JEPTA Notes for Contributors

Typescripts. Papers should not normally exceed 5000 words including footnotes. An electronic copy of the paper should be sent preferably in MS Word format to William K Kay, (wkay@bangor.ac.uk).

Please do not send your file in a ‘text only’ format. A hard copy version of the paper is no longer acceptable since it means retyping it so electronic versions are preferred.

The real size of paper and styles should be A5, Top margin 1.9 cm, Bottom 2 cm, Left 1.6, Right 1.6 cm, with Palatino 9.5 pt font for standard text, and single spaced. No indents are needed for first paragraphs of sections or after indented block quotes or diagrams or tables. Other paragraphs are indented.

Formats are as follow:

   Title has Font 18 centred Palatino.

   Author Font 12 Gill Sans, bold, centred 8.4 spacing before, 38.3 after.

   Heading 1 Font 12 bold, centred Palatino, 18.45 pt before, 3 pt after.

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   Normal no indent for first paragraphs font Palatino Linotype 9.5 pt and justified, single spaced.

   Other paragraphs normal with indent of .4 cm, 9.5 pt and justified, single spaced.

   Book reviews are in 2 columns.

   Footnote reference number superscript, font Palatino 9.5.

   Footnote text font 9 Palatino, hanging 0.3pt.

   It would be helpful if there is an attempt at making these styles in MS Word. However the editor’s assistant will ensure these are in correct format.

   In order to guarantee anonymous peer review the name(s) of each of the author(s) and the address where the work was carried out should only appear on a separate first page. The full address of the author should also be included so that he or she can check proofs and receive correspondence. A postal address may be used, but a reliable electronic address is better. Accepted papers will be printed with a brief reference to the place of work of author(s) and electronic contact details. This will be quoted in the first footnote.

   Rejected papers will not be returned. However notification of acceptance or otherwise will be made by email.

   Abstract: At the head of each paper should be summary of 100-500 (within the 5000 word limit) words and 3-4 keywords on a separate sheet.

   Tables and captions to illustrations: Tables may not be printed with the text depending on size. The captions, tables and figures should be numbered by Arabic numerals.

   (Cont.. on the end inside page)
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Editorial policy

The Journal of the Pentecostal Theological Association (JEPTA) is a peer-reviewed international journal which has a pedigree stretching back to 1981 when it began as the EPTA Bulletin. Despite its European origins JEPTA has interests in Pentecostalism world-wide. It aims to promote and report research and scholarship in Pentecostal and Charismatic studies especially in relation to five fields of study:

Theology
Pentecostal / charismatic education
Pentecostal history
Charismatic history
Missiology

The journal welcomes interdisciplinary debate and dialogue.

Editorial Addresses

Editorial Correspondence should be addressed to the Editor above. Books for review should also be sent to Dr Kay.
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Editorial

In this un-themed issue we offer you a variety of articles. Olga Zaprometova goes back to historical roots in an attempt to help Russian Pentecostals, who live side-by-side with the historically conscious Orthodox Church, to find their place in the post-Soviet landscape. Several attempts have been made to trace the stream of charismatic gifts within the 20 centuries of church history and this particular article also adds to that literature: it has a wider relevance than Russia itself.

Kyuhyung Cho provides perspectives on the Welsh revival and shows how it is linked with Pentecostalism. The fact that Cho is a Korean scholar demonstrates how extensive is Pentecostal scholarship. Not only do British and North American scholars comment on Korean Pentecostalism but Korean Pentecostals comment on Western Pentecostalism.

Peter Hocken, a distinguished Roman Catholic scholar with a detailed knowledge of the Pentecostal and charismatic movements, gave the 2009 Donald Gee Lecture at Mattersey Hall and this article, which reprints his text, contains his mature reflections on the work of the Spirit in the 20th century. There is much here on which to ponder.

Veli-Matti Kärkkäinen, a distinguished Finnish Pentecostal scholar who has worked in United States for many years, brings his theological mind to bear on issues relating to Pentecostal education in an attempt to isolate their distinctive features.

Jon Newton presents us with an important theologically grounded and practical discussion of charismatic or Pentecostal prophets. Too often such prophets have been unchallenged when the Scripture tells us that prophecy should be weighed or judged. Only when this happens will the full benefits of charismatic prophecy be seen in the church.

Verena Schafroth expounds the work of the Spirit in Romans 8 and shows how the Spirit replaces the bondage of the Mosaic law and thus enables ethical transformation.

Victoria Faulkner Declaudure, gives us a valuable survey of French Pentecostalism, that carries with it a telling critique of attitudes and doctrines that have been unhelpful to the development of the Pentecostal ministry of women.

Our book reviews carry forward some of these themes.
Michael Harper (1931-2010)

Michael was an important figure in the charismatic renewal of the 1960s. He was converted while an undergraduate at Cambridge University and ordained as a priest in the Church of England. He was always evangelical and between 1958 and 1964 he served at the leading evangelical Anglican Church in London, All Souls, Langham place, as a curate under John Stott. In the autumn of 1962 he experienced a classical Pentecostal baptism in the Holy Spirit and, because of his disagreement on this issue with John Stott, he left to found the Fountain Trust in 1964. This was a step of faith on his part and the Trust, under his leadership, prospered. It published a magazine, Renewal, which quickly gained a wide circulation in the UK and abroad and was influential in spreading the news of the charismatic movement. In addition the Trust organised a series of international and interdenominational conferences that further enhanced the profile of charismatic Christianity. Michael, all the while, was a travelling preacher, a writer of articles and books, but, in 1975 he resigned as director of the Trust and became more fully involved in Anglican matters. He was influential in the development of Sharing of Ministries Abroad (SOMA) and became its full-time international director in 1984. He was also part of the International Charismatic Consultation on World Evangelisation (ICCOWE) which helped to spread Pentecostal doctrine and experience more widely. But, in 1995, being concerned about the direction of the Anglican Church was taking -- especially in relation to the ordination of women -- he left to join the Orthodox Church, where he was ordained a priest and with whom he worked tirelessly until his death earlier this year.

Those who knew Michael found him a charming man, full of faith, with a nice sense of humour and a remarkable range of contacts across the world. In later years it is true he faded from the charismatic scene but his own ministry continued and he wrote several books (e.g. The True Light, 1997) explaining the path he had taken and why he had ended up in the Antiochian Orthodox Church which he saw as a fulfilment of his earliest ecclesiastical yearnings. He leaves behind a wife, Jean, a musician who edited important collections of charismatic worship songs.
News for EPTA Members:

Research Opportunity!

The Scholarship advertised last issue is still available for applicants.

The European Pentecostal Theological Association (EPTA) is looking for a researcher to explore the state of European Pentecostal Education. The candidate of choice will be sponsored with 3000 Euros over a 2 year period.

Admission

Anyone interested, and doing a theology masters or above is welcome.

Candidates apply through submitting the following documents:
1. a proposal for a research project;
2. a letter of application.
3. a letter of recommendation by an recognised specialist on Pentecostalism.

The closing date for applications is 30 June 2010.

Further information about this grant as well as instructions are available on www.eptaonline.com

Informal enquiries may be made to: The EPTA Secretary: Anne Dyer. Tel 44 +(0)1777 817663 (office at Mattersey) or direct 815005. Email: adyer@matterseyhall.com

EPTA’s 2010 Conference!

At Mattersey Hall! 6-9th July 2010

The theme?

Justice and Pentecostals!

Joel Edwards as keynote speaker

Paul van der Laan, Keith Warrington, Andrew Davies, Ken Archer & Rick Waldrop are also on the programme.

The website has the details and the registration form.

www.eptaonline.com

Please fill that in and send to the Secretary

adyer@matterseyhall.com
World Alliance for Pentecostal Theological Education (WAPTE) holds inaugural Board meeting at Mattersey Hall

After a number of early initiatives the World Alliance for Pentecostal Theological Education had its inaugural meeting at Mattersey Hall in the UK during the second week of February 2010. Following earlier meetings of educators in Singapore and Springfield, Missouri during 2009 this meeting saw educators from around the world gather for several days to begin strategizing for Pentecostal theological education initiatives into the future.

Each region around the world represents different challenges in the context of theological education. In some regions there is the challenge of accreditation and others the issue of developing well-qualified faculty. However, whatever the need there was complete consensus at the meeting that there is a need for a global organization that can represent Pentecostal theological training.

In cooperation with The European Pentecostal Theological Association (EPTA) the Alliance has planned a significant conference to run in conjunction with the Pentecostal World Fellowship conference in Stockholm in August of this year.

A website is under construction and further information will be available there. All educators, scholars and students associated with world-wide Pentecostalism or with Pentecostal institutions should welcome this initiative and seek to engage the cause represented by WAPTE in every possible way.

Paul Alexander
Vice-chair WAPTE, Chair, EPTA
Book Reviews

Peter Hocken, The Challenges of the Pentecostal, Charismatic and Messianic Movements: The Tensions of the Spirit: New Critical Thinking in Religion,

Theology and Biblical Studies Series, (Farnham: Ashgate, 2009)

Monsignor Peter Hocken (b. 1932) has been a leading figure of the Catholic Charismatic renewal for nearly 40 years. As both a competent historian and astute theologian, he looks at renewal movements who have significantly shaped the global development of 20th c. Christianity.

This relatively short (137 pages + bibliography) yet noteworthy publication, has the great merit of bringing together, in a unique way, as works of the Spirit four different kinds of movements: Classical Pentecostals, Charismatic believers within older Christian denominations (so-called historic churches), Charismatic believers from more recently (predominantly during the last four decades) established congregations, ministries and networks, together with - a less frequent arrangement - Messianic Jews. The first three are found together in most classifications of modern Pentecostal-Charismatic movements. The Messianic Jewish movement – maybe due to less impressive statistics – has not been given the same attention in most scholarly work on the subject. Hocken shows in his treatment of the question that it should not only be about figures, but much more about historical and theological significance.

Hocken is well aware of the use of various labels (e.g. Pentecostal, Charismatic, Apostolic and Renewal) as indicative of the self-understanding and identity of each movement. He shows how various issues of chronological and cultural (Anglo-Saxon vs. African) prerogatives, together with hermeneutical presuppositions are trying to determine the legitimacy of a whole range of arguments towards a wider or narrower definition of a more or less pluralistic Pentecostalism.

The blurring of boundaries between Pentecostal and Charismatic movements will continue to challenge, for the foreseeable future, any attempt to establish a universal taxonomy. Tensions of the Spirit – the subtitle of Hocken’s book – are found in the coming together of shared values and theological differences (doctrine and ecclesiology as it relates to mission and strategy), but also in a (all too often) lack of appreciation of history and tradition (wondering how to conjugate independence with complementary for the sake of unity, i.e. an ecumenism of the Spirit).

Hocken makes a very helpful analysis of the dynamic developments inherent to movements of the Spirit, by
examining strengths and weaknesses, as well as continuity and discontinuity in the context of inter-church dialogue.

Eschatology – a theology of hope – is seen as a major ingredient for reconciliation and unity within and through the Church. As such, Hocken does not only include the Messianic Jews in his study because of the presence of an important charismatic dimension in the experience of many of them. He believes that the future of Christian theology is to be found in a re-discovery of the Jewishness of the Gospel and its implicit eschatology, i.e. awaiting reconciliation and restoration for all of creation.

Hocken points out, in particular, to three levels of challenges that Gentile (non-Jewish) believers in Jesus have to face if they are going to take seriously the implications of Messianic Jews for the life of the Church: (1) Respecting their existence means giving up replacement thinking and teaching; (2) Respecting their identity means giving up a view of the Church that is only Gentile and does not allow to be joined to a truly Jewish entity; (3) Respecting their history means giving up an attitude of arrogance for a spirit of repentance towards deeply rooted anti Jewish attitudes and prejudice.

Not everyone will agree with Hocken’s narrower definition of Pentecostalism or his revisiting of the millennium concept, but great value is to be found in his re-focusing on the centrality of Jesus’ second coming, i.e. reconnecting to the Messianic hope, as the unifying, prophetic factor between Jews and Gentiles, but also between the various movements of the Spirit.

**Raymond Pfister, Ichthus21**

**Yannick Fer, Pentecôtisme en Polynésie française. L’Evangile relationnel,**


The history of Pentecostalism in French Polynesia, more precisely in Tahiti and the surrounding islands, is fascinating. This book, written by French sociologist Yannick Fer, is worth reading for various reasons. One of them being, that it is not written by a theologian, missionary or church leader, permitting a different angle, an other approach, to the development of Pentecostal churches and charismatic groupings in this part of Polynesia.

Dr. Fer begins the book by positioning Pentecostalism as a typically protestant phenomenon, emphasizing the importance of the Bible, the Christocentric focus and the common priesthood of believers. Later he will come back to these premises in order to compare the charismatic live style and ecclesial dynamics of Pentecostal churches with that of the historic churches. In the end he will argue that Pentecostals have (and to a lesser degree also charismatic believers in the Protestant churches) brought their respect for the “Word of God”
and their individual faith commitment to its logical consequence by reconfiguring their lives in view of their relationship with God, the community of believers and society at large.

But let us begin properly with the first section of the book (pp. 21-182). Yannick Fer presents a detailed historical account of how the Pentecostal movement came to French Polynesia. It began with the Hakka Chinese who were originally brought there to work on the plantations. It is fascinating to go through the sociological dynamics and see how Pentecostal practices gave these Chinese Christians, quite literally, a new lease on life. This historical section is entitled “L’invention du pluriel” and carries the development through to three phases of pluralization, first because Protestantism, that was brought by the White missionaries, received a Chinese dimension. Second, because the Chinese Pentecostals were faced with communicating the gospel to the Polynesians, and thirdly, because the introduction of the French Assemblies of God and later the work of Youth with a Mission brought about a transcultural religious reality to Tahiti. As a result we can follow in Fer’s account how Pentecostal faith contributes to an radical emancipation of their believers. This section alone is worth while studying, for everyone that is interested in missionary dynamics, especially as it applies to multicultural urban centers in our times, finds a wealth of comparative information.

The author focuses in the second section (pp. 183-336) on the institutional role of the church by educating the believers to apply their faith to the development of their new life. Again, the sociological approach, including anthropological sensitivities, allows for a reflection of how the faithful experience nurture and development in the context of the religious family and in the face of God. Much attention is given to the importance of evangelism, the use of charismatic gifts and the formation of the believers for ministerial activity. All of this happens in the community and the authority of the institution (church or denomination) is present: in an almost invisible, but very effective way. It is in this part of the book where its subtitle “Relational Gospel” is filled with meaning.

Yannick Fer and Gwendoline Malogne-Fer talked with many church-goers and pastors alike. The third section “Mobilis in Mobile” (pp.337-469) focuses on the conversion experiences shared and in what ways the believers began to invest in their living relationship with God and the “brothers and sisters”. The book sheds light on the social consequences that result. Most significant of all, however, is the development of the believers into persons that are “curious” to go further, to experience more with the Lord, experience a new calling or simply achieve a religious mobility
that is at its core part and parcel of the Protestant gospel, encapsulated in its focus on a personal God, the Scriptures and the redeeming quality of grace. In the end it is argued that Pentecostalism is a force to be reckoned with in terms of its power to individualize faith and de-institutionalize religious structures in the twenty-first century. For a Pentecostal with a historical awareness, it will be evident that the charismatic tension between the individual and institutional order was already present during the Azusa Street revival.

Dr. Fer’s book is a masterful piece of field work that took several years to compile and where more than 130 interviews were analyzed and eventually brought in to the book itself to provide the narrative basis for his reflections. To study this book would give any Ph.D. candidate an idea how to proceed if he or she would want to research the faith and practices of a particular group. Although the author is always at pains to make clear that his findings apply to the French Polynesian context, I have a hunch that it would be quite similar in the streets of Manchester, the barrios of Mexico or the slums of Manila.

Jean Daniel Plüss, Chair of EPCRA

Niels Christian Hvidt, an Associate Professor in the Research Unit of Health, Man and Society at the University of Southern Denmark, recently published his doctoral dissertation in the form of this book. In it, Hvidt seeks to advance the thesis that the charism of prophecy is an inherent and continuous feature of the life of the church till this present day. The book considers the preconditions, nature and function of prophecy through a historical examination and theological discussion within the Catholic tradition. It is a noteworthy book which addresses an important, if controversial, topic long ignored by Catholic theologians.

Hvidt defines a prophet as “a Christian who, through experienced revelations, receives a message that he or she is directed to hand on to the church for its edification as part of a firm design in God’s will to save, guide, and bless his people” (10). He broadly surveys the occurrence of prophecy from Ancient Israel through early Judaism and into the early church, maintaining a position of continuation and renewal of prophecy between the two Testaments. The historical survey advances forward, identifying prophetic activity in movements and personalities such as Hermas the Shepherd, Montanism, the Monastic order, and Brigatta of Vadstena. Interestingly, a modern-day example

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2007, New York, Oxford University Press, ISBN 978-
is offered up in the case of Vassula Rydén though it is unclear if Hvidt actually thinks this is to be a modern stereotype.

The particular value of the book is seen in its discussion of the relationship between prophecy and revelation. Building on Max Seckler and Avery Dulles, Hvidt discusses six theological models of revelation and concludes that the prophet serves to “make the reality of revelation accessible and real for his or her contemporaries and to warn and divert the people of God from ways that are in opposition to God’s truth” (170). Prophecy hence serves the practical edification of the church and results in the actualization of faith and doctrine revealed in Christ and the Scriptures. Catholic theology, however, understands the transmission and actualization of revelation to be the loci of Tradition and the Magisterium. Thus, Hvidt deftly argues for the prophetic nature of Tradition and the need for prophetic influx within the Magisterium. He clearly sees the prophetic impulse at work through the Holy Spirit – in the interpretation of Scripture, in guiding the decisions of the Magisterium, in the work of theologians, and in the development of dogma. To be clear, Hvidt does not suggest prophecy brings new doctrine but does see its role in renewing doctrinal insight and initiating new spiritual practices which better serve to actualize the faith.

All prophecy needs to be discerned and judged and Hvidt devotes a chapter to how this might be practically done. He lists both intrinsic as well as extrinsic criteria to judge both the prophecy and the prophet, assigning significant weight to accompanying signs such as miracles. He further describes how prophetic revelation is approved or rejected by the church, citing historical events as illustrations.

I anticipate that this commendable book would be welcomed by its Catholic audience as it addresses a glaring gap in literature. For a protestant reader like myself, this book brings appreciable insight for the possible role of prophecy within Catholic theology. The inexplicable weakness of the book is its lack of interaction with Protestant sources on prophecy. I would have thought that a book on prophecy with a sub-title of “the post-biblical tradition” would have at least considered the richness of the Pentecostal movement. Even if the desire was to stay firmly within the limits of Catholicism, Hvidt should not ignore the impact of the charismatic renewal within the Catholic church, especially since it stirred the manifestation of prophecy and other spiritual gifts. Still, the book makes useful reading for anyone seeking a Catholic perspective on prophecy.

Dennis Lum, TCA College, Singapore