These manifestations of spiritual gifts are signs that God is with God's people. Spiritual gifts such as healing, prophesying, casting out demons, speaking in tongues, and other charisms enrich the lives of persons and the life of the community of faith.

52. The participants in this Dialogue affirm that the gifts of God to the Church are real, the Holy Spirit is the Giver of gifts to the Church, and the gifts are given to the Church to work together for the common good. Reformed as well as many Pentecostal churches acknowledge that their understanding of the Spirit's gifts is broader than the classic list of spiritual gifts in 1 Corinthians 12:8-10. Furthermore, consideration of the Spirit's gifts is shaped by the overarching theme found in 1 Corinthians 12:4-7, "Now there are varieties of gifts, but the same Spirit, and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given a manifestation of the Spirit for the common good."
53. Reformed Christians affirm that the Spirit's gifts are experienced in the congregational life of Reformed churches. Every congregation can point to numerous instances where, in official and unofficial ways, words and acts have led congregations in faithfulness. Wherever in the church acts of reconciliation are initiated, words of the good news of Christ are proclaimed, gestures of consolation are shared, injustices addressed, or prayers for healing and wholeness are uttered, the Holy Spirit is at work among the people of God. Yet representatives of Reformed churches confess that their churches are sometimes too casual in seeking and receiving the Spirit's gifts. Reformed Christians must proclaim forcefully that it is God who gives the gifts, and not we ourselves.
54. As we, the Reformed and Pentecostal participants in this Dialogue, have reflected on the biblical texts and the life of the Church, we have been convinced that no single gift or set of gifts is normative for every believer, every congregation or every church in every time, or place. We share the conviction that gifts are not permanent possessions of believers or congregations, for the Spirit gives various gifts at different places as those gifts are needed.
55. We also agree that no biblical listing of gifts is a template to be laid over the entire Church. On the one hand, we recognize that many Pentecostals limit the gifts of the Holy Spirit to those mentioned in 1

Corinthians 12:8-10. They do not value the charismatic nature of those mentioned elsewhere in the Bible (cf. 1 Corinthians 12:27-30; Romans 12:3-8; Ephesians 4:11; 1 Peter 4:10-11). On the other hand, many Reformed Christians recognize the theoretical possibility that the gifts mentioned in 1 Corinthians 12:8-10 might somewhere be appropriately exercised, but normally they do not encourage or even sanction them to be exercised in their own services. In addition, there are those in both traditions who value one gift over the contribution of another, or who seem to limit the Holy Spirit's sovereign distribution of gifts.

56. These things being said, it is important to note that most Pentecostals affirm the fact that the gift of tongues is not expected to be given to all Christians. Many of them do argue, however, that the ability for Christians to speak in tongues enjoys a privileged position. They contend that the Pentecostal experience enjoyed by the 120 in Acts 2, an experience in which they spoke in other tongues as the Spirit gave them utterance, is ultimately available to all who believe (Acts 2:38-39). In this sense, many Pentecostals distinguish between speaking in tongues as a gift of the Holy Spirit (not available to all) and speaking in tongues as sign or evidence (potentially available to all) that one has been baptized with the Holy Spirit (Acts 1:8, 2:1-4).
57. It is our mutual conclusion that these Reformed and Pentecostal positions are ultimately no less than concessions to the reality of our separated existence as Christian churches. We believe that those who embrace these positions, or elevate their status by giving voice to them in doctrinal or political statements, must be challenged to recognize their limitations. They need to be asked to broaden their understanding of the gifts, which the Holy Spirit desires to give to the Church. Only in so doing can they enter fully into the life of the Church as the body of Christ. Only in so doing can they participate in what it means to be a priesthood of all believers. Only in so doing can they experience the fullness of what Joel prophesied, and Peter proclaimed on the Day of Pentecost, that God's Spirit would be poured out on all flesh, thereby equipping them to participate in God's work in the world.
58. Reformed Christians affirm that God calls men and women and endows them with different gifts to exercise various forms of ministry in order to equip the whole people of God for mission in the world. Reformed churches express this conviction by affirming that all are commissioned to ministry by their baptism. The classic

understanding of "priesthood of all believers" leads Reformed churches to encourage all Christians to participate fully in the life and ministry of the Church. Some Reformed churches embody the ministry of the whole people of God by not confining ordained office to the ministry of Word and Sacrament. These churches ordain persons as elders and deacons to be full partners with ministers in the service of the Church. Other churches commission members to such ministries of the church as caring for the poor and the marginalized, teaching Sunday school, leading youth ministries, furthering women's ministries, and more. Thus, the gifts given to individual members are recognized and encouraged.

The Church Is *in* but Not *of* the World

59. Both teams in this Dialogue affirm the fact that since the Church is meant to be an instrument for the transformation of the world, "it is *in* the world, but not *of* the world." The Church as the community of believers should be a "model," making evident - even in an inadequate way - what the future kingdom will be. Just as unity in the faith is manifested on the local level through the reciprocal love of the members of the congregation, similarly the unity of the Spirit already granted to us by God is manifested in the relations between congregations, groups, churches, and denominations on the regional, national, and global level.
60. The church works in fidelity with the Word and Spirit to live out the message and will of God. The members of the community offer themselves up as the eyes, ears, mouths, and hands, which allow the Spirit and the Word to address needs that arise in the Church or the world.
61. From time to time, Reformed churches have been involved in prophetic acts for altering oppressive situations in society. Sometimes, Reformed churches have been part of oppressive structures. Thus, the church's life must be informed by the sustained study and application of Scripture to various situations and social systems, and also by active engagement in the various aspects of society as the Church bears witness to the reign of God.
62. Pentecostals focus more on individuals than on structures, viewing persons as individuals. When a person is in need, Pentecostals will often attend to the immediate need without always analyzing the systemic issues that might give rise to the situation. As they probe

more deeply, they uncover systemic issues that produce or aggravate the pastoral issue being addressed. Some Pentecostals, then, confront systemic issues out of strong pastoral concerns about an individual or a group of people. While Pentecostals have frequently been stereotypically portrayed as passive and "other worldly," programs of personal renewal at grassroots levels have had far-reaching implications for social transformation.

III. THE HOLY SPIRIT AND MISSION

63. The relation between the Holy Spirit and mission clarifies the issue of who determines mission and how mission is best carried out in each context. Is mission primarily the work of the Church or does the Church participate in the mission initiated by God?

Holy Spirit and *Missio Dei*

64. When we say we are involved in *Missio Dei* it is a correction of the earlier notion that the mission, in which Christians are involved, is only the mission of the Church. The Church is a sign of the reign of God that has been inaugurated by Jesus Christ. While it has been called into this privilege, it does not claim to limit God's reign and sovereignty in all God's creation. We see that mission has its source and authority in the Triune God. The biblical foundation points to the imperative for us to witness to all people in word and deed (Matthew 28:18-20; Luke 24:46-47; John 20:21-23; Acts 1:8).
65. We affirm that the Holy Spirit empowers women and men for mission in God's world. In the Reformed community it is not usual to define this empowerment as the baptism with the Holy Spirit. The empowerment as a gift is implied in the grace given to the members of the communities. In recent times, however, it has been recognized that bestowal of grace has a goal: that Christians may become coworkers of God in Jesus Christ (1 Corinthians 3:9). Therefore, some have proposed the concept of 'vocation' as an element with specific significance beside justification and sanctification.
66. In the experience of Acts 2, Pentecostals are convinced that they have a mandate for mission before the return of the Lord. They see that mandate as rooted in the eschatological significance of the prophecy in Joel 2:28-30. Most Pentecostals believe that baptism in

the Holy Spirit is for the empowerment of believers to be effective witnesses of the Gospel to the ends of the earth (Acts 1:8). This empowerment includes divine calling, equipping, commissioning, and the continuing presence of the Holy Spirit throughout mission.

67. Together, we affirm that *Missio Dei* has implications for the ways we view culture and religions. We believe that the sovereign God is present in all societies and cultures. We believe that the Spirit of Christ goes ahead of the Church to prepare the ground for the reception of the Gospel.

Holy Spirit and Culture

68. Pentecostals and Reformed believers are both challenged to learn together the ways in which the Spirit of God teaches the Church to utilize various cultural elements and how these elements can be put into the service of God, in accordance with the biblical revelation.
69. The Holy Spirit is present and active in human history and culture as a whole as well as in the Christian Church. However, every culture has to be transformed and reshaped by the Holy Spirit, in accordance with the revelation of Jesus Christ as witnessed to in Scripture.
70. Pentecostals emphasize the work of the Spirit in support of the missionary outreach of the Church in the world. Their conviction is that human culture stands in alienation from God and God's Truth. The ministry of the Gospel is meant to liberate people from captivity to that which is godless in culture. They further believe that godlessness in culture degrades human dignity and occasions, social oppression. The ministry of the Gospel implies first the salvation of humanity, but also the enhancement of human dignity and liberation.
71. Pentecostals and Reformed people believe that cultures are elements within God's creation and so embody many positive elements despite the existence of sin. The relationship between the Gospel and culture is dialogical; no one operates in a cultural vacuum. Therefore, witness to the Gospel should be embodied in culture. Our mission efforts demonstrate that we have not always paid due attention to issues of culture.
72. Whether there are salvific elements in other religions, however, is an issue that is currently being debated by individual theologians within the Reformed family. While Pentecostals and many Reformed find it impossible to accept the idea that salvation might be found outside

Jesus Christ, some Reformed agree with the ecumenical observation made at the World Conference on Mission and Evangelism at San Antonio, Texas, U.S.A. in 1989, that "We cannot point to any other way of salvation than Jesus Christ, at the same time, we cannot set limits to the saving power of God,"⁷ (cf. Acts 17:28).

73. On the whole, Pentecostals do not acknowledge the presence of salvific elements in non-Christian religions because they view this as contrary to the teaching of the Bible. The Church is called to discern the spirits through the charism of the Holy Spirit informed by the Word of God (1 Corinthians 12:10, 14:29; cf. 1 Thessalonians 5:19-21; 1 John 4:2-3). Pentecostals, like many of the early Christians, are sensitive to the elements in other religions that oppose biblical teaching. They are, therefore, encouraged to receive the guidance of the Holy Spirit.

The Multifaceted Mission

74. Within an eschatological perspective, the mission of the Church is to witness to the truth that the Kingdom of God, which yet awaits full consummation in the future, has already broken into the present age in Jesus Christ. The ministry of Jesus Christ, therefore, continues in the world by the power of the Spirit working through the eschatological people of God. The integrity of mission is bound up in a commitment to multi-dimensional mission. Those dimensions include, but are not limited to proclamation of the Gospel (Matthew 28:19-20, Acts 1:8), fellowship (2 Corinthians 5:17-20), service to the world (Matthew 25:34-36), worship, and justice (Acts 2:42-47).

Service to the World

75. The grace of the Holy Spirit, given to us by Jesus Christ through the proclamation of the reign of God, prompts us to serve and participate in the mission of God in the world. This mission includes both proclamation and social engagement, which cannot be separated. Mission is concerned with the righteousness of our horizontal

⁷ See the "Reports of the Sections: Section I: Turning to the Living God," Heading IV. "Witness Among People of other Living Faiths," paragraph 26, in the *International Review of Mission* LXXVIII, Nos. 311-312 (July/October 1989), p. 351.

relationship with our neighbors and nature, as well as the vertical relationship with God.

76. We recognize that the understanding of mission varies with the social location of the given situation. The Holy Spirit empowers and leads us to work for the structural transformation of society as well as the individual transformation of ourselves without committing the Church to a specific political ideology. This transformation is an ongoing process and realization of the prayer for the coming of the Kingdom of God.

IV. SPIRIT AND KINGDOM

Working Definition of the Kingdom

77. The Kingdom of God is apocalyptic and prophetic, both present gift and future hope. The Kingdom of God is the broad theological term that represents God's sovereign, gracious, and transformative reign of righteousness and truth in the face of, but also beyond the forces of evil and sin. The Kingdom cannot be identified strictly with earthly rule, although God reigns and acts in history. Neither can the Kingdom be identified strictly with the Church, although the Church and all creation exist in the eschatological hope of the fulfillment of the Kingdom.

Spirit, Kingdom, and Eschatology

78. Eschatology has often been confined to a theology of the last things, related to the consummation of the Kingdom of God. For Reformed and Pentecostal churches, eschatology is not only a theology of the last things as the concluding part of our doctrinal system, but also an overall perspective of our theology and life. Although the Kingdom of God has already come in Jesus Christ through the power of the Spirit, it is yet to be fulfilled in the future with the return of Christ. Until then, God rules in the world in the power of the Spirit, who grants a foretaste of the fulfilled kingdom (2 Corinthians 1:22; 5:5; Ephesians 1:7-14). God calls us to proclaim and participate in the kingdom of God.
79. Reformed and Pentecostal churches agree that the Church is birthed by the Spirit and serves as an instrument of the kingdom that Jesus

- Christ proclaimed and inaugurated. The Church is called to serve the Kingdom rather than be self-serving or an end in itself. The Spirit's role in ushering in the kingdom relates to its presence in the Church
80. Both Reformed and Pentecostals also agree that the Gospel that is at the heart of the Church's mission, therefore, is not only directed to individual life in the Spirit and to hope for life after death, but is also future oriented and directed to the resurrection of the dead and the new heavens and the new earth. Christian hope is not just individual and heaven bound, but is social and cosmic (Romans 8) and directed toward the Kingdom-to-come at Christ's return.
81. Thus, for Pentecostal and Reformed Christians to hold eschatology as a context for understanding mission means that the ultimate demands of God's eternal kingdom continue to confront Christians and the churches with the challenge of obedience. Our experience of God's Spirit as an experience of "eternity" in time must be viewed in relation to the horizon of God's ultimate future for humanity and all of creation, which is yet to be fulfilled. The victory of Christ over sin and death and the presence of God's Holy Spirit urge us toward courage and hope in our obedience to God's missionary call. But since the Kingdom of God has not yet come in fullness, we confront trials and weakness with patience. We experience the dynamic tension between the "now" and the "not yet" of the fulfillment of God's Kingdom in the world by engaging in patient action and active patience. Our actions and our prayers yearn patiently but fervently for God's will to be done on earth as it is in heaven.
82. Reformed churches affirm the second coming of Christ. Yet we are aware that God's time is different from ours. Thus, every form of prediction of the end time is excluded. The final victory of Christ gives ultimate significance to life in this world as God's time breaks into our time. Life in Christ is eschatological life.
83. The Reformed churches know that Christ will come as Judge, but stresses that the Judge is none other than the Savior. Judgment is not confined to the future, for judgment of sin and death happens in our time as well. The motive and attitude of our mission should always be love and compassion, reflecting the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit.
84. Pentecostalism was born in a milieu of growing disillusionment with 19th Century, theological optimism concerning the coming of the millennial reign of Christ. This post-millennial theology, in Britain

and North America at least, was being displaced in some circles by a pre-millennial eschatology, which focused on the return of Jesus to rapture the Church. It was the personal return of Christ to bring the kingdom rather than the return of Christ to receive the kingdom, which was already to have been established on earth. This eschatology has shaped Pentecostal missions since that time. It implies a focus on mission as evangelism.

85. Pentecostals believe that Christians move relentlessly toward that ultimate fulfillment of God's kingdom through prayer and battle against the forces of evil. Meanwhile, this tension between the "now" and the "not yet" of Christian hope grows ever more intense as the Spirit of God is poured out in ever-greater abundance in the direction of final fulfillment at Christ's return.
86. From their inception, Pentecostals have held to a firm belief that the return of Christ was close at hand. Early Pentecostals zealously proclaimed the message of the Gospel to the whole world, in light of the return of Christ. Scripture passages such as John 16:12-16, Matthew 25:31-46, 1 Thessalonians 4:13-17, and 2 Peter 3:8-9 continue to fuel the missionary zeal of Pentecostals. The Holy Spirit's work in inspiring Pentecostals to missionary activity, service, and giving is in anticipation of the kingdom of God. The eschatological urgency that Pentecostals feel, therefore, should not be thought of only as the hope for the return of Christ, but a firm realization that there remains a responsibility to humanity of providing for the needs of people, such as shelter, education, food, and medical concerns.
87. Generally, Pentecostal mission cares for the total person. Indeed, prayer for healing and ministry to the personal needs of people such as food and education have always been present in Pentecostal missions. It does suggest, however, that Pentecostal missions have not always challenged social, or structural issues prophetically. There are at least two reasons for this. The first is that the social location of Pentecostals was, on the whole, marginal to society and Pentecostals had limited access to the power centers of the social establishment. Second, those structures were viewed as part of the system, which Jesus' coming would replace by the righteous reign of God.

Spirit, Kingdom, Creation

88. The relationship of creation to the Spirit and the Kingdom is a pivotal eschatological theme for many churches, both Reformed and Pentecostal. The topic challenges restricting the signs of God's reign to human history. Creation as a topic within Spirit and Kingdom introduces the cosmos as an object of God's engagement.
89. For Reformed and Pentecostal churches, the Holy Spirit is integrally involved in creation. Both recognize the Spirit's role at the beginning of creation as well as acknowledge the Spirit's role in the sustaining and renewing of creation. For Reformed churches and some Pentecostal churches, the expectation of the kingdom includes the restoration and renewal of the cosmos.
90. In Pentecostal worship, sighs too deep for words are given expression. These are often understood as speaking in tongues (Romans 8:26), offered in anticipation of the Kingdom of God yet to come in fullness. Such a yearning for the Kingdom implies a desire for the salvation of the lost and the redemption of the entire creation. Examples of their concern for creation are demonstrated through Pentecostals' prayer for rain, especially during droughts, or their prayer for a bounteous harvest. All creation benefits from this concern, and they believe that without God's blessing, creation itself will not be sustained.
91. For the Reformed churches, the expectation of the coming of our Saviour does not exclude, but includes the expectation of the Kingdom. The fulfilled Kingdom is not just the collection of all believers but the *Shalom* for the totality of creation. It represents the restoration and renewal of the cosmos. Churches of the Reformed tradition, strive to be faithful to the creation because God remains faithful to it. Human beings are part of the cosmos, and so together with the whole creation, are invited to participate in the celebration of life.

Spirit, Kingdom, World

92. The location of the world within the topic of Spirit and Kingdom is central to identifying the boundaries of the arena in which the Spirit and Kingdom intersect in history. Key questions are: Is the work of the Spirit confined to the Church? Does the Kingdom engage the world? Is the world an arena of the Spirit or the Kingdom?

93. Reformed churches acknowledge that all Christians, as stewards of the rich gifts of God, are called to act in responsible faith towards all creation. Therefore, we are called to proclaim, both in word and deed, the will of God concerning personal and social injustices, economic exploitation, and ecological destruction. Moreover, Reformed churches affirm that the Holy Spirit guides the faithful to work for both personal and structural transformation of society, thus participating in the ongoing process and realization of the prayer for the coming of the Kingdom of God.
94. Pentecostals differ on how they view the role of the Holy Spirit in sustaining, reforming, or transforming human society. Some Pentecostals interpret reality dualistically. They understand that a state of warfare exists between the People of God and "the world." They believe that the Holy Spirit is the one who will triumph over the "principalities and powers and spiritual wickedness in high places." How that warfare is defined varies from those who interpret the warfare in moral terms, to those who employ the term "spiritual warfare" in describing the battle between the godly and ungodly powers. Pentecostals who employ moral terms identify the role of the Spirit as one who *restrains* evil in the world. Others identify the role of the Spirit as one who *invites Christians to engage in the reforming and transforming* of society. This perspective also recognizes the role of the Holy Spirit in reprovng the human society in terms of righteousness.
95. Some Pentecostals around the world engage the political arena from the underside. Many are in countries where there is no political space for them to engage the political order directly. Their social locations shape their understanding of the Holy Spirit. However, among these are those who respond differently from the majority. They create alternative societies modeling resolutions to societal issues within their ecclesial structures. The issues they address include, but are not limited to such evils as racism, classism, materialism, and sexism.

CONCLUSIONS

96. Several clear benefits have emerged as a direct result of this Dialogue. One of the obvious fruits enjoyed so far has been the friendships that have been established across denominational lines and the lines of our various traditions. These friendships have

- expanded beyond the realm of everyday life into the recesses of our common spiritualities and our ecclesial experiences. Genuine ecumenism begins when Christians find each other and learn to enter into the lives of one another.
97. A second obvious benefit of the Dialogue to date has been the individual studies that have been offered in the form of papers presented. Some of these have found their way into publication, thereby challenging those who cannot participate at the limited space a dialogue table allows. In addition, press reports from the meeting have been published in a number of papers and journals, expanding the awareness of this Dialogue in a number of ecclesial and scholarly communities. They have found their way into classrooms and are contributing to the ecumenical formation of the next generation of pastors and teachers in both communities.
98. Thirdly, the Dialogue has been able to give and to receive from Christians in each of the regions in which it has convened its meetings. It has delved into the lives of Christians who live, sometimes in difficult situations, whether they be members of a minority community in the Italian Alps, an African-American congregation in the U.S.A., an affluent Reformed community in Switzerland, a Pentecostal congregation separated from family members in Korea by an artificial boundary, or a Reformed community in a large Brazilian city, teeming both with hope and despair.
99. Finally, the Dialogue had helped its participants realize the critical necessity for ongoing contact between these two vital Christian traditions. With the completion of this report, the participants in this Dialogue wish to encourage others in their respective communities to join in this mutual exploration.

APPENDIX

Portions of this document were developed over the period of five years from 1996-2000. While many people during each of these years made substantive contributions that led to this document, only those who were present at the meeting in São Paulo, Brazil in May 2000 had a part in the final drafting and editing of this document. They are indicated with an asterisk (*). Those who chaired the meetings are indicated with a (c), while those who served as staff from the WARC office are indicated with

an (s). Those who presented papers are indicated with a (P) following the year in which they made their presentation. Those who attended the meetings as observers, are indicated with an (o). Those regular participants who were part of the original exploratory committee are noted with attendance in 1995.

| <i>Pentecostal Participants</i> | <i>Reformed Participants</i> |
|---|---|
| *Daniel Albright Scotts Valley, CA, USA 1996 P, 1997, 1998, 2000 | Solomon D. L. Alagodi Balmatta, Mangalore, India 1996 |
| Miguel Alvarez Honduras/Philippines o 1999 | Aldo Camba Torre Pellice, Italy 1996 P |
| Arto Antturi Helsinki, Finland 1996 | Hugh Davidson Scotland 1995 |
| *Anthea Butler Los Angeles, CA, USA 1996 P, 1997, 1998, 2000 | *Paul A. Haidostian Chouran, Beirut, Lebanon 1999, 2000 |
| *David Daniels Chicago, IL, USA 1996, 1997, 1998, 1999, 2000 | *Marsha Snulligan Haney Atlanta, GA, USA 1997, 1998, 1999, 2000 |
| Harold Hunter Oklahoma City, Oklahoma, USA 1996, 1997, 1998, 1999 | *Yohan Hyun Seoul, Korea 1997, 1998, 1999 P, 2000 |
| Richard Israel San Jose, CA, USA 1995, 1996 P, 1997, 1998, 1999 | Moses Jayakumar Bangalore, India 1998 |
| *Veli-Matti Kärkkäinen Jyväskylä, Finland 1997, 1998, 1999, 2000 | *Gesine von Kloeden Bad Salzflun, Germany 1999, 2000 |

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|---|--|
| Byron Klaus Costa Mesa, CA, USA 1998 P | Margaret M. McKay England 1995 |
| *Julie [Jungjia] Ma Baguio City, Philippines 1997 P, 1998, 1999, 2000 | *s Odair Pedroso Mateus São Paulo, Brazil/Geneva, Switzerland 2000 |
| *Wonsuk Ma Baguio City, Philippines 1997P, 1998, 1999, 2000 | *Nisse E. Norén Vétlanda, Sweden 1999, 2000 |
| *Frank Macchia Costa Mesa, CA, USA 1995, 1996, 1997, 1998, 1999 P, 2000 | *Aureo R. Oliveira Fortaleza, CE, Brazil 1999, 2000 |
| *Jean-Daniel Plüss Zürich, Switzerland 1995, 1996, 1997, 1998, 1999, 2000 | *Cephas Omenyo Legon, Accra, Ghana 1996 P, 1997 P, 1998, 1999, 2000 |
| *c Cecil M. Robeck, Jr. Pasadena, CA, USA 1995, 1996, 1997, 1998, 1999, 2000 | Jana Opočenská Geneva, Switzerland 1999 |
| | *Milan, Opočenský Geneva, Switzerland 1998, 1999, c 2000 |
| | Vludio Pasquet Luserna San Giovanni, Italy o 1996 |
| | Silas Pinto Brazil [Wheaton, IL, USA] 1997 |
| | *Abival Pires da Silveira São Paulo, SP, Brazil c 1996 P, c 1997, c 1999, 2000 |

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| | <p>*Salvatore Ricciardi Milano, Italy 1995, 1996, 1997, c 1998, 2000</p> <p>Silvia Rostango Ladispoli, Italy 1996</p> <p>Sydney Sebastian Salins Balmatta, Mangalore, India 1997</p> <p>*Joseph D. Small Louisville, KY, USA 1999, 2000</p> <p>*Jan Veenhof Gunten, Switzerland 1996, 1997 P, 1998, 1999, 2000</p> <p>s Henry Wilson Geneva, Switzerland 1996 P, 1997, 1998</p> |
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England, July 8-9, 1995.¹ The committee determined that a dialogue between the WARC and Pentecostals might serve several useful purposes. They noted that those who are disciples of Jesus Christ are all members of the one Church. They were concerned, however, that this reality receive attention not merely at an abstract theological or ideological level, but that it receive some attention at the practical level where the churches of the Reformed tradition and the churches of the Pentecostal movement touch the lives of one another directly.

3. The committee noted that in many places around the world, members of the Pentecostal and Reformed communities are uncomfortable with one another. Sometimes they are openly antagonistic toward one another. In a few places such as South Korea, Brazil, and South Africa, tensions between the Reformed and Pentecostal communities were clearly evident and often painful for both parties. The committee was concerned that there was no identifiable, formal way for these communities to relate to each other. These facts seemed to indicate that conversation between the various parties involved was not only advisable; it was essential.
4. The exploratory committee believed that some of these tensions were the result of the state of ignorance that these communities often manifested towards one another. Other tensions seemed to emerge as a direct result of honest theological disagreement. Some of these issues were rooted deeply in the history of one group or the other, while other issues were the result of more recent claims. Still other tensions could be attributed to certain contemporary practices in which one group or the other was engaged. In some places in the world these practices yielded public charges of unfair competition, proselytism, fanaticism, or dead religion. The committee believed that this state of affairs was not only unhealthy for Christians to endure, but that it communicated the wrong message to the world. If the Gospel of reconciliation seemed to lack the power necessary to help Christians to resolve differences between themselves, how could it be trusted to bring reconciliation between human beings and their God?

¹ Those present at the Mattersey exploratory conference included Hugh Davidson, Margaret M. McKay, Salvatore Ricciardi, and Henry Wilson for the Reformed churches, and Richard Israel, Frank Macchia, Jean-Daniel Plüss, and Cecil M. Robeck, Jr. for the Pentecostals.

5. As a result of these considerations, the committee concluded that an international Dialogue between representatives of these traditions would go far to help both groups gain a greater understanding of one another, to explore their common concerns, and to confront their differences. They established three limited goals by which the Dialogue could begin. First, they hoped that such a Dialogue would increase mutual understanding and respect between the churches of the Reformed and Pentecostal traditions. Second, they asked that the Dialogue seek ways to identify areas of theological agreement, disagreement, and convergence so that both communities might be mutually strengthened. Third, they suggested that those who would engage in the dialogue would help these two communities by exploring various possibilities for common witness. They also hoped that by entering into the life of these local communities the Dialogue might be an encouragement to Christians who were embattled, or who were looking for new ways to validate their message of reconciliation before the world.
6. The next step was more difficult. Since members of the Pentecostal community and members of the Reformed community did not already have close relations, the exploratory committee looked for ways by which to enter such a dialogue. There is no international Pentecostal group that is equivalent to the World Alliance of Reformed Churches. Thus, there was no formal organizational source willing or able to provide support or direction for the Pentecostal participants. While this fact held the potential for some inequity in the process, the committee believed that it was better to begin the conversation than not. This would be a new experience for many of the participants. The committee struggled with what topics should be addressed and with what methodologies of exploration they would recommend.
7. The committee recommended that the dialogue begin with a tentative discussion of contemporary understandings of spirituality as it is viewed and practiced in these respective communities. To aid the Dialogue in understanding spirituality, not only theologically, but also as experienced practically, the committee recommended that the Dialogue be hosted in alternate years by each of the traditions. They further recommended that the Dialogue include as part of its ongoing life together, opportunities for worship in each of the traditions. It was agreed that the members of the subsequent dialogue teams would engage in acts of common prayer and Bible study on a daily basis, but further, that they would enter into the parish life of the

local community of the team that acted as host. This tradition of common worship and witness has proven to be one of the most significant tools for helping both teams understand one another.

8. The first official meeting of the international Reformed-Pentecostal Dialogue was finally convened May 15-20, 1996 in Torre Pellice, Italy. The Waldensian Church served as the Dialogue's host. Abival Pires da Silveira and Cecil M. Robeck, Jr. were asked to serve as Co-chairs. The Dialogue included delegates from the Pentecostal and Reformed traditions that literally came from throughout the world. The theme for the opening discussion was "Spirituality and the Challenges of Today." Papers were offered by members of both teams in the following three areas, "Spirituality and Interpretation of Scripture," "Spirituality and Justice," and "Spirituality and Ecumenism."² Each of these papers provided insight into the similarities and differences between the traditions, but as the members of the dialogue felt their way into the lives of each other, they began to recognize two things. First, it was too much to ask for the members of the Dialogue to do justice to all the material that was presented in these papers in the time allotted. Second, various members of the teams lacked an adequate understanding of the other tradition, and therefore, often lacked a language by which the two could communicate. They decided that they would seek fewer papers at their next meeting and spend more time exploring the ideas that were presented.
9. The Dialogue held its second meeting in Chicago, Illinois, USA, May 11-15, 1997. While the Pentecostal team hosted this meeting, McCormick Theological Seminary provided the facilities. The theme

² The presentations made in 1996 included Aldo Comba, "Spirituality and Ecumenism: Reformed," Abival Pires da Silveira, "Spirituality and Justice," and Henry Wilson, "Spirituality and Interpretation of Scripture," for the Reformed team, and Daniel Albrecht, "Spirituality and Ecumenism: Pentecostal," Anthea Butler, "Facets of Pentecostal Spirituality and Justice," and Richard Israel "Pentecostal Spirituality and the Use of Scripture," for the Pentecostals. Edited versions of the papers by Anthea D. Butler and Richard D. Israel have since been published in Hubert van Beek, ed. *Consultation with Pentecostals in the Americas: San Jose, Costa Rica, 4-8 June 1996* (Geneva, Switzerland: World Council of Churches, 1996), pp. 28-55. Daniel Albrecht's paper was published under the title "Pentecostal Spirituality: Ecumenical Potential and Challenge," in the *Cyberjournal for Pentecostal Charismatic Research* [www.pctui.org/cyber/cyber2.html] #2 (July 1997).

- was "The Role and Place of the Holy Spirit in the Church." Three papers were presented at this meeting. One was presented on "The Relation of the Holy Spirit to the Bible." The other two explored the role of the Holy Spirit in proclamation and the place of charismatic manifestations within the Church.³ While both groups found commonality in God's revelation of Jesus Christ as the Scripture bore witness to it, they struggled to understand the implications of ongoing revelation for faith and practice. They recognized the sovereign role of the Spirit in the bestowal of gifts upon the faith community as it seeks to address the diverse needs that arise in the Church, society and the world. Both teams began to note that they had much in common, but they took note of the fact that they differed on some important issues as well. While the number of papers they had solicited for this round of discussions was half that solicited during the first round, they concluded that they needed to solicit even fewer papers for the third round.
10. The Dialogue seemed to find its rhythm when it met May 14-19, 1998 in Kappel-am-Albis, Switzerland. It provided a unique opportunity for participants to hear from Professor Walter J. Hollenweger, a former Pentecostal pastor of the Swiss Pentecostal Mission, now a minister in the Swiss Reformed Church, and to meet with the host of the Dialogue, President of the cantonal Reformed Church of Zürich, the Reverend Ruedi Reich. In the absence of the Reverend Abival Pires da Silveira, the Reverend Salvatore Ricciardi acted as the Reformed Co-Chairperson for this session. The Dialogue studied two papers on a single topic, one from each team. The topic was "The Holy Spirit and Mission in Eschatological Perspective."⁴
 11. It became apparent within that context that the Dialogue would be significantly aided if there were greater continuity of the members of

³ In 1997, Wonsuk and Julie Ma collaborated on "An Immanent Encounter with the Transcendental: Proclamation and Manifestation in Pentecostal Worship," while Jan Veenhof wrote on the subject of "Orthodoxy and Fundamentalism" with a "Short note on Prophecy," and Cephas Omenyo addressed "The Role of the Spirit in Proclamation and Manifestations of the Charismata within the Church" on behalf of the Reformed team.

⁴ In 1998, Byron Klaus delivered, "The Holy Spirit and Mission in Eschatological Perspective: A Pentecostal Viewpoint," while Cephas Omenyo delivered the Reformed paper titled "The Holy Spirit and Mission in Eschatological Perspective."

the Dialogue through the years. While those providing leadership to the Dialogue had hoped to include people for whom an international encounter would be an experience of personal growth, the lack of understanding of global Christianity by some participants continued to be a handicap to the project. Similarly, it had been hoped that the Dialogue would be composed of people at a variety of educational levels from within the respective traditions. This also proved to be a handicap in the sense that the group continued to lack a common language and methodology by which to pursue their assigned tasks. At the close of this third session, then, the leaders determined to bring teams to the table that embodied greater parity.

12. From May 14-20, 1999, the Dialogue discussed, "The Holy Spirit, Charisma, and the Kingdom of God" in Seoul, South Korea.⁵ The Reverend David Yonggi Cho and Yoido Full Gospel Church served as the hosts of the Dialogue this year. From this point on, the members of the Dialogue felt that the teams that could best facilitate their common task were finally in place. Furthermore, the venue provided members of the Dialogue with a first-hand opportunity to observe members from both the Reformed and Pentecostal communities where tensions were known to exist. While the primary discussion at the table focused on the topic at hand, what took place at the times of common worship, in the visits to local churches, and at other specified times proved to be significant to the hopes expressed by the exploratory committee. Local guests from both communities were invited to sit in and observe some of the discussions. At times, members of the local Christian press as well as the secular press were invited to observe particular sessions. On several occasions, members of the Dialogue offered press interviews that allowed them opportunity to talk about the hopes of the Dialogue and address some of the concerns that were present in the Presbyterian and Pentecostal communities in Seoul. These limited encounters proved to be highly successful in building bridges between the communities at that time.

⁵ In 1999, Yohan Hyun presented "The Holy Spirit, Charism and the Kingdom of God from the Reformed Perspective," while Frank D. Macchia addressed "The Struggle for the Spirit in the Church: The Gifts of the Spirit and the Kingdom of God in Pentecostal perspective." Subsequent to the 1999 meeting in Seoul, these papers were published as Yohan Hyun and Frank Macchia, *Spirit's Gifts - God's Reign*, Theology & Worship Occasional Paper No. 11 (Louisville, KY: Presbyterian Church [U.S.A.], Office of Theology and Worship, 1999), 66 pp.

13. The first five-year round of discussions between the WARC and Pentecostals concluded in São Paulo, Brazil, May 20-24, 2000. The Independent Presbyterian Church of Brazil and the First Independent Presbyterian Church of São Paulo jointly hosted the Dialogue. During this session, Milan Opočenský served as chairperson for the Reformed team. The papers that had been presented in each of the previous four years, agreed accounts from these meetings, and a working draft that was largely derived from these accounts became the materials from which members of both teams drew while preparing this report. Work was undertaken in plenary sessions, and in four groups, each working on one of the four major sections of the body of this report. Specialists were invited to work on the language of the text and to provide the introduction. One day was taken for the two traditions to meet in caucus in order to clarify their concerns. In the end, the report was submitted to the plenary for final approval.
14. This process, upon which both teams agreed, allowed for the recognition of new insights and information that could only be seen at the end of the discussion. Each year had a way of providing parts to the total discussion, but they begged for integration. The members of both teams, therefore, believe that the following statements fairly represent not only their personal concerns, but the concerns of those they sought to represent in this ongoing discussion.

I. SPIRIT AND WORD

The Spirit and the Word in the Context of the Trinity

15. Together, the members of the Pentecostal and the Reformed teams agree that we stand in communion with the Nicene-Constantinopolitan Creed, in our belief that the Holy Spirit is the Lord and Giver of Life and, together with the Father and the Son, is to be worshipped and glorified. We also believe that the Father and the Son and the Spirit send the Church into the world.
16. We regard the older conception of the contrast between the Reformed and Pentecostal families as consisting of a difference in emphasis between the Word (Reformed) and the Spirit (Pentecostal) to be in need of correction. Both the Reformed and Pentecostal traditions consider Jesus Christ to be the criterion for the work of the Holy Spirit.

17. Pentecostals are aware that some have *viewed* the Pentecostal Movement as overly concerned with the Holy Spirit. Though Pentecostals draw attention to the work of the Spirit, they do not generally detach this work from a Trinitarian understanding of God's activity. Pentecostals, in general, tend to agree together that God's work and our worshipful response have a certain Trinitarian structure (involving the Father through the Son in the power of the Spirit). Most Pentecostals accept a Trinitarian understanding of the Godhead, although a wing of the Pentecostal Movement affirms only the Oneness of God.⁶ If there is a center to the Pentecostal message, it is the Person and work of Jesus Christ. From the beginning of the Pentecostal Movement, its central message has referred to Jesus Christ as Savior, Sanctifier, Spirit Baptizer, Healer, and Coming King. In fact, Pentecostal practice strives to conform to the biblical injunction that the yardstick of Christ must judge those things ascribed to the Holy Spirit.
18. In the context of the Holy Trinity, Reformed churches have affirmed the Christological criterion for the Spirit's work but they have also paid special attention to the work of the Triune God in creation. The world is a good work of the Triune God who called it into existence through the Word by the Spirit and continues to sustain it. In spite of sin and rebellion, the earth remains the "theater of the glory of God." There is, as a consequence of this focus on the earth giving glory to God its Creator, an openness in the Reformed tradition to the work of the Spirit in creation and culture. We must fulfill our vocation in this world, over which Jesus Christ is Lord and which by the Spirit will be renewed and brought to its final consummation.

The Spirit and the Word in Creation and Culture

19. We agree that God has revealed God's Self decisively in Jesus Christ, the One in whom the fullness of the Godhead dwells. God's Son is the eternal Word of God, who became flesh (Cf. John 1:14, Hebrews 1:1-2, and Colossians 2:3, 9). In addition, God has revealed God's Self through the Scriptures and Scripture, as the Word of God, is not to be isolated from the agency of the Holy Spirit.

⁶ This Dialogue has not included any representatives from this wing of the larger Pentecostal Movement. These Pentecostals are sometimes known as "Apostolics," "Oneness," or "Jesus' Name" Pentecostals. They baptize according to Acts 2:38, and tend to embrace a modalist understanding of God.

20. We agree that the Holy Spirit is present and active, not only in the Christian Church, but also in human history and in various cultures. The work of the Spirit is broader than we think. Nevertheless, we believe that every culture, as well as our own churches, is in need of being reshaped by the Holy Spirit in accordance with the revelation in Jesus Christ as witnessed to in Scripture. We believe that Jesus Christ, the One in whom the fullness of God dwells, is the perfect icon of God, the decisive self-revelation to human beings (Hebrews 1).
21. With a focus on preaching and experiencing the ministry of Jesus Christ, Pentecostals have generally emphasized the work of the Spirit in culture as a preparation for the ministry of Christ through the Church in the world. The corresponding emphasis has been on the sinfulness and needs of a "world without Christ." More recently, some Pentecostals have begun to reflect on the role of the Spirit in creation and culture to reveal God and to accomplish God's just and holy will, but not to the extent of believing that there is saving grace outside of the ministry of the Gospel. Jesus Christ is "the Way, the Truth, and the Life." On the other hand, without diminishing the unique role of Jesus Christ in God's saving plan, the Reformed tradition has regarded the role of the Spirit in culture more expansively and positively than solely as a preparation for the ministry of the Gospel.

Spirit, Proclamation, and Spiritual Discernment

22. Together, we stress the mutual bond of the Word and the Spirit. Through the Holy Spirit, the Bible speaks the Word of God. The indispensable action of the Spirit makes the text into a living and life-giving testimony to Jesus Christ, transforming the lives of people, for the Scripture is not a dead text. This confession involves more than an articulation of a biblical truth, or an expression of doctrine. It communicates how we understand, relate to, and engage the Bible in everyday life. The Bible nourishes the People of God and enables them to discern the spirits.
23. Pentecostals and most Reformed Christians believe that Jesus Christ is "the way, the Truth, and the Life" and, therefore, that no one can come to the Father except through the Son (John 14:6). The Holy Spirit convinces people of sin, righteousness, and judgment (John 16:8-11), leading toward a personal response to the divine invitation

to seek him and to find him (Acts 17:27). Both traditions acknowledge that the Holy Spirit is at work among all peoples, including peoples of other faiths, preparing them to receive the proclaimed Word (Psalms 139; Acts 14:15-17). There is, therefore, a common challenge for believers from both traditions to learn together the ways in which the Spirit of God teaches the Church to utilize various cultural elements in the service of God and the proclamation of the Word of God.

24. Pentecostals affirm that Christians must continue to work for Jesus Christ through the empowerment of the Holy Spirit. By proclaiming the Gospel, healing the sick, and confronting demonic powers, Pentecostals seek to be involved in a vibrant proclamation of the Gospel, accompanied often by manifestations of the power of God. Healing is probably the most common manifestation of God's power among Pentecostal churches worldwide. Healings (including exorcisms) manifest the presence, compassion, and power of God.
25. For Pentecostals, the anointing of the Spirit makes proclamation an event and an encounter between people and God. A Spirit-empowered proclamation of the scriptural message thus holds an important place in Pentecostal worship services. But the communication of God's will and action in Pentecostal services is not confined to the event of proclamation. There are multiple gifts of the Holy Spirit at work in Pentecostal worship to channel God's presence and to communicate God's will. The locus of discernment tends to be distributed in many Pentecostal churches among the entire congregation, so that whether gathered in worship or dispersed in society, all members are called to exercise their gifts in ministry. In various times and places, some Pentecostals have even reported that the Spirit worked so dramatically through multiple, extraordinary gifts in a particular church service, that the preached Word of God was not given as it usually is. There is a tendency in many Pentecostal congregations to decentralize the communication of God's Word and to encourage ordinary believers to speak for God alongside the preaching ministry of the ordained minister.
26. Reciprocity is established between Word, Spirit, and community so that the Spirit enlivens the Word, the Word provides a context for the Spirit's *work*, and the community lives out the Spirit's directions. Pentecostals place priority on the "leading of the Spirit" both individually and corporately.

27. While Pentecostals employ different methods and approaches to interpret the Bible, central to their interpretation is the conviction that the Word of God speaks to today's world. Pentecostals strive to hear what the Word of God has to say to them and their era as they live in restored and ongoing continuity with the mighty acts of God recorded in the Bible. For Pentecostals, the Bible is a story; they read their lives into that story and that story into their lives. They stress returning to the experiences of God to which Scripture bears witness, but also moving forth into the world to witness *to* the deeds of God multiplied through them in new contexts. Essential to hearing the Word, therefore, is the spiritual openness and fitness of the interpreter. The gap between the Bible and the contemporary world, which is emphasized among Pentecostals, is not historical but spiritual.
28. Pentecostals generally advocate a disciplined study of the Bible that employs methods that do not alienate the reader from the text or cast doubt on the miraculous nature of God's deeds, whether in biblical times or now. For this reason, they have often been wary of historical-critical methods of interpreting the Bible. Some also follow the fundamentalist defenses of the inerrancy of Scripture and strive to enter the modernistic struggle over the proper use of historical method in interpreting the Bible. Others are trying, instead, to explore postmodern interpretations of the Bible in order to transcend the limits of historical investigation in encountering the meaning of Scripture. But Pentecostals normally emphasize that the Bible speaks and transforms lives only through the work of the Holy Spirit.
29. While Pentecostals originally came from diverse denominational backgrounds, they sought to go beyond what they had commonly experienced as "dead forms and creeds," to a "living, practical Christianity." Thus, the revelation of God through the preaching of the Bible was aided, not by conscious devotion to past denominational traditions, but to various signs and wonders of the Spirit indicating the last days, one of the important ones being prophecy. It is a Pentecostal conviction that the Spirit of God can speak through ordinary Christians in various ways that are consistent with the biblical message (1 Corinthians 12-14). Ideally, these inspired words aid the preached word in making the will of God revealed in Scripture dynamic and relevant to particular needs in the Church. As the Acts of the Apostles shows, the Church is to be directed today by the Spirit prophetically. "Let those who have an

ear to hear, hear what the Spirit is saying to the churches" (Revelation 1-3).

30. The Bible is essential to Reformed faith and life. People entering a Reformed church normally find a Bible on the communion table or the pulpit. That the Bible is open indicates that God wants to speak. The Word of God wants to answer questions that people may carry in their hearts. The Word also wants to put a vital question to those who enter the church. Keeping an open Bible in the church is a symbolic act, which affirms that the Bible is central in Reformed experience and worship. The decisive moment in the worship service is, indeed, the reading and preaching of the Word. The entire liturgy is structured to keep preaching of the Word at the center. However, the Bible is not an end in itself, for both Scripture and preaching point to the living Word, Jesus Christ.
31. Reformed churches understand that the Word of God is addressed to the whole People of God. Thus, congregations emphasize teaching, studying, discussing and learning the Scriptures so that the community of faith and all its members may hear the Word of God in its fullness.
32. In previous centuries, Reformed theologians usually said that all signs and wonders were confined to the apostolic age. Increasingly, theologians, pastors, and church members see that this opinion finds no ground in the Scriptures. However, a careful reading of Paul's letters leads Reformed Christians to the conviction that it would be wrong to concentrate attention on the so-called supernatural gifts, such as glossolalia and healing. In the Pauline lists of spiritual gifts, the more common gifts, such as leading, organizing, and teaching, are mentioned in juxtaposition with the more spectacular gifts. In fact, we cannot sharply differentiate "supernatural gifts" from "natural" gifts. What we see as "natural" can be seen as a miracle, whether in nature, personal experience, or the history of humankind. This is evident in the "miracles" of the growing concern for the equality of women and men, the abolition of apartheid, and the struggle for the abolition of weapons of mass destruction. In these events and efforts, we may see the Spirit working in our day for the healing of the world.
33. Reformed people acknowledge that the Word of God comes to them through the faithfulness of those who have preserved and proclaimed it, giving witness in ministry and mission throughout the centuries. The Apostle Paul underscores the importance of tradition when he

gives instruction concerning foundational elements of the Christian message, such as the resurrection of Jesus Christ (1 Corinthians 15:3) and the Lord's Supper (1 Corinthians 11:23). Because the Word has reached us over a long span of time, it should be approached through any means of interpretation that will make its message intelligible. One of these means, though not the only one, is the historical-critical method. No interpretative method may take the place of the Word itself. While exegetical work helps the Church discern meaning in Scriptures, it is only by the Holy Spirit that the Scriptures become the living Word of God for the Church.

34. The Word of God addresses not only the Church or individuals, but also the entire world, which God has deeply loved (John 3:16). This is why proclaiming the Word and living in obedience to the Word is central to the Reformed tradition, enabling the Church to oppose all oppressive situations in the name of God. Such opposition is normally termed the "prophetic" task of the Church, but it cannot be taken for granted that any proclamation is "prophetic." In any case, the prophetic Word is first addressed to the Church and so the first task of the Church is to listen to the prophets and then - faithfully and humbly - to make the meaning of God's Word clear to the present generation. The Word proclaimed by the Church may become prophetic only when and where it pleases God, and it is only "after the fact" that a proclamation by a church may be considered prophetic.
35. Pentecostal and Reformed Christians conclude that the Bible is the Word of God in its witness to Jesus Christ through the work of the Holy Spirit. They tend to have different expectations concerning the role of the Spirit in culture and the significance of extraordinary gifts of the Spirit in manifesting the power of God in the proclamation of the Gospel. Thus, we affirm the Bible as the Word of God, an instrument of the Spirit to proclaim the grace of Jesus Christ to all people. The Word of God inscripturated in the Bible becomes the living Word that speaks by the action of the Spirit of God, because the Spirit, who speaks through the Bible, is the same Spirit who was present in the formation of the Scriptures. This role of the Bible as an instrument of the Spirit may not be understood in an exclusive way, however, for the Spirit cannot be confined to the text of the Bible. We of the Pentecostal and the Reformed traditions may understand the prophetic task of the Church somewhat differently, but we agree that the Spirit of God continues to speak in and through the Church in a way consistent with the biblical message.

II. THE HOLY SPIRIT AND THE CHURCH

36. The teams of Pentecostal and Reformed theologians share the following affirmations about the Holy Spirit and the Church.
- The Church is the Creature of the Word and Spirit.
 - The Church is the Community of the Holy Spirit's Leading.
 - The Church is the Community of the Spirit's Gifts
 - The Church is *in* but not *of* the World.

In each of these areas of common conviction, Reformed and Pentecostal emphases are often different. These differences are sometimes complementary, sometimes divergent. In all cases, however, ongoing dialogue helps to clarify complementarities and divergences, as well as suggest ways of deepening the ongoing conversations between us.

The Church Is the Creature of the Word and Spirit

37. Reformed and Pentecostal Christians share the firm conviction that the Church is God's creation. The Church is a people called by the Word and shaped by the Spirit, all to the glory of God. The gracious action of God precedes all human forms, communities, and institutions. In speaking of the Church, we stress the mutual connection of Word and Spirit, and the Church as creature of the Word and Spirit called upon to respond to God's grace by worship in Spirit and in Truth. However, Pentecostal and Reformed Christians may use different language to express this common conviction.
38. Reformed Christians tend to use the language of "covenant" to describe the initiative of God and the formation of God's people. The covenant is the expression of God's gracious action in Christ to reconcile us to Godself, and to one another. Reformed understanding of the Church is based on both the promises and the commandments of God. The deepest intention of the covenant is the reconciled life, for reconciliation in Jesus Christ is the basis and motive for life according to the will of God through the power of the Spirit. The shape of the covenant is expressed in the two great commandments - love of God and love of neighbor. Reformed Christians tend to identify the faithful Church as that community where the Word of God is rightly preached and heard, and where the sacraments are celebrated according to Christ's institution. Reformed Christians

- thus affirm that we receive the Gospel of Christ through the living community of faith, which is sustained and nurtured through the Word of God, as the Holy Spirit seals the Word in us.
39. Pentecostals tend to use the language of "the outpouring of the Spirit" to describe the initiative of God and the formation of the Church as the Body of Christ. They tend to identify the faithful Church as the community where Jesus Christ is lifted up, the Word of God is preached and obeyed, and where the Spirit's gifts are manifested in the lives of believers. The Spirit sovereignly bestows charisms upon the community and its members. These gifts of the Spirit manifest themselves in a variety of ways so that the role of the Word and the function of the Spirit are contextualized within the community. Each Pentecostal community, formed by the outpouring of the Spirit and shaped by the Spirit's gifts, discerns what the Spirit is saying to the Church through the Word and is thereby shaped by the Spirit in conformity to the Word.
40. From the covenant it follows that Reformed Christians nurture an awareness of living in congregations. Whereas Pentecostal Christians tend to focus more upon the life of the local assembly as it gathers together in the name of Jesus Christ in the power of the Holy Spirit.
41. The common affirmation that the Church is the creature of the Word and Spirit can lead us into fruitful conversations regarding the ways the Word is given space among us and the ways the Spirit moves among us. Both Pentecostal and Reformed Christians understand worship as the Church's primary response to God's grace. Furthermore, both understand that it is the Spirit who enables faithful worship by the community. Yet the two communities of faith express the Spirit's presence and action differently. Much more conversation should occur on the concrete reality of worship. Deeper dialogue concerning the role of sacraments or ordinances, and the place of the Holy Spirit's gifts, may lead to mutual enrichment.

The Church Is the Community of the Holy Spirit's Leading

42. Both Pentecostal and Reformed Christians recognize the Spirit's leadership in the Church as the Church confesses its faith, gathers as a community of worship, grows in edification and fellowship, and responds to its mission in the world. In these and other ways the

Church is facilitated by the Spirit's guidance in the process of spiritual discernment.

43. Reformed communities affirm that the Spirit leads the Church as a community in ongoing confession of Christian faith. Reformed people have always been confession-making people, exercising their God-given freedom and obligation to confess the faith in each time and place. From the earliest beginnings of the Reformation through the 20th Century, Reformed communities have formulated creeds and confessions that express the lived faith of concrete communities. The churches acknowledge the ongoing guidance of the Spirit to lead the community of faith into the truth and to make the Gospel intelligible and relevant to specific places and times. This ongoing reformulation of confessions is based on fidelity to the Scriptures - the Word of God that bears witness to the incarnate Word of God.
44. Reformed churches strive to reach consensus through mutual discernment of Word and Spirit. Yet we confess that we are imperfect hearers of the Word who may resist the Spirit's leading. As a community of redeemed sinners, we remain sinners nonetheless. "Let anyone who has an ear listen to what the Spirit is saying to the churches."
45. While some Pentecostals have enacted confessions or statements of faith written in formal propositions, frequently they manifest their beliefs through expressions of personal testimony made in daily life and worship. Pentecostals explicitly affirm that it is the Spirit who both leads and enables them to worship God. They attempt to be sensitive to the movement of the Holy Spirit because they believe that the Spirit leads them into all truth and points them towards Jesus Christ.
46. Reformed worship is the place where the gathered community confesses common faith. In creeds and confessions from the early church, the Reformation period, and contemporary settings, the worshiping assembly gives voice to the beliefs that bind individual believers together in common faith, life, and witness.
47. Ideally, spiritual discernment plays an essential role in Pentecostalism. The practice of Pentecostal spirituality collectively prepares congregations, ministries, and denominations to discern God's will in concrete situations. Functioning within many dimensions of the Church as community, the discernment dynamic relies upon the Spirit's assistance and leadership for an

authentication of communal prayer. This is manifested in a collective inner witness that is consistent with Scripture. Prayerful deliberations or conversations enable the local church to arrive at consensus about its response to an issue or situation. Included in the communal discernment is the interaction between Pentecostals and society.

48. Societal changes and development sometimes awaken a Christian group to the need to wrestle with an issue. Coupled with communal discernment is personal discernment by each member. Each person participates in the discernment, ascertaining her/his judgment on the emerging or established consensus. Pivotal in personal discernment is the role of conscience. While the term is rarely used among Pentecostals, it is often implied. In the personal discernment of individual Pentecostals, the conscience is shaped, in part, by their spirituality.
49. The Pentecostal expectation is that the exercise of discernment is distributed throughout the entire congregation, so that whether gathered in worship or dispersed in society, all members are called to exercise their gifts in ministry. All individuals are accountable to the group and any individual may challenge the group as to who has "the mind of the Spirit" on an issue. Discernment, then, requires active participation by all the members of the community. They listen for the Spirit to speak through the Word communicated by preaching, teaching, testimony, and action. They are encouraged to bring their Bibles to meetings and to read them for themselves. They weigh the value of the proclamation they hear by reference to Scripture as well as "promptings" of the Spirit and prayerful reflection.

The Church Is the Community of the Spirit's Gifts

50. Although the gifts of the Spirit are often associated with Pentecostal churches, Reformed churches also acknowledge that the Church is established and maintained by the gracious presence of the Spirit who gives gifts to the people of God. Pentecostal and Reformed ways of speaking about and also receiving the gifts vary, yet both affirm that the Holy Spirit's charisms are constitutive of ecclesial life.
51. Pentecostals affirm that spiritual gifts enhance the faith of believers, deepen their fellowship with God, edify the Church, and empower mission in the world. Pentecostals love and respect the Word of God,

so they expect God's Spirit to reveal his power through manifestations of grace. These manifestations of spiritual gifts are signs that God is with God's people. Spiritual gifts such as healing, prophesying, casting out demons, speaking in tongues, and other charisms enrich the lives of persons and the life of the community of faith.

52. The participants in this Dialogue affirm that the gifts of God to the Church are real, the Holy Spirit is the Giver of gifts to the Church, and the gifts are given to the Church to work together for the common good. Reformed as well as many Pentecostal churches acknowledge that their understanding of the Spirit's gifts is broader than the classic list of spiritual gifts in 1 Corinthians 12:8-10. Furthermore, consideration of the Spirit's gifts is shaped by the overarching theme found in 1 Corinthians 12:4-7, "Now there are varieties of gifts, but the same Spirit, and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given a manifestation of the Spirit for the common good."
53. Reformed Christians affirm that the Spirit's gifts are experienced in the congregational life of Reformed churches. Every congregation can point to numerous instances where, in official and unofficial ways, words and acts have led congregations in faithfulness. Wherever in the church acts of reconciliation are initiated, words of the good news of Christ are proclaimed, gestures of consolation are shared, injustices addressed, or prayers for healing and wholeness are uttered, the Holy Spirit is at work among the people of God. Yet representatives of Reformed churches confess that their churches are sometimes too casual in seeking and receiving the Spirit's gifts. Reformed Christians must proclaim forcefully that it is God who gives the gifts, and not we ourselves.
54. As we, the Reformed and Pentecostal participants in this Dialogue, have reflected on the biblical texts and the life of the Church, we have been convinced that no single gift or set of gifts is normative for every believer, every congregation or every church in every time, or place. We share the conviction that gifts are not permanent possessions of believers or congregations, for the Spirit gives various gifts at different places as those gifts are needed.
55. We also agree that no biblical listing of gifts is a template to be laid over the entire Church. On the one hand, we recognize that many Pentecostals limit the gifts of the Holy Spirit to those mentioned in 1

Corinthians 12:8-10. They do not value the charismatic nature of those mentioned elsewhere in the Bible (cf. 1 Corinthians 12:27-30; Romans 12:3-8; Ephesians 4:11; 1 Peter 4:10-11). On the other hand, many Reformed Christians recognize the theoretical possibility that the gifts mentioned in 1 Corinthians 12:8-10 might somewhere be appropriately exercised, but normally they do not encourage or even sanction them to be exercised in their own services. In addition, there are those in both traditions who value one gift over the contribution of another, or who seem to limit the Holy Spirit's sovereign distribution of gifts.

56. These things being said, it is important to note that most Pentecostals affirm the fact that the gift of tongues is not expected to be given to all Christians. Many of them do argue, however, that the ability for Christians to speak in tongues enjoys a privileged position. They contend that the Pentecostal experience enjoyed by the 120 in Acts 2, an experience in which they spoke in other tongues as the Spirit gave them utterance, is ultimately available to all who believe (Acts 2:38-39). In this sense, many Pentecostals distinguish between speaking in tongues as a gift of the Holy Spirit (not available to all) and speaking in tongues as sign or evidence (potentially available to all) that one has been baptized with the Holy Spirit (Acts 1:8, 2:1-4).
57. It is our mutual conclusion that these Reformed and Pentecostal positions are ultimately no less than concessions to the reality of our separated existence as Christian churches. We believe that those who embrace these positions, or elevate their status by giving voice to them in doctrinal or political statements, must be challenged to recognize their limitations. They need to be asked to broaden their understanding of the gifts, which the Holy Spirit desires to give to the Church. Only in so doing can they enter fully into the life of the Church as the body of Christ. Only in so doing can they participate in what it means to be a priesthood of all believers. Only in so doing can they experience the fullness of what Joel prophesied, and Peter proclaimed on the Day of Pentecost, that God's Spirit would be poured out on all flesh, thereby equipping them to participate in God's work in the world.
58. Reformed Christians affirm that God calls men and women and endows them with different gifts to exercise various forms of ministry in order to equip the whole people of God for mission in the world. Reformed churches express this conviction by affirming that all are commissioned to ministry by their baptism. The classic

understanding of "priesthood of all believers" leads Reformed churches to encourage all Christians to participate fully in the life and ministry of the Church. Some Reformed churches embody the ministry of the whole people of God by not confining ordained office to the ministry of Word and Sacrament. These churches ordain persons as elders and deacons to be full partners with ministers in the service of the Church. Other churches commission members to such ministries of the church as caring for the poor and the marginalized, teaching Sunday school, leading youth ministries, furthering women's ministries, and more. Thus, the gifts given to individual members are recognized and encouraged.

The Church Is *in* but Not *of* the World

59. Both teams in this Dialogue affirm the fact that since the Church is meant to be an instrument for the transformation of the world, "it is *in* the world, but not *of* the world." The Church as the community of believers should be a "model," making evident - even in an inadequate way - what the future kingdom will be. Just as unity in the faith is manifested on the local level through the reciprocal love of the members of the congregation, similarly the unity of the Spirit already granted to us by God is manifested in the relations between congregations, groups, churches, and denominations on the regional, national, and global level.
60. The church works in fidelity with the Word and Spirit to live out the message and will of God. The members of the community offer themselves up as the eyes, ears, mouths, and hands, which allow the Spirit and the Word to address needs that arise in the Church or the world.
61. From time to time, Reformed churches have been involved in prophetic acts for altering oppressive situations in society. Sometimes, Reformed churches have been part of oppressive structures. Thus, the church's life must be informed by the sustained study and application of Scripture to various situations and social systems, and also by active engagement in the various aspects of society as the Church bears witness to the reign of God.
62. Pentecostals focus more on individuals than on structures, viewing persons as individuals. When a person is in need, Pentecostals will often attend to the immediate need without always analyzing the systemic issues that might give rise to the situation. As they probe

more deeply, they uncover systemic issues that produce or aggravate the pastoral issue being addressed. Some Pentecostals, then, confront systemic issues out of strong pastoral concerns about an individual or a group of people. While Pentecostals have frequently been stereotypically portrayed as passive and "other worldly," programs of personal renewal at grassroots levels have had far-reaching implications for social transformation.

III. THE HOLY SPIRIT AND MISSION

63. The relation between the Holy Spirit and mission clarifies the issue of who determines mission and how mission is best carried out in each context. Is mission primarily the work of the Church or does the Church participate in the mission initiated by God?

Holy Spirit and *Missio Dei*

64. When we say we are involved in *Missio Dei* it is a correction of the earlier notion that the mission, in which Christians are involved, is only the mission of the Church. The Church is a sign of the reign of God that has been inaugurated by Jesus Christ. While it has been called into this privilege, it does not claim to limit God's reign and sovereignty in all God's creation. We see that mission has its source and authority in the Triune God. The biblical foundation points to the imperative for us to witness to all people in word and deed (Matthew 28:18-20; Luke 24:46-47; John 20:21-23; Acts 1:8).
65. We affirm that the Holy Spirit empowers women and men for mission in God's world. In the Reformed community it is not usual to define this empowerment as the baptism with the Holy Spirit. The empowerment as a gift is implied in the grace given to the members of the communities. In recent times, however, it has been recognized that bestowal of grace has a goal: that Christians may become coworkers of God in Jesus Christ (1 Corinthians 3:9). Therefore, some have proposed the concept of 'vocation' as an element with specific significance beside justification and sanctification.
66. In the experience of Acts 2, Pentecostals are convinced that they have a mandate for mission before the return of the Lord. They see that mandate as rooted in the eschatological significance of the prophecy in Joel 2:28-30. Most Pentecostals believe that baptism in

the Holy Spirit is for the empowerment of believers to be effective witnesses of the Gospel to the ends of the earth (Acts 1:8). This empowerment includes divine calling, equipping, commissioning, and the continuing presence of the Holy Spirit throughout mission.

67. Together, we affirm that *Missio Dei* has implications for the ways we view culture and religions. We believe that the sovereign God is present in all societies and cultures. We believe that the Spirit of Christ goes ahead of the Church to prepare the ground for the reception of the Gospel.

Holy Spirit and Culture

68. Pentecostals and Reformed believers are both challenged to learn together the ways in which the Spirit of God teaches the Church to utilize various cultural elements and how these elements can be put into the service of God, in accordance with the biblical revelation.
69. The Holy Spirit is present and active in human history and culture as a whole as well as in the Christian Church. However, every culture has to be transformed and reshaped by the Holy Spirit, in accordance with the revelation of Jesus Christ as witnessed to in Scripture.
70. Pentecostals emphasize the work of the Spirit in support of the missionary outreach of the Church in the world. Their conviction is that human culture stands in alienation from God and God's Truth. The ministry of the Gospel is meant to liberate people from captivity to that which is godless in culture. They further believe that godlessness in culture degrades human dignity and occasions, social oppression. The ministry of the Gospel implies first the salvation of humanity, but also the enhancement of human dignity and liberation.
71. Pentecostals and Reformed people believe that cultures are elements within God's creation and so embody many positive elements despite the existence of sin. The relationship between the Gospel and culture is dialogical; no one operates in a cultural vacuum. Therefore, witness to the Gospel should be embodied in culture. Our mission efforts demonstrate that we have not always paid due attention to issues of culture.
72. Whether there are salvific elements in other religions, however, is an issue that is currently being debated by individual theologians within the Reformed family. While Pentecostals and many Reformed find it impossible to accept the idea that salvation might be found outside

Jesus Christ, some Reformed agree with the ecumenical observation made at the World Conference on Mission and Evangelism at San Antonio, Texas, U.S.A. in 1989, that "We cannot point to any other way of salvation than Jesus Christ, at the same time, we cannot set limits to the saving power of God,"⁷ (cf. Acts 17:28).

73. On the whole, Pentecostals do not acknowledge the presence of salvific elements in non-Christian religions because they view this as contrary to the teaching of the Bible. The Church is called to discern the spirits through the charism of the Holy Spirit informed by the Word of God (1 Corinthians 12:10, 14:29; cf. 1 Thessalonians 5:19-21; 1 John 4:2-3). Pentecostals, like many of the early Christians, are sensitive to the elements in other religions that oppose biblical teaching. They are, therefore, encouraged to receive the guidance of the Holy Spirit.

The Multifaceted Mission

74. Within an eschatological perspective, the mission of the Church is to witness to the truth that the Kingdom of God, which yet awaits full consummation in the future, has already broken into the present age in Jesus Christ. The ministry of Jesus Christ, therefore, continues in the world by the power of the Spirit working through the eschatological people of God. The integrity of mission is bound up in a commitment to multi-dimensional mission. Those dimensions include, but are not limited to proclamation of the Gospel (Matthew 28:19-20, Acts 1:8), fellowship (2 Corinthians 5:17-20), service to the world (Matthew 25:34-36), worship, and justice (Acts 2:42-47).

Service to the World

75. The grace of the Holy Spirit, given to us by Jesus Christ through the proclamation of the reign of God, prompts us to serve and participate in the mission of God in the world. This mission includes both proclamation and social engagement, which cannot be separated. Mission is concerned with the righteousness of our horizontal

⁷ See the "Reports of the Sections: Section I: Turning to the Living God," Heading IV. "Witness Among People of other Living Faiths," paragraph 26, in the *International Review of Mission* LXXVIII, Nos. 311-312 (July/October 1989), p. 351.

relationship with our neighbors and nature, as well as the vertical relationship with God.

76. We recognize that the understanding of mission varies with the social location of the given situation. The Holy Spirit empowers and leads us to work for the structural transformation of society as well as the individual transformation of ourselves without committing the Church to a specific political ideology. This transformation is an ongoing process and realization of the prayer for the coming of the Kingdom of God.

IV. SPIRIT AND KINGDOM

Working Definition of the Kingdom

77. The Kingdom of God is apocalyptic and prophetic, both present gift and future hope. The Kingdom of God is the broad theological term that represents God's sovereign, gracious, and transformative reign of righteousness and truth in the face of, but also beyond the forces of evil and sin. The Kingdom cannot be identified strictly with earthly rule, although God reigns and acts in history. Neither can the Kingdom be identified strictly with the Church, although the Church and all creation exist in the eschatological hope of the fulfillment of the Kingdom.

Spirit, Kingdom, and Eschatology

78. Eschatology has often been confined to a theology of the last things, related to the consummation of the Kingdom of God. For Reformed and Pentecostal churches, eschatology is not only a theology of the last things as the concluding part of our doctrinal system, but also an overall perspective of our theology and life. Although the Kingdom of God has already come in Jesus Christ through the power of the Spirit, it is yet to be fulfilled in the future with the return of Christ. Until then, God rules in the world in the power of the Spirit, who grants a foretaste of the fulfilled kingdom (2 Corinthians 1:22; 5:5; Ephesians 1:7-14). God calls us to proclaim and participate in the kingdom of God.
79. Reformed and Pentecostal churches agree that the Church is birthed by the Spirit and serves as an instrument of the kingdom that Jesus

- Christ proclaimed and inaugurated. The Church is called to serve the Kingdom rather than be self-serving or an end in itself. The Spirit's role in ushering in the kingdom relates to its presence in the Church
80. Both Reformed and Pentecostals also agree that the Gospel that is at the heart of the Church's mission, therefore, is not only directed to individual life in the Spirit and to hope for life after death, but is also future oriented and directed to the resurrection of the dead and the new heavens and the new earth. Christian hope is not just individual and heaven bound, but is social and cosmic (Romans 8) and directed toward the Kingdom-to-come at Christ's return.
81. Thus, for Pentecostal and Reformed Christians to hold eschatology as a context for understanding mission means that the ultimate demands of God's eternal kingdom continue to confront Christians and the churches with the challenge of obedience. Our experience of God's Spirit as an experience of "eternity" in time must be viewed in relation to the horizon of God's ultimate future for humanity and all of creation, which is yet to be fulfilled. The victory of Christ over sin and death and the presence of God's Holy Spirit urge us toward courage and hope in our obedience to God's missionary call. But since the Kingdom of God has not yet come in fullness, we confront trials and weakness with patience. We experience the dynamic tension between the "now" and the "not yet" of the fulfillment of God's Kingdom in the world by engaging in patient action and active patience. Our actions and our prayers yearn patiently but fervently for God's will to be done on earth as it is in heaven.
82. Reformed churches affirm the second coming of Christ. Yet we are aware that God's time is different from ours. Thus, every form of prediction of the end time is excluded. The final victory of Christ gives ultimate significance to life in this world as God's time breaks into our time. Life in Christ is eschatological life.
83. The Reformed churches know that Christ will come as Judge, but stresses that the Judge is none other than the Savior. Judgment is not confined to the future, for judgment of sin and death happens in our time as well. The motive and attitude of our mission should always be love and compassion, reflecting the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit.
84. Pentecostalism was born in a milieu of growing disillusionment with 19th Century, theological optimism concerning the coming of the millennial reign of Christ. This post-millennial theology, in Britain

and North America at least, was being displaced in some circles by a pre-millennial eschatology, which focused on the return of Jesus to rapture the Church. It was the personal return of Christ to bring the kingdom rather than the return of Christ to receive the kingdom, which was already to have been established on earth. This eschatology has shaped Pentecostal missions since that time. It implies a focus on mission as evangelism.

85. Pentecostals believe that Christians move relentlessly toward that ultimate fulfillment of God's kingdom through prayer and battle against the forces of evil. Meanwhile, this tension between the "now" and the "not yet" of Christian hope grows ever more intense as the Spirit of God is poured out in ever-greater abundance in the direction of final fulfillment at Christ's return.
86. From their inception, Pentecostals have held to a firm belief that the return of Christ was close at hand. Early Pentecostals zealously proclaimed the message of the Gospel to the whole world, in light of the return of Christ. Scripture passages such as John 16:12-16, Matthew 25:31-46, 1 Thessalonians 4:13-17, and 2 Peter 3:8-9 continue to fuel the missionary zeal of Pentecostals. The Holy Spirit's work in inspiring Pentecostals to missionary activity, service, and giving is in anticipation of the kingdom of God. The eschatological urgency that Pentecostals feel, therefore, should not be thought of only as the hope for the return of Christ, but a firm realization that there remains a responsibility to humanity of providing for the needs of people, such as shelter, education, food, and medical concerns.
87. Generally, Pentecostal mission cares for the total person. Indeed, prayer for healing and ministry to the personal needs of people such as food and education have always been present in Pentecostal missions. It does suggest, however, that Pentecostal missions have not always challenged social, or structural issues prophetically. There are at least two reasons for this. The first is that the social location of Pentecostals was, on the whole, marginal to society and Pentecostals had limited access to the power centers of the social establishment. Second, those structures were viewed as part of the system, which Jesus' coming would replace by the righteous reign of God.

Spirit, Kingdom, Creation

88. The relationship of creation to the Spirit and the Kingdom is a pivotal eschatological theme for many churches, both Reformed and Pentecostal. The topic challenges restricting the signs of God's reign to human history. Creation as a topic within Spirit and Kingdom introduces the cosmos as an object of God's engagement.
89. For Reformed and Pentecostal churches, the Holy Spirit is integrally involved in creation. Both recognize the Spirit's role at the beginning of creation as well as acknowledge the Spirit's role in the sustaining and renewing of creation. For Reformed churches and some Pentecostal churches, the expectation of the kingdom includes the restoration and renewal of the cosmos.
90. In Pentecostal worship, sighs too deep for words are given expression. These are often understood as speaking in tongues (Romans 8:26), offered in anticipation of the Kingdom of God yet to come in fullness. Such a yearning for the Kingdom implies a desire for the salvation of the lost and the redemption of the entire creation. Examples of their concern for creation are demonstrated through Pentecostals' prayer for rain, especially during droughts, or their prayer for a bounteous harvest. All creation benefits from this concern, and they believe that without God's blessing, creation itself will not be sustained.
91. For the Reformed churches, the expectation of the coming of our Saviour does not exclude, but includes the expectation of the Kingdom. The fulfilled Kingdom is not just the collection of all believers but the *Shalom* for the totality of creation. It represents the restoration and renewal of the cosmos. Churches of the Reformed tradition, strive to be faithful to the creation because God remains faithful to it. Human beings are part of the cosmos, and so together with the whole creation, are invited to participate in the celebration of life.

Spirit, Kingdom, World

92. The location of the world within the topic of Spirit and Kingdom is central to identifying the boundaries of the arena in which the Spirit and Kingdom intersect in history. Key questions are: Is the work of the Spirit confined to the Church? Does the Kingdom engage the world? Is the world an arena of the Spirit or the Kingdom?

93. Reformed churches acknowledge that all Christians, as stewards of the rich gifts of God, are called to act in responsible faith towards all creation. Therefore, we are called to proclaim, both in word and deed, the will of God concerning personal and social injustices, economic exploitation, and ecological destruction. Moreover, Reformed churches affirm that the Holy Spirit guides the faithful to work for both personal and structural transformation of society, thus participating in the ongoing process and realization of the prayer for the coming of the Kingdom of God.
94. Pentecostals differ on how they view the role of the Holy Spirit in sustaining, reforming, or transforming human society. Some Pentecostals interpret reality dualistically. They understand that a state of warfare exists between the People of God and "the world." They believe that the Holy Spirit is the one who will triumph over the "principalities and powers and spiritual wickedness in high places." How that warfare is defined varies from those who interpret the warfare in moral terms, to those who employ the term "spiritual warfare" in describing the battle between the godly and ungodly powers. Pentecostals who employ moral terms identify the role of the Spirit as one who *restrains* evil in the world. Others identify the role of the Spirit as one who *invites Christians to engage in the reforming and transforming* of society. This perspective also recognizes the role of the Holy Spirit in reprovng the human society in terms of righteousness.
95. Some Pentecostals around the world engage the political arena from the underside. Many are in countries where there is no political space for them to engage the political order directly. Their social locations shape their understanding of the Holy Spirit. However, among these are those who respond differently from the majority. They create alternative societies modeling resolutions to societal issues within their ecclesial structures. The issues they address include, but are not limited to such evils as racism, classism, materialism, and sexism.

CONCLUSIONS

96. Several clear benefits have emerged as a direct result of this Dialogue. One of the obvious fruits enjoyed so far has been the friendships that have been established across denominational lines and the lines of our various traditions. These friendships have

- expanded beyond the realm of everyday life into the recesses of our common spiritualities and our ecclesial experiences. Genuine ecumenism begins when Christians find each other and learn to enter into the lives of one another.
97. A second obvious benefit of the Dialogue to date has been the individual studies that have been offered in the form of papers presented. Some of these have found their way into publication, thereby challenging those who cannot participate at the limited space a dialogue table allows. In addition, press reports from the meeting have been published in a number of papers and journals, expanding the awareness of this Dialogue in a number of ecclesial and scholarly communities. They have found their way into classrooms and are contributing to the ecumenical formation of the next generation of pastors and teachers in both communities.
98. Thirdly, the Dialogue has been able to give and to receive from Christians in each of the regions in which it has convened its meetings. It has delved into the lives of Christians who live, sometimes in difficult situations, whether they be members of a minority community in the Italian Alps, an African-American congregation in the U.S.A., an affluent Reformed community in Switzerland, a Pentecostal congregation separated from family members in Korea by an artificial boundary, or a Reformed community in a large Brazilian city, teeming both with hope and despair.
99. Finally, the Dialogue had helped its participants realize the critical necessity for ongoing contact between these two vital Christian traditions. With the completion of this report, the participants in this Dialogue wish to encourage others in their respective communities to join in this mutual exploration.

APPENDIX

Portions of this document were developed over the period of five years from 1996-2000. While many people during each of these years made substantive contributions that led to this document, only those who were present at the meeting in São Paulo, Brazil in May 2000 had a part in the final drafting and editing of this document. They are indicated with an asterisk (*). Those who chaired the meetings are indicated with a (c), while those who served as staff from the WARC office are indicated with

an (s). Those who presented papers are indicated with a (P) following the year in which they made their presentation. Those who attended the meetings as observers, are indicated with an (o). Those regular participants who were part of the original exploratory committee are noted with attendance in 1995.

| <i>Pentecostal Participants</i> | <i>Reformed Participants</i> |
|---|---|
| *Daniel Albright Scotts Valley, CA, USA 1996 P, 1997, 1998, 2000 | Solomon D. L. Alagodi Balmatta, Mangalore, India 1996 |
| Miguel Alvarez Honduras/Philippines o 1999 | Aldo Camba Torre Pellice, Italy 1996 P |
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| *Anthea Butler Los Angeles, CA, USA 1996 P, 1997, 1998, 2000 | *Paul A. Haidostian Chouran, Beirut, Lebanon 1999, 2000 |
| *David Daniels Chicago, IL, USA 1996, 1997, 1998, 1999, 2000 | *Marsha Snulligan Haney Atlanta, GA, USA 1997, 1998, 1999, 2000 |
| Harold Hunter Oklahoma City, Oklahoma, USA 1996, 1997, 1998, 1999 | *Yohan Hyun Seoul, Korea 1997, 1998, 1999 P, 2000 |
| Richard Israel San Jose, CA, USA 1995, 1996 P, 1997, 1998, 1999 | Moses Jayakumar Bangalore, India 1998 |
| *Veli-Matti Kärkkäinen Jyväskylä, Finland 1997, 1998, 1999, 2000 | *Gesine von Kloeden Bad Salzflun, Germany 1999, 2000 |

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|---|--|
| Byron Klaus Costa Mesa, CA, USA 1998 P | Margaret M. McKay England 1995 |
| *Julie [Jungjia] Ma Baguio City, Philippines 1997 P, 1998, 1999, 2000 | *s Odair Pedroso Mateus São Paulo, Brazil/Geneva, Switzerland 2000 |
| *Wonsuk Ma Baguio City, Philippines 1997P, 1998, 1999, 2000 | *Nisse E. Norén Vétlanda, Sweden 1999, 2000 |
| *Frank Macchia Costa Mesa, CA, USA 1995, 1996, 1997, 1998, 1999 P, 2000 | *Aureo R. Oliveira Fortaleza, CE, Brazil 1999, 2000 |
| *Jean-Daniel Plüss Zürich, Switzerland 1995, 1996, 1997, 1998, 1999, 2000 | *Cephas Omenyo Legon, Accra, Ghana 1996 P, 1997 P, 1998, 1999, 2000 |
| *c Cecil M. Robeck, Jr. Pasadena, CA, USA 1995, 1996, 1997, 1998, 1999, 2000 | Jana Opočenská Geneva, Switzerland 1999 |
| | *Milan, Opočenský Geneva, Switzerland 1998, 1999, c 2000 |
| | Vlaudio Pasquet Luserna San Giovanni, Italy o 1996 |
| | Silas Pinto Brazil [Wheaton, IL, USA] 1997 |
| | *Abival Pires da Silveira São Paulo, SP, Brazil c 1996 P, c 1997, c 1999, 2000 |

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| | <p>*Salvatore Ricciardi Milano, Italy 1995,1996, 1997, c 1998,2000</p> <p>Silvia Rostango Ladispoli, Italy 1996</p> <p>Sydney Sebastian Salins Balmatta, Mangalore, India 1997</p> <p>*Joseph D. Small Louisville, KY, USA 1999,2000</p> <p>*Jan Veenhof Gunten, Switzerland 1996,1997 P, 1998,1999,2000</p> <p>s Henry Wilson Geneva, Switzerland 1996 P, 1997,1998</p> |
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CHRISTIAN AMNESIA:
WHO IN THE WORLD ARE PENTECOSTALS?

Wolfgang Vondey

Amnesia is the total or partial loss of memory. Questions such as, where you come from, where you belong, or, what your purpose is, no longer create an immediate reality and recognizable identity. Postmodernism has created a somewhat universal amnesia. The postmodern worldview, with its narcissistic individualism, pluralism, deconstructionism, and loss of common consciousness, has gradually reduced the essential means by which we have identified ourselves in the past. The lack of common “identifiers” has often found an expression in the now global question, “Who in the world am I?”

In this context of global uncertainties one group has provided the world with elements of stability; stable growth, growing significance, significant change: the Pentecostal movement. But Pentecostalism is plagued by the same problems. As the 18th Pentecostal World Conference in Seoul (1998) already acknowledged, at the beginning of the twenty-first century the question, “Who in the world are Pentecostals?” has become one of the

¹ This article was presented at the 29th meeting of the Society for Pentecostal Studies, Kirkland, Washington, March 18, 2000. I am particularly referring to the concept of “cultural memory,” defined by Jan Assmann as a response to the question “What must we never and under no circumstances forget?” in *Das kulturelle Gedächtnis* (Munich: C. H. Beck, 1997), pp. 22-45, 77.

² I use the term “postmodern” as an expression of the sociological, philosophical, and aesthetical transformation beginning in the last part of the nineteenth century.

³ William W. Menzies listed this question among the most significant issues in “Frontiers in Theology: Issues at the Close of the First Pentecostal Century” (a paper presented at the Theological Symposium for Asian Church Leaders: Asian Issues on Pentecostalism, September 21, 1998, Seoul, Korea), 16 pp. Cecil M. Robeck, Jr. focused on the problem in “Making Sense of Pentecostalism in a

most significant issues. That this realization comes from Asia should not surprise us. A concept has developed at the end of the twentieth century that too easily divided the religious world of Pentecostals among others into North American Pentecostalism, European Pentecostalism, and Asian Pentecostalism. Yet, particularly in Asia, the expression of Pentecostalism can differ greatly from one country to another as the result of a different cultural and historical development of Pentecostal churches and leadership and the subsequent formulation of a congruent Pentecostal theology. The situation in Asia is paradigmatic for the worldwide situation of Pentecostalism. It expresses the most urgent question Pentecostals are facing today: What is the global identity of the Pentecostal movement?

Attaining answers to these questions has become increasingly difficult. In addition to the question of global Pentecostal self-consciousness there is also a growing awareness of a lack of terminology in order to adequately express the distinctive impressions and experiences of Pentecostalism to those outside of the movement.⁴ As a consequence, the distinctive elements of the movement are often misrepresented, its theological message misinterpreted, and its significance misjudged. A solution to the problems is not located in Asia, North America, or Europe alone. Pentecostals need to learn about themselves together in a global context. They may find that behind their different expressions lies a common foundation for a global Pentecostal identity. I want to suggest that the postmodern problem of Pentecostalism is one of memory. The “identifiers” of the past are no longer sufficient to adequately establish and preserve Pentecostal identity in the present. Pentecostals need an appropriate system that will allow them to determine and describe their global and ecumenical existence. I want to suggest that the notion of the “hierarchy of truths” is helpful in this endeavor. Thus I will first introduce the concept and evaluate it in regard to its usefulness as an ecumenical tool and for approaching Pentecostal identity. I will then apply the concept to distinctive themes of Pentecostalism and, in a final step, suggest how this is valuable for the preservation and communication of the Pentecostal tradition.

Global Context” (a paper presented at the Society for Pentecostal Studies meeting, March 1999, Springfield, MO), 34 pp.; Cf. also the presidential address of Cheryl Bridges Johns, “The Adolescence of Pentecostalism: In Search of a Legitimate Sectarian Identity,” *Pneuma* 17:1 (Spring 1995), pp. 3-18.

⁴ The lack of theological expression has been recognized by many Pentecostal and non-Pentecostal scholars. Some who voiced this critique are Jürgen Moltmann, Michael Welker, Miroslav Volf, and others mentioned in this study.

1. A Hermeneutic of the “Hierarchy of Truths”

In 1990 a study document of the Joint Working Group (JWG) of the World Council of Churches and the Roman Catholic Church took up the notion of the “hierarchy of truths” (*hierarchya veritatum*), as it had been introduced in the Second Vatican’s Council’s *Decree on Ecumenism* (1964).⁵ The concept was received by many with high hopes for its implications in ecumenical dialogue. Several books and over forty articles and essays have appeared devoted to the issue; some even considered it “the most revolutionary to be found.”⁶ The concept is understood as an instrument of common discernment that assists the ecumenical endeavor by “more adequately assessing expressions of the truth of revelation, their interrelation, their necessity, and the possible diversity of formulations.”⁷ This suggests ecumenical dialogue “based upon a communion in the ‘foundation’ that already exists and will point the way to that ordering of priorities which makes possible gradual growth into full [visible] communion.”⁸ If understood this way, the *hierarchya veritatum* is indeed valuable not only for an ecumenical appreciation of Pentecostal identity but also for an evaluation of distinctive Pentecostal themes as part of that identity. A common understanding of the concept appears to be one of its primary presuppositions. The post-conciliar literature suggests, however, that the ecumenical use of the concept must begin with a proper hermeneutic of its terms.

The study document of the JWG points to the history of the church as evidence for the existence of a certain hierarchical understanding of

⁵ “The Notion of Hierarchy of Truths—An Ecumenical Interpretation. A Study Document Commissioned and Received by the Joint Working Group, 1990,” in *Deepening Communion: International Ecumenical Documents with Roman Catholic Participation*, eds. William G. Rusch and J. Gros (Washington, DC: US Catholic Conference, 1998), pp. 561-571 (561-62).

⁶ Cf. O. Cullmann, “Comments on the Decree on Ecumenism Enacted in the Second Vatican Council and Promulgated on N 21 1964,” *The Ecumenical Review* 17 (1965), pp. 93-112 (93-94); also Edmund Schlink, “Die Hierarchie der Wahrheiten und die Einigung der Kirchen,” *Kerygma und Dogma* 21 (1975), pp. 36-48.

⁷ “The Notion of Hierarchy of Truths,” p. 569.

⁸ “The Notion of Hierarchy of Truths,” p. 568.

truths.⁹ The foundation of this hierarchy is the “mystery of Jesus Christ”¹⁰ as the fundamental truth to which all other elements of the hierarchy are related in different ways.¹¹ This indicates “an order of importance... according to the greater or lesser proximity”¹² that doctrines have to that foundation. It will be imperative to begin with a clarification of the terminology employed, particularly of the central terms “hierarchy” and “truth,” in order to facilitate the use of the concept for Pentecostalism.

A systematic treatise of the concept of “truth” as it relates to the understanding of truth in general and the relation of revelation, faith, dogma, and doctrine¹³ has yet to be produced. In a postmodern context it will be increasingly difficult to work out a common, universal apparatus with which the concept of “truth” is ecumenically approached. Nevertheless, there seems to exist a certain agreement among scholars that not all truth is of the same significance.¹⁴ A. Pangrazio, who introduced the concept at Vatican II, distinguished between truths that belong to the order of the end and those that belong to the order of the

⁹ This has been confirmed in the work of Ulrich Valeske, *Hierarchia Veritatum. Theologiegeschichtliche Hintergründe und mögliche Konsequenzen eines Hinweises im Ökumenismusdekret des II. Vatikanischen Konzils zum zwischenkirchlichen Gespräch* (Munich: Claudius Verlag, 1968), pp. 69-187. Several studies have pointed out historical precedents in Scripture and the history of Christian theology, cf. the overview by W. Henn, “The Hierarchy of Truths Twenty Years Later,” *Theological Studies* 48:3 (1987), pp. 439-71.

¹⁰ Suggestions to express the mystery have been the *Kyrios Christos* or early creeds of the scripture (1 Cor 15:3-8; Phil 2:5-11), the Apostolic Creed, the Nicean-Constantinopolitan Creed and others.

¹¹ “The Notion of Hierarchy of Truths,” p. 564.

¹² “The Notion of Hierarchy of Truths,” pp. 564 -65.

¹³ Mark Lowery approached the relation of doctrine and dogma as part of the concept in “The Hierarchy of Truths and Doctrinal Particularity” (Ph. D. diss., Marquette University, 1988).

¹⁴ Carlos Cardona emphasizes that all truths are true regardless of their hierarchical position, that they are further interrelated to such an extent that a hierarchical order may become a “suicidal vivisection” (vivisección suicida); “La ‘Jerarchia de las verdades’ segun el Concilio Vaticano II, y el orden de lo real,” *Los movimientos teológicos secularizantes. Cuestiones actuales de metodología teológica*, ed. J. A. de Aldama (Madrid: La Editorial Católica, 1973), pp. 150-59.

means of salvation.¹⁵ O. Cullmann distinguished between pure and impure truths,¹⁶ Y. Congar between truths of explicit faith and truths of implicit agreement,¹⁷ K. Rahner between truths necessary for and others not necessary for salvation,¹⁸ P. O'Connell between an ontological reality and an epistemological order of truths,¹⁹ W. Dietzfelbinger between central and marginal truths,²⁰ and E. Schlink between eternal truth and the historical expressions of truth.²¹

Several things are noteworthy in this debate. First, not all truths are considered as of the same "weight."²² Second, the hierarchy of truths is a hermeneutical tool for the qualitative assessment of that "weight"

¹⁵ "The Mystery of the History of the Church," in *Council Speeches of Vatican II*, eds. H. Küng et al. (Glen Rock, NJ: Paulist, 1964), pp. 188-92. Pangrazio was criticized later for placing the ecclesiology on a different level than Christology and the doctrine of the Trinity; cf. Anton Houtepen, "Hierarchia Veritatum and Orthodoxy," in *Orthodoxy and Heterodoxy*, Concilium 192, eds. Johan-Baptist Metz and E. Schillebeeckx (Edinburgh: T. & T. Clark, 1987), pp. 39-52.

¹⁶ O. Cullmann, "Einheit in der Vielfalt im Lichte der 'Hierarchie der Wahrheiten'," *Glaube im Prozeß: Christsein nach dem II. Vatikanum*, eds. E. Klinger and K. Wittstadt (Freiburg: Herder, 1984), pp. 363-64.

¹⁷ Y. Congar, "Articles fondamentaux," *Catholicisme*, vol. 1 (Paris: Cerf, 1948), pp. 868-82.

¹⁸ He uses the term heilsnotwendig in "Dogma. Wesen und Einteilung," *Lexikon für Theologie und Kirche*, 3rd ed. (Freiburg: Herder, 1995), III, pp. 439-40.

¹⁹ "Hierarchy of Truths," in *The Dublin Papers on Ecumenism*, ed. P. S. de Achutegui (Manila: Ateneo University Publications, 1972), pp. 83-115 (86).

²⁰ "Die Hierarchie der Wahrheiten," *Die Autorität der Freiheit*, ed. J. C. Hampe, vol. 2 (Munich: Kösel Verlag, 1967), pp. 619-24; also P. Schoonenberg, "Historiciteit en interpretatie van het dogma," *Tijdschrift voor Theologie* 8 (1968), pp. 293-98.

²¹ E. Schlink, "Die Hierarchie der Wahrheiten und die Einigung der Kirchen," *Kerygma und Dogma* 21 (1975), p. 39.

²² M. Lowery distinguished four views of modern scholarship that: 1) doctrines are unrelated to revealed truth; 2) doctrines are equal to revealed truths; 3) there are essential and non-essential truths; and 4) there are foundational and non-foundational truths; cf. Lowery, "The Hierarchy of Truths," pp. 3-14.

including the re-evaluation of particular doctrines.²³ Third, there is a common search for a possible “objective” rationale for the ordering of truths²⁴ depending on their relation to a central and fundamental truth.²⁵ Fourth, an adequate ordering of truths must also consider the importance of the church’s ongoing penetration into the revealed mystery.²⁶ Finally, no element of truth must be excluded from the whole of the hierarchy.²⁷

“Hierarchy today is widely under attack,” as Terrence L. Nichols noted recently.²⁸ However, the “crucial question is not: should there be hierarchy? Rather it is: what kind of hierarchy should there be, and how should it be structured?”²⁹ “Hierarchy” implies both relationship and order among truths. This relationship is governed by a certain “foundation” in relation to which all other doctrines are ordered. Even though *all* “those elements which make up the Church must be kept with equal fidelity not all of them are of equal importance.”³⁰ The *Decree on*

²³ Cf. Schoonberg, *Historiciteit*, pp. 296-98. Schützeichel even considered it a *Gestaltungsprinzip* for all of theology; “Das hierarchische Denken in der Theologie,” *Catholica* 30:1 (1976), pp. 96-111 (97).

²⁴ H. Mühlen suggested a transcendental, objective rationale not based on the content of truths, “Die Lehre des Vaticanum II. Über die *Hierarchia veritatum* und ihre Bedeutung für den ökumenischen Dialog,” *Theologie und Glaube* 56 (1966), pp. 303-35.

²⁵ Cf. D. Froitzheim, “Logische Vorüberlegungen zum Thema ‘Hierarchie der Wahrheiten’,” *Stimmen der Zeit* 188 (1971), pp. 424-32 (424). C. Cardona seems to doubt the existence of this objective rationale insofar as truth merely signifies the intellect’s adequation to reality; cf. the summary of *Los movimientos teológicos secularizantes* (Madrid: La Editorial Católica, 1973) discussed in W. Henn, “Hierarchy of Truths,” p. 456.

²⁶ Cf. F. Jelly, “Marian Dogmas within Vatican II’s Hierarchy of Truths,” *Marian Studies* 27 (1976), pp. 19-40.

²⁷ Cf. F. Jelly, “St. Thomas’ Theological Interpretation of the ‘Theotokos’ and Vatican II’s Hierarchy of Truths of Catholic Doctrine,” *Tommaso d’Aquino nel suo settimo centenario: Atti del congresso internazionale*, vol. 4, *Problemi di teologia*, ed. S. Lynnet (Naples: Edizioni Domenicane Italiane, 1976), pp. 221-30 (226).

²⁸ Terrence L. Nichols, *That All May Be One: Hierarchy and Participation in the Church* (Collegeville, MA: Liturgical, 1997), p. 5.

²⁹ Nichols, *That All May Be One*, p. 7.

³⁰ Pangrazio, *The Mystery*, p. 191.

Ecumenism employed two terms as aids for a conceptualization of this hierarchical relationship of truths: the term “foundation” and the term “link” (*nexus*).

Any description of the foundation on a conceptual level, so the recommendation of the JWG, “should refer to the person and mystery of Jesus Christ.”³¹ This endeavor, however, is limited because “no one formula can fully grasp or express its reality.”³² As a result, there is no ecumenical consensus as to what precisely should be identified as that foundation,³³ and it will be one of the foremost ecumenical tasks of the coming decade to move beyond a silent agreement to an adequately voiced description. For the purpose of this study, I suggest the following description: Jesus of Nazareth, born, crucified and raised for the church, in his inseparable and co-equal relation with the Father and the Holy Spirit.³⁴

Another question which also has not been adequately explored is *how* other elements of Christian faith are then related to that foundation and to each another. This lack of definition suggests that various principles of evaluating and ordering truths are, in fact, permissible.³⁵

³¹ “The Notion of Hierarchy of Truths,” p. 566.

³² “The Notion of Hierarchy of Truths,” pp. 565-66.

³³ Some suggest to order doctrines on the basis of the degree of their explicitness in Scripture, others based on their necessity for salvation, and again others on the basis of their psychological or sociological functioning in a person’s belief system; cf. G. Tavard, “Hierarchia Veritatum: A Preliminary Investigation,” *Theological Studies* 32 (1971), pp. 278-89; Henn, “Hierarchy of Truths,” pp. 439-71.

³⁴ This definition aims to include Trinitarian, ecclesiological and soteriological aspects; cf. these aspects in *Dei Verbum* 2,4,7,15; K. Rahner, “Geheimnis,” *Lexikon für Theologie und Kirche*, 2nd ed., vol. IV (Freiburg: Herder, 1960), pp. 593-97 (596); H. Mühlen, “Die Bedeutung der Differenz zwischen Zentraldogmen und Randdogmen für den ökumenischen Dialog,” in *Freiheit in der Begegnung: Zwischenbilanz des Ökumenischen Dialogs*, ed. J. L. Leuba (Frankfurt: Joseph Knecht, 1969), pp. 191-227 (200-205); Schützeichel, *Das hierarchische Denken*, pp. 101-103; Aquinas, *Summa Theologica*, II, q. 1, a, 6 ad 1 and a, 8, c, as well as the Nicaeno-Constantinopolitan Creed.

³⁵ Among the various criteria suggested are the scripture, tradition, creeds, the Fathers, liturgy, the official teaching of the church, and the *sensus fidelium*; cf. G. Thils, “Un colloque sur le theme: la ‘hierarchie des vérités’ de la foi,” *Revue théologique de Louvain* 10:2 (1979), pp. 245-49 (247-48).

Such an understanding seems consistent with the Roman Catholic view that “almost everyone, *though in different ways*, longs for the one visible church of God”.³⁶ The question is, however, whether there is not one particular direction from which one can best approach the concept.

This question of *directionality* seems to be most important in the discussion of the relationship of truths. The literature on the hierarchy of truths shows this common agreement: that truths are ordered in their relation to the foundation and not vice versa. This does not deny a mutual relation between that foundation and other truths, however, this agreement underlines that it is in the nature of the mystery that it cannot be grasped in its entirety, its temporality, and relationality. Any communal³⁷ approach to a Pentecostal “hierarchy of truths” should therefore begin not with the foundation but the elements distinctive of the Pentecostal tradition.

2. Evaluation of the Concept *Hierarchia Veritatum*

Inadequate and inconsistent use of terminology is largely responsible for the ecumenical neglect of the otherwise valuable concept of a *hierarchia veritatum*. The term “hierarchy” involves several problematic issues that are, in fact, inimical to the ecumenical spirit of the overall concept. First, “hierarchy” designates a strict and fixed system or systems of order³⁸ in which the inferior are subject to the superior in their relation to the highest—not the lowest or the central—element; the terms “foundation” or “center” therefore seem inadequate. Second, a hierarchy allows for an open, indefinite continuum to the lowest but only for a

³⁶ *Decree on Ecumenism*, 1 (Emphases are mine). Translation taken from *Vatican Council II. The Basic Sixteen Documents*, ed. Austin Flannery (Northport, NY: Costello, 1996), pp. 499-523.

³⁷ Hans Urs von Balthasar has warned that it must never be an individual who determines “what is central and what is peripheral,” *Truth is Symphonic: Aspects of Christian Pluralism* (San Francisco: Ignatius, 1987), p. 76.

³⁸ Henn suggested several spatial images of which only the linear (the highpoint in a continuum) but not a circular, organic, or structural correspond to the historical and etymological reality of the term. Cf. Henn, “Hierarchy of Truths,” p. 440. Several other authors have employed the latter images and preferred a redefinition of hierarchy rather than a change of terminology. Nichols suggests a “participatory model” similar to my suggestion of a *corpus*; Nichols, *That All May Be One*, pp. 14-20.

limited, definite continuum to the highest element. This does not explicitly rule out the exclusion of some elements from the “fundamental” order or even the dispensability of others from the whole system. Further, the consistent use of the hierarchical concept may lead to the application of the principle of subordination also at the very top of the structure, that is, at the “fundamental” truth. The result of this can be a hardening of the hierarchical structure to the point of ecumenical incompatibility. Third, hierarchy explains the interrelatedness of elements only in terms of their subordination but not in regard to their overall function as part of the whole. Yet, scholars that referred to the fundamental truth as the ordering principle have repeatedly called for another, second principle of interrelatedness.³⁹ Finally, the concept suggests a relation of different hierarchies at the top but allows for a relation of the whole only in terms of either non-integrating tolerance⁴⁰ or the complete integration, and thus disintegration, of one hierarchy into another.⁴¹ These shortcomings suggest that the term “hierarchy” is inadequate as an expression of the overall idea. In order to protect the general concept, I therefore suggest the use of the term “body” (*corpus*)⁴² as it embraces the ecumenical understanding of the concept both in Scripture and throughout Christian history.

³⁹ H. Witte sees a significant move away from a single principle in *Mysterium ecclesiae* (1973), “*Alnaargelang hun band met het fundament van het christelijk geloof verschillend is*”: *Wording en verwerking van de uitspraak over de ‘hierarchie’ van waarheden van Vaticanum II* (Tilburg: Tilburg University Press, 1986), p. 222. Y. Congar established a perspective of subjective and objective truth, *Diversity and Communion* (London: SCM, 1984), pp. 126-33, 212-16. O. Cullmann places the hierarchy in a larger concept of the diversity and plurality of charisms; *Einheit in der Vielfalt*, pp. 356-64.

⁴⁰ Often under use of the euphemism “unity in (reconciled) diversity.”

⁴¹ Cf. the ecumenical terminology “organic union” and “corporate union,” in “Facing Unity: Models, Forms, and Phases of Catholic-Lutheran Church Fellowship,” quoted in Rusch, *Deepening Communion*, pp. 20-24.

⁴² Of course, we may consider the body as a form of hierarchy, cf. the following for a hierarchical view of organisms. Nichols, *That All May Be One*, pp. 14-20; Michel Polanyi, *Knowing and Being* (Chicago: Chicago University Press, 1969), pp. 225-39; Paul Weiss, “The Living Systems,” in *Beyond Reductionism*, ed. A. Koestler and J. R. Smyth (Boston: Beacon Press, 1971), pp. 3-55; R. Sheldrake, *The Presence of the Past. Morphic Resonance and the Habits of Nature* (New York: Times Books, 1988), p. 95.

The term *corpus veritatum* protects the general concept and offers several advantages. First, it implies an organic,⁴³ variable system over against a strict, hierarchical one. Second, the use of the terms “foundation,” “core” and “center” are adequate here in that they point to the main truth as the central and foundational, that is, life-giving and sustaining element: the mystery of Christ. Third, *corpus* underlines the indispensability of all elements of the body. The use of the term in 1 Corinthians 12 further suggests that the ordering of truths may happen on a fluctuating scale that weighs expressions of truths according to their relative function at a given moment in order “that there should be no schism in the body, but that the members should have the same care for one another.”⁴⁴ The term “body” allows for this kind of evaluation. Fourth, *corpus* implies a particular relationship of individual truths to both the life-giving center as well as to other elements. Finally, the scriptural ideals of marriage and *koinonia*, stressed often by Pentecostals, invite the idea of ecumenical union of different bodies of truths. With this re-formulation of the terminology involved, the basic understanding of the original concept has been preserved and purified, and it can now be applied to the question of Pentecostal identity.

3. Towards a Pentecostal *Corpus Veritatum*

Since the rise⁴⁵ of modern classical Pentecostalism in the early twentieth century,⁴⁵ the majority of approaches to the identity of the movement in North America have focused⁴⁶ on its most distinctive feature: the practice of speaking in tongues.⁴⁶ Efforts to assert a more characteristic identity and to contextualize the movement, however, are largely the late result of the growing charismatic movement in the 1960s,

⁴³ Cf. Congar, *Diversity and Communion*, p. 151.

⁴⁴ 1 Cor 12:25.

⁴⁵ Following the entry on “Classical Pentecostalism” in *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 1988), pp. 219-22, the term is used to distinguish early Pentecostal churches from later “Neo-” and “charismatic” Pentecostalism.

⁴⁶ This was observed already by Donald W. Dayton, “Theological Roots of Pentecostalism,” *Pneuma* 2:1 (Spring 1980), pp. 3-49 (3).

which forced classical Pentecostalism to deal with its own identity.⁴⁷ The visible outcome is a large amount of literature dealing with the theological,⁴⁸ historical, or sociological themes distinctive to the movement.⁴⁹ A unifying and ordering principle of identity, however, is still missing.

Pentecostal scholars recognized the need for an ordering principle only in the 1980s.⁵⁰ As one of the first, William Faupel, approached the issue by using the theory of “complementary models.”⁵¹ He suggested that models “are symbolic representations of aspects of reality that are not directly observable to us.”⁵² He understood them as provisional yet helpful for providing a “more whole understanding of reality.”⁵³ In other words, Faupel was looking for a principle that related Pentecostal doctrines to the central mystery.⁵⁴ He identified four motifs: The Full

⁴⁷ The charismatic movement produced a large amount of literature, classical Pentecostalism began only subsequently to deal with the question of its own identity; cf. note 3.

⁴⁸ I.e., Donald W. Dayton, *Theological Roots of Pentecostalism* (Peabody: Hendrickson, 1987); Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield: Sheffield Academic Press, 1991); Albert G. Miller, “Pentecostalism as a Social Movement: Beyond the Theory of Deprivation,” *Journal of Pentecostal Theology* 9 (October 1996), pp. 97-114, and Samuel Solivan *The Spirit, Pathos and Liberation: Toward an Hispanic Pentecostal Theology*, JPTSup 14 (Sheffield: Sheffield Academic Press, 1998).

⁴⁹ Cf. notes 3 and 47. The 1980s brought a shift in understanding that perceived the early years of modern Pentecostalism no longer as the infancy but the heart of the movement. With this agrees Land, *Pentecostal Spirituality*, p. 26; W. Hollenweger, “The Critical Tradition of Pentecostalism,” *Journal of Pentecostal Theology* 1 (1992), pp. 7-17; W. Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought* (Sheffield: Sheffield Academic Press, 1996), p. 309; and M. W. Dempster, “The Search for Pentecostal Identity,” *Pneuma* 15:1 (Spring 1993), pp. 1-8.

⁵⁰ William Faupel, “The Function of ‘Models’ in the Interpretation of Pentecostal Thought,” *Pneuma* 2.1 (Spring 1980), pp. 51-71.

⁵¹ Faupel, “The Function of ‘Models’,” p. 70.

⁵² Faupel, “The Function of ‘Models’,” p. 70.

⁵³ Others have followed; H. Cox suggested a re-formulation of the terms “experience” and “Spirit,” cf. *Fire from Heaven* (New York: Addison-Wesley, 1995), pp. 300-21. Solivan recently suggested the concept of *orthopathos* as the

Gospel, the Latter Rain, the Apostolic Faith, and Pentecostalism⁵⁴—with particular emphasis on such distinctive themes as divine healing, miracles, Spirit baptism, and the Second Coming of Christ. Faupel's search for "a symbolic representation" of the mystery contained, unintentionally as it may have been, sacramental undertones that remained unrecognized.

In 1987, Donald W. Dayton pointed to a similar pattern to illuminate the theological roots of Pentecostalism: salvation, baptism in the Holy Spirit, divine healing, and the return of Christ.⁵⁵ Anti-Pentecostal literature⁵⁶ seems to confirm the weight of these four themes. More recently, similar Pentecostal themes were even classified as an ecumenical challenge.⁵⁷ Dayton suggests that these "themes are well-nigh universal within the movement, appearing...in all branches and varieties of Pentecostalism" and "could also be traced outside classical Pentecostalism in the Charismatic movement or 'neo-Pentecostalism' and perhaps in third-world manifestations."⁵⁸ What is the place of these themes in a Pentecostal *corpus veritatum*? The attempt to evaluate these themes merely with the category of religious experience will at this time allow only for a limited understanding of their significance. However, if we also examine the position they occupy in Pentecostal teaching and worship, we will be able to more fully appreciate the role of these themes within a Pentecostal body of truths.

The four themes must be understood as only representative of a much wider and more complex system of Pentecostal doctrines. Dayton's

ordering principle to relate orthodoxy and orthopraxy, cf. Solivan, *The Spirit*, pp. 70-92.

⁵⁴ These are the titles applied to the movement by early Pentecostals; Faupel, "The Function of 'Models,'" p. 52.

⁵⁵ Dayton, *Theological Roots*, pp. 21-22; cf. also his article in *Pneuma* 4.

⁵⁶ Cf. Horace S. Ward, Jr., "The Anti-Pentecostal Argument," in *Aspects of Pentecostal-Charismatic Origins*, ed. V. Synan (Plainfield, NJ: Logos, 1975), pp. 99-122; and A. Bittlinger, *Papst und Pfingstler: Der römischpfingstliche Dialog und seine ökumenische Relevanz* (Frankfurt: Peter Lang, 1978), pp. 10-16.

⁵⁷ J. Moltmann and K.-J. Kuschel, eds., *Pentecostal Movements as an Ecumenical Challenge*, Concilium 1996/3 (Maryknoll: Orbis, 1996) treats Spirit baptism, healing, tongues, prophecy, and praying in the Spirit, and a new congregationalism.

⁵⁸ Dayton, *Theological Roots* (1987), pp. 21-22, 31 n. 22.

emphasis was on the theological roots of the movement. Pentecostalism was subsequently forced to reassess its identity and other themes were emphasized in their own right.⁵⁹ Recently, Harvey Cox pointed out several interrelated positive and negative characteristics⁶⁰ of the movement; Lamar Vest has suggested eight distinctives;⁶¹ Cheryl Bridges Johns has outlined five elements⁶² of a mature Pentecostalism; Cecil Robeck suggested three features.⁶³ The answer to the question, “Who in the world are Pentecostals?” seems to lie in a definition of these distinctive elements. However, Pentecostals must also consider the question whether that which is *distinctive* to Pentecostalism is also *central* to the movement.

The four-fold pattern allows us to approach Pentecostal identity on a substantial level. An early, clear expression of the Pentecostal themes is found in the writings of Aimee S. McPherson, who summarized them as follows: “Jesus saves us according to John 3:16. He baptizes us with the Holy Spirit according to Acts 2:4. He heals our bodies according to James 5:14-15. And Jesus is coming again to receive us unto Himself according to 1 Thessalonians 4:16-17.”⁶⁴ This account places the four themes in a threefold order. First, the center is the person and work of Jesus of Nazareth. Second, the themes are placed distinct from this center at a certain distance. They are “not a goal to be reached...but a door

⁵⁹ Cf. Faupel, *Everlasting Gospel*, pp. 228-309; Additional themes were suggested by Stanley H. Frodsham, *With Signs Following* (Springfield, MO: Gospel Publishing House, 1946); also Cox, *Fire from Heaven*, pp. 81-160.

⁶⁰ “Personal Reflections on Pentecostalism,” *Pneuma* 15:1 (Spring 1993), pp. 29-34.

⁶¹ *Spiritual Balance: Reclaiming the Promise* (Cleveland, TN: Pathway, 1994), pp. 35-36

⁶² “The Adolescence of Pentecostalism,” pp. 10-17.

⁶³ “Taking Stock of Pentecostalism: The Personal Reflections of a Retiring Editor,” *Pneuma* 15:1 (Spring 1993), pp. 35-60.

⁶⁴ D. Lyle Dabney, for example, suggests that not the fourfold theme but pneumatology as such is central to Pentecostalism; “Saul’s Armor: The Problem and the Promise of Pentecostal Theology Today” (forthcoming).

⁶⁵ Raymond L. Cox, ed., *The Four-Square Gospel* (Los Angeles: Foursquare Publications, 1969), p. 9.

[to]...a greater fullness of life in the Spirit.”⁶⁶ Third, the themes are related to the center through a specific link: the gospel. Scripture occupies an intermediate position between the center and the four distinctive elements of Pentecostalism. The question is in what way the scriptures relate the four themes to the central mystery.

McPherson’s summary suggests that the scriptures relate the four elements of Pentecostal experience to the central mystery through the activity of the center; in other words, through the *subjectivity* of the mystery of Christ and the *objectivity* of the distinctive Pentecostal experiences. This means, for example, that divine healing receives its position in a Pentecostal *corpus veritatum* through the subjectivity of the mystery of Christ rather than its own, inherent and relative degree of power, effectiveness, or frequency. In other words, the *directionality* is from Christ to the Pentecostal themes and not vice versa. However, Pentecostals determine the significance of the four themes still generally by their manifestations, or modes of temporality, that is, their directionality to Christ.

In 1994 Ralph Del Colle explored this directionality. As one example of the four-fold pattern, he suggested that “Spirit-Baptism incorporates the various modes of temporality in the divine experience.”⁶⁷ He further suggests a certain incongruity: “The eternity of God as timelessness... creates and incorporates in the divine life the variable possibilities of temporality in the created order” which, however, “we can...only partially realize.”⁶⁸ In other words, the human experience is limited in its temporal perception of the divine; the directionality, I want to say, is opposite to that of a *corpus veritatum*. One result of this reversal is a certain disorder in the human perception and association (*Zuordnung*) of the divine mystery—a lack of “confirmation” of the divine order of truth in the temporality of human life, resulting in an ever-widening gap

⁶⁶ “A Proposed Description of the Nature and Purpose of a Dialogue between a Group of Pentecostals and Roman Catholics under the Sponsorship of the Secretariat for Promoting Christian Unity” (two unpublished paper, Rome, September 3), quoted in Paul D. Lee, “Pneumatological Ecclesiology in the Roman Catholic – Pentecostal Dialogue: A Catholic Reading of the Third Quinquennium (1985-1989)” (Ph.D. diss., Pontificiam Universitatem S. Thomae, Rome, 1994), p. 38.

⁶⁷ “Trinity and Temporality: A Pentecostal/Charismatic Perspective,” *Journal of Pentecostal Theology* 8 (1996), pp. 99-113.

⁶⁸ Del Colle, *Trinity and Temporality*, p. 112 (emphases not mine).

between the human experience of the divine temporality and the eternity of the divine mystery. The gap is particularly apparent to non-Pentecostals, that is, those who have not had a “Pentecostal experience.” How then can Pentecostalism communicate its central themes? How can their meaningfulness be preserved for future generations, in other words, how can we prevent a Pentecostal amnesia?

In 1993, Frank Macchia sought to establish the relation between human experience and the divine through a sacramental interpretation of *glossolalia*.⁶⁹ Like others before him,⁷⁰ Macchia tried to solve the problem by re-interpreting the temporal aspects of the Pentecostal experience and, so to speak, reversing the directionality in the *corpus veritatum*. Paul Tillich had emphasized that the relation between the human and the divine is realized from the divine initiative not from the human.⁷¹ In agreement with Karl Rahner, this meant that through sacramental signification, the divine presence is realized in the human temporality.⁷² Thus Macchia concludes that the “sacraments are understood now as contexts for a dynamic and personal divine/human encounter.”⁷³ However, if sacramental expression is instrumental for this encounter, in which expression and how is encounter possible?⁷⁴ In other words, can we understand the sacraments as the ordering principle of a Pentecostal *corpus veritatum*?

Throughout the modern Pentecostal-Roman Catholic dialogue we find agreement on the importance of the sacraments. Pentecostals

⁶⁹ “Tongues as a Sign: Towards a Sacramental Understanding of Pentecostal Experience,” *Pneuma* 15:1 (Spring 1993), pp. 61-76.

⁷⁰ E.g., Simon Tugwell, “The Speech-Giving Spirit, A Dialogue with ‘Tongues,’” in *New Heaven? New Earth?* eds. Tugwell et al. (Springfield, IL: Templegate, 1976), pp. 119-59 (151); William Samarin, *Tongues of Men and Angels* (New York: Macmillan, 1972), p. 232.

⁷¹ *The Protestant Era* (Chicago: University of Chicago Press, 1947), pp. 94-112.

⁷² *Theological Investigations*, vol. 5, *The Later Writings*, trans. K. H. Kruger (New York: Seabury, 1982), pp. 221-52.

⁷³ Macchia, “Tongues as a Sign,” p. 71.

⁷⁴ Some suggestions were made by C. and J. Johns, “Yielding to the Spirit,” *Journal of Pentecostal Theology* 1 (October 1992), pp. 109-32.

emphasize the role of the Eucharist⁷⁵ and of baptism⁷⁶ in the life of the Church. Steve Land even speaks of the Eucharist as an occasion in worship to be converted, healed, sanctified and filled with the Spirit, that is, a manifestation of all four Pentecostal themes. Others have noted the importance of the footwashing⁷⁷ and the role of the laying on of hands in divine healing. Sacraments are, in fact, a temporal manifestation of the very mystery⁷⁸ of Christ. For some Pentecostals, they are a real sign “for a real journey with a real destination”⁷⁹—a directionality from the human experience to the divine mystery. Many Pentecostals, however, are uncomfortable with controlled liturgical forms⁸⁰ and most do not derive their ecclesial identity from the

⁷⁵ “Final Report of the Dialogue between the Secretariat for Promoting Christian Unity of the Roman Catholic Church and Some Classical Pentecostals 1977-1982,” quoted in Rusch, *Deepening Communion*, pp. 379-97.

⁷⁶ “Perspectives on Koinonia 1989,” pp. 39-69, quoted in Rusch, *Deepening Communion*, pp. 406-11; “Final Report of the Dialogue between the Secretariat for Promoting Christian Unity of the Roman Catholic Church and Leaders of Some Pentecostal Churches and Participants in the Charismatic Movement within Protestants and Anglican Churches 1972-1976,” quoted in Rusch, *Deepening Communion*, pp. 367-78.

⁷⁷ *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield: Sheffield Academic Press, 1993), pp. 115-16.

⁷⁸ Cf. John Christopher Thomas, *Footwashing in John 13 and the Johannine Community* (Sheffield: JSOT Press, 1991), pp. 172-89.

⁷⁹ Steven J. Land, “A Living Faith: Divine Healing,” *Ministry Now Profiles* 2:4 (December 1997), pp. 14-15.

⁸⁰ The word sacrament is the Latin rendering of the Greek *mysterion*; cf. Eph 1:9; 3:2-3; Col 1:26; 1 Tim 3:16. Cf. also “The Word of Life: Methodist-Roman Catholic Dialogue, Sixth Series (1991-1996),” quoted in Rusch, *Deepening Communion*, pp. 283-320, which states, “the sacraments of the church may be considered as particular instances of the divine mystery.”

⁸¹ Steven J. Land, “A Living Faith: The Lord’s Supper and Washing Feet,” *Ministry Now Profiles* 2:5 (January 1998), pp. 10-11.

⁸² W. Hollenweger, *Enthusiastisches Christentum: Die Pfingstbewegung in Geschichte und Gegenwart* (Zurich: Zwingli Verlag, 1969), p. 434.

celebration of the sacraments.⁸³ What then is their significance for Pentecostal identity?

The New Testament portrays sacramental rituals as an act of remembrance.⁸⁴ Christ instructs us, “Do this in remembrance of me.” In the Old Testament we are reminded of the deeds of God in the earlier covenant.⁸⁵ The Jewish liturgy of the Passover even suggests that “in every generation each is obliged to see herself or himself as one who has come out of Egypt.”⁸⁶ However,

[m]emory, as in biblical usage, is more than a recalling to mind of the past. It is the work of the Holy Spirit linking the past with the present and maintaining the memory of that on which everything depends... Through the Spirit, therefore, the power of what is remembered is made present afresh, and succeeding generations appropriate the event commemorated.⁸⁷

The past experience of the divine mystery becomes a present reality in the celebration of God’s people. The past is not only remembered, it is kept alive and infused with new meaning.⁸⁸ The sacraments offer Pentecostals what they have called for: to regard the historical roots of the movement no longer as the infancy but as the heart of the movement. In celebrating the sacraments, Pentecostals can remember and relive the work of God as it is recorded in God’s word and the history of the

⁸³ Lee, “Pneumatological Ecclesiology,” p. 247. “For Pentecostals, the central element of worship is the preaching of the word...of secondary importance are participation in baptism and the Lord’s Supper.” See also “Perspectives on Koinonia,” quoted in Rusch, *Deepening Communion*, p. 416.

⁸⁴ Cf. Luke 22:19; 1 Cor 11:24-25.

⁸⁵ Cf. Exod 13:8-10, 14-16; Deut 6:20-25; 29:9-14.

⁸⁶ m. Pesah, X, 5.

⁸⁷ “The Church as Communion in Christ: Second Report from the International Commission for Dialogue between the Disciples of Christ and the Roman Catholic Church,” quoted in Rusch, *Deepening Communion*, pp. 323-39.

⁸⁸ For the sacraments as instituting mediation of identity, cf. Louis-Marie Chauvet, *Symbol and Sacrament: A Sacramental Reinterpretation of Christian Existence*, trans. Patrick Madigan and M. Beaumont (Collegedale, MN: Liturgical, 1995), pp. 409-46.

Pentecostal people.⁸⁹ The sacraments can provide structure, clarity, and expression to the central themes of Pentecostalism. This leads to my conclusion.

The concept of a *corpus veritatum* makes several important contributions to Pentecostal identity. First, it calls on Pentecostals to work out more precisely the distinctive features of the movement in order to more clearly express and present Pentecostalism. Second, the distinctive themes of Pentecostalism are essential for the life of the movement, yet Pentecostal identity reaches beyond the mere Pentecostal experience; the themes must be expressed and preserved in their right relationship to the foundation of Christian faith. Third, Pentecostal identity does not have to be created; it already exists. Pentecostals need no reinterpretation of the past but a re-evaluation of the present in light of the past. This re-evaluation is an act of remembrance (*anamnēsis*)⁹⁰ that necessitates a *corpus sacramentorum* corresponding to the *corpus veritatum*. Pentecostals will have to re-evaluate the instrumental role of sacraments for a theological expression of Pentecostal identity. Sacraments, by the power of the Holy Spirit, “bring into our lives the life-giving action”⁹¹ of the mystery of Christ, and provide Pentecostals with the means to establish and preserve the Pentecostal essence and thus to theologically formulate and strengthen a global Pentecostal identity. The

⁸⁹ This concerns less the locutionary dimension—their objectivity—than the illocutionary dimension—it makes possible “Pentecostal” acts that are carried on by sons and daughters. Cf. for this aspect Wolfgang Vondey, “Pentecostal Identity and Christian Discipleship,” *Cyberjournal of Pentecostal-Charismatic Research* [<http://www.pctii.org/cyberj/cyber6.html>] 6 (1999). The same language is also employed with regard to sacramental theology by Louis-Marie Chauvet, *Symbole et Sacrement: Un relecture sacramentelle de l'existence chrétienne* (Paris: Les Editions du Cerf, 1987), pp. 132-35.

⁹⁰ The role of sacraments for Christian identity in a postmodern context was also the theme of the recent 2nd International Leuven Encounters in Systematic Theology Conference, November 3-6, 1999, Leuven, Belgium.

⁹¹ This understanding can be found in the 1982 document of the Joint International Commission between the Roman Catholic Church and the Orthodox Church, “The Mystery of the Church and the Eucharist in the Light of the Mystery of the Holy Trinity,” *One in Christ* 19:2 (1983), pp. 188-97.

⁹² For this phrase, see “Towards a Statement of the Church: Methodist-Roman Catholic Dialogue, Fourth Series (1982-1986),” quoted in Rusch, *Deepening Communion*, pp. 235-539.

Spirit makes God visible and audible in the memorial of the past of the community were this memory is kept alive. The present, then, will be no longer only a reliving of the past—it will be the beginning of everything.

KOREAN PENTECOST:
THE GREAT REVIVAL OF 1907

Young-Hoon Lee

Introduction

The Great Revival of 1907 in Pyongyang is of great significance, for through this movement Korean Protestantism experienced the powerful gifts of the Holy Spirit for the first time. The Christians who had entered the church with various motives now came to know what true repentance was and what it meant in Christian life. They also came to feel the excitement of their faith. The Great Revival of 1907 not only made the Korean church exuberant but it also energized the already existent Christian traditions and brought about the exceptional growth of the Korean church.

This revival had the most important influence on the Korean church.¹ Many local revivals throughout Korea had characterized the life of the church from the beginning but the Great Revival swept over the country and affected the entire Christian movement.

I. The Origin of the Revival: Wonsan Prayer Meeting

The origin of the revival may be traced to a prayer meeting of Methodist missionaries at Wonsan in 1903.² The outbreak of this

¹ William Blair reported this event. He called this event "The Korean Pentecost." He was living in Pyongyang (now the capitol city of North Korea) as a missionary at that time. See William Blair and Bruce Hunt, *The Korean Pentecost and the Suffering Which Followed* (Carlisle: Banner of Truth, 1977), pp. 71-74. See also Donald D. Owens, *Revival Fires in Korea* (Kansas City, MO: Nazarene Publisher, 1977), pp. 23-79.

² This is a remarkable coincidence since a Methodist minister through a Bible study and prayer meeting in Topeka, Kansas, U.S.A, originated the contemporary

movement is attributed to R. A. Hardie. He was a medical doctor and Methodist missionary ministering in Kangwon province.³ Although he had worked very hard, he could achieve little in his missionary work. He felt greatly burdened and began to examine his spiritual state and the motives of his missionary work in retrospect.

During this reflective period, he and seven other missionaries gathered for a week-long conference of Bible study and prayer at Wonsan under the leadership of a visiting missionary from China, Miss M. C. White. Hardie was to report his research on prayer at this gathering. During his preparation he experienced, according to him, some unusual feelings as if stirred by the Spirit. When he read Luke 11:13, "If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!" he came to realize that his missionary work had failed because he had counted too much on his own effort in ministry. He testified that his heart was stirred by this passage and in this scripture he found simple faith in the gift of the Holy Spirit. The feeling he experienced was a deep conviction of sin and captivation by the holiness of God. He knew the power of the Spirit within himself and, consequently, could not but share it with others.

Hardie gave testimony to his fellow missionaries of his experience: the new infusion of power and peace by the Spirit. Many were touched by the testimony. Subsequently, he gave the same testimony to a Korean congregation, confessing that his own pride, hardness of heart, and lack of faith had brought shame and confusion upon his ministry.⁴ This moved the hearts of the audience and they also wanted to follow his example in confessing their sins and in being open to receive such a vital religious experience.⁵

Pentecostal movement. The Pentecostal movement that had started in the late 1900s moved its center to Houston in 1903 and then to Los Angeles in 1906. It is around this time that this movement spread from Los Angeles to all over the world, which is about the same period of time as the Great Revival of Korea. Cf. Vinson Synan, *The Holiness-Pentecostal Moment in the United States* (Grand Rapids, MI: Eerdmans, 1971), pp. 99-102.

³ R. A. Hardie came to Korea as a medical missionary of the Canadian mission, but in 1888, joined the Southern Methodist mission. See Owens, *Revival Fires*, p. 26.

⁴ Owens, *Revival Fires*, pp. 26-27.

⁵ Owens, *Revival Fires*, p. 27.

Hardie's public confession of sin must have been painful and humiliating to him. His honest confession, however, made a strong impact on the hearts of the audience. The Korean congregation began to yearn for the same gift of the Spirit that had changed Hardie so dramatically. Such yearning for the gift of the Holy Spirit produced subsequent Bible study classes and prayer meetings. At such meetings, Korean Christians confessed their sins, gave testimonies, and experienced and tasted the grace of God in a new way for the first time. These revival meetings were successful from the beginning. The first Holy Spirit movement in Korea thus began to burst into flames at the conference in Wonsan.

The flame of the revival movement was restricted to the Wonsan area in 1903. In the following year, revival movements intensified in the area. Soon the news about the revival at Wonsan spread widely and reached Pyongyang. Thus Presbyterian missionaries in the city began to seek the spiritual gifts that had been given at Wonsan. They invited Hardie to speak at a united conference in Pyongyang. He spoke from the First Epistle of John and urged them to receive the gift of the Holy Spirit. As they prayed fervently, there was an enormous outpouring of blessings.

Similar conferences and revival meetings were held in Seoul in September 1906, with great manifestations of the gift of the Holy Spirit. At a missionary conference,⁶ Howard Agnew Johnston, a missionary from North America, reported to missionaries and Korean congregations about the Welsh revival and a revival in India.

It is one of the greatest mysteries of the movement of God's Spirit, and the revival that His presence brings, that the years 1900-1910 are often considered the period of the great awakening--in Asia, Americas, and Europe. The great Welsh revival is a well-known part of this worldwide movement. The Revs. Seth Joshua and Evan John Roberts were its leaders. Evan Roberts, especially, had no special technique but he preached with great anointing. As he often said, that there are four main points to revival: 1) the past must be made clear by confession of every known sin to God, and every wrong unto man must be put right; 2) every doubtful thing in the believer's life must be put away; 3) prompt and implicit obedience must be yielded to the Spirit of God; and 4) public confession of Christ must be made.

⁶ Kyung-Bae Min, *Hankuk Kidokkyohoesa* [*Church History of Korea*], rev. ed. (Seoul: Christian Literature Society, 1982), p. 251.

⁷ Sung-Bum Yun, *Kidokkyo-wa Hankuk Sasang* [*Christianity and Korean Thought*] (Seoul: Christian Literature Society, 1964), pp. 185-86.

During the brief period of the Welsh revival, 100,000 people were converted. In 1910, 60,000 of those who were converted during the six months of revival were still members of the Welsh churches. News of the Welsh revival quickened the Christians in both New Zealand and Australia. The great evangelists J. Wilbur Chapman, Reuben A. Torrey, and the American, Dwight L. Moody, were used mightily in bringing revival both to America and to these lands "down under."

During this same period revivals occurred in India. The pattern of revival there was the same as the sweeping revival that had occurred in Wales. Throughout India prayer meetings, evangelistic campaigns, revivals in boys' and girls' schools, indicated that the Spirit of God was at work in the land. In the main, the awakening of 1905 in India was of an indigenous nature; that is, many of the evangelists were Indian preachers.⁸

II. Korean Pentecost: The Pyongyang Revival

The air of revivalism, which had started from the spiritual experience at the Wonsan conference, reached its climax at the great revival meeting in Pyongyang in January 1907. The meeting was to last for ten days, focusing on Bible study and research as they had done in previous conferences. They preached evangelism intensively, however, in the evening meetings. According to the reports of missionaries, it was during the evening meetings that people witnessed strong manifestations of the Holy Spirit.

On Monday, January 14, 1907, about 1,500 gathered in the evening meeting. As it drew to a conclusion, according to William Blair, a Presbyterian missionary who served forty years in the northern part of Korea, they received the power of the Holy Spirit. Graham Lee was leading the meeting that evening. After a short sermon, Lee took over and called for prayer, encouraging them to pray together and even pray aloud if they wished. The whole audience began to pray out loud and in unison. Suddenly there was a burst into a roar of prayer as people were feeling a strong urge to prayer.⁹

The prayer that sounded like the falling of many waters captivated the whole congregation. They then began to repent of their sins publicly

⁸ See Owens, *Revival Fires*, pp. 23-25.

⁹ Blair & Hunt, *The Korean Pentecost*, pp. 73-74.

one by one. Blair described the scene during the annual Presbyterian and Methodist Bible conference in January 1907,

The evening meeting connected with the Bible conference began January 6th, in the Central Church [in Pyongyang], with more than 1,500 men present. Women were excluded for lack of room. Different missionaries and Korean leaders had charge of the evening meetings, all seeking to show the need of the Spirit's control in our lives and the necessity for love and righteousness.... After a short sermon...man after man would rise, confess his sin, break down and weep, and then throw himself on the floor and beat the floor with his fists in a perfect agony of conviction.... Sometimes, after a confession, the whole audience would break out into audible prayer, and the effect of that audience of hundreds of men praying together in audible prayer was something indescribable. Again, after another confession, they would break out into uncontrollable weeping and we would all weep together. We couldn't help it. And so the meeting went on until 2 a.m., with confession and weeping and praying.... We had prayed to God for an outpouring of His Holy Spirit upon the People and it had come.¹⁰

It was reported that the experience of the Spirit at this meeting instantly solved the problem of individual sins and helped people release their grief over the fate of the nation, as the country had been subject to the harsh Japanese rule. It was said that this was their first experience of feeling and tasting the dynamic power of the Holy Spirit. The same outpouring of the Holy Spirit continued to take place even more intensely the next evening. Blair provided the following insight of the meeting,

Then began a meeting the like of which I had never seen before, nor wish to see again unless in God's sight it is absolutely necessary. Every sin a human being can commit was publicly confessed that night. Pale and trembling with emotion, in agony of mind and body, guilty souls, standing in the white light of their judgment, saw themselves as God saw them. Their sins rose up in all their vileness, till shame and grief and self-loathing took complete possession; pride was driven out, the face of man forgotten. Looking up to heaven, to Jesus whom they had betrayed, they smote themselves and cried out with bitter wailing: "Lord, Lord, cast us not away forever!" Everything else was forgotten, nothing else mattered. The scorn of men, the penalty of the law, even death itself seemed of small consequences if only God forgave. We may have other theories of desirability or undesirability of public

¹⁰ Allen D. Clark, *A History of the Church in Korea* (Seoul: Christian Literature Society of Korea, 1971), pp. 160-62.

confession of sin. I have had mine; but I know now that when the Spirit of God falls upon guilty souls, there will be confession, and no power on earth can stop it.¹¹

Three years later, Blair wrote a book about this meeting¹² and in his book he described the Great Revival of 1907 as follows, “Just as on the day of Pentecost, they were altogether in one place, on one accord praying, and suddenly there came from heaven the sound as of rushing of a mighty wind, and it filled all the house where they were sitting.”¹³

The Great Revival was never restricted to adult Christians but quickly spread to children and high school students, especially to those who went to Christian schools. When Silsil (Boy’s) School, operated by the Methodists and the Presbyterians, reopened in February of 1907, a similar revival movement broke out among its students. The Holy Spirit movement in this period was even stronger among girls than boys.¹⁴ In other words, the movement of this period was open to all classes of people in all age groups. The revival continued more broadly as people confessed and repented their sins.

Repentance of sins, however, was not the only phenomenon that was involved in their meetings. If the Holy Spirit movement had involved the repentance of sins, then it would not have had much significance or influence on people. What was more significant was the dramatic change in the lives of those who were involved in the revival meetings. They began to quit their bad habits, forgave each other, and made peace with one another. Korean society in general looked at the tremendous change among the Christians with awe and began to expect something from them for the country,¹⁵ as the nation found no hope for independence or help

¹¹ Blair & Hunt, *The Korean Pentecost*, p. 74.

¹² The title of this book is *Pentecost and Other Experiences of the Mission Field*. This little book by William Blair was first printed in 1910 by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. for use of the board and its missions. The book was later edited and reprinted by Bruce Hunt in 1977 with his instructions. See footnote 1.

¹³ Acts 2:1-4. Blair & Hunt, *The Korean Pentecost*, p. 71. However, unlike on the day of Pentecost recorded in the Book of Acts, there is no written record of tongue-speaking in the Great Revival of 1907.

¹⁴ Graham Lee, “How the Spirit came to Pyeng-Yang [Pyongyang],” *Korea Mission Field* 3:3 (March, 1907), p. 36.

¹⁵ We find almost the same record in the community of the apostolic church. See Acts 2:42-47.

for change. Despite such expectations of Korean society, however, the missionaries to Korea were leading the Korean church in a more non-political path as they fully seized the opportunity afforded by the spiritual breakthrough.

The missionaries who had gathered when the revival broke out in Pyongyang went to other parts of the country and led revival meetings. The fire of the Spirit spread in various parts of the nation and brought about powerful zeal for evangelism, thus resulting in the explosive growth of the church.

A number of factors can be cited as contributing to the revival: 1) people wanted to find hope from Christianity while Korea suffered the loss of independence and Japanese oppressive rule; 2) the revival came as a result of rapid westernization; 3) the old religions of Korea had failed the nation and thus Christianity was expected to bring new hope; and 4) there was no great difficulty in the replacement of the old religions by Christianity. Like Confucianism, Christianity teaches righteousness and reveres learning. Like Buddhism, Christianity seeks purity and promises a future life. Like shamanism,¹⁶ Christianity taught that God answers prayer and performed miracles.

We should note that the expansion of the revival that had started in Wonsan could be attributed partly to the effort of Sun-Joo Gil. Gil had the experience of the Holy Spirit at the Great Revival in Pyongyang and went all around the country leading revival meetings and classes. His life and ministry deserve careful scholarly attention.

The revival became a national phenomenon. People often talked about it. Where there were Christians, there was revival. Many believed that the revival was a fulfillment of God's promise to Korea. The revival helped to form several characteristics of Korean Christian life: Bible study, prayer, and repentance. The latter have become the most important religious traditions of the Korean church.¹⁷

III. Observations

Summarizing the influence of the Holy Spirit movement during this period, however, we find more positive factors than negative ones.

¹⁶ Owens, *Revival Fires*, p. 25.

¹⁷ Most of church historians in Korea agree with this opinion. For example, see Min, *Hankuk Kidokkyohoesa*, pp. 252-61; Allen, *A History of the Church*, pp. 165-66.

First, it preserved the purity of Korean Christianity. Many Koreans had been converted for various reasons and motives when Protestant Christianity was first introduced toward the end of the nineteenth century. Two decades later, large numbers of these believers felt that they had experienced the fire of the Holy Spirit and thus began to understand what Christianity meant in their daily living. They could also distinguish what was truly Christian from what was not. The revival brought them a great renewal in their thoughts, style of life, and behavior. It was a new birth of the church by the new birth of changed individuals. W. G. Cram noted,

It was genuine. There was no false fire of lies or deceptions. Missionaries never attempted to force the Christians to confess their sins as a necessary evidence of their purity or as a testimony of the Holy Spirit.¹⁸

The Great Revival started from a pure, genuine religious motive. It bore the religious fruit of renewal and purified the church.

Second, the Great Revival raised the ethical standards of Korean Christians to a notable degree. As newborn Christians must act differently than before, so newborn Christians in this revival proved themselves by the changes in their lives. Bishop M. C. Harris, who was in charge of the Korean Methodist churches, filed a positive report about the Holy Spirit movement of this period to the General Assembly of the Methodist Episcopal Church of the United States in 1908.¹⁹

The effects following this movement are wholly good--the church raised to a higher spiritual level, almost entire absence of fanaticism because of previous careful instruction in the Bible; not one case of insanity, but many thousands clothed in their right mind; scores of men called to the holy ministry; greater congregations, searching the Word, as many as two thousand meeting in one place for the study of the Bible; many thousands learning to read, and making inquiries; multitudes of them pressing upon the tired missionary and native

¹⁸ W. G. Cram, "A Genuine Change," *Korea Mission Field* 3:5 (May, 1907), p. 68.

¹⁹ Joseph B. Hingeley, ed., *Journal of the Twenty-fifth Delegated General Conference of the Methodist Episcopal Church, Baltimore, MD, May 6-June 1, 1908* (New York: Eaton & Mains, 1908), pp. 861-62. At the World Missionary Conference at Edinburgh, England in June of 1910, the great revival of 1907 was reported to have had the "pure Pentecostal experience." *World Missionary Conference, Report of Commission I* (Edinburgh, 1910), pp. 77-80.

pastors, praying, "Give us to eat." I beseech you do not listen to any word suggestions of doubt as to the vitality and reality of this. Drunkards, gamblers, thieves, adulterers, murderers, self-righteous Confucianists and dead Buddhists, and thousands of devil-worshippers have been made new men in Christ, the old things gone forever.

Third, the Great Revival brought about an explosive growth to the Korean church. Since one of the major characteristics of the revival was a zeal for evangelism, as stated above, the believers could not keep the gospel to themselves. They gave testimonies of their experience of the Holy Spirit to their families, relatives, and friends, proving themselves and the credibility of their testimonies by their changed lives. This led many people to join the movement. In the year between 1906 and 1907, the number of Christians increased tremendously and the growth continued for a few years.

Presbyterian churches achieved 34% of growth, going from 54,987 members (in 1906) to 73,844 (in 1907).²⁰ Methodist churches achieved more rapid growth. The Northern Methodist churches achieved a 118% growth, from 18,107 (in 1906) to 39,613 (in 1907).²¹ Such growth incited the formation of church organizations. The Presbyterian churches organized an independent Korean district in September 1907. The Methodist churches did the same a year later and took care of the administration and business aspects of the district independently of missionary headquarters. While the country was being conquered and spiritually disintegrated by the Japanese, the Korean church was building strong, nation wide structures. The growth of the church during this period led to the global involvement of the church in the Declaration of Independence proclaimed on March 1, 1919.

Fourth, it formed new and unique traditions in the Korean church such as early morning prayer meetings, unison prayer in a loud voice, Bible studies, generous offerings, and zeal for evangelism. The dedication of the Korean Christians for the work of Christ was so genuine that the missionaries envied it.²²

²⁰ Harry A. Rhodes, *History of the Korean Mission Presbyterian Church U.S.A., 1884-1934* (Seoul: Chosen Mission Presbyterian Church, U.S.A., 1934), p. 547.

²¹ Annual Report of M.E.C. (1907), p. 425, quoted in Gil-Sup Song, *History of the Theological Thought in Korea* (Seoul: Christian Literature Society, 1987), p. 157.

²² Song, *History of the Theological Thought*, pp. 157-58.

Fifth, it strengthened the unification of the churches. This Holy Spirit movement was a product of a united spirit. People committed to do it went beyond denominational differences in seeking the gift of the Holy Spirit. When the revival broke out in united conferences of Presbyterians and Methodists in Wonsan, Pyung-yang, and Seoul, they notified one another of upcoming meetings and shared the grace of God. The united work of Presbyterian and Methodist churches in planning and processing the Declaration of Independence on March 1, 1919 may be cited a product of this united spirit.

There was also a negative outcome. The missionaries started limiting the interest of the Korean churches to the internal affairs of the churches in an attempt to de-politicize the Korean church.²³ In fact, as early as 1901, the Presbyterian Mission Board had decided to de-politicize the Korean church, as it was then involved in the independence movement. Since the Korean church came to experience the Holy Spirit, through the force of the revival movement, the missionaries decided to turn the interest and activities of the Korean church to matters of faith and away from political and social matters. This led some of the Korean churches in non-political directions. Consequently, many churches put stress on personal salvation and thus lacked social concern. But other churches were still involved in political matters and took part in the independence movement as actively as before. Despite the efforts of the missionaries to turn the Korean church towards apathy in political matters, the church planned and processed the Declaration of Independence on March 1 in 1919, independently of the missionaries.²⁴

The Japanese used all its power to suppress the movement and persecuted the church. The ruthless power of the Japanese caused Korea's Declaration of Independence to fail. The failure of the independence movement and the subsequent severe persecution by the Japanese of the Korean church influenced the Korean Christians to be more concerned about spiritual matters and future life and made them rather apathetic to political and social matters.

The Great Revival had a great influence on the Korean church. It provided spiritual strength and wisdom for the Korean Christians. By the power of the Holy Spirit, the Korean Christians could endure severe

²³ Kyung-Bae Min, *Hankuk Minjokkyohoe Hyungsungsaron* [*History of Korean Nationalistic Church Formulation*] (Seoul: Yonsei University Press, 1974), pp. 36-54.

²⁴ Institute of Korean Church History Studies, *Hankuk Kidokkyou Yyeoksa* [*A History of Korean Church*] (Seoul: Christian Literature Society, 1990), pp. 23-41.

persecutions during the Japanese occupation (1910-1945). Since then, the spirit of the Great Revival has existed during the entire history of the Korean church.

THE ARRIVAL OF PENTECOSTALS AND CHARISMATICS
IN THAILAND

James Hosack

The year 2000 marked 172 years of a Protestant Christian presence in Thailand, the first resident missionaries having arrived in 1828. It also marked fifty-two years of Pentecostal work in the country. Overall the growth of the church in Thailand has been very slow. Initial Christian presence dates back to 1511 when the Catholic Church first began sending priests into the country, but in its first three hundred years of existence in Thailand, the Catholic Church was able to plant only six churches.¹ Likewise, it took the efforts of Protestant missionaries within the country twenty-one years before leading the first ethnic Thai to accept Christ,² although there had been some success among the Chinese population.

From 1880 until the start of World War I, the church in Thailand began to experience some degree of growth, primarily in northern Thailand.³ But the church largely stagnated between the two world wars, and actually decreased during World War II when Thai Christians were a focus of persecution while the country was under Japanese occupation. However, following the close of second world war, a new surge of evangelistic activity by mission organizations and national churches led to a time of increased growth on the part of the church in Thailand.

¹ Kenneth B. Wells, *History of Protestant Work in Thailand* (Bangkok: Church of Christ in Thailand, 1958), p. 5.

² Alex G. Smith, *Siamese Gold* (Bangkok: Kanok Bannasan, 1981), p. 22.

³ Smith, *Siamese Gold*, p. 93.

Thailand's First Pentecostal Missionaries

It was within the context of this new surge of evangelistic activity that the first Pentecostal missionaries, Verner and Hanna Raassina, came to Thailand with the Finnish Free Foreign Mission. They met while studying in Helsinki to prepare to serve as missionaries. The day after their wedding in August 1946, they set out for Burma where they initially thought God was leading them.

Soon after leaving Finland, Verner fell ill with typhoid. They used most of their cash treating this illness. When they were finally able to continue on to Rangoon, they were denied entry visas and rerouted to Bangkok, arriving on November 17, 1946. They found that because Burma was in the process of separating from Great Britain, there were not granting any new missionary visas.⁴ At this point they considered going to China to join other Finnish missionaries, but in a vision Verner was shown that if they went to China they would be forced to return in a very short time. A few days later a letter arrived informing them that missionaries in China were being forced to leave.⁵

The Raassinas began looking at the need around them. At that time Thailand had around 14 million people,⁶ over 90% of whom were Buddhist. Although the gospel had been proclaimed in some of the larger provinces, there were still thousands of villages and smaller cities in rural areas where the gospel had not yet reached. These factors helped to sway the Raassinas to remain in Thailand.⁷

Their initial years in Thailand were difficult ones. Shortly after making the decision to stay, their home church notified them that all missionary support had ceased because the newly formed communist government in Finland forbade any additional support for missions.⁸ They were living in a hotel at the time. When Boonmak Kittisan, a pastor associated with the Presbyterians, heard about their plight, he invited them to stay in his home. On a day when they were feeling particularly discouraged they received money from an unknown source in Norway.

⁴ Hannu Kettunen, *Thung Ruang Thong [Golden Fields]* (Bangkok: Finnish Free Foreign Mission and Full Gospel Churches in Thailand, 1996), pp. 21-22.

⁵ Ervin E. Shaffer, *Missions – Thailand: Under the Shade of the Coconut Palms* (Bangkok: Thai Gospel Press, no date), p. 11.

⁶ Today's population is around 60 million.

⁷ Shaffer, *Missions – Thailand*, p. 11.

⁸ Shaffer, *Missions – Thailand*, p. 12.

This served as a sign to them that God's hand was on them and that he would care for them.⁹ They were able to move into a home of their own in the Thonburi area west of Bangkok.

Although the Raassinas now had sufficient funds to continue living in Thailand, they had no money to pay for language school. However, in Songkhla, 900 kilometers to the south, the wife of Huang Hock, a Chinese pastor who had been educated in the United States, felt the Lord stir her to travel to Bangkok where she learned of the Raassinas plight. She stayed with them for a full year teaching them Thai and cooking for them without receiving any salary.¹⁰

In 1948, Jukka and Irja Rokkak from Finland joined the Raassinas in Bangkok. They originally came to serve in China, but after eight months there they had to leave due to problems Irja developed during her pregnancy. Her doctor advised them to immediately return to Finland. While on their way home, God miraculously healed Irja prior to the ship docking en route in Bangkok. They decided to remain in Thailand. They lived with the Raassinas for their first few months and helped them develop a new work that would become the first church associated with the Full Gospel Church of Thailand in Thonburi. They played a crucial role during a time when foreign missionaries were being forced to leave China in 1949, some of whom chose to continue their ministries in Thailand. The Rokkaks helped about thirty missionaries from eleven different countries to obtain visas. Following a furlough to Finland in 1952, they went on to serve in Japan instead of returning to Thailand.¹¹

In the meantime, the Raassinas felt the Lord leading them to start a new work outside of Bangkok. One day while traveling on a train to northern Thailand, Verner saw some mountains at a distance and asked a traveling companion "what lies beyond there?" He was told that it was Petchabun, a province with the highest rate of malaria in the country, and where many bandits lived. In spite of the dangers, as soon as he saw the mountains he was certain that was where God was sending them. The Raassinas, and other missionaries following them, have spent many years of fruitful labor in this province. It became a place of great joy and of great sorrow.

⁹ Kettunen, *Thung Ruang Thong*, p. 24.

¹⁰ Kettunen, *Thung Ruang Thong*, p. 24.

¹¹ The information for this paragraph came from Kettunen, *Thung Ruang Thong*, pp. 25-33 and from Robert Nishimoto, *Prawattisat Khong Pentecost Kap Charismatic Nai Prathet Thai [The History of Pentecostals and Charismatics in Thailand]* (Bangkok: Rock Ltd., 1996), pp. 54-55.

The joy came with the response to the gospel that they began to see. Since they were the first Caucasians to ever live in Petchabun, people come from all around the town of Lomsak, where they resided, to observe them. Within a few months the Raassinas were able to win the confidence of those living nearby.

One day a man arrived telling them about an old man who lived in a remote village who believed in the same God that they did. His relatives called him "Old Father Nothing" in disgust because he no longer served the old gods. The Raassinas decided to visit his village of Huay Sawing. As they neared the old man's home, he greeted them with the words, "Teacher, you have finally come." He explained that thirty years before a Thai Christian had met the villagers and given them "The Book." Only one man in the village could read, and rather poorly at that, so they understood little of what was read. The old man said, "I have prayed for thirty years for God to send us a man who could explain the book to us. Finally, you have come." Verner was deeply moved as he realized that it was the very year in which he was born that this man began praying for God to send someone to that village who could explain the book and about how to worship the living God. There was a good response to the gospel in this village, with membership growing to two hundred within two years. It later became the place of the first major outpouring of the Holy Spirit upon Thai people.¹²

Sorrows came in the way of personal tragedies. While still in Bangkok the Raassinas lost a son in childbirth. In Petchabun, a daughter and son were born to them. But in 1950, the older child died of cerebral malaria at the age of two. While preparing to return to Finland for their first furlough in 1951, their fifteen-month old son fell ill with tropical dysentery and died on board ship their first day at sea. Hanna later gave birth to another two sons – Levi and Asher. However, at the age of 34 on October 14, 1956, Hanna Raassina, along with the child she bore, died in Lomsak due to complications following another childbirth.¹³

New Arrivals from Abroad

Meanwhile an increasing number of Pentecostal missionaries were responding to God's call to serve in Thailand. In November 1950, Elis

¹² Shaffer, *Missions – Thailand*, pp. 18-20.

¹³ The information in this paragraph comes from Kettunen, *Thung Ruang Thong*, pp. 49, 51, 54 and Shaffer, *Missions – Thailand*, p. 37.

and Anne Pehkonan arrived in Thailand from Finland. They went to work alongside the Raassinas in Lomsak.¹⁴ Starting in 1951 Pentecostal missionaries from a number of Scandinavian countries began arriving in the country. In 1951 Adolph and Karen Nilsen with the Swedish Free Mission transferred from China to Thailand. In that same year Esther Bastrup with the Norwegian Free Foreign Mission also transferred from China to Thailand. Later the Danish Pentecostal Mission and Orebro Mission from Sweden also sent missionaries to Thailand. Because each of these groups shared a similar background and beliefs, in 1973 they merged their works organizationally under the name Scandinavian Pentecostal Mission, and formed churches called the Foundation of the Full Gospel Churches in Thailand.¹⁵

The Impact of a T. L. Osborn Crusade

In March 1956 an event occurred that would have a profound effect on the growth of Pentecostal churches within Thailand. At Verner Raassana's invitation, T. L. Osborn, a healing evangelist from America, held two weeks of services in Bangkok and another two weeks in Trang in southern Thailand. Initially they had received permission to meet in the Bangkok Royal Stadium. Later the government rescinded that permission, at which point Muan Kittisan (the wife of Boonmak Kittisan) allowed the meetings to be held on the grounds of a school that she operated.

During those meetings many people were saved and healed. One significant healing took place in the life of a thirty-one year old Presbyterian pastor named Saman Wannakiet. Wannakiet had suffered with a heart disease since he was eighteen. At one point during the meetings he fell over and lay without moving on the floor. Some thought he had died of a heart attack. But after fifteen minutes he got up from the floor completely healed. A Baptist friend of Wannakiet's, Chaiyong Wattanachan, was healed of cancer. Shortly after the meetings, both of these men were filled with the Holy Spirit. The two of them teamed up to travel throughout Thailand holding evangelistic services.¹⁶

¹⁴ Nishimoto, *Prawattisat Khong Pentecost Kap Charismatic*, p. 55.

¹⁵ Nishimoto, *Prawattisat Khong Pentecost Kap Charismatic*, pp. 149-150.

¹⁶ The information for the above two paragraphs came from Nishimoto, *Prawattisat Khong Pentecost Kap Charismatic*, pp. 174-75; and from Kettunen, *Thung Ruang Thong*, pp. 52-53.

Wannakiet felt a particular burden for the Presbyterian churches in northern Thailand see revival. Because of his affiliation with the Presbyterians, they received many invitations to speak in the north. Although some churches readily accepted the move of the Spirit, other church leaders began to force out those who received the baptism in the Holy Spirit at their meetings. Out of concern for the spiritual well being of those who had been put out of their churches, several Finnish missionaries traveled to the north to teach them and assemble them into groups within their particular locale. This was one incident that led some groups to accuse the Pentecostals of “sheep stealing.”¹⁷

In 1957 Wannakiat and Wattanachan held evangelistic meetings at Bamrung College in Nakorn Pathom. One of the people who responded to the gospel that day was a fifteen year old student named Wirachai Kowae. Kowae would later become the founder of the Thailand Assemblies of God.¹⁸

One member of the team that traveled to Thailand with T. L. Osborn was Don Price. Price remained behind in Thailand for a few more weeks after the Osborn crusades had ended. He traveled to Huay Sawing with Wannakiet, Wattanachan, and others to participate in the dedication of a church building for that congregation. While teaching in an afternoon service, many in the congregation suddenly began speaking in tongues, dancing in the Spirit, and some started rolling around on the floor. The praise emanating from the service was so loud that a steady stream of people from the village came to observe. Even the local school closed for the day so that the students and teachers could see for themselves what was happening there. This is generally looked upon as one of the first truly powerful Pentecostal services to take place in Thailand.¹⁹

The Establishment of Bible Training Schools

In the aftermath of the evangelistic crusades held by T. L. Osborn, new Pentecostal churches began to be established throughout the country. Prior to this time training in the Bible had taken place in local churches

¹⁷ Kettunen, *Thung Ruang Thong*, p. 88; and Robert Nishimoto, “Pentecost Nai Prethet Thai [Pentecost in Thailand],” in *Krob Roop 10 Pi Phantakit Romyen [10th Anniversary of Rom Yen Missions]* (A 10 year anniversary souvenir brochure, Bangkok: Rom Yen Missions, 1993), pp. 14-17 (15).

¹⁸ Based on an interview with Wirachai Kowae in Bangkok on April 29, 1997.

¹⁹ Kettunen, *Thung Ruang Thong*, pp. 65-66.

via seminars and short-term training programs. But as increasing numbers of people began to respond to the gospel it became evident that some kind of formal training program was needed.

The first of several Bible training institutions to be established by Pentecostals in Thailand began in September 1960. Don Price, recognizing the need, raised sufficient funds in America to purchase land and start construction of the Full Gospel Bible College at Muban Setiket near Thonburi.²⁰ The school initially held classes for only three months a year during the rainy season. Since most of the students were from rural areas, this was the most convenient time to study as it fell between the sowing and harvesting seasons. Several students who studied in this first session went on to become well-known preachers. Among them are Wannakiet, Kowae, and Nirut Chantakorn, who later established a number of churches in Petchabun and Bangkok.

The Coming of Many New Mission Organizations and National Churches

In the 1960s and early 1970s, a whole new array of Pentecostal ministries was developed in Thailand. The Pentecostal Assemblies of Canada sent their first missionary couple to Thailand in 1961, William and Ellen Butcher. The churches that developed in association with them are called the Full Gospel Fellowship Church of Thailand. In 1962, Boonmak Kittisan, who had been working with the Finns, came under the influence of “Jesus Only” teaching, and established a Thai branch of the United Pentecostal Church. In 1967 Charles Austin, an American G.I. stationed in Udorn Thani, began the first Church of God (Cleveland, TN) work in Thailand. Churches affiliated with the Church of God are called “Plukjit.” In 1968 Ervin Shaffer, the first American Assemblies of God missionary to Thailand, arrived to work with American G.I.’s who were stationed in Southeast Asia. In that same year other missionaries started working alongside Kowae in establishing the Thailand Assemblies of God. In 1977 the Church of God of Prophecy sent their first missionary to Thailand.

²⁰ Anonymous, “Prawat Prachristham Prakittikun Somboon [History of the Full Gospel Bible College],” in *40th Anniversary: The Full Gospel Bible College*, ed. Ermo Farni (Bangkok: Full Gospel Bible College, 2000), pp. 10-11 (10).

²¹ Kettunen, *Thung Ruang Thong*, p. 255.

In addition to a focus on church planting, a number of support ministries began to be developed in Thailand. The first Pentecostal publishing venture, called Gospel Press, began in 1965 when Don Price moved to Thailand bringing a printing press with him. The first Christian radio programming was begun in Chiang Mai in 1967 and later moved to Bangkok to begin a popular program known later as the "Way of Life" Broadcast

The influence of the Charismatic movement started to effect the Christian world in Thailand starting in the 1970s and continuing to the present time. Many of the early Charismatic works initiated by missionaries came in the form of training programs. Duane Kleppel started the Christ to Thailand Institute in Chonburi. Pedro Belardo and Sonny Luziano began the Christ for Thailand Mission training program in Khon Kaen.

During the same period, a number of independent church movements were started. In 1979 Wan Petchsongkhram separated from the Southern Baptists and began what are now known as Rom Klaw churches throughout the country. In 1981 Kriengsak Charunwongsak began what is now the largest Charismatic church in Thailand called The Hope of Bangkok. Churches that have developed under his leadership both in Thailand and abroad are called "Hope" churches. Nirut Chantakorn separated from Full Gospel Fellowship Churches to form his own organization called Ruam Nimit in 1991.²²

It seems that whenever any new Pentecostal or Charismatic movement affects other parts of the world, that movement soon finds its way into Thailand. In just the past few years Thailand has seen offshoots of Foursquare Churches, Vineyard Churches, Word of Faith Churches, and Catch the Fire reaching this country.

What started out as a very small trickle, one lone missionary family choosing to spend their life in Thailand in response to the spiritual need they saw around them, has grown to a virtual flood over a period of fifty-two years. Pentecostal and Charismatic works have grown to such an extent that exact figures are hard to find. The influence of the Holy Spirit upon the Thai church is evident, though, as even many traditionally non-Pentecostal churches (such as Baptists, Christian and Missionary Alliance, and Presbyterians) have worship services were there is a flowing in the gifts of the Spirit. The growth of the church in Thailand

²² The information in this section has been taken from either Nishimoto, *Prawattisat Khong Pentecost Kap Charismatic*, pp. 185-408; or Kettunen, *Thung Ruang Thong*, pp. 337-41.

may be slower than some of the neighboring countries, yet it is evident that God has not forgotten this ancient kingdom of Siam, and is using Pentecostal and Charismatic believers to help bring about the establishment of his kingdom within the hearts of many Thai people today.

SIX FILIPINOS AND ONE AMERICAN:
PIONEERS OF
THE ASSEMBLIES OF GOD IN THE PHILIPPINES¹

Trinidad E. Selekty

The Assemblies of God is one of the fastest growing Pentecostal groups in the Philippines today. In its June 4, 2000 issue, the *Pentecostal Evangel* reports that the Philippines General Council of the Assemblies of God (PGCAG) has “1,230 churches with 198,000 members and adherents to 2,600 churches attended by 420,830 people.”²

The following article traces the growth of the PGCAG from its humble beginnings back in the 1900s. It discusses the background of six Filipinos and one American who pioneered the movement. It highlights the contributions of these seven men to the growth of the denomination.

The author was an eyewitness of what the Lord did to make the PGCAG grow. Rev. Trinidad Esperanza Selekey was the sister of Rodrigo Esperanza, the first general superintendent of the PGCAG. She was a veteran Filipino educator who earned her Master of Religious Education from Fuller Theological Seminary in Pasadena, California, where she wrote a thesis, perhaps the very first scholarly attempt to present an early history of the denomination. She was considered an exemplary educator, administrator and scholar in Philippines Evangelicalism and Pentecostal churches.

¹ This article is part of the author’s thesis, (Trinidad C. Esperanza,) “The Assemblies of God in the Philippines” (Master’s thesis, Fuller Theological Seminary, Pasadena, California, 1965). The introduction was written by Lemuel Engcoy.

² John W. Kennedy, “Embracing the Change,” *Pentecostal Evangel* (June 4, 2000), pp. 4-12 (5).

The first few years of the Assemblies of God in the States were hard years. World War I had effects on the United States and its possessions. Missionary giving was not enough to meet the tremendous challenge of the mission fields for new recruits and replacements. However, events worked out in establishing the Assemblies of God in the Philippines.

Soon after the beginning of World War I, European immigration to the States began to be curtailed. Labor recruiting agencies turned their drawing power to the Filipinos. Advantages offered by life in the States were advertised. Steamship companies told exaggerated stories of "streets strewn with gold" which credulous and ignorant folks readily believed. The public school system, established since the American occupation of the Philippines, also gave a great impetus to Filipino emigration. American teachers and textbooks described the greatness of the United States. English was being taught from the first grade. Prospects of going abroad and pursuing studies as a self-supporting student in the United States was a common topic of conversation among high school students. Bruno Lasker says,

For those unfamiliar with colonial sentiment in other parts of the world, it may be difficult to realize the extra-ordinary desire of the Filipinos, after a quarter of a century of American occupation, to get into closer touch with the great country of which they were taught to consider themselves a part. It was as though thousands but waited for the opportunity to realize a long cherished hope.³

The estimate of the total net increase of Filipino migration to the United States and Hawaii from January 1920 to December 1929 was 81,149.⁴ Of this number, many were Filipinos who were saved and who received the Pentecostal outpouring. They became missionaries to their own people and pioneered the work of the Assemblies of God in the Philippines. A record exists of the work and testimonies of many of the leaders.⁵ Before their return to the homeland, however, an American family brought the Pentecostal message to this island nation.

³ Bruno Lasker, *Filipino Immigration to Continental United States and to Hawaii* (Chicago: American Council Institute of Pacific Relations, University of Chicago Press, 1931), p. 221.

⁴ Lasker, *Filipino Immigration*, p. 347.

⁵ Much of the source-material for the accounts of the Filipino pioneers has been obtained from the publications, *The Voice of the Visayan District Council of the Assemblies of God* and the *Pentecostal Voice*. Additional material has come from

1. Benjamin Caudle

Benjamin H. Caudle and his family received appointment from the Foreign Missions Department of the U.S. Assemblies of God in Springfield, Missouri on December 30, 1925 as the first Assemblies of God missionaries to the Philippines. They arrived in Manila in September 1926 and rented a place in Leveriza Street, Malate District. Benjamin Caudle began his missionary work in English, while engaging in language study of Spanish and Tagalog. He distributed large numbers of tracts and other Assembly of God literature on the streets, in the parks of Manila and outlying villages. He also preached in the markets and on the streets of the surrounding towns. The Caudles conducted evangelistic ministry in their home and backyard. They had fifty-five in Sunday school, mostly children. Benjamin Caudle conducted a Bible class once a week, which some young men from high school and the nearby University of the Philippines attended. Then the hot season of the year came which was very trying to Mrs. Caudle's health. Together with her duties in the home and her part of the work in the ministry, her health broke. They returned to the States with no one to continue the work they had started.

2. Cris Garsulao

Cris Garsulao was a trailblazer. Born in Antique Province in the island of Panay, he went to the United States in the year 1910 with ambitions to become a civil engineer. While an engineering student in a university, he stopped to listen to the gospel being preached in a street meeting. To him it was "good news" indeed. After receiving Christ as his personal Savior, he purposed in his heart to do God's will and prayed for God's guidance in his life's work. He soon knew that God had called him to do a greater work than building roads or bridges. He enrolled in Glad Tidings Bible Institute, an Assemblies of God school in San Francisco, to prepare himself for the ministry.

personal testimonies written by the Pioneers themselves to the writer of this thesis.

⁶ Noel Perkin, "Coordination and Advance (1925-1930)," *The Pentecostal Evangel* (December 27, 1964) and a letter from B. H. Caudle to Noel Perkin, January 12, 1965.

With confidence that God would help him do the work to which he had been called, he returned to his home barrio, Villar, Sibalom in 1928. His brother and sisters and many others accepted Christ as their Savior and also received the Pentecostal experience. They helped him evangelize neighboring barrios. Work was started in Cadolonan, San Remegio, a growing church in the following years.

The next year, Cris Garsulao opened a Bible training school in his hometown, Sibalom, Antique. He realized the need of trained workers to evangelize the whole province. For two years he faithfully taught nine students the word of God and led them in practical work. Four of the nine students continued in Christian service.

In 1933, Cris Garsulao returned to the States, and in a year went back to the Philippines with a tent for evangelistic meetings. He launched into a more extensive and intensive evangelistic program. Lasting about a month in each place, campaigns were held in Cadajug, Laua-an; Igburi, Patnongon; Tagbacan, Sibalom, and Dao area. The souls saved in each of these places formed the nucleus for new churches. Cris Garsulao's heavy schedule took a toll on his health and in 1935, after a month of severe illness, God called him home. The foundation, which he laid for the Pentecostal churches in Antique, remains to this day. ⁷

3. Pedro Collado

Pedro Collado was depressed with diverse difficulties. Not knowing which way to turn for comfort, he dropped into the Life Line Gospel Mission in San Francisco, California. The words, "You must be born again," pricked his heart. For two weeks he continue to attend the services with resolve to seek the God that the preacher was describing. On June 14, 1927 he responded to the altar call and repeated the sinner's prayer after the pastor. He went back to his room rejoicing. He knew he was born again.

After graduating from Glad Tidings Bible Institute in 1930, he pastored the Filipino Lighthouse Mission in Stockton, California. God blessed his ministry among his own people. Believers multiplied. Some of the Filipinos saved thought it wise to organize themselves under the Assemblies of God. Pedro Collado was delegated to talk over the matter with the officers of the Northern California and Nevada District Council.

⁷ Warren. B. Dentlon, "A History of the Assemblies of God in Antique," *The Voice of the Visayan District Council of the Assemblies of God* (Nov. 1955).

On July 1-7, 1933 they had their organizational convention in Stockton. They named themselves the "Filipino Assemblies of the Firstborn, Inc." and Pedro Collado was elected superintendent. This was the first time the Pentecostal Filipinos in the States organized themselves into a religious body.⁸

Visions for the lost in his homeland impelled Collado to leave the States in March 1935. For the next three months he preached to his brothers and sisters in Bagumbayan, Nueva Ecija. He was a pattern of good works and in doctrine so that his folk had nothing to say against him. He had the joy of seeing them accept Christ. Then he left them and went to Sibalom, Antique to pastor the flock left behind by Cris Garsulao.

Subsequently, when his people moved to Mindanao as homeseekers, Pedro Collado followed them to Katidtoan, Pikit, Cotabato, then to Marbel, Koronadal where the National Land Settlement Administration was distributing farm lots to qualified applicants. His folk were assigned Banga, Ala Valley Project, a virgin fertile land. In all these moves, Pedro was a true spiritual leader. He distributed tracts, did personal evangelism, preached in bunkhouses, held open-air meetings, and did house-to-house visitations. It was rough pioneering life fraught with hardships and disease. Many were constantly discouraged but the grace of God sustained him. He was a brave soul as the first Pentecostal preacher in Mindanao, the land of promise for Filipinos, while false cults opposed him. And yet, he pressed on and revival fires spread, sinners were converted and sick bodies healed. God confirmed the word with signs following.

4. Benito Acena

Benito Acena was born in Vigan, Ilocos Sur, a stronghold of Catholicism in northern Luzon. He was converted in California under the ministry of Mrs. Reullura Harness, a member of the Assemblies of God Church in Dinuba, California. After graduating from Glad Tidings Bible Institute in 1931 he became assistant pastor of a Spanish mission in San Jose. Later he pastored the Filipino Church in Watsonville. He was ordained to full time ministry in June 1934.

⁸ The Filipino Assemblies of the Firstborn, Inc. later on became independent from the Assemblies of God.

One day while riding to work with other men, the car turned over. They just got themselves out before the car was in flames. Acena took this incident as a warrant of arrest for his disobedience. Behind a house nearby where the accident happened, he thanked God for sparing his life and promised him that he would obey His command to go home to the Philippines.

In November 1935 he left San Francisco. All across the Pacific, prayer had been made without ceasing for his country and people. For a year he did his best to witness to his brothers and sisters and other relatives. He found the verse, "A prophet is not without honor except in his own country, and among his own kin, and in his own house" (Mark 6:4), to be true in his case. No one knew exactly how sad he was.

Refusing to be discouraged, he prayed for God's guidance. He had a divine urge to move on. On New Year's Day 1936 God led Acena to La Paz, Laoag, Ilocos Norte. He found some hungry hearts for the word. God confirmed his preaching with miraculous demonstrations of the Holy Spirit. In two months, he baptized in water his first fourteen converts. Zealous new believers accompanied him in evangelistic meetings in the town of Dingras and the barrios of Sidiran, Baldias, Sagpatan, and Bangay. Most of the time they went to these places by foot. An incident happened that marked the beginning of a great spiritual awakening: a woman who was dying was prayed for and she soon recovered. People flocked to his services.

Acena saw the need of training the young people for service. He conducted classes in doctrine, personal work, and homiletics.

The rapid growth of the work was attributed to the outpouring of the Holy Spirit during their all-night prayer meetings. In La Paz, the believers met by the seashore; in the rice fields of San Nicolas; by a river in Dingras and in the forest of Solsona. No human words could fully describe the wonderful growth in grace and faith among the young believers. In a year, three churches were built: in Lisud, Sarrat; La Paz, Laoag and Bangay, Dingras.

5. Rosendo Alcantara

Rosendo Alcantara from Aringay, La Union was born, reared, and educated as a Roman Catholic with plans to become a priest. At the age of twenty he went to the United States to work. One day his car turned over. He lay dying under the car. He called on the Christ of the Pentecostal preachers from the Upper Room Mission in San Jose,

California who used to go and preach in his camp. Alcantara had opposed and hated the preacher bitterly. As he breathed the prayer, a carload of men stopped by, lifted his car and brought him to the hospital for an operation. For the first time in his life, he saw the power of a Christ who can save from death.

Released from the hospital, he went to Sunnyville to stay with friends. An old woman invited him to a Pentecostal church there. The third night he attended, while listening to the message, he saw a vision of Christ clothed in pure white descending above the pulpit. In the light of Christ's purity he realized his own filthiness. He arose to his feet and wept bitterly. The people thought his operation was hurting him, but he told them about his vision. They led him to the altar where he confessed his sins and received Christ's forgiveness.

He enrolled in the correspondence course of Southern Bible College in Fort Worth, Texas and then of Central Bible Institute, Springfield, Missouri. Meanwhile, he moved to Los Angeles and joined Bethel Temple. He was an active member of the Christ's Ambassadors group. More and more he was convinced that God saved him to preach. With a license to exhort from the Southern California and Arizona District Council of the Assemblies of God, he held meetings among the Filipinos in California and Hawaii.

Then God put a burden in Alcantara's heart for the salvation of his parents. Devout Catholics that they were, it was not easy to approach them. He recalled how prejudiced he was against Pentecostal preachers in his camp. Had he not clenched his fist and raised his hand to strike the preachers? That foreboding thought haunted him. But then putting aside his fears he would say to himself, "Isn't Christ the Mighty One who can save to the uttermost?" God told him to go home to the Philippines. He was willing to obey, but he had no money for his fare. He had deposited his money in a bank, but the bank went into bankruptcy. The pastor of Bethel Temple, Los Angeles heard of his predicament and invited him to speak in the Sunday night service. God provided his fare by a love offering from the congregation.

Faith triumphed over doubt. Rosendo Alcantara began preaching to his parents in his hometown. Then he went to Dingras, Ilocos Norte where he built a church in Bangay, and helped in the gospel work in northern Luzon.

6. Eugenio M. Suede

Eugenio M. Suede was born in Cancelayan, Pototan, Iloilo, Philippines on June 12, 1904. His parents were rabid Roman Catholics and some of his nearest kinfolks were Roman Catholic priests. Ambitions to go around the world made him join the United States Navy in 1920. While his ship was under repair in Brooklyn, New York, he saw a picture of Mrs. Reullura Harness on the cover of a magazine about the Philippines published in Washington, D.C. She was garbed with the mestiza dress worn by Filipino women, which has a long skirt, with big butterfly sleeves and topped by a *panuelo* (large handkerchief). She was standing in the midst of a group of Filipino children. Below the picture were the words, "American Mother, Mother to the Filipinos." Suede's heart was captivated. Being an orphan he wished to have an American mother. He wrote her a nice letter, and a poem dedicated to her. A week later he received a small Bible from her. The first thing he learned from the Bible was the Lord's prayer.

On August 19, 1933 Eugenio Suede received a telegram from Mrs. Harness in Los Angeles, California. "Come, son. Meet me in Angeles Temple, dressed in white." His ship sailed for a month from New York via the Panama Canal to San Pedro, California. He immediately went to Angelus Temple in Los Angeles and met Mrs. Harness for the first time. She invited him to come back the following Sunday. Suede returned and became a new creature in Christ. He resigned from the Navy and went to Watsonville, California where he found another American mother, Ruth Snow, who nurtured him in the word of God and urged him to go to Bible school.

Suede enrolled in Glad Tidings Bible Institute. After his graduation he went to New York City as an evangelist with a full schedule. He was back in his home province, Iloilo, on December 12, 1936. He began work in Cabudian, Duenas, Iloilo where he built a church under Baptist leadership. In Jaguimit, Duenas, he built the first Assemblies of God church in the province of Iloilo. This church was burned by the Japanese in 1942 but was rebuilt in 1955. Suede's first convert in Jaguimit was his mother-in-law who was blind and almost 100 years old. In 1947 a beautiful church was built in the town of Duenas. Governor Mariano Penaflorida of Iloilo Province was guest speaker during the church dedication on May 12, 1949. Opposition accompanied Suede's ministry. For some years the town mayor of Duenas was against his type of ministry. The Roman Catholic priest accused him to the governor but he won the case. In Alinsolong, Batad, Iloilo the son of a rich man who

owned the barrio stoned Suede and his group while they were conducting an open-air meeting. The man watched him closely with a carbine gun trying to find occasion to shoot him. In his preaching trips to neighboring provinces, he was almost stabbed with a bolo [a long jungle knife – editor] by a drunken man in Cadolonan, San Remegio, Antique. A rain of stones fell upon the church while he was preaching. Dramatic was the scene when Blas Marfil, the leader of the stoning, was convicted of his sins, ran to the altar with a stone in his hand, and cried for the salvation of his soul. Later Marfil became a Sunday school teacher in his church and five of his children have been in the ministry.

7. Rodrigo C. Esperanza

Rodrigo C. Esperanza turned “heretic” when he began attending the Methodist church in his hometown. He became quite active in the young people’s activities of the local church. After high school he received an exhorter’s license and a scholarship offer to attend seminary. Turning from these to his youthful ambitions, America and education, he left for Seattle, Washington in 1926 to seek his fortune in the “promised land of equal opportunity,” the United States. God intervened to accomplish his will for him. Esperanza testified,

I was caught in the depression, and began to drift along with my own kind in Chinatown. My religious background was not enough to keep me, and I found myself in a life of sin. When filled with sorrow, discouraged and sick, someone invited me to attend a Full Gospel mission. The second night the Holy Spirit’s terrific conviction was upon me so that after the sermon, I rushed to the altar, and as soon as my knees hit the floor, I knew I was born again.

Inner conflicts ensued. The choice was between studying chemistry or preparing for the ministry. He had promised his father that he would go back to his country as a self-made man with a title attached to his name. At a Sunday morning service he made a definite decision. As he sang with the congregation, he made his consecration in the words of the song,

⁹ “Presenting Rudy C. Esperanza, General Superintendent,” *The Pentecostal Voice* (Sep. 1956).

Though the way seems straight and narrow
All I claim was swept away.
My ambitions, plans and wishes
At my feet in ashes lay.

God gave him a love and burden for his own people in Seattle. With the encouragement of some Christian friends, he opened a Mission Hall where many Filipinos found Christ. He also helped maintain a Christian home for Filipinos where they could live away from the sinful influence of the bad section of the city.

While a student at Northwest Bible College, Esperanza was one time the president of the Islands of the Sea Missionary Prayer Band. He began contacting Pentecostal preachers in the Philippines like Pedro Z. Collado, Pedro Castro, Benito Acena, and Emil Bernaldes. Their letters gave him fragmentary information that they were working independently of one another.

Several Pentecostal groups helped the Filipino Full Gospel under his supervision. He did not know with what group he would affiliate. On New Year's Day 1938, the Spirit of the Lord spoke to him and said, "If you will be faithful to Me, someday I will make you a delegate to an international convention of the Assemblies of God in Springfield Missouri." This he kept to himself and took it as an indication of God's will for him to join the Assemblies of God.¹⁰ After graduation in June 1938 he visited some Filipino brethren in California and told them that he was going back to the Philippines to start a work in the name of the Assemblies of God. He learned that many Filipino Pentecostals in California had joined either the Filipino Assemblies of the Firstborn, the Foursquare, or the Church of God. Very few remained with the Assemblies of God. Some were uncommitted. One of the most pronounced Assemblies of God Filipino preachers then was Esteban Lagmay. Esperanza and Lagmay agreed to organize an Assemblies of God group. They contacted those who had leanings to the Assemblies of God and the uncommitted. Then they went to see the officers of the Northern California and Nevada District and Rev. Narver Gortner. They requested them to exert their influence at the denominational headquarters in Springfield, Missouri to send a missionary to the

¹⁰ In April 1964 Rodrigo C. Esperanza was the Philippine delegate to the 50th anniversary of the Assemblies of God in Springfield, Missouri where other foreign delegates participated. He wrote: "You can't possibly imagine the joy and amazement I had at the fulfillment of God's word which He had promised to me twenty-five years ago. I shook under the impact of the truth of God's word."

Philippines as previously requested by those already working in the Philippines. They were told that Springfield had a plan to send the Leland E. Johnson, a missionary formerly laboring in south China. Esperanza and Lagmay went to Oakland to meet Leland Johnson.

Esperanza arrived in Manila on May 9, 1939. He had a “welcome home” party in Rosario, Pozorrubio, Pangasinan. Preparations for a wedding feast were being made in his father’s house. The hundreds who attended the wedding dance and feast were his first congregation when he was asked to address the crowd that evening.

Most of the people knew him as the “Protestante” of the Esperanza family. Opposition later came from his family. He was asked to buy indulgences and spread a feast as a memorial service for his deceased mother, sister, and brother. He refused and took his stand, spending hours praying and interceding for souls. He faithfully preached every Sunday to a group in the old family house. In the evenings he preached in the open air in four outstations. Seven months later, many converts built a church and dedicated it on December 30, 1959. During those months he also had been contacting the Filipino Pentecostal preachers telling them of a plan to organize the Assemblies of God in the Philippines, and that a missionary couple was coming to help them.

A HISTORY OF THE PENTECOSTAL MOVEMENT IN INDONESIA¹

1. Introduction

By way of introduction, I would like to explain the choice of this topic. One feels a need to justify over thirty hours of research, interviews and writing, especially when very little data is available. The scarcity of written material on the history of the Pentecostals in Indonesia is one of my motivations for undertaking such a project, albeit somewhat limited in its scope. I am particularly interested in the first thirty years of the Pentecostal movement in Indonesia (1921-1951), although there will be references to more recent events. As the reader will note in the bibliography, my resources are limited, especially in English.

A second aspect of the significance of this topic is the size of the Pentecostal denominations in Indonesia. From its humble beginnings in 1921, the Pentecostal movement has grown to become a dominant force in Christianity here. Accurate data on the actual size of the Pentecostal denominations is difficult to obtain.² David Barrett reported a list of Pentecostal denominations comprising a membership of 1,959,000 members in 1980.³ From my observation, these statistics are very conservative. Even if the totals were accurate, there were at least ten Pentecostal denominations that were not listed. Also significant is the

¹ At the time of publication, the author of this article has not been identified. A hard copy was sent to the editors by an Indonesian church leader as a "floating document." Numerous attempts have proven to be futile. Once the author is identified, however, the journal will make it known. For this, the editors ask the readers' assistance.

² Most churches in Indonesia are reluctant to publicize accurate data on their growth for fear of reprisals from the dominant religion or reaction from the government.

³ David B. Barrett, ed., *World Christian Encyclopedia* (New York: Oxford University Press, 1982), pp. 386-87.

continued growth of the Pentecostal/Charismatic churches over the last decade. The church that I work closely with, the Gereja Sidang-Sidang Jemaat Allah (The Assemblies of God), has more than doubled in the last ten years. A new church that grew out of the Full Gospel Businessmen's Fellowship, Gereja Betani (Bethany Church) that was not mentioned by Barrett, now has congregations of over 10,000 in several cities on Java alone! From my observation the Pentecostal denominations are by and large the fastest growing churches in Indonesia.⁴

Finally, I am personally interested in this subject due to the fact that I see myself as part of the Pentecostal movement in Indonesia. I help train pastors and often minister in these churches. I am often convicted by their intense zeal for the Kingdom. Additionally, I am fascinated at the way God has blessed them and multiplied their numbers despite a lack of formal theological or missiological training. Finally, I am also interested in this history because of my awareness of the rich spiritual heritage I personally enjoy as a result of the labors of the early Pentecostal pioneers in this country.

2. A Brief Overview of the History of Christianity in Indonesia

Pentecostals were rather late arrivals in Indonesia. The first known missionaries associated with the Pentecostal movement arrived in Indonesia in 1921, four hundred years after Portuguese sailors brought the message of Christianity to the Spice Islands, at that time known as the Moluccas. (There is speculation that Nestorian merchants brought Christianity to the island of Sumatra as early as the eighth century, but very little evidence remains to suggest that there was a community of believers that continued into the following centuries.)

Th. van den End divides the history of Christianity in Indonesia into three main periods.⁵ The first period was 1522-1800. During this time, two colonial governments, first the Portuguese, then the Dutch played a major role in both the propagation of Christianity as well as

⁴ This would make a fascinating church growth study. My guess is that over 50% of the adherents to Evangelical Christianity in Indonesia are of a Pentecostal/Charismatic persuasion.

⁵ Th. van den End, *Ragi Carita: Sejarah Gereja Di Indonesia Vol. I: 1500-1860* (Jakarta: BPK Gunung Mulia, 1987), pp. 11-12.

church government. Though the Portuguese priests and Dutch chaplains represented radically different streams of Christianity, there are interesting similarities in their approach to propagating Christianity among "the natives." Both saw their main task as the spiritual care of the European colonialist. The Christianization of the "natives" was merely an afterthought for most of these early missionaries (with some notable exceptions such as Francis Xavier). Not surprising is the fact that the church that took root in this period was heavily dominated by European culture. What is astonishing is that Christianity became a dominant force in the Molucca Islands and was introduced throughout the coastal areas at the eastern end of the Indonesian archipelago.

The church in Indonesia entered a new era around the year 1800. Several political and religious changes had great impact on Christianity. There was a transfer of power within the Dutch colonial government with the dissolution of the VOC⁶ (The United East India Company) in 1799. The king of Holland (and then the parliament in 1964) began to exercise direct rule over the colonies. Hence, the political current in Europe had a direct effect on Indonesia. Most significant for the church was the effect of the Enlightenment.⁷ The government began to take a neutral stance toward religion resulting in a decline of its support of religious workers. In many religions, pastoral care diminished as Dutch missionaries returned to the Netherlands. Simultaneously, developing mission structures emerging in Europe as a result of the Pietistic revival resulted in the sending of new missionaries to Indonesia.⁸ There began to be new structures, new methods of evangelism, and new life in the church with the coming of the new breed of missionaries fresh in their experiences in the "fire" of the revival in Europe.⁹ Christianity made new inroads among the animistic people groups of north Sumatra, Borneo (Kalimantan), north Celebes (Sulawesi), and islands of eastern Indonesia.

Ironically, while Christianity was flourishing, Islam also gained new strength and dominance in the nineteenth century. Opposition to

⁶ Vereenigde Oost-Indische Compagnie.

⁷ Van den End, *Ragi Carita*, p. 145.

⁸ One of the most influential of the new missionary societies was the Nederlandsch Zendinggenootschap (or NZG). They sent over 95 workers to Indonesia between 1813 and 1894.

⁹ Van den End, *Ragi Carita*, p. 142.

Dutch rule spread. Islam became the rallying point for those opposed to foreign dominance. Increased resistance to Christianity occurred in the areas that were predominantly Islamic. In order to insure peace and productivity, the Dutch colonial government prevented missionary activity among adherents to Islam. This tragic policy resulted in the majority of the populations of Sumatra, Java, Madura, Lombok, and southern Celebes becoming virtually "off-limits" to evangelism until the twentieth century.¹⁰

Th. van den End sees the third main period of Indonesian church history beginning in the 1930s. This new chapter is marked by significant changes in the leadership structure of the church. The older Protestant churches became self-governing. The centralized hierarchy was exchanged for a Presbyterian system. More importantly, Christianity began to break out of traditional geographic boundaries. Churches sprang up, even in the predominantly Islamic regions. This resulted in Christianity becoming one of five nationally recognized religions of Indonesia.¹¹

The 1930s also mark a new trend in the sending of missionary personnel to Indonesia. European sending agencies begin to decline while North American based mission societies intensified their efforts to place workers in Indonesia. American Evangelicalism began to be a dominant outside force changing the personality of Christianity in Indonesia. The majority of the rapidly increasing number of church denominations and organizations during this period trace their roots back to North American missions and church agencies. In general, the growth rate of these evangelical churches has surged since the 1930s while the more traditional Protestant denominations dating back to the nineteenth century have grown at a more moderate rate.

3. Early Pentecostal Missions

For at least fourteen years prior to the arrival of the first Pentecostals in Indonesia, those impacted by the Pentecostal message in North America began to propagate their teaching in other countries. According to Gary McGee, over 185 Pentecostal missionaries from

¹⁰ This policy also applied to the Hindus of Bali with the same result.

¹¹ Van den End, *Ragi Carita*, pp. 11-12.

North America alone had traveled overseas by 1910.¹² Most of them were in some way linked to the revival at the Azusa Street mission in Los Angeles that occurred from 1906 to 1908. A deep burden for the lost and a powerful sense of urgency characterizes the testimonies of thousands who were influenced by this early Pentecostal movement. Pentecostal historian L. Grant McClung, Jr. states, "Motivation for lost souls and the preaching of the gospel to all the world flowed from a life in the Spirit and the literal instruction and modeling of Scripture, particularly the book of Acts."¹³ From its inception, the Pentecostal movement was a missionary movement.

McGee sees several distinct groups emerge among these early Pentecostal missionaries. Some were veterans formerly serving with other mission agencies. Others were graduates of the Bible institutes associated with the Pentecostal movement throughout the United States. It is probable that the majority of the early Pentecostal missionaries ventured abroad with limited financial resources, little preparation and almost no knowledge of the national languages and cultures of the people they were attempting to evangelize.¹⁴ Most missionaries testified to a supernatural vision or revelation for their call and place of service. Many believed that God would supernaturally give them fluency in the language of their hearers (the technical term for this is "xenolalia"). Their zeal was astounding, however their success ratio was rather low, especially before 1920.¹⁵

4. The Beginning of the Pentecostal Movement in Indonesia

In March of 1921, two missionary families arrived in Jakarta on the ship *Suwa Maxu*. They were Marie and Cornelis Groesbeek and Stien and Dirkrichard Van Klaveren. Details about them are rather sketchy, but we do know that they were in their early to mid-forties when they

¹² Gary B. McGee, "Missions, Overseas (North America)," in *Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Gary B. McGee (Grand Rapids: Zondervan, 1988), pp. 610-25 (612).

¹³ L. Grant McClung Jr. (ed.), *Azusa Street and Beyond* (South Plainfield, Bridge Publishing, 1986), p. 8.

¹⁴ McGee, "Missions, Overseas (North America)," p. 613.

¹⁵ McGee, "Missions, Overseas (North America)," p. 613.

arrived in Indonesia. They were born in Holland, but before arriving had apparently lived for some time in the Seattle area of the United States. As officers in the Salvation Army, they were exposed to the Pentecostal message at a tent revival meeting in 1919 near Seattle. A year later God spoke to them in a vision and said they were to go to Java where they would pioneer a work that would become the center for a great harvest of souls.¹⁶ It is probable that they had some prior contact with Indonesia because Indonesia was still under Dutch rule. There were thousands of Dutch families residing there.

A Seattle church, Bethel Temple, participated in sending out the Groesbeeks and the Van Klaverens. This church was a thriving independent Pentecostal church pastored by an Englishman named W. H. Offiler. When Pastor Offiler heard about the calling of these Dutch families, who had served as Salvation Army officers, he committed to help sponsor them.

There is an interesting testimony as to how God provided part of these families funding. After months of intense prayer and preparation for departure to the field they were still short \$500.00 of the needed \$2,200.00. At that time a member of Bethany Temple, came to Pastor Offiler in need of prayer. A young woman had been suffering from a large tumor on her side. The doctor had scheduled surgery to remove the cancerous tumor. "They prayed for healing with no immediate results, yet the woman seemed to believe she had experienced a divine touch of healing. She returned home and was walking through her kitchen when the tumor fell off onto the kitchen floor. Upon being examined again by her physician, he confirmed that she was totally healed. She promptly gave the \$500.00 she had planned to spend on the surgery to Pastor Offiler as an offering for the missionaries bound for Indonesia.¹⁷ Pastor Offiler and Bethel Temple and their pastor played a significant role in Pentecostal Missions in Indonesia, as they eventually sent at least six other missionaries to Indonesia.

Upon arriving in Jakarta, the Groesbeeks and Van Klaverens immediately booked passage to Bali. In Denpasar, Bali they rented a dilapidated building that had been used as a copra warehouse. This served as both housing for the two families as well as a meeting hall for

¹⁶ Nicky J. Sumual, "Pentekosta Indonesia; Satu Sejarah" (an unpublished paper on the history of the Pentecostals in Indonesia, 1980), p. 44.

¹⁷ Sumual, "Pentekosta Indonesia," p. 45.

their evangelistic efforts. The facilities were rather simple with plywood walls installed as a partition for bedrooms and a small kitchen. The roof leaked and the only way to reach the building was by walking a muddy path through rice fields.

The missionaries employed a Dutch speaking, Balinese man who helped them translate the Gospel of Luke into Balinese. He also served as an interpreter for the evangelistic services they promptly began to hold in the copra warehouse.

From the outset, the emphasis in their preaching was Jesus as the healer. Apparently, the Balinese were interested in this strange new teaching, because they began to attend the evangelistic meetings.¹⁸ Many sick were brought to the services and prayed for by the evangelists. On one occasion, a leper was brought to the meetings and, to the horror of the Balinese, the missionaries began washing his wounds. (They did not seem to know it was actually leprosy.) After he was anointed with oil and prayed for, he was completely healed.

Opposition began to surface toward these strange foreigners from the Balinese neighbors near their copra warehouse. One night a group of ruffians planned to attack the missionaries. As they were sneaking up to the warehouse, they were startled by a group of large "men" standing in the yard. Their clothing glimmered and they were armed with large swords. They promptly changed their plans and made their way home as fast as they could. News spread throughout the neighborhood of these "divine guards," and there were no more attempts to outwardly oppose the missionaries.¹⁹

On another occasion, Groesbeek was invited to the palace of a Balinese prince to pray for his daughter who was suffering from a severe pain in her head. The prince had a dream in which a white foreigner was sent to heal his daughter. When Groesbeek prayed for the girl, she was immediately healed.²⁰

¹⁸ We do not have exact figures as to how many actually attended, but the fact that they had any response at all is amazing since traditionally the Balinese have been very resistant to the gospel. The history of missionary efforts in Bali is a fascinating study in itself. For example, the first Dutch missionary to Bali had only one convert after seventeen years of ministry. Then in 1881 the single convert murdered the missionary.

¹⁹ The ruffian's testimony of this event was related to the missionaries' language helper who in turn told the missionaries.

²⁰ Sumual, "Pentekosta Indonesia," p. 50.

There is no evidence that the efforts of these early Pentecostal missionaries resulted in a congregation of believers. Had they been permitted to stay in Bali, they undoubtedly could have started a church. However, in January of 1922, just ten months after their arrival the Groesbeeks and Van Klaverens were ordered by the Dutch government to leave Bali.²¹ They relocated in the large city of Surabaya located on the northeast coast of Java. This became their next target of ministry.

Upon arriving in Surabaya, the Pentecostal missionaries began to fellowship with some of the Dutch Evangelical Christians who were associated with an organization called Bond Van Evangelisasi. They were well received by this group and were even asked to preach. After several months in Surabaya the two families separated. The Van Klaverens moved to the town of Lawang in the mountains south of Surabaya. Meanwhile, the Lord opened a door for the Groesbeeks to start a church in the town of Cepu located about 200 kilometers east of Surabaya. Once again, a miraculous healing was the impetus for an open door of ministry.

One day, while Groesbeek was taking a walk in Surabaya, Cornelis was in earnest prayer concerning the direction of their ministry in Indonesia, the Lord prompted him to go to a large house. There he met a Dutch woman seated on the veranda. He struck up a conversation with the woman and discovered that she was ill. "Would you like the Lord to heal you?" he asked. She nodded her head. He then encouraged her to invite some of her friends together that night and he would explain how faith in Jesus could bring healing. That evening, several of the woman's friends gathered together. Mr. and Mrs. Groesbeek led them in a time of singing and prayer. They sensed the presence of the Lord and proceeded to explain the promises of Scripture concerning healing and then anointed the woman with oil (James 5:14-15) and prayed the prayer of faith. She was instantly healed.

Several days later the woman approached the Groesbeeks and requested them to accompany her to Cepu to meet her son, George Van Gessel who was employed by large, Dutch oil company. Through this encounter and developing relationship, the Groesbeeks were invited to lead a weekly meeting in the home of the Van Gessels in Cepu. The nucleus of a church was formed starting with about ten people, growing to around forty by the end of the year. The majority of those attending

²¹ It is doubtful they ever had official permission to serve in Bali since the Dutch East Indies government forbade all Christian evangelistic activity on Bali.

were Dutch, while some members were Indo (a mixture of Dutch and Indonesian). Apparently, the meetings held in the Van Gessel home impacted several Dutch speaking Indonesians.

Many attendees experienced encounters with the power of the Holy Spirit, which resulted in glossolalia. Manifestations of the gifts of the Spirit were common in the meetings and there were several miraculous healings. Probably the most significant result at this time in the Groesbeek's Cepu ministry was the impartation of his vision to those who accepted his Pentecostal doctrine. At least ten people who had been involved in the Cepu meetings eventually became active in some type of ministry.²²

In March of 1923 Groesbeek led thirteen people from his new congregation into water baptism by immersion. Most had been sprinkled as infants in the Dutch Reformed church, but Groesbeek insisted that the believer's baptism by immersion is the only valid Biblical pattern. The baptismal formula was also important to Groesbeek. They were baptized in the name of the Father, the Son, and the Holy Spirit, that is the Lord Jesus Christ."²³

Toward the end of 1923, Groesbeek returned to Surabaya. The pastoral leadership of the Cepu congregation was turned over to Van Gessel. Groesbeek then concentrated his evangelistic ministry in a storefront building in an area called Tunjungan in Surabaya. The Van Klaverens also returned to Surabaya and began holding services in the Sindunegara area. They continued to witness miracles especially in healing the sick.

On one occasion, the police were sent to investigate this "new religion." A policeman arrived at the service with pen and notebook in hand. His heart began to be stirred by the enthusiastic singing, and the

²² Among those who were influenced by Groesbeeks ministry in Cepu were the Van Gessels, the Van Loons, the Lumoindongs, the Hornungs, and A. E. Siwi. They were all instrumental in carrying the Pentecostal message to different parts of Indonesia.

²³ This emphasis on baptizing in the name of Jesus reflects a point of variance in Pastor Offiler's teaching at Bethel Temple with the more Trinitarian Pentecostals like the Assemblies of God. A type of "Pentecostal unitarianism" that became popular around 1915 influenced Offiler. At it is worst, it led to a virtual denial of the Trinity. This insistence on using the name of Jesus in the baptismal formula eventually led to a parting of the ways of the newly formed Pentecostal groups.

vibrant testimonies. At the end of the sermon he repented of his sins and trusted Christ as Savior. When he returned to the police station he turned in this succinct report on the Pentecostal church service, "Alles is goed."²⁴

Between 1924 and 1926 a number of Indonesian young people came to Christ through the evangelistic efforts of the Pentecostal missionaries. Young men by the names of Runkat, Lesnusa, Rantung, Jokom, and Mamahit experienced powerful conversions during this period. These and many others who were impacted by the Pentecostal message during this time. They eventually became the backbone of the Pentecostal movement's church leadership, especially when the missionaries were imprisoned during the Japanese occupation.

5. The Spread of Pentecostalism

Within a decade of the establishing of the small predominantly Dutch congregation in the small town of Cepu, the Pentecostal message was disseminated throughout areas of Indonesia that had previously been influenced by Christianity.²⁵ Through the network of the Dutch who attended the Cepu meetings and then through the Indonesians who came to Christ in Surabaya, Pentecostal congregations sprang up throughout the archipelago.

Wenink Van Loon began propagating divine healing in Bandung, West Java in 1926. A congregation was then established with Van Loon as the pastor.

The Hortsmans, an elderly couple who lived in Temanggung, Central Java, opened their home to Groesbeek. When he preached there, many received the "baptism of the Holy Spirit."²⁶ Among them was M.

²⁴ Or "All is good" in English. Sumual, "Pentekosta Indonesia," p. 64.

²⁵ One of the common criticisms lodged against Pentecostals is that they targeted "Christians" rather than the lost. The reader must keep in mind that most of the early adherents to Pentecostalism were from traditionally "Christian" people groups (i.e., Dutch, Minahasan, Ambonese, Batak, etc.). Naturally initial lines of communication would be with those in the same cultural group. Secondly, many of these traditional Christians were nominal in their faith and frictionally non-Christian.

²⁶ The term used by Pentecostals for a second work of grace in which the believer is filled with the Holy Spirit and speaks in other tongues.

A. Alt, a single female missionary serving in the nearby area of Gombangwalu. The Hortsmans's son Han, at that time a university student, became ignited with a passion to preach the gospel. He then became the pastor of the Temanggung congregation and eventually moved to Malang where he pastored one of the larger Pentecostal churches.

Indonesian young people consumed with an evangelistic zeal were sent out to northern Sumatra, northern Sulawesi, Ambon, and Timor. Pentecostal churches were planted in all four areas by 1930. Even in cities like Bukittinggi, and Palembang (central and west Sumatra) where the Christian presence was small, they experienced great responsiveness to their gospel message accompanied by "sign and wonders."

In the late 1920s the Chinese began to receive the Pentecostal message. Ong Ngo Tjwan was converted in Surabaya. After his training and discipleship at a Bible study lead by Van Gessel,²⁷ he began holding evangelistic crusades in Surabaya that were attended by thousands (mostly Chinese). The Lord used him powerfully in miracles of healing. There were reported cases of blind people receiving their sight, the deaf hearing, and lame people walking. There was reconciliation in broken homes and many were baptized into the faith.²⁸

Even more influential than Ong Ngo Tjwan in reaching large numbers of Chinese was a young evangelist from China by the name of John Sung. By invitation of the Pentecostals in Surabaya, he came to Indonesia in 1939. He held large crusades in the major cities throughout Java as well as Unjung Pandang (Sulawesi) and Ambon. Thousands came to hear him preach. He preached with great fervor. He prayed for the sick. But he was most noted for his "alter calls." He would quote specific sins that he felt the listeners had committed.²⁹ Great conviction would fall on the hearers and many would repent. He was in Indonesia only three months, but his impact was significant. Perhaps his greatest legacy was the number of young Indonesian evangelists that he inspired to reap the harvest through mass evangelism.³⁰

²⁷ Van Gessel had moved from Cepu to Surabaya in 1926 where he was instrumental in establishing a follow-up/teaching ministry.

²⁸ Sumual, "Pentekosta Indonesia," p. 65.

²⁹ Probably using the spiritual gift commonly called "a word of knowledge."

³⁰ F. D. Willem, *John Sung, Riwat Hidup Singkat Tokoh-Tokoh Dalam Sejarah Gereja* (Jakarta: BPK Gunung Mulia, 1987).

Extensive receptivity to Pentecostalism among the Javanese during this early period is not recorded. We can assume that some Javanese attended the evangelistic meetings in Surabaya. We know for certain that Alt pastored several large Javanese congregations in the Gombangwalu area of Central Java. Her Pentecostal experience at the Hortzman's home was undoubtedly communicated to the believers under her care.³¹

6. Pentecostal Training Institutions

The early Pentecostals were quick to realize the need for some method to disciple new converts and train workers for the harvest. Van Gessel turned over his congregation in Cepu to Lumoindong in 1926 and moved to Surabaya where he started a Bible training program for the young people coming to Christ in that city. Many of the young evangelists that carried the Pentecostal message to the outer islands in the early 1930s spent time in these training sessions with Van Gessel.

In 1932, W. W. Patterson arrived from Bethel Temple in Bajarmasin, Kalimantan. After studying Bahasa Indonesia, he moved to Surabaya to open the first Pentecostal Bible school. From its inception, the emphasis of the school was a basic understanding of doctrine and a practical application of Biblical truth. The program lasted less than a year and then graduates were quickly thrust into full-time ministry. This school eventually moved to Lawang and then to Beji (near the city of Batu) where they continue to emphasize a practical, short-term approach to ministerial training. Every year they graduate about 600 students who then either immediately plant a church or go through further training under the tutelage of a local pastor. As of 1980, this school and ten other Gereja Pentekosta Di Indonesia training institutions throughout Indonesia have graduated over 7,500 workers.

³¹ I have had the privilege of preaching in several of the congregations that Alt established. They are definitely as Pentecostal today as they have been known for in the past.

7. Organization and Proliferation of Pentecostal Groups

In 1924 the Pentecostals were officially registered with the Dutch East Indies government under the name "De Pinkster Gemeente in Nederlandsch Indie." In 1942, the name was Indonesianized to become "Gereja Pentekosta Di Indonesia" (or GPDI). The chairman of the new organization was Weenink Van Loon.³² They were given status as a church body with the right to receive members, to ordain clergy, etc.

In 1925, Alt was made secretary of the church, but tensions arose concerning two issues. First, was the doctrine of the Trinity. Under Pastor Offiler's influence, there was a tendency to emphasize the oneness of God at the expense of the Trinity in church teaching. Missionaries from Offiler's Seattle congregation perpetuated this doctrine. The baptismal formula that concluded with the phrase "...that is the Lord Jesus Christ," reflected a Unitarian tendency.

The second issue concerned the role of women in ministry. Influential leaders like Van Gessel were uncomfortable with women as pastors. As a female minister, Pastor Alt felt restricted in her pulpit ministry in this new Pentecostal denomination. In 1931, she resigned De Pinkster Gemeente In Nederlandsch Indie and started a new organization called "De Pinkster Zending" (The Pentecostal Mission). This became the first of many splits from the original Pentecostal denomination.³³

One year later (1932) Thiesen resigned from the original organization to form "De Pinkster Beweging" which later became the "Gereja Gerakan Pentekosta." Thiesen, like Pastor Alt, felt the original organization's doctrine of the Trinity was less than biblically sound.

In 1941, one of the early Batak leaders, D. Sinaga, pulled out of the GPDI and formed "Gereja Pentekosta Sumatra Utara" (The Pentecostal church of North Sumatra). On this occasion, the conflict was a cultural

³² One can only speculate as to why one of the founders, Groesbeek or Van Klaveren was not chosen as chairman. It is possible that the fact that they were no longer Dutch citizens excluded them from holding official positions in the organization. Or, perhaps Van Loop, relatively new to the movement, had "connections" with the government thus insuring his recognition of official status.

³³ There are now over forty Pentecostal denominations in Indonesia. The Gereja Pentekosta di Indonesia (GPDI) continues to be the largest of all the Pentecostal churches with approximately one million members.

issue. Batak culture involves ritual meals in which blood is eaten. The GPDI forbade Christians to eat blood based on a literal application of the decision reached at the Jerusalem Council (Acts 15). This prohibition created tension for Bataks who wanted to become Pentecostals. Since other Christian Batak churches do not apply this prohibition literally, Sinaga's group decided to do the same. They decided not to make an issue of Christians who eat blood.³⁴

During the ensuing years, other schisms occurred, not because of doctrinal differences, but because of personality clashes among those in leadership. Strong charismatic national leaders began to emerge especially when the Japanese occupation (1942-1945) required Indonesians to take over the leadership positions formerly held by westerners.³⁵ The leadership, structure of the local church contributed to this institution's schismatic tendency. In the GPDI the pastor is "Raja" (king). He is the "Bapak" (father) who, in most cases, not only rules the church but he owns it, too! The church properties are in his name or under an independent board of which he is the chairman.

New denominations were formed out of the GPDI with reasons like, "We were not given freedom to work in an organized manner." This was the reason given by Tan Hok Tjwan when he formed the Gereja Isa Almasih in 1946. Another reason was, "We wanted to stand on our own." This was the explanation given by Van Gessel when he resigned from the GPDI and "Gereja Bethel Injil Sepenuh" (The Bethel Full Gospel Church) 1952.³⁶ (This church in turn has divided into six different denominations since 1952). In 1959, Pastor Ishak Law pulled out of the GPDI because of a dispute over Bible school properties in Surabaya. His church, which is called the Gereja Pantekosta Pusat Surabaya (The Pentecostal Church Headquarters Surabaya), now has several hundred congregations scattered throughout Indonesia.

This tragic tale of schism pervades the brief history of the Pentecostal movement in Indonesia. While we must denounce as sin the motivation behind many of these divisions in the body of Christ, most of

³⁴ In 1948, Renatus Siburian left the GPDI over the same issue and started yet another Pentecostal church in north Sumatra.

³⁵ Westerners, including missionaries, fled Indonesia or were interned during WW II. Many like Van Klaveren died while in internment.

³⁶ Nicky Sumual feels the real reason Van Gessel resigned was because he was not re-elected as superintendent.

these forty old denominations have continued to grow at a phenomenal rate.

8. Gereja Sidang-Sidang Jemaat Allah

During the 1920's, not all the Pentecostal churches in Indonesia have a direct link to the ministry of Groesbeek and Van Klaveren. An English translation of the Gereja Sidang-Sidang Jemaat Allah (Literally, The Assemblies of the Congregation of God Church") reflects its historical ties with the Assemblies of God in America.

In 1936, an American Pentecostal missionary of the family name, Devin arrived in Indonesia under the auspices of Bethel Temple in Seattle.³⁷ Ralph Devin owned a large office supply company in the Seattle area when he felt the call to serve in Indonesia. He approached the Christian and Missionary Alliance about the possibility of serving with their mission, but was told that, "they were too old, had too many children (five), and that they would never be able to learn the language."³⁸ He was determined to fulfill his call so he sold his company and briefly associated himself with Bethel Temple having learned of their ties with a mission in the Dutch East Indies. They sailed to the island of Ambon in the Maluccus.

The following year Raymond Busby and his wife sailed from Seattle to Medan, North Sumatra in order to join the labors of the Pentecostal missionaries sent out from Bethel Temple. Both the Busbys and Devins who had a rather loose tie with Bethel Temple decided to form a new mission.³⁹ In 1940, the Bethel Indies Mission received official government recognition from Dutch East Indies government. The following year both families had to escape Indonesia and returned the United States when the Japanese invaded Southeast Asia.⁴⁰

³⁷ Several other missionaries from Bethel Temple had already joined the Groesbeeks and Van Klaverens before 1938. Among them were the W. W. Patterson family and the Ray Jackson family.

³⁸ Wayne Warner, "The Evangel Crosses the Pacific," *Assemblies of God Heritage* 9:3 (Fall 1989), p. 12.

³⁹ They actually never received support from Bethel Temple.

⁴⁰ The Devins escaped Ambon just four days before the Japanese landed.

During the war years the Devins and Busbys joined the Assemblies of God and were received into the Northwest District Council. Following the war the Devins returned to Ambon and the Busbys located in Jakarta where they opened a Bible school to train national pastors. The Busbys also maintained ties with a group of Pentecostal believers in Medan where they eventually opened another Bible school. Meanwhile the Devins started a Bible school in Ambon that produced workers who began to plant churches throughout the Maluccus. These churches, along with those started in Medan and Jakarta, identified themselves with the Assemblies of God of Indonesia.⁴¹

Other Assemblies of God missionaries soon joined the Devins and the Busbys. The Tinsmans, Carlblooms, Skoogs, the Lamphears and Margret Brown all began serving in Indonesia before 1950.⁴² The work expanded to Northern Sulawesi, to Kalimantan, and to other parts of Java. In 1951, the national pastors and missionaries gathered in Jakarta for the first General Council of the Assemblies of God of Indonesia. There were ten ordained national pastors present.

In 1952, the name of the church was changed to Gereja Sidang-Sidang Jemaat Allah. At that time, six churches that had been affiliated with the Gereja Utusan Pentekosta (formerly the Pinkster Zending) that had been started by Alt in 1931 joined the GSSJA.⁴³ The leader of that church, Sumardi Stefanus, also joined and later (1959) became the first general superintendent of the GSSJA.⁴⁴

Currently the GSSJA has a membership of 70,000 with about 700 congregations throughout almost every province of Indonesia. There are nine Bible schools and the denomination boasts of one of the best Christian publishing houses in Indonesia.

⁴¹ Most of the above information about the early history of the Assemblies of God in Indonesia was obtained through personal interviews with the son of R. M. Devin, Morris, who with his wife Joyce, have served in Indonesia since 1952.

⁴² More than sixty Assemblies of God missionary families from the U.S., Australia, and Holland have served in Indonesia.

⁴³ Alt encouraged this affiliation. About ten of her churches, however, remained in the parent organization.

⁴⁴ R. M. Devin, "Information on the Assemblies of God Work in Indonesia" (an unpublished paper, January 29, 1991).

9. The Unique Contribution of Pentecostals

During the seventy years since the Pentecostal movement first entered Indonesia, it has influenced the nature and character of the church in Indonesia. Presented as follows, is the writer's summary of the positive effects of the Pentecostal movement in Indonesia.

9.1 A Gospel of Signs and Wonders

Since Groesbeeks and Van Klaveren's evangelistic meetings in Bali in 1921, prayer for the sick has been common to Pentecostals in Indonesia. Culturally, Indonesians can relate to a supernatural worldview in which spirits exercise influence over humans causing illness, misfortune, and even demonic bondage. Pentecostal theology addresses the dimension of the supernatural. This power encounter approach in evangelism has created an openness and responsiveness to the gospel, even among resistant peoples. A majority of testimonies in Indonesia, where there was a converted to Christianity from a Muslim background, involve some kind of miracle (i.e., healing, deliverance, dream, etc.). This emphasis on "power evangelism" is certainly not unique to Pentecostals, but the author contends that the Pentecostal movement provided this type of evangelism long before its' current emphasis on the theology of the kingdom.

9.2 Mass Evangelism

While evangelistic crusades are not unique to Pentecostals, they have been an incredibly effective means of reaching the lost in Indonesia. Since John Sung's crusade in 1939, large crowds have gathered in soccer stadiums, theaters, and public halls to hear Pentecostal evangelists. Western Pentecostal evangelists like Oral Roberts, T. L. Osborn, Morris Curillo, and more recently, Rienhard Bonke have drawn the large crowds.⁴⁵ The anticipation of witnessing a miracle draws many to attend, creating what we would call a "circus atmosphere." Yet, many Indonesians seek repentance and are grafted into local churches.

⁴⁵ Rienhard Bonke's crusade in Jakarta in May 1991 had over 100,000 people a night in attendance.

9.3 Vibrant Worship

Just as in many western countries, Pentecostals (and Charismatics) in Indonesia have introduced a style of worship that has been incorporated, to some degree, in most Evangelical churches. Hand clapping, lively music, and simple worship choruses have brought new life into many staid congregations.

9.4 Practical Theological Education

Pentecostal Bible schools have produced few theologians, yet they have proven effective in turning out church planters and pastors. As someone once stated, "They don't squelch the zeal in their workers through a four year academically-oriented program." Similar to the West, Indonesia's trend is toward higher theological degrees for ministerial candidates. However, most of the Pentecostal Bible schools continue to place an emphasis on practical ministry in their curriculum.

9.5 Aggressive Church Planting

There is a common joke among Evangelical missionaries in Indonesia. It stands as: One can hike into a mountain village where there is no electricity, no post office, no bank, nor even a school, but in many cases, there will already be a Pentecostal church. Both in rural and urban areas Pentecostals have disregarded the traditional boundaries of comity long established by other churches or missions agencies.⁴⁶ Even if there are other Protestant churches present Pentecostals have not been reluctant to start a home fellowship, or rent a hall and begin holding evangelistic meetings with the goal of starting a new church. It is no wonder that, from its humble beginnings in 1921 until today, the Pentecostal movement has participated in the conversions of a multitude of believers and has established thousands of churches throughout Indonesia.

⁴⁶ Th. van den End (1989), p. 257.

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