Receiving the Future: The 40th Annual Meeting of the Society

By Brother Jeffrey Gros, FSC; SPS First Vice-President, 2010–2011

One of the oldest streams of American Pentecostalism is the Church of God in Christ (COGIC), founded in 1896 in Mississippi. It entered the Pentecostal revival after the Bishop C. H. Mason and colleagues returned from the Azusa Street revival in 1907. Today the church is centered in Memphis but includes over 6 million saints around the world. The gifts and heritage of COGIC, as well as of other African American churches, form the centerpiece of this year’s 40th Annual Meeting of the Society for Pentecostal Studies, as it exhibits and celebrates the anointed heritage of 40-plus years of Pentecostal scholarship and assesses the contribution of Pentecostalism in receiving the ecumenical future.

The ecumenical design of this year’s program will be apparent from the opening worship service and lecture. Past-president Dr. David Daniels will speak on “Forging an Ecumenical Future, Framing the Afro-Pentecostal Past,” embellished by the choir of Temple Church of God in Christ, the mother church of COGIC, at historic Mason Temple, continued on page 4

Reflections on the 2010 Annual Meeting: What We Heard and Saw

By Kimberly Ervin Alexander, SPS President, 2010–2011

The 39th Annual Meeting of the Society for Pentecostal Studies convened at North Central University in Minneapolis, Minnesota, March 4–6, 2010. The theme of the meeting, “New Visions, New Voices: The Future and Hope of Pentecostal Theology,” called for the Society to consider what the Spirit may be saying to Pentecostal scholars through the scholarship of those outside the Pentecostal movement, through new methodologies, and through our sons and daughters. A record number of registrants for an SPS-only meeting (not including Joint Meetings with the Wesleyan Theological Society) enjoyed North Central University’s warm hospitality amid cold Minneapolis temperatures! Coordinated by Glen Menzies, the North Central staff did an outstanding job of both organizing the event logistics and serving us hospitably.

Thursday night’s opening plenary was an experience of corporate worship, as we were led into the presence of the Spirit through the diverse musical gifts of the North Central Chorale and COGIC Elder Billy Steele. The worship continued as Rickie Moore’s prophetic scholarship challenged us to open the way for our sons and daughters.

In other plenary sessions, First Nations scholar Terry LeBlanc called for the Society to re-think traditional Western views of Spirit and spirituality, while Margaret Poloma, Matthew Lee, and Stephen Post presented their integrative approach to research combining the findings of social science and theology in the study of Godly Love. President Estrela Alexander’s address provoked us to press forward into the continued on page 4
RESEARCH OPPORTUNITIES

The behind-the-scenes work of the archivist makes scholarship possible. The archivist collects materials with an eye toward future research. It makes sense, then, for graduate students to ask an archivist for assistance when choosing research topics. Frequently, the archivist can point out fruitful avenues of inquiry and collections crafted and awaiting scholarly assessment.

Pentecostal archives have submitted the below descriptions of collections for your perusal. Except for the description of the Donald Gee Centre in England, all of these descriptions emphasize recent acquisitions or, consistent with the 2011 SPS theme, materials relating to African-American Pentecostalism.

Center for African American Church History and Research
By Glenda Goodson

Glenda Williams-Goodson, Executive Director and Founder of the Center for African American Church History and Research, Inc. (CAACHR), has developed one of the richest archival resources documenting the history of the Church of God in Christ (COGIC). For over twenty-five years Williams-Goodson has traveled across the United States rescuing COGIC memorabilia. Her passion to preserve the history has resulted in a large collection of souvenir books, funeral programs, photos, artifacts, and oral history interviews with COGIC pioneers (VHS, CD and DVD format).

Recent acquisitions (2010–2011) include these samplings:

• Saints College
  Photos: May Day Kings and Queen with Court wearing attire purchased from Mardi Gras, group photos of students, many photos of Arenia Mallory at chapel, graduation, etc., in the Manpower partnership, of her daughter, of NCNW members, and photos signed by notables such as Duke Ellington, Norma Shearer, and Ethel Waters.

  Newspaper clippings: announcement of Mallory’s marriage, articles on 10,000 May Day parade in downtown Lexington, about or by Walter White and Mary McLeod Bethune, etc.

• Foreign Missions
  Photos: International Missionary Rosetta Graham in Ghana with group photos of pastors, children, etc.; of Beatrice Lott, of phases of church being built, of typical scenes of Tugbaken harvest

  Programs: original programs dedicating school built by international missionaries

  International Missionary Beatrice Lott’s entire collection of exams papers from Chicago School of Nursing (many missionaries enrolled in medical missionary classes prior to entering host country)

  Diaries and Cape Palmas credit notes

• General
  Photos: 1938 Home and Foreign Missions President Bishop Samuel Crouch (with dad and granddad, first wife, etc.)

  Jurisdictional and YPWW souvenir books from Ohio, 1940s: These include the history of Mack Jonas, first African-American male to receive the Holy Ghost at Azusa Street. At Azusa, Jonas had the duty of meeting arrivals at the train station and transporting them to the revival. Jonas transported Charles H. Mason and his fellow travelers to Azusa Street.

  Letters and documents regarding development of Ohio.

Williams-Goodson, a graduate of Southern Methodist University (B.H. English/Creative Writing) and Amberton University (MBA, Strategic Leadership), began collecting materials in response to a professor’s assertion that the Church of God in Christ did not have a history because it was undocumented. She believes that her collection, a repository of COGIC intellectual and historical works, helps to provide a balanced view of the church that she dearly loves and to give an alternate perspective to those unaware of the church’s extraordinary accomplishments. The CAACHR, located in Lancaster, Texas, is in the process of formally archiving its collection prior to relocating to space more accessible to students or other researchers. Contact Glenda Williams-Goodson (glendagoodson@aol.com) for additional information.

Donald Gee Centre
By William K. Kay

The Donald Gee Centre for Pentecostal and Charismatic Research was set up in 1995 with two objectives: (1) to advance the Christian religion by the establishment of a library and archive resource for Pentecostal and charismatic research (2) to advance education by the establishment of the said library and archive resource and the dissemination of the research findings thereof. These are the two objectives stated within the trust deed by which the Centre was constituted.

The Centre is named after Donald Gee (1891–1966), one of the most versatile and respected of British Pentecostals, who also wrote an early history of world Pentecostalism entitled Wind and Flame, which can be read online at http://bit.ly/DGeeWndFlm. The Centre collects Pentecostal and charismatic materials, with special attention to the key points in the history of the move of the Spirit during the 20th century, especially in the British Isles.

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ANNOUNCEMENTS

• The Newsletter was informed of Revista Cultura y Religion, a Chilean online periodical that includes many articles pertinent to Pentecostal-charismatic studies: http://bit.ly/RCyRCh. This Newsletter includes over thirty entries from it and will monitor it in the future.

• Regent University’s School of Divinity announces a position open in Christian history and in theology: http://bit.ly/RegDivPos.

Interest Groups Review, Preview Annual Meeting Activities

The Newsletter asked the Society’s Interest Group leaders to review Group activities at the 2010 Meeting and preview them at the 2011 Meeting briefly. Here are their responses:

The Philosophy Interest Group sponsored four parallel sessions at the 2010 Meeting: A session on ontology and anthropology included papers from Ralph Del Colle of Marquette University and Jack Wisemore of Northwest University. Del Colle’s “An Ontology of the Supernatural” argued that Matthias Scheeben’s “lyrical Scholasticism” serves as a resource for accounting how the supernatural works on the believer. Wisemore’s “Animal, Vegetable, or Mineral?” worked through a taxonomy of ontologies for theological anthropology, drawing on the philosopher John Macmurray. In another session on visions for Pentecostal philosophy, James K.A. Smith, Calvin College, proposed a Pentecostal aesthetic in “Imagining the World Otherwise,” and Paul Oxley, Emmanual College, reviewed popular Pentecostal theologies and offered philosophical suggestions in “A Review of Recent IPHC Theological Endeavors.” Wolfgang Vondey responded to these in “Language, Aesthetics, and the Pentecostal Imagination.” A session on philosophical reflections on the relation between Pentecostal theology and experience heard papers from William K. Kay, then of Bangor University-Wales, “Changing Theology and the Theory of Change”; Douglas Erickson of Marquette University’s “Charismata and Verticality”; and Chris Emerick of Kingswell Theological Seminary’s “Voice, Breath and Spirit.” Finally, a panel on “Pentecostalism and Its Competitors” reflected on forces resisting Pentecostal growth, with Smith covering “Nationalism, Capitalism, and Militarism,” Del Colle “Catholicism,” Samuel Zalanga of Bethel University “Islam,” and Bill Oliverio of Marquette University “Secularism.” Sessions were well attended, and the Interest Group business meeting gave scholars and friends the opportunity to catch up on each other’s work.

In 2011, we’re co-sponsoring with Ecumenism a Thursday panel reviewing Wolfgang Vondey’s Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda. Reviewers are Steven Studebaker, Koo Dong Yun, Ralph Del Colle; and Peter Hocken has sent a paper to be read. Vondey will then respond. Friday morning, a session on African-American Pentecostalism and racial issues will feature Eric Williams on Bishop Ozro Thurston Jones Jr. and Dave Mowers on J. Kameron Carter. Responses will come from Leonard Lovett and Estrela Alexander. Friday, our business meeting will take place from Noon–1:30 p.m. Harvey Cox of Harvard will be our guest in the first hour for an informal Q&A reviewing his Fire from Heaven. Business will follow. Friday afternoon we host a panel on the Templeton Foundation-funded Science and the Spirit project. Nimi Wariboko, William Kay, and Jeff Hittenberger will each assess the project, and project participants Amos Yong and Steve Badger will respond. Saturday morning, Chris Emerick presents on orality and the Spirit and Bill Oliverio on hermeneutics and realism, with Jack Poirier responding. Saturday afternoon’s session has a trio of forays into philosophical issues. Kay, author of Pentecostalism: A Very Short Introduction in the Oxford University Press series, will present “The Future of Global Pentecostalism: Evaluating Prediction,” with Chris Green responding. Fred Ware will present “Embodied Agency and Spirit Baptism,” with Emerick responding. And Christopher King will present on skeptical theism and divine agency, with Glen Menzies responding.

—Bill Oliviero

About the Newsletter

The Society for Pentecostal Studies is an international community of scholars working within the Pentecostal and Charismatic traditions since 1970. The SPS Newsletter is published semi-annually for the benefit of members and Pentecostal-charismatic studies. The editors invite members and readers to send them pertinent items. ISSN 2153-2737

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At last year’s Meeting in Minneapols, the Christian Ethics Interest Group enjoyed excellent papers exploring new connections between Pentecostalism and Christian ethics. Presenters considered moral formation, peacemaking, environmentalism, disabilities studies, and eschatological realism. We look forward to a generative conversation at the 2011 Meeting in Memphis, where we will have two panels. The first (Friday, 1:30–4 pm) features authors of the newly published volume Forgiveness, Reconciliation, and Restoration, edited by Geoffrey W. continued on page 8
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where Dr. Martin Luther King Jr. gave his last “I have been to the mountain top” speech in 1968, the night before his assassination. Another plenary by Dr. David Hall will continue the focus on the reconciling witness of COGIC: “Elements of Peace and Conflict from a Pentecostal Perspective,” with a response by the Church’s ecumenical officer and senior member of the Society, Dr. Leonard Lovett.

The ecumenical theme continues in other plenary addresses. Allan Deck, SJ, Catholic Bishops’ leader for diversity, speaks on Hispanic themes in “Pentecostal and Latino/Catholic Identity,” with a response from Disciples of Christ theologian, longtime member of the Society, and ecumenical leader, Carmelo Alvarez. Mining the longer heritage of Christianity for reconciling resources, Regent’s Dale Coulter will present “The Spirit and the Bride Revisited: Pentecostal Renewal and the Sense of History.”

These plenary sessions occur among several parallel sessions organized by the Society’s Interest Groups, during which many scholars and students will present and respond to papers from a wide range of disciplines studying the global Pentecostal-charismatic movement. Registered participants will also have opportunities to visit historic Church of God in Christ sites and, for those staying through Sunday, to worship with nearby churches. Through all these activities, Pentecostal-charismatic scholars will express their anointing for the tasks of research and of building a future for the churches together, in response to Christ’s prayer that all might be one.

This 40th Meeting explores the challenge of racial reconciliation, the tensions and hopes in the Hispanic community in this hemisphere, and the resources 2,000 years of history offer for our common Christian future. Meeting participants will be both affirmed in their ecumenical contribution and challenged to receive the call to help their churches in the task of building a reconciling future.

The Meeting will take place at the Marriott in downtown Memphis, and is hosted by All Saints Bible College (ASBC) and Memphis Theological Seminary (MTS). ASBC, an accredited Bible college, contributes to an increasingly educated Church of God in Christ ministry, through mostly on-line theological education. The seminary, which boasts a significant number of illustrious graduates from the Church of God in Christ since its integration and relocation to Memphis in 1962, is an ecumenical ministry of the Cumberland Presbyterian Church.

The Saturday-evening banquet wraps up the Meeting with a stimulating discussion on Pentecostalism in literature, “Telling it on the Mountain: The Spirit Through the Eyes of Fiction,” led by G. Lee Ramsey Jr. of Memphis Seminary, with Yolanda Pierce of Princeton Seminary responding.

Reflections... continued from page 1

full liberation of the Spirit. A lively conversation between theologians Frank Macchia and Veli-Matti Karkkainen allowed us to consider new and emerging Pentecostal theologies. Without doubt, the most stimulating (and controversial) sessions were those involving Emerging Church practical theologian Tony Jones. Jones called for Pentecostals to be open to new movements, such as the Emerging Church, receiving them as the work of the Spirit, until they demonstrate themselves to be other. Jones noted the irony that those who were excluded as heretics by the established church in the early 20th century would now make similar claims and exclusions of new movements in the early 21st century.

Emerging from this meeting was the realization that the Society must re-visit questions of its identity and relationship to the Pentecostal churches. Perhaps we will remember the 2010 Meeting as the one that opened our eyes and ears to what the Spirit is saying to the Society.
Reflections... continued from page 4

Peter Hocken responds to receiving the SPS Lifetime Achievement Award at the 2010 Meeting.

Most recently the Centre has been collecting materials relating to the charismatic movement from the 1960s and the neo-Pentecostal movement of the 1970s, in particular magazines (e.g., Restoration) that circulated at the time. These are sometimes now called Third Wave materials.

Readers may be interested in the Religious Archives Survey being carried out under the auspices of the British Library and the National Archives at Kew. Survey results are at http://bit.ly/UKArchDGCntr (the Donald Gee Centre is mentioned in §4.2.16). The British Religion in Numbers project (BRIN) is a separate UK study, publicly funded and recently completed, going back to 1603: http://bit.ly/BRINUk. Searching with Pentecostal on this extensive website results in a significant number of hits.

The Centre is situated in England on the campus of the Assemblies of God college at Mattersey, in north Nottinghamshire, about 40 minutes by car from Sheffield and 90 minutes from Manchester Airport. Visitors should contact the archivist, Dr. David Garrard, before making an appointment (dave.garrard@virgin.net).

Dixon Pentecostal Research Center
By David G. Roebuck

The first known black members in the Church of God (Cleveland, TN) were Edmond and Rebecca Barr. General Overseer A.J. Tomlinson credentialed them as evangelists on May 31, 1909. Edmond was a black Bahamian who immigrated to Florida about 1893, where he met and married Rebecca. They realized the importance of taking the Pentecostal message to his homeland and became the first Church of God ministers to take the gospel outside the United States. Tomlinson ordained Edmond as a bishop in 1912 and appointed him as overseer of black churches in Florida in 1915.

Jim Crow laws made integrated ministry throughout the south difficult, and in 1922 black leaders recommended that the denomination appoint black leaders and grant them the privilege of having separate meetings. Although black congregations continued under the umbrella of the general church, from 1922 to 1966 they formed a structure known as the “Church of God (Colored Work).” When this structure was abolished in 1966, black ministers in Florida asked that a separate executive office continue to function in that state.

Four collections at the Dixon Research Center are especially important for research related to black ministries in the Church of God. The Bishop W.L. Ford collection includes one book of sermon outlines, reel-to-reel recordings, minutes of annual black assemblies, photographs, and items related to the management of his office as national overseer. Ford served as national overseer of the “Church of God (Colored Work)” from 1946 to 1950 and again from 1954 to 1958. The Bishop J.T. Roberts collection contains a large number of photographs of local congregations, training events, and black assemblies. Roberts served as national overseer from 1958 to 1965. The Mrs. Katherine McGahee collection contains programs related to funerals, women’s ministries meetings, church anniversaries and state conventions. McGahee served on the Historical Commission for the Cocoa, Florida, office of the Church of God. Additionally, the Voice of a Legacy “Black Leadership Series” contains video and audio interviews with black leaders conducted by

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Church of God Historian Dr. David Roebuck between 2005 and 2009. Collection guides for these materials have are not yet finalized, but the collections can be made available to researchers who come to the Dixon Pentecostal Research Center in Cleveland, Tennessee.

For more information contact Dixon_Research@leeuniversity.edu.

W.L. Ford (center) moderating the national council of the “Church of God (Colored Work)”

Flower Pentecostal Heritage Center
By Darrin J. Rodgers

The personal papers of J. O. Patterson Sr. (1912–1989), former Presiding Bishop of the Church of God in Christ (1968–1989), have been deposited at the Flower Pentecostal Heritage Center (FPHC) by his widow, Mother Mary P. Patterson. This major donation includes 10 linear feet of publications, correspondence, audio recordings, photographs, and other materials relating to Patterson and the church he led.

Mother Patterson, in recent years, has taken on numerous historic preservation projects. Upon the request of COGIC Presiding Bishop Charles Blake, she developed the Legacy Room in the new John Lee Administrative Building in Memphis, Tennessee. She previously assembled artifacts for COGIC historical exhibits in the former C. H. Mason home and at the Pink Palace, a history museum also in Memphis. Patterson deposited her husband’s papers at the FPHC on September 8, 2010, the 134th anniversary of the birth of COGIC founder Charles H. Mason.

The J. O. Patterson Sr. Collection is an important addition to the FPHC’s rapidly-growing collection of materials documenting non-Anglo Pentecostalism in the United States and in other nations. The FPHC catalogs its collections at the item level, which are searchable online: www.ifPHC.org.

The FPHC website also features over 21,000 digitized photographs and over 300,000 pages of text-searchable Pentecostal publications. Publications currently online include Apostolic Faith (Azusa Street);

Assemblies of God Heritage; Assemblies of God Ministers Directories; Assemblies of God General Council Minutes; Assemblies of God Ministers Letter; Bridegroom’s Messenger; Church of God in Christ (white) Ministerial Rosters; Confidence; Congregational Holiness Church Discipline, Congregational Holiness Church Minutes, El Evangelio Pentecostal; Latter Rain Evangel; La Luz Apostolica; The Pentecost; Pentecostal Evangel; Pentecostal Testimony (William Durham); Refleks; Word and Witness; and Wort und Zeugnis.

The Flower Pentecostal Heritage Center, located in the Assemblies of God national office in Springfield, Missouri, collects and makes accessible historically significant materials from the broader Pentecostal and charismatic movements. For more information contact the FPHC by email at archives@ag.org or by phone: (877) 840–5200 (toll free).

International Pentecostal Holiness Church Archives & Research Center
By Harold D. Hunter

The International Pentecostal Holiness Church Archives & Research Center, Oklahoma City, Oklahoma, has just released a centennial edition of the “Early IPHC Periodicals” CD. This expanded edition includes missing issues of Live Coals of Fire (1899–1900) and Holiness Advocates (1900–1908). Recently acquired editions of Live Coals (1902–1907), Apostolic Evangels (1907–1928) and select issues of The Way of Faith (1908–1911) were added just prior to the IPHC Centennial Celebration of the January 31, 1911 merger of the Fire-Baptized Holiness Church with the Pentecostal Holiness Church.

Also included are a few Pentecostal Truths (1908–1917) with important sections translated from the Chinese Mandarin original by Dr. Connie Au and Robert Yeung. This important paper edited by Mok Lai Chi and named by T.J. McIntosh was perhaps the first of its kind for Pentecostals in the Global South. Special items include the November 28, 1906 handwritten letter from B.H. Irwin to T.B. Barratt. Together with Irwin’s letter at the collection at the Special Collections Reading Room, National Library, Oslo, Norway, was an important memo from M.L. Ryan dated November 28, 1906. The final like entry is a 1912 article about J.H. King’s 1912 ministry in Europe published by T.B. Barratt in Swedish. This was translated by Geir Lie and taken from Korsets Seger Nr: 4 April 1912 s. 31–32.

This new CD will complement our CDs and DVDs that contain the full run of the Pentecostal Holiness Advocates (1917–1997) and all the IPHC general conference minutes. Another CD has all IPHC Disciplines, Constitutions and Manuals in addition to some early editions produced by the Fire-Baptized Holiness Church and the [Pentecostal] Holiness Church [of North Carolina].

The official IPHC web has undergone significant revision of late and we can now be found at http://bit.ly/IPHCArchives. Here one will find a retooled shopping cart, a flow of news releases, a forthcoming user-friendly inventory database that will merge in part with the shopping cart. News releases will showcase reflective articles on the IPHC and new findings of interest to scholars. More importantly, one will find a revised and technologically advanced IPHC Timeline on display. Users will benefit from friendly navigation coupled with maps, photos, videos, and the like.

Contact Harold Hunter (hdh@pctii.org) for additional information.
McGlothen Library COGIC Archival Collection

By Emma Clark

The Dr. Mattie McGlothen Library/Museum is located in the McGlothen Temple Church of God in Christ Complex at 253 Gertrude Avenue, Richmond, California. The Library/Museum was constructed and dedicated in 1989. A major focus of the Library is women’s work in the Church of God in Christ.

The collection is primarily religious and includes Church of God in Christ histories and an extensive pamphlet file of Church literature and programs. The Library/Museum houses books, video and audio cassette tapes, The Whole Truth magazine, annual national convention souvenir journals and programs, and obituaries of national and jurisdictional leaders. It also includes educational aids, children’s reading material, reference Bible dictionaries, concordances, encyclopedias, sermon preparation and Bible study aids, and pamphlets on how to write welcomes, resolutions, and obituaries. In addition to the book and periodical collection, trophies, plaques, artifacts, and other memorabilia of Dr. McGlothen are on display. Also available are general reading non-fiction and fiction titles.

The Whole Truth magazine collection has approximately 130 issues, including one from 1911 and the rest from the period of 1979 to present day. The collection also includes approximately 100 souvenir journals of the Holy Convocation, Women’s International Convention, and National Auxiliary Conventions; and 150 obituaries of national, jurisdictional, and local church leaders. The large audio visual collection of more than 500 videos and DVDs features local, state, and national worship services and can be viewed at the Library.

We are in the process of obtaining funds for the digitization of Library collections. Our goal is to have the collections available through the www.mcglotthenlibrarymuseum.org website in the near future. The Church of God in Christ archival collection will include digitized copies of photographs, audio files, The Whole Truth magazines, and church literature. The current archival project will include at least 25 hours of messages from national leaders.

The Dr. Mattie McGlothen Library/Museum has recently been the recipient of several donations of The Whole Truth magazine and the Bishop Henry Davis and Missionary Ellen Davis of Los Angeles, California Collection. The Davis Collection includes photographs, programs from their travelling ministry, and other Church of God in Christ memorabilia.

Admission and use of the materials are free. The Library is open during all regular McGlothen Temple service hours and by appointment. Information and referral services are available as well. For more information contact Emma Clark, Founder/Librarian, by email at clarkemmaj@aol.com or by phone: (510) 529–0369.

Pentecostal Alliance of Independent Churches in Sweden

By Magnus Wahlstrom

The Pentecostal Alliance of Independent Churches in Sweden has during the year 2010 deposited nearly 270 shelf meters of archive material at the National Archives of Sweden, close to Stockholm, where it will be filed and made available for research. The National Archives is one of the oldest public agencies in Sweden, its history leading back to the Middle Ages.

The material that has been deposited concerns several of the Pentecostal Churches’ joint ventures from 1945 and onwards. Dagengruppen AB (The Newspaper Dagen Ltd.), IBRA Radio (International Broadcasting Association), LP-Stiftelsen (Lewi Pethrus’ Foundation for Philanthropic Work), Pingstförsamlingarnas Internationella Litteraturcentrum (PIL, The Pentecostal Mission’s International Literary Centre), Pingstförsamlingarnas Invandrarråd PIR (The Pentecostal Churches immigration council), Pingstförsamlingarnas Pensionsstiftelse, The Pentecostal Churches retirement foundation), Pingstförsamlingarnas Vigselnämnd (The Central Marriage Council for the Swedish Pentecostal Churches), Pingstmissionens utvecklingsämne PMU InterLife (The Pentecostal Churches development and relief organization), Samspar (The General Savings and Credit Bank) and TV-Inter (Television foundation). In addition to this all of Lewi Pethrus’ collections have been deposited and brought together with his collection of letters, which have been at the National Archives since the 90s.

The Swedish Pentecostal Movement maintained for many years a radical stand regarding the sovereignty and freedom of local churches; no
Research Opportunities... continued from page 7

formal overarching management or any sort of organizing structure were ever to exist. Although the movement formally held to this policy over a long period of time, the expansion of mission work, changes of society, and new joint enterprises by the Pentecostal assemblies complicated the issue.

The original ecclesiastical view claimed that even enterprises on a larger scale were to be undertaken by the local church. Thus, the Philadelphia Church in Stockholm ended up being responsible for a publishing house, a weekly journal, a mission organization, etc.

On December 8, 2001, the national association the Pentecostal Alliance of Independent Churches (Pingst – fria församlningar I samverkan) was founded during a pastors’ conference in the Philadelphia Church in Stockholm. Nine years later, at the beginning of 2010, 358 out of 474 Swedish assemblies were members of this national association Pingst.

Contact Magnus.Wahlstrom@pingst.se for additional information.

Regent University Library
By Robert J. Sivigny

As the charismatic movement ages, documenting its history becomes more and more an issue for the historian and research scholar. The Regent University Library, Virginia Beach, Virginia, has been privileged to acquire two collections of research significance: the John Wimber Collection and the J. Rodman Williams Collection.

As one of the principal founders of the Vineyard church movement, John Wimber brought new expression and vitality to the work of the Holy Spirit. More than 1,500 worldwide Vineyard churches in existence today witness to his vigor and unique obedience to God’s Spirit. Spanning over two decades of ministry, Wimber’s interests in evangelism, healing, church planting, and spiritual gifts are a gold mine for scholarly research. Donated by the Wimber family, the collection serves especially doctoral students in the Regent University School of Divinity’s PhD in Renewal Studies program.

Included are lecture notes and other teaching materials, conference binders, brochures, correspondence, journal articles by and about John Wimber, photos, DVDs, CDs, cassette tapes, catalogs, books, and Vineyard publications such as Equipping the Saints, and Voice of the Vineyard. An item inventory of the twenty six boxes is mounted on the Regent University library Special Collections and Archives homepage at http://bit.ly/JWmbrColl.

Internationally known, J. Rodman Williams authored nine books, many journal articles, and several position papers. He is probably best known for his three-volume Renewal Theology, first published in 1988. Dr. Williams served as Divinity professor of systematic theology at Regent from 1982 to 2001. A beautiful homepage, sponsored by his wife, in honor of Dr. Williams with full text articles and many photos, may be found on the Web at http://renewaltheology.net.

The Regent J. Rodman Williams collection includes topical office files with articles and correspondence regarding Williams’ travels in Europe with Rev. David du Plessis, his involvement with the Catholic/Pentecostal dialogue movement of the 1970s, his association with the European Charismatic Leaders Conferences, and his involvement with the Charismatic Communion of Presbyterian Ministers, among other interests.

Both collections are available for research on site by appointment with Regent University Special Collections and Archives staff. Contact Robert J. Sivigny (robesiv@regent.edu) for additional information.

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Sutton and Martin Mittelstadt. These scholars will be in conversation with Maria Anne Mayo of Vanderbilt University. Our second panel (Saturday, 1:30–4 pm) considers the legacies of Martin Luther King Jr. and early Pentecostal pacifists. Please join us for our group lunch on Friday; all activities will be in Natchez. To receive our updates, join the Facebook group “Society for Pentecostal Studies Christian Ethics Interest Group.”

—Katherine Attanasi

The History Interest Group continues to feature the hard trench work of many researchers committed to the recovery of a fuller story of the Full Gospel movement and to the precise nuancing of received histories. The 2010 Meeting featured an invigorating pre-conference panel on Pentecostal Holiness Church historiography (the 2009 pre-conference slot examined Canadian Pentecostal historiography). As a result, we are reserving this slot for specific denominational history projects. This year the Thursday pre-conference slot will explore Church of God in Christ historiographical issues, with an exciting panel of COGIC scholars convened by Raynard Smith. (We welcome future submissions in this vein for this pre-conference slot.) Other papers at the 2010 Meeting teased apart important differences over eschatology in early issues of the Church of God Evangel (Larry McQueen); illuminated important niches occupied by dissident groups, such as the Church of God Jerusalem Acres (John Johnson); examined the civil religious vision of an important Pentecostal politician, Interior Secretary James Watt (Jonathan Root); studied the prescient 1959 Princeton Seminary lectures of pioneer ecumenist David DuPlessis; and prefaced the pneumatological praxis of Carrie Judd Montgomery as a model for the 21st century.

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The 2011 conference venue, in particular, has attracted an extraordinary amount of interest and work in African American Pentecostal history. Four decades after Martin Luther King Jr.’s valedictory speech-sermon (“I’ve Been to the Mountain Top”) to striking municipal sanitation workers gathered in Mason Temple (of whom several were members), historians of Pentecostalism are challenged to revisit and to contemplate the high price exacted for a vision of the Promised Land. The unprecedented number of submissions also means that the several conference panels this year will include papers on—or that include—African American topics, including one on Chicago civil rights icon Bishop Arthur Brazier. The diversity of topics will also encompass panels on Oneness Pentecostalism, gender, eschatology, higher education, and politics. Please join us in critical, committed engagement with the new scholarship.

—Daniel Ramírez

The Missions and Intercultural Studies Interest Group draws scholar-practitioners from diverse academic disciplines engaged in the communication of the gospel across cultural barriers. In 2010 papers addressed issues of contextualization, biblical theology of missions, missions history, missions strategies, global and local Pentecostalisms, and indigenous theologies. Presenters came from all over the world, bringing rich and varied Pentecostal lenses. In a constantly changing world, it is deeply enriching, formative, challenging, and inspiring to meet to listen and dialogue with Pentecostal scholars committed to making Christ known in the power of the Spirit among the nations in diverse ways and settings. Our group welcomes all who share this passion.

—DeLon Rance

At the 2010 Meeting, the Biblical Studies Interest Group enjoyed a packed schedule of quality presentations on a broad variety of topics. The presenters were an ethnically diverse group of American and international scholars, which included both men and women, both established scholars and students. Fresh interpretations emerged through the employment of contextual perspectives.

Thursday’s program began with studies in biblical hermeneutics and continued in the afternoon with presentations on the book of Revelation. We welcomed Lutheran scholar Craig R. Koester, who presented “Judgment and Salvation in Revelation 21—22,” evoking helpful Pentecostal responses. Koester was a gracious and engaging dialogue partner. High points of the Meeting included three focused sessions on Saturday: (1) “Lament in the New Testament” sketched out the extent to which the Old Testament category of “lament” is present in the Fourth Gospel, the Apocalypse, and the Pauline Corpus. (2) Old Testament scholars Bob Stallman and Scott Ellington and theologian Kenneth Archer reviewed Terence Fretheim’s recent book, God and World in the Old Testament: A Relational Theology of Creation, followed by the author’s response. (3) The final session was a well-attended panel discussion that brought together five Pentecostal responses to the eschatology of N.T. Wright.

We anticipate an exciting 2011 Meeting marked by a variety of topics and a diversity of presenters and interpretational approaches. Thursday morning will feature papers on the Gospel of Mark, the book of Hebrews, and the Johannine corpus. That afternoon a panel will discuss Martin Mittelstadt’s new book, Reading Luke–Acts as a Pentecostal. The Friday and Saturday parallel sessions feature papers on both the Old and New Testament. A Friday afternoon session is devoted to Pentecostal responses to N.T. Wright’s view of justification. Saturday’s program will include both an Old Testament and a New Testament session, the latter beginning with a panel discussion of Rebecca Skaggs’ recent commentary, Revelation.

—Lee Roy Martin
Recent Periodical Articles Pertinent to Pentecostal-Charismatic Studies

Compiled by Samson Varughese

(For the next issue, please submit pertinent periodical citations to the editors at editorspsnews@gmail.com by April 30, 2011.)

Africa


Asia


Biblical Studies


Biography


Ecumenism


Europe


Glossolalia


McMullen, Cary. “Holding their tongues: the Assemblies of God asks whether its distinctive teaching is being lost in outreach efforts.” Christianity Today 53, no. 10 (October 1, 2009): 15–19.

**Latin America**


**Missions**


**Pentecostal Praxis**


**Pentecostalism (General)**


**Religion and Science**


**Theological and Historical Roots**


**Theology**


Recent Books Pertinent to Pentecostal-Charismatic Studies

Compiled by Samson Varughese, with Darrin J. Rodgers

(For the next issue, please submit pertinent book citations to the editors at editorspsnews@gmail.com by April 30, 2011.)

Africa

African-American

Asia

Australasia

Biblical Studies


Biography

Ecumenism

Europe

Glossolalia

History

Latin America & the Caribbean

Mission

Pentecostal Praxis

Michael Wilkinson and Steven M. Studebaker; Part One: Issues of Race and Ethnicity: “Recovering Black Theological Thought in Writings of Early African-American Holiness-Pentecostal Leaders,”
Derrick R. Rosenior; “Pentecostalism among Canadian Aboriginal People: A Political Movement?”
Clintond N. Westman; Part Two: Issues of Class: “Waxing and Waning of Social Deprivation as a Model for Understanding the Class Composition of Early American Pentecostalism: A Theological Assessment,”
Peter Althouse; “Re-Visioning the Disinherited: Pentecostals and Social Class in North America,”
Adam Stewart; Part Three: Issues of Gender: “Your Daughters Shall Prophesy (As Long as They Submit): Pentecostalism and Gender in Global Perspective,”
Andrea Hollingsworth and Melissa D. Browning; “Acts 29 and Authority: Towards a Pentecostal Feminist Hermeneutic of Liberation,”
Michael Wilkinson; “Looking the Wrong Way: Salvation and the Spirit in Pentecostal Eco-Theology,”
A. J. Swoboda; “Creation Care as ‘Keeping in Step with the Spirit,’”
Steven M. Studebaker.

Pentecostalism (General)
Stanley M. Burgess; “The Demographics of Renewal,”
Tod M. Johnson; “The Future of the Catholic Charismatic Renewal,”
Matteo Calisi; “The Future of Pentecostalism in Latin America,”
Luis Orellana; Section 2—Protecting Our Charismatic Distinctives: “Reflection on Pentecostal Mission for the Twenty-First Century,”
Byron D. Klaus; “Signs of Grace in a Graceless World,”
Frank D. Macchia; “Back to the Future,”
Steven J. Land; “Pentecostalism in the Twenty-First Century in Light of the Wesleyan Quadrilateral,”
Terry Tramel; “Preserving and Sharing Our Heritage,”
David G. Roebuck and Darrin J. Rodgers; “Future Ecumenical Challenges,”
David L. Cole; “Spirit Baptism,”
Larry Hart; “Apostolic Christianity: The Foundation and Future for (Pentecostal/Charismatic) Christianity,”
Anders Gerdmar; “The Future of Healing Ministries,”
Thomson K. Mathew and Kimberly Ervin Alexander; Section 3—Charismatic Adaptations for Reaching This Present Age: “Future Issues in Social and Economic Justice,”
David D. Daniels III; “A Pendulum Swing Between Prosperity and Suffering,”
James B. Shelton; “The Future of Women in Ministry,”
Estrelda Alexander; “The Effects of the Prosperity Gospel in Africa,”
J. Ayodeji Adewuya; “A Prophetic Challenge for the Future of Urban Churches,”
Antipas L. Harris; “Finding the Holy Spirit at a Christian University,”
Amos Yong; “The Future of the Next Generation,”
Ron Luce with Stefan Junaecus; “The Future of Oneness Pentecostalism,”
David K. Bernard; “Empowered for Witness,”
David Moore; Notes.
**Religion and Science**


**Theological and Historical Roots**


**Theology**


**Women**


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**Dissertations and Theses Pertinent to Pentecostal-Charismatic Studies, 2007–2010**

*(Selected from UMI’s ProQuest Dissertations & Theses Database)*

Compiled by Robert Sivigny

(For the next issue, please submit pertinent dissertation and thesis citations to the editors at editorspsnews@gmail.com by April 30, 2011.)

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**Africa**


*Ogunyemi, Emmanuel T.* “Perspectives of Nigerian Theological Educators About the Role of Theological Education in Addressing the HIV/AIDS Crisis.” PhD diss., Trinity International University, 2008.


African-American


Asia


Assemblies of God (General & United States)


Australasia

Bibliical Studies


Biography


Canada

Glossolalia


Great Britain


Healing


Higher Education


**History**


**Latin America & the Caribbean**


**Del Salto, David.** “The Promise of a Trinitarian Christology for the Latin American Evangelical Church.” PhD diss., Lutheran School of Theology at Chicago, 2008.


**Luis Nunez, Agustina.** “Sewing a New Cloth: A Proposal for a Pentecostal Ecclesiology Fashioned as a Community Gifted by the Spirit With the Marks of the Church from a Latina Perspective.” PhD diss., Lutheran School of Theology at Chicago, 2009.

**Mission**


**Smart, Jack.** “Ministry to Generation X Students at Teen Challenge International of Mid-America.” DMin diss., Assemblies of God Theological Seminary, 2008.


**Pentecostal Praxis**


**Social Sciences**


**Theology**

**Dodson, Jacob D.** “Gifted in Love and Called to be One: Toward a Trinitarian and Ecumenical Theology of the Charisms.” PhD diss., Regent University, 2010.


Women


