SPS at AAR-SBL
The 2014 AAR-SBL meeting will be held in San Diego, November 22-25.

Complete program information is available here: https://www.aarweb.org/.

The Online Program Book is available at http://papers.aarweb.org/program_book.

SPS will be sponsoring three SBL sessions:
1) A session devoted to “Pentecostal Readings of Biblical Texts” featuring contributions from Chris Green, Lee Roy Martin, Robby Waddell and Rick Wadholm, Jr. (Saturday, November 22 @ 4:00 pm);

2) A session “Celebrating the Life and Scholarship of Gordon D. Fee” (Sunday, November 23 @ 9:00 am); and

3) A “Panel Discussion of Craig R. Koester’s Revelation in the Anchor Yale Bible Commentaries” (Monday, November 24 @ 9:00 am).
There will also be a SPS/WTS reception on the evening of Saturday, November 22.

SPS members are especially encouraged to attend the Gordon Fee session on Sunday morning to show their love and appreciation for a man and scholar who has made a great contribution to the Society and to the spiritual and intellectual character of the Pentecostal movement as a whole.

SPS members will also be presenting papers in the Pentecostal and Charismatic Movement Group of AAR:

A23-267
Pentecostal–Charismatic Movements Group and World Christianity Group
Theme: Ring of Fire: Developments in Pacific Rim Christianity
Sung-Deuk Oak, University of California, Los Angeles, Presiding

Sunday - 3:00 PM-4:30 PM
Room Assignments Available Only to Members. Login here and then click the Program Book link at the top of the page to return.
This sessions will highlight recent developments in Pentecostal–Charismatic Christianity, with a focus on Fiji, Papua New Guinea, and Australia. The business meeting for the Pentecostal-Charismatic Movements Group will also take place in this session.
Rachel Morgain, Australian National University

Fijian Pentecostalism in the Building of New Social Worlds

Fiji's multiethnic community has been marked by periods of ethnic tension and violence. Recent changes in Fiji's economic and social conditions are, however, shifting these dynamics and leading to the creation of new social worlds. At the same time, long-standing relationships across the Pacific are being reforged through contemporary social practices. This paper focuses on a comparison of two Fijian Pentecostal Christian ministries and the role they play in exploring the relationships between Fiji's ethnic communities with the wider region and with global Pentecostal imaginaries. It will look at both the relationships that are forged and the elisions and tensions that remain.

Robert Gallagher, Wheaton College Graduate School

"Me and God, We'd Be Mates": Toward an Aussie Contextualized Gospel

There is no simple way to remedy the decreasing percentage of Australians attending church. Some church leaders have looked to society and found reasons for the decline in secular humanism, urbanization, and the increasing power of the state over the church. Regrettably, few investigators have looked within the church itself to find the solution. I believe that one of the church's main challenges is the cultural divide between itself and the community it desires to serve. Too many churches do not include essential cultural concerns in their Christian faith. Church life, though, must be grounded in the experiences, attitudes, and reflections of its people if they are going to embrace the church. By bridging this divide, the church might see a reversal of present trends. Religion in Australia needs an Aussie accent, that is, an approach that presents a contextualized Gospel in harmony with the cultural elements.

Sarita Gallagher, George Fox University

String Bands and Jesus: Charismatic Indigenous Worship in Oro Province, Papua New Guinea

During the 1970s-1980s, the Christian Revival Crusade (CRC) in Papua New Guinea experienced a spiritual awakening. It was during this time that the first indigenous expression of Christian worship was developed among the Binandere people of Oro Province. Prior to this time worship and liturgy within the local Oro churches had been adopted directly from the Western church. While the nationwide charismatic revival that developed out of this region was characterized by numerous motifs, the ongoing development of indigenous worship and prayer continued to mark each stage of the revival. Through the power of the Holy Spirit, signs and wonders, and the introduction of “language songs,” the local church shifted from a position of passivity and syncretism to one of missional action. The adoption of “language songs” by new Binandere converts enabled the local CRC churches to self-theologize and influence the entire region in what became a nation-wide revival.

Business Meeting:
Michael J. McClymond, Saint Louis University
Arlene Sanchez Walsh, Azusa Pacific University

A23-325
Lonnie Frisbee was a young hippie seeker immersed in the 1960s counter culture when he claimed to have experienced God while on an LSD trip. This event so transformed him that Lonnie became an itinerant evangelist who drew thousands of others to faith. During the 1970s Lonnie Frisbee was known as California's "hippie preacher” and "Jesus freak” whose pictures frequented such magazines as Time and Life. Frisbee's ministry of divine healing helped to launch both Calvary Chapel and the Association of Vineyard Churches. At the same time, Lonnie’s involvement in the Laguna Beach homosexual scene caused him to be omitted from most histories of the Jesus People. He died in 1993 as a result of AIDS. Our panel will discuss the questions: How does homosexuality and the specter of HIV/AIDS figure in the film, its reception, and the life and legacy of Frisbee? How would the story of the 1960s-1980s Christian counterculture need to be rewritten to include Frisbee's contribution? In this session, we will watch part of the "Frisbee" film, and will interact with the director, David Di Sabatino, who will be with us in person.

**Panelists:**
Jeanette Reedy Solano, California State University, Fullerton  
J. Terry Todd, Drew University  
Responding:  
David Di Sabatino, Long Beach, CA

**Monday - 4:00 PM-6:30 PM**
This session will explore the role of racial, ethnic, and gender diversity in the early emergence of North American Pentecostalism (@1890-@1915). Special attention will be given to the place of William J. Seymour in the Azusa Street Revival (1906-1909), the emergence of Pentecostal women leaders, and the hermeneutics and politics of later, divergent interpretations of the Azusa Street Revival.
Lindsey Maxwell, Florida International University

The Pneuma Network: William Seymour, Diversity, and Viral Campaigning in Early Pentecostalism

Sparked by the 1906 Azusa Street revival in Los Angeles, Pentecostalism exploded on the American scene and quickly became the most expansive variation of Christianity of the twentieth century. Despite substantial work on global and regional Pentecostal history, historians have only recently begun to analyze the role of Pentecostalism within the specific context of US cultural history, and the lives of many founding individuals within the movement such as William Seymour remain to be historically evaluated by academics. This essay investigates the life of William Seymour and how his relationships with racially, ethnically, and culturally diverse associates shaped and sustained the early Pentecostal movement. It does so by drawing upon religious periodicals, letters, testimonies, and journals from male and female individuals who interacted at Azusa Street and with William Seymour in particular. The essay argues that this religious nexus is the key to understanding the timing, social composition, and lasting power of Pentecostalism in worldwide Christianity. Situated within an American Gilded Age and Progressive Era context, this paper analyzes the role of Pentecostal networking and marketing in an era long before modern viral campaigning.

Unregistered Participant

Black Liturgy before Azusa Street: Retelling the Narrative of American Pentecostalism

Despite persistent claims that Pentecostalism is characterized by a Black, oral liturgy originating with William Seymour at the Azusa Street Mission and revival, little research has been done on the origin, character, or development of such liturgy. The presentation suggests that "Black liturgy" is an adequate description for a uniquely American liturgy that is characterized both by its sensitivities to existing liturgical traditions and rejection of established ritual structures, as well as by its exposure to certain key events that have shaped the religious history of modern America. The argument traces the Black liturgy towards Seymour from the plantation prayer grounds of African slaves, the camp meetings of the American South, and the effects of migration and urbanization, which together carried an African American spirituality to the urban centers of the American heart-land. In this new location it was shaped by the social, cultural, and religious conditions of the new environment and emerged as a new liturgical form labeled “Pentecostal,” which in its sensitivities was uniquely American. The critical impact of a Black liturgy in and beyond this American context, therefore, has to be reevaluated.

Justin Doran, University of Texas

Leavening Lucy Farrow: Gender and Race in Early Pentecostalism

Sarah Parham—or Mrs. Charles Fox Parham, as she preferred to be addressed—prefaces her husband’s first encounter with William Seymour with this observation: “In Texas, you know, the colored people are not allowed to mix with the white people as they do in some other states.” From this casual observation
about segregation in Texas, to the first academic histories that cited it, Pentecostal historiography has—borrowing Eddie Glaude Jr.’s powerful metaphor—struggled to sing the blues. In other words, historians have wrestled with Pentecostalism’s emergence from America’s abysmally racist and sexist culture in the early twentieth century. This paper recasts the problems of race and gender by arguing for a third candidate for Pentecostalism’s founder: Lucy Farrow, the black governess of the Parham family and William Seymour’s co-evangelist at the Azusa Street mission. It attempts to recover her story from a historical record designed to obscure women of color.

Responding:

David Daniels, McCormick Theological Seminary