



The European Research Network on
Global Pentecostalism

9th International and Interdisciplinary
GloPent Conference

Pentecostalism and Its Encounters with Other Religions

10-11 June, Uppsala University, Sweden

Programme and Abstracts

For further information see

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Conference Theme

Pentecostalism has been described as a religion made to travel. Faster than any other Christian movement it has spread around the world with a particularly strong impulse on missions. As Pentecostals have reached out to people of other religions, the integration of various cultural elements in Pentecostal cosmology has created new contextual forms of Christianity, but also conflict and tension. The subsequent growth of Pentecostal and Charismatic movements into a highly visible and at times dominant expression of Christianity has intensified these encounters in everyday life and in institutional and theological contexts.

The conference will explore these various spaces of negotiation and confrontation in the encounter between Pentecostal movements and other religious traditions, especially in Africa, Asia, and Latin America. Offering four keynotes from the vantage points of sociology, the study of religion, and theology, we invite scholars to contribute additional papers from different disciplinary perspectives and regions - enabling a broad and thorough discussion of our conference theme.

Conference Program

Friday, 10 June

11.30–12.30 Registration

12.30–12.45 Conference Welcome

12.45–14.00 Plenary Session 1

Chad Bauman: *Pentecostals and Interreligious Conflict in India: Proselytization, Marginalization, and Anti-Christian Violence.*

Response: Michael Bergunder

14.00–14.30 Coffee/tea

14.30–17.00 Parallel Session

Pentecostalism and Islam – Group 1 (Room 7-0043)

Panel Leader: Michael Wilkinson

1. Friend or Foe? Pentecostalism and Islam in Northern Cameroon – Tomas Sundnes Dronen
2. Island Encounters: Pentecostal Christianity, migration and Islam in Contemporary Zanzibar – Hans Olsson
3. Switching Faiths: Religious Conversion to Islam and Catholic Pentecostalism among Filipino Migrants in Southeast Asia - Teresita Cruz-del Rosario
4. Prayer, Resistance and Martyrdom: the Pentecostals in the Islamic Republic of Iran and their Practices – Marcin Rzepka

Pentecostalism and African Religions – Group 1 (Room 7-0042)

Panel Leader: Lotta Gammelinn

1. Working title: Concepts of well-being in Ghanaian Pentecostalism and Traditional Akan Culture – Jemima Clarke
2. Epistemological Crises in Ghanaian Pentecostal Moral Thought - Lord Elorm-Donkor
3. Claiming our Heritage and Dispensing our Strength: Pentecostal-Charismatic Encounter with African Traditional Religions. – Michael Perry N.O. Tettey
4. Pentecostal and Vodun encounters in rural areas of South Benin – Carla Bertin
5. Being more Christian than Others: Pentecostal meets Orthodox Christianity in Ethiopia and its Diaspora – Pino Schirripa and Osvaldo Costantini

Pentecostal Theology & Ethics (Room 7-0015)

Panel leader: Miranda Klaver

1. Afro-Pentecostalism and Human Rights in Sub-Saharan Africa: a philosophical analysis - Dieudonne Zognong
2. The glory is here! : A Critical appraisal of slogans used by Kenyan Female Pentecostal-Charismatic Church Leaders for Self Legitimation – Loreen Maseno
3. Christian Leadership, Citizenship, and Religious Tolerance in Neo-Pentecostal Guatemala – Tobias Reu
4. Embodied Gospel: Encountering Pentecostalism at the Altar – Wolfgang Vondey
5. Healing and Forgiveness: Women in Pentecostal Churches in Alajuela, Costa Rica. – Nora Kurzewitz

17.00–17.30 Coffee/tea

17.30–18.45 Plenary Session 2

Kirsteen Kim: *The Korean Holy Spirit Movement and Shamanism: Developing Pentecostal-charismatic Self-understanding in a Land of Many Spirits*

Response: Kajsa Ahlstrand

19.15 Conference Dinner

Saturday, 11 June

09.00–10.30 Parallel Session 2

Pentecostalism and Asian Religions (Room 7-0015)

Panel Leader: Jan-Åke Alvarsson

1. Pentecostalism and Sinhala Buddhist nationalism in Sri Lanka - Koji Kawashima
2. Hindu-Christian Relations in the Everyday Life of North Indian Pentecostals – Julia Kuhlin
3. Beyond Mimicry and Replica: Continuity and Discontinuity in South Indian Pentecostal Conversion – Jonas Adelin Jorgensen

Pentecostal Missions and Ecumenical Relations – Group 1 (Room 7-0017)

Panel leader: Mika Vähäkangas

1. Independent Pentecostal Churches and Ecumenism in the Czech Republic – Tereza Halasová
2. Encountering Pentecostalism and the reach of mission outreach: faith, struggle and social outreach among Pentecostal Roma – Raluca Bianca Roman
3. The Early Pentecostal Movement in Denmark, 1907-1919 - Nikolaj Christensen

Pentecostalism and Islam – Group 2 (Room 7-0043)

Panel leader: Tomas Sundnes Drønen

1. Pentecostal Perspectives on Ethno-religious Violence in Northern Nigeria – Richard Burgess
2. Shape-shifting of Witchcraft, Islam and Pentecostalism – Judith Bachmann
3. 'Chrislam' in Ethiopia: Pentecostal Policing of Religious Boundaries – Jörg Haustein

Global and Transnational Perspectives – Group 1 (Room 7-0042)

Panel leader: Kajsa Ahlstrand

1. Transnationalism measured to cut: bespoke migrant integration strategies by African-led Pentecostal Churches in Britain – Bernard Appiah
2. Transformational Mission among Asian and African Migrant Churches in Norway – Stian Eriksen
3. Spiritual Warfare and New Age Literature – Torsten Löfstedt

10.30–11.00 Coffee/Tea

11.00–12.30 Parallel Session 3

Pentecostalism and African Religions – Group 2 (Room 7-0043)

Panel leader: Hans Olsson

1. Pentecostalism and the Pre-Christian African Spirit World – Allan Andersson
2. Conflict and Contamination: Religions as the Sexual Other in the Spiritual Realm – Nathanael Homewood
3. Religious syncretism as a hindrance to democratic development in Botswana and South Africa – Nicola de Jager

Global and Transnational Perspectives - Group 2 (Room 7-0042)

Panel leader: Wolfgang Vondey

1. The Hillsong Megachurch Network Encountering the Religious Dimension to Consumerism: a New Pentecostal Ethos? – Miranda Klaver
2. Negotiating Religious Diversity: The Interaction of Pentecostalism with non-Christian Religions in Global Society – Michael Wilkinson
3. Pentecostalism, Jews and the Politics of Reconciliation – Joseph Williams

Pentecostal Expressions and Ecumenical Relations (Room 7-0015)

Panel leader: Jörg Haustein

1. Praise and Worship as a mode of theology in Nairobi charismatic churches - Martina Prosén
2. Loving or loathing Pentecostalism in northern Tanzania: Surprising indigenous expressions in some Plymouth Brethren assemblies – Allan McKinnon
3. “Maybe it is the case that you cannot stand African expressions”: An Anthropological Study of Ecumenical Relations between Mekane Yesus and the Church of Sweden - Kristina Helgesson Kjellin

12.15–13.30 Lunch

13.30–14.45 Plenary Session 3

Martin Lindhardt: *The Pentecostal Engagement with African Traditional Religion: Struggle and Convergence.*

Response: Allan Anderson

14.45–15.00 Conference Summary and Farewell

Keynotes Abstract

Chad Bauman, Professor of Religion at Butler University, USA

Pentecostals and Interrreligious Conflict in India: Proselytization, Marginalization, and Anti-Christian Violence

In the hundreds of incidents of anti-Christian violence that take place annually in contemporary India, Pentecostals are disproportionately targeted. Among the reasons for this disproportionate targeting are several obvious ones, e.g., Pentecostals' proclivity for more active and assertive forms of evangelism. But there are other, less obvious reasons, as well, among which are 1) certain intra-Christian dynamics that marginalize and make Pentecostals more vulnerable to attack, 2) the social and geographic location of India's Pentecostals, 3) their common if not uncomplicated countercultural posture; and 4) the relative visibility, among them (and particularly in their leadership), of women and members of India's lower-caste and tribal communities. This paper describes these factors in the disproportionate targeting of Pentecostals more fully, while situating them within the context of Indian history and contemporary transnational Christian flows of power, money, theology, and missiology. Pentecostalism, more than other forms of Indian Christianity, runs afoul of the prejudices inherent in postcolonial formations of Hindu nationalism, with its nativist conservatism and its tendency towards xenophobia. That these prejudices contribute to the disproportionate targeting of Pentecostals could theoretically serve as a break on Pentecostal growth. That said, Tertullian's famous dictum, "The blood of martyrs is the seed of the church," is perhaps relevant here, as well as the fact that contemporary trends in Indian and international mission favor the greater Pentecostalization of Indian Christianity.

*Kirsten Kim, Professor of Theology and World Christianity at
Leeds Trinity University, UK*

The Korean Holy Spirit Movement and Shamanism: Developing Pentecostal-charismatic Self-understanding in a Land of Many Spirits

Korean Pentecostalism can be considered as part of a wider "Holy Spirit movement" in Korea that dates back to the 1907 revival, which contributed to the growth of Presbyterian and Methodist churches. Both the "Holy Spirit movement" and more specifically the Pentecostal churches, which began in the 1930s, have interacted (consciously and unconsciously) with elements of Korean traditional religion that are often referred to as "shamanism". This article will re-examine some of the debates of the 1980s and 1990s about the nature of Korean shamanism and whether Korean Pentecostalism is "syncretistic". It will go on to make constructive suggestions about how Korean Pentecostal-charismatic development in the context of a traditional

cosmology of many spirits contributes more widely to global Pentecostal theology, Christian self-understanding and inter-religious relations.

*Martin Lindhardt, Associate Professor of Cultural Sociology at
the University of Southern Denmark*

The Pentecostal Engagement with African Traditional Religion: Struggle and Convergence

Based on long term research in the city of Iringa in central Tanzania, my paper addresses the Pentecostal/charismatic stance towards traditional religious practices. For the Wahehe and the Wabena tribes (the dominant tribes in Iringa) traditional religion is to a large extent focused on maintaining good relationships with ancestral spirits. For Pentecostals/ charismatics, ancestral spirits are not a source of blessings, but rather a potential source of curse that may hold people back, obstruct their economic development and cause death and disease. I hope to demonstrate how the Pentecostal/charismatic stance towards ancestral religion takes form through the interplay between on the one hand, theological discourses on diabolization (seeing ancestors as diabolic agents) and, on the other, understandings of progress, development, education, and backwardness. On the one hand the influence of ancestors in the life of a person should be taken very seriously countered through spiritual warfare including deliverance (a practice which, as Meyer has noted, simultaneously attacks and preserves traditional religious figures). But at the same time the ability of ancestors to influence the lives of descendants is also believed to be dependent upon backwardness, limited education and on the extent to which the living are actually concerned with the ancestors. It follows that not that pursuing education and freeing one's mind from concerns with ancestral spirits (which is by no means the same as denying their existence) becomes another strategy for diminishing their influence in the lives of the living.

Parallel Session 1

Friday, 14.30–17.00

Pentecostalism and Islam – Group 1

*Dr. Teresita Cruz-del Rosario, Asia Research Institute
at the National University of Singapore.*

Switching faiths: Religious conversion to Islam and Catholic Pentecostalism among Filipino migrants in Southeast Asia

The narrative of the globalization of labour and its demands on the labour market dominates most of the scholarship on Filipino migration, emphasizing their contribution to Philippine economy via remittances, even while describing the difficulties endured by many of these migrants in a companion narrative of sacrifice and endurance. What remains below the surface, however, is the adoption of new world-views among them. Migrants living and working in the Middle East and Malaysia have been known to join a new movement known as *Balik Islam* (return to Islam), while among migrants in other countries, the conversion to Catholic Pentecostalism (notably El Shaddai and Couples for Christ) has formed a part of their strategy to negotiate the unfamiliar terrains of local regulations, domestic circumstances, and interpersonal relations. Both of these conversions, however, are situated within the larger historical framework of the spread of Islam in the southern Philippines in the 14th century, and the interruption of Islamic proselytization with the arrival of the Spanish colonizers in the 16th century, and later, the propagation of American Protestantism since the early 20th century.

Through historical research and ethnography among Filipino migrant workers in Singapore and Thailand, I investigate the emerging religious diversities among Filipino migrant workers who reconfigure their identities through conversion to Islam or Catholic Pentecostalism. I argue that these constitute strategies to re-negotiate meanings of “home”, “redemption” and “resurrection/rebirth.” As such they function, firstly, as an ointment in constant dislocations in an impersonal and aggressive global economy, secondly, as a source of salvation when certain codes of behaviour have been transgressed in foreign circumstances (e.g., adultery), and thirdly, as a spiritual resurrection, in which conversion erases the past and provides a new path and a new identity.

*Tomas Sundnes Dronen, Professor in Global Studies and Religion,
VID Specialized University, Stavanger, Norway*

Friend or foe? Pentecostalism and Islam in Northern Cameroon

Christians and Muslims in Northern Cameroon have experienced a century of peaceful co-existence, as compared to similar religious groups in neighbouring countries. The topic of this paper is related to an on-going project investigating the relationship between the rise of Pentecostalism, increased migration, and the threat towards peaceful Christian-Muslim relations caused by Boko Haram activity in the

region. The paper will look into the massive social changes that the region has recently experienced, and analyse this development in light of the historical development of Christian-Muslim relations in the region. A particular focus will be on the material aspects of the religious encounter and the development of an analytical framework that focus on the relationship between religion and migration in situations where external conflict threatens communities with a history of long-term peaceful relations.

Hans Olsson, PhD Candidate, Lund University

Island encounters: Pentecostal Christianity, migration and Islam in contemporary Zanzibar

On the predominantly Muslim archipelago of Zanzibar Pentecostal Christianity is a relatively new phenomenon, growing primarily through an influx of migrants from mainland Tanzania, who come to Zanzibar in search for jobs in an expanding tourist sector. This intersection of Pentecostal identity and outsider status has recently become an issue in contested political debates over Zanzibar's role and future within the United Republic of Tanzania. In 2012, protests against what is seen as growing mainland domination over the archipelago resulted in several Christian churches being attacked.

Based on ethnographic research at Zanzibar's largest Pentecostal church, the City Christian Center (CCC), in 2012, this paper explores the ways in which Pentecostal migrants negotiate their encounters with the predominate Muslim Zanzibar. By stressing the intersection of Pentecostal and mainland belonging, a close contextual analysis of the Pentecostal labor migrants' presence in Zanzibar highlights that they tend to frame the often hazardous encounter with Islam as a primarily spiritual one. This not only strengthens CCC's members' commitment to spiritual practices and a disciplined lifestyle, but also enhances the importance of the Tanzanian nation and members' links back to mainland Tanzania.

Dr. Marcin Rzepka, Institute of History at the Pontifical University of John Paul II in Krakow

Prayer, resistance and martyrdom: The Pentecostals in the Islamic Republic of Iran and their practices

At the outset of the 20th century, the Pentecostal message was introduced to Assyrian Christians living in Iran by Assyrian-American missionaries under the leadership of Andrew David Urshan. For a long time, the Iranian Pentecostal communities were predominantly composed of Christian from certain ethnic groups, mainly Assyrian and Armenian. However, the first Pentecostal groups from Muslim converts had emerged by the middle of the 20th century.

Muslim Iranians who converted to Christianity and became Pentecostals are not large in numbers and have faced problems and persecutions after the Islamic Revolution. The Islamic Republic makes no room for their religious practices, but in spite of this oppressive state policy, the Iranian Pentecostal communities are growing relatively quickly, both within and outside of Iran.

The Iranian Pentecostal communities raise several research questions with regard to how Iranian Pentecostals interpret their personal history in the Iranian revolutionary context, how they construct their Christian biography using revolutionary terms, such as martyrdom and self-sacrifice, and finally, how they fight for their right, whether by praying or by protesting.

Pentecostalism and African Religions – Group 1

Carla Bertin, Phd student at Institut des Mondes Africains (IMAF), Ecole des Hautes Etudes en Sciences Sociales (EHESS), LabEx TEPSIS

Pentecostal and vodun encounters in rural areas of South Benin

In Benin, the Pentecostal morality sees ‘traditional religion’ as the cause of underdevelopment as: their relations with *vodun* divinities ‘imprison’ individuals in socio-economical poverty. The *voduns* belong to the realm of the Bad, considered as the ‘village’ of *unreached* people. This research problematizes the Pentecostal moral dichotomy through the ethnography of rural areas of South Benin: the anthropologist crosses the religious ‘boundaries’ and questions both groups, taking into account the vodun discourses about the Churches. We noticed that villages are characterised by the proliferation and fragmentation of Churches, as well as the explosion of neo-*voduns* and *bõ* market (magic), fluctuating between competition and collaboration. Following the itineraries of individuals, the relation between the two religious groups appears much more complex and generates questions about local notions of power and success, misfortune and conversion. Stories of return to the “family house” show that this space is at the heart of the country’s inter-religiousness. The family *fifa* (peace) lets the person escape from envies and permits self-development. Thus, unlike the vision of the Pentecostal conversion as a “breaking” away from the village, family relations not only support the proliferation of churches but also participate to their project of evangelisation.

Dr. Michael Perry N.O. Tettey, Daniel Institute, Ghana

Claiming our heritage and dispensing our strength: Pentecostal-Charismatic encounters with African Traditional Religions

African Pentecostal-Charismatic (PC) Christianity exhibits continuity and discontinuity with Traditional African Religions (TAR). This undoubtedly has created conditions that some have described as ‘creative syncretism’, whereas others describe it as ‘indigenization’ of Christianity. The expressed opinions of scholars, practitioners and supplicants of both PC and TAR allude to the utilization of religious resources, ‘power and the spirit’, to meet very practical demands in satisfying felt and aspirational needs. The vital question to help unravel the extent and influence to which the TAR orientation and imagination inform PC believers is encapsulated in the following: firstly, to what extent does PC Christianity in Sub-Saharan Africa employ traditional religious worldviews in negotiating felt and aspirational needs? Secondly, do PC believers dislodge and supplant the old – as in

traditional religious orientations and culture, or perhaps do they find in Pentecostalism a ‘dynamic equivalent’ to previously held religious and cultural orientations and experiences? These questions would help establish the sources and influence with their continuity and/or discontinuity in the religious worldview of African PC Christianity, which invariably help shape the theologies and religious experiences.

Jemima Clarke, PhD Candidate, Global Development Institute (GDI) University of Manchester

Concepts of well-being in Ghanaian Pentecostalism and traditional Akan culture

In parts of SSA where Pentecostalism is vastly becoming the face of Christianity, the relationship between Pentecostalism and individual (and collective) well-being is of increasing interest for scholarly work (Burgess 2008; Gifford 2004; Freeman 2012; Meyer 2007). Both Pentecostal and Traditional Akan Cosmology (TAC) offer individual and collective well-being narratives which influence how the Christian faith community in Ghana perceive and achieve ‘the good life’. Yet, little is known about the interaction of these two religions and their impact on the everyday lives of the faith community. This paper draws upon the findings from ethnographic research on the lived experiences of the Christian faith community in the township of Kumasi, Ghana, seeking to identify these ‘good life’ narratives. It reveals that despite their rhetorical dissonance, the ‘good life’ narrative in the CFC in Ayigya is a hybrid of both tradition and modernity with a complex interplay between TAC and Pentecostalism. The study finds a significant section of Ghana citizens frustrated by the failure of political processes and traditional belief systems to deliver the ‘good life’ and well-being, turning to Pentecostalism as a pathway to fulfilling their aspirations.

Dr. Lord Elorm-Donkor Birmingham Christian College, UK

Epistemological Crises in Ghanaian Pentecostal Moral Thought

Whenever Akans convert to Pentecostal Christianity, they sign up to holding a new worldview without necessarily abandoning their African traditional religious worldview. Commitments to Pentecostal practice have also meant acceptance of, and adherence to aspects of Western Christian moral thought that is influenced by Western Enlightenment thinking, which holds that there is a universalising ethic shared by all people in spite of their cultures. This view conceptually and metaphysically confronts the Akan traditional moral scheme creating several tensions and uncertainties for Akan Pentecostals’ moral enquiry. This confusion in moral reasoning seems to have permitted moral breakdown in Ghanaian society. Meanwhile, neither Pentecostalism nor Akan traditional scheme appears capable on their own of offering effective answers to the moral questions that Ghanaians have. This inability of a tradition to offer its adherents satisfying answers to their moral questions is referred to by Alasdair MacIntyre as epistemological crisis.

Relating Alasdair MacIntyre's Virtue framework to the Akan traditional moral scheme and selected literature on African Pentecostalism, my paper will explain and examine the epistemological crisis that has occurred in Akan moral thought. It will show how it happened and propose Virtue Theory as a useful heuristic tool for a congenial integration of the Akan traditional and Christian moral schemes.

Pino Schirripa, Associate Prof., Sapienza University of Rome & Osvaldo Costantini, PhD Candidate, Sapienza University of Rome

Being more Christian than others: Pentecostalism meets Orthodox Christianity in Ethiopia and its diaspora

Pentecostalism creates a universally shared language, while being able to adapt very well to local concerns. Within this language the notion of 're-birth' in a new life by baptism is one of the main ideas of the Pentecostal idiom. As Birgit Meyer points out, this allows Pentecostals to create a break with the 'past' or 'tradition' directly, considering it as devilish. This Pentecostal rhetoric in Africa based on refusing traditional religions, finds an obstacle in Ethiopia and Eritrea, which became Christian long before the colonial period (IV century), unlike most other African countries. The aim of the paper is to analyse the Pentecostal discourses and practices where Christianity is an ancient religion, to understand how they change and how Pentecostals seek to find a room within the religious field. Pentecostal discourses in this context address the Orthodox church by considering it as devilish. The aim of this paper is to analyse what is at stake in conversions to Pentecostalism in terms of social position, breaking with national ideologies and avoiding ritual and social obligations. The paper will take both the motherland and diaspora into account, in order to compare the role of Pentecostalism in the two contexts.

Pentecostal Theology and Ethics

Dieudonne Zognong, Associate Professor, Department of Philosophy, University of Tromsø, Norway

Afro-Pentecostalism and human rights in Sub-Saharan Africa: A philosophical inquiry

When Pentecostalism emerged in the US at the dawn of the last century and under the sign of religious freedom, the movement proved favourable to human dignity and human rights. But is Pentecostalism still what it was? Affected today by a profiteering spirit, Pentecostalism is strongly associated with the abuse of human rights (civil, political, social, and economic rights), especially in Sub-Saharan cities, where 'deliverance centres' are proliferating much faster than the number of schools and health centres, and where Afro-Pentecostal entrepreneurship ranks high among strategies for survival in the face of rising pauperization. This is indicated by the growing number of street-smart fellows who, full of creativity, and taking advantage of the restoration of freedoms of association by the socio-political liberalization of the 1990s, try their luck in preaching, self-proclaiming as God's elect and prophets, combining the Pentecostal rhetoric of 'Prosperity Gospel' with

Shamanic practices to sell ‘miracles’ to desperate and gullible believers, among whom they are riding in influence, and becoming new faces of power. All of this has led to the current ‘religious’ effervescence and the emergence of a new Christianity of misery. Since this religious business tends to target poorer classes and is regularly accompanied by abuses of human dignity and even criminal leanings, the question arises: are the Afro-Pentecostal entrepreneurs not incarnating a new generation of human rights violators? And how much of their emergence is the result of corrupt political and economic governance, especially the governance of religious freedoms? Our multidisciplinary study is trying to provide some answers.

Dr. Loreen Maseno, Humboldt Fellow, University of Bayreuth, Germany

The glory is here! : A critical appraisal of slogans used by Kenyan female Pentecostal-Charismatic church leaders for self legitimation

Female Pentecostal-Charismatic (PC) church leaders have a quest to legitimize their leadership at all levels. This quest for acceptability and legitimacy to the group they lead can be daunting especially in the context of a male dominated religious field as Kenya. Often times, female PC leaders overtly and covertly negotiate their claims to religious leadership. One amongst many other plausible ways is the way they manage the desires and beliefs of their audiences through religious catchwords and slogans. This paper examines how one Kenyan female PC church leader, Margaret Wanjiru of Jesus is alive Ministries (JIAM) utilizes the religious slogan; The Glory is Here in her television broadcasts. This paper attempts to understand the appeal and value of the genre for her audience by way of two concepts, namely the concept of “faith brands” and the concept “ritual of self-affirmation”. In general, using the concept of faith brands this paper will interrogate how Margaret Wanjiru in the marketing of religion, distinguishes herself from others in the market place, promotes her product and services through this slogan in order to develop a consumer base. Further, it shall examine how Wanjiru’s repeated use of slogans and rhetoric as a female PC Tele-evangelist performs the important function of an empowering ritual of self-affirmation and self-legitimation.

Dr. Tobias Reu, Bielefeld University, Germany

Christian leadership, citizenship, and religious tolerance in Neo-Pentecostal Guatemala

In this paper, I ask how the theme of Christian leadership orients evangelical Guatemalans in their attitudes and behaviours toward society and competing religious faiths. The paper is based on extensive ethnographic fieldwork in Neo-Pentecostal churches, which promote Christian leadership as a topic of utmost importance. The churches cooperate with international organizations, make ample use of books written by Christian authors who specialize on the topic, and organize a variety of events to inculcate the precepts of leadership among their members. The topic derives its relevance from its function within the celular model of church growth. In this context, leadership denotes the role of large numbers of volunteers

whose task it is to lead domestic cell groups and recruit new church members one soul at a time. However, Neo-Pentecostal actors also understand evangelizing leadership as their genuine contribution to social peace and national progress. They thus make an implicit connection between Catholic and indigenous religiosity and the stark social problems from which Guatemala suffers. This paper analyses the workings of leadership as simultaneously a technique of church organization and a paradigmatic element of specific notions of citizenship and attitudes toward other religions, which the Neo-Pentecostal context fosters.

Dr. Wolfgang Vondey, University of Birmingham

Embodied gospel: Encountering Pentecostalism at the altar

This paper traces the kinaesthetic contours of the full gospel, a widely-known framework for narrating Pentecostal experiences and increasingly significant for the construction of Pentecostal theology, yet inconsistently grounded in the question of embodiment. With embodiment I refer to the physicality and materiality of practices that inform and are informed by the articulation of Pentecostal doctrine. I suggest that the full gospel functions not as an alternative system of doctrine but as a descriptive mechanism of spiritual practices shaped by a range of personal and communal experiences: Salvation, sanctification, Spirit baptism, divine healing, and the coming kingdom function as heuristic devices for Pentecostal witness because they emerge from and yield embodied practices. In order to assess the kinaesthetic qualities of the full gospel narrative, the account is placed in the experiential context of the altar call and response, which can be seen as the summit of Pentecostal theology. Each section of the essay (1) traces the biblical pattern for embodied practices surrounding the day of Pentecost, (2) situates the practices around the metaphor of the altar, and (3) describes central embodied practices drawn from this account as they can be observed in the contemporary Pentecostal movement. The results suggest that Pentecostal theology can be succinctly identified in terms of an embodied gospel.

Nora Kurzewitz, PhD Student, Department of Theology, University of Heidelberg

Healing and forgiveness: Women in Pentecostal churches in Alajuela, Costa Rica

This paper is based on a field study in Alajuela, Costa Rica, which used qualitative interviews for researching the causes for the success of the Pentecostal movement and its effects, especially among women.

The central finding of this study is that many women had been severely hurt and plunged into crisis, a condition which they were able to leave behind after they learned to forgive through the help of a Pentecostal church. These violations can usually be traced back to husbands, fathers, mothers or strangers who assaulted the women sexually, physically or psychologically, and led to depressions, inferiority complexes, anxiety and aggressive behaviour, especially aimed at the women's own

children. A decisive step towards inner healing (*sanidad interior*) is to forgive the perpetrators, ultimately helping women to overcome their problems.

The crucial factor in the act of forgiveness is the belief that one can only be forgiven if one forgives first – and that only one who forgives will find redemption in the hereafter. The process of learning to forgive is facilitated by pastors and parish members in many ways, e.g. through prayer, counselling or so-called Christian therapy.

Parallel Session 2

Saturday, 09.00-10-30

Pentecostalism and Asian Religions

*Prof. Koji Kawashima, Faculty of Political Science and Economics, Kokushikan University,
Setagaya-ku Tokyo, Japan*

Pentecostalism and Sinhala Buddhist nationalism in Sri Lanka

Sinhala Buddhist nationalism has a strong influence among the majority Buddhist community of Sri Lanka. It emerged in the 19th century in response to the activities of Protestant missionaries and has regarded Buddhist religion and Sinhala culture as always under great threat from the external ‘enemies’. From the 1990s on, Buddhist nationalists have increasingly paid attention to conversions to Christianity. As a result, numerous cases of violent attacks have occurred, and the victims have been disproportionately Pentecostals.

Pentecostalism came to Sri Lanka in the early 20th century, but only expanded substantially from the 1980s on, after the government adopted a policy of market liberalization. A large number of Western NGOs, including Christian NGOs, began their activities at this time, partly because of the material needs of the poor. A growing number of Buddhist nationalists argued that Christians were conducting ‘unethical conversions’ by using foreign funds. Due to these circumstances, Christians have become targets of violent attacks. Presently, some Pentecostal churches are trying to foster a mutual understanding with ordinary Buddhists in order to avoid unnecessary confrontations.

Julia Kuhlin, PhD Candidate, Uppsala University

Hindu-Christian relations in the everyday life of North Indian Pentecostals

Over the last few decades, Hindu-Christian relations in India appear to have taken a worrying turn. Since 1998 violent attacks against Christians in India have increased significantly, and there are no signs of decline. Pentecostal and Pentecostal-like groups have been afflicted to a greater extent by this recent development and are disproportionately targeted by attacks in comparison to other Christians. This paper

deals with Hindu-Christian relations in everyday life of North Indian Pentecostals and aims to explore how the situation is perceived and experienced on an individual level. It is based on in-depth interviews with students at the Pentecostal college Doon Bible College in Dehradun, Uttarakhand and proceeds from a Social Identity Theory (SIT) framework. In this paper I will draw attention to three different aspects of Hindu-Pentecostal relations: (1) the perception of the Christian in-group and the Hindu out-group, (2) how the relationship between the two groups is experienced, and (3) patterns of interaction with the Hindu out-group in everyday life.

Dr. Jonas Adelin Jørgensen, Danish Mission Council

Beyond Mimicry and Replica: Continuity and Discontinuity in South Indian Pentecostal Conversion

In accordance with the spread of Christianity to various cultures and geographical areas throughout the last century, inter-cultural encounters between religious traditions are frequent, evident in reciprocal influences, mutual borrowings and various blends between Christianity and other religious traditions. Borrowing and blending present creative and 'lived' critiques of central Christian theological tenets and concepts such as conversion, cultural translation, or the meaning and significance of other religious traditions.

This paper attempts to study indigenous Christianities – that is, South Indian Pentecostalism – ethnographically and on its own premises. This is done through a focus on an individual's conversion story as documented in diary entries, interviews and observation. Special attention is paid to how continuity and discontinuity with the traditional Hindu religious life is manifested. In this way, lived religious life becomes a starting point for a better understanding of the significance of Pentecostalism as an indigenous form of Christianity beyond mimicry or extensions.

Pentecostalism and Islam – Group 2

Dr. Richard Burgess, University of Roehampton, London

Pentecostal perspectives on ethno-religious violence in Northern Nigeria

This paper examines Pentecostal perspectives on religious freedom and violence in northern Nigeria. Recent debate on the Nigerian context focuses on the implementation of *sharia*, the impact of Pentecostal evangelism and media use on inter-religious relationships, and the efficacy of interfaith dialogue and peace building initiatives (Imo 2008; Ojo 2009; Ukah 2009; Hackett 2003). Inter-religious conflict in Nigeria has escalated since the economic crisis of the 1980s, the upgrading of Nigeria's status as a full member of the Organisation of Islamic Countries in 1986, and the increasing involvement of religion in politics. Another factor is the resurgence of Muslim fundamentalism and the growth of

Pentecostalism. In 1999, the struggle for Islamic domination assumed more drastic dimensions with the introduction of *sharia* in some northern states. One aspect of the conflict is the involvement of youths through their respective revivalist organisations, exacerbated by Nigeria's high unemployment rate. A recent development is the Boko Haram terrorist insurgency, which has heightened tensions and insecurities in the country. The paper draws upon data from a congregational survey, observation, and interviews with Pentecostal pastors in the cities of Jos and Kaduna in northern Nigeria, which have experienced successive waves of ethno-religious violence over recent decades. The paper explores the influence of spiritual beliefs, practices and experiences of inter-religious encounter on Pentecostal responses and interventions.

Judith Bachmann, PhD student, Department of Religious Studies and Intercultural Theology, Faculty of Theology, University of Heidelberg, Germany.

Shape-shifting of witchcraft, Islam and Pentecostalism

Far too much has been written about the essence of Christianity, Islam and African/Yoruba Traditional Religion, mainly in the 19th century but also from Nigeria's independence in the 1960s until now. This paper builds on the thought of Stuart Hall and regards such works as historically situated parts of identity politics where one always needs to ask: Where does a strain of thought come from and how do those putting forward a certain thought negotiate their own position by doing so? As an example of the shape-shifting activities of identity politics, the paper introduces the pastor-founder of a small Pentecostal congregation in a historically Muslim dominated part of the city of Ibadan in Southwestern Nigeria. In his concepts of witchcraft and deliverance, he negotiates his space in the religious landscape of the part of Ibadan where he lives, teaches and delivers. His concepts are informed by local and global sources and fit into, but transcend the concepts of other Christians and Muslims in his environment through his very position in competition with them, while he is still faced with the need to establish himself among them.

Dr. Jörg Haustein, SOAS, University of London

'Chrislam' in Ethiopia: Pentecostal policing of religious boundaries

The rise of Pentecostalism has altered the religious landscape of Ethiopia. As statistics indicate, the corresponding rise of Protestantism has come largely at the expense of the Ethiopian Orthodox Church, while its impact on Islam has been negligible. This is despite increasing Pentecostal mission endeavours among Muslims in recent years, often portrayed as an end-time necessity in the face of an allegedly growing strength and threat of Islam. The gap between these aspiration and the noticeable lack of success in converting Muslims has led some Pentecostals to rethink their mission strategies in a way which highlights the fluidity of inter-religious boundaries. On the one hand some advocated the production of a "Muslim friendly" Amharic Bible, which would avoid terminological 'stumbling blocks' for

Muslims gospel via an inter-religiously sensitive translation. On the other hand, some missionaries and churches have been experimenting with a more process-oriented sense of conversion, claiming that converts may hold on to certain ‘cultural symbols’ of Islam at various stages in their transition toward Christianity. These efforts have been, in turn, resisted by others, who argue for the need to maintain a sense of conversion as clear separation from Islam and an unmistakable identity of the Christian message and vocabulary.

This paper revisits some aspects of Pentecostal-Muslim relations in Ethiopia and presents preliminary research into these new developments along with their relation to similar global discussions. It argues that these Pentecostal endeavours into ‘contextual missions’ highlight the mutability and fluidity of inter-religious boundaries, while at the same time contributing to their redrawing via the inner-Christian debates they provoke.

Global and Transnational Perspectives – Group 1

Bernard Appiah

Bespoken migrant Integration strategies by Ghanaian-led Pentecostal Churches in Britain

Sub-Saharan Pentecostal Christianity has seen a significant growth on the continent of Africa. Likewise, churches resulting from its export to the West in the last few decades have mimicked some, if not all of the vibrancy and characteristics of their progenitors on the African continent. Prominent among these African Pentecostals are the Ghanaian-led churches, which despite their size have been under-researched. This paper is based on a case study of Ghanaian-led churches in London. Some of these were initiated from Accra, Ghana, such as the International Central Gospel Church and the Royalhouse Chapel International, while others, like the Dominion Centre and the Freedom Centre International, began by the initiatives of the pastors in London without a parent church in Ghana. It is based on a sample of sixty participants, which was gathered and analysed through sociological and anthropological methods, such as participant observation, literature analysis, focus groups, and employing a thematic approach in an empirical cycle for categorizing and analysing the data.

Research reveals that in Britain, these Ghanaian-led Pentecostal migrant churches represent the kind of Christianity whose characteristics can be traced to Ghana’s Pentecostal Christianity with regards to its culture, beliefs, practices and influence. The peculiar challenges faced by these migrants in their host communities has led to these churches becoming inward-looking, consequently developing internal strategies for integrating into society and also using the churches as the platform for their own expression of personhood, faith and mission in the settled community. However, migrants and the churches as organisations themselves continue to maintain ties with their places of origin, thus making them transnationals.

The focus of this paper will be on the internal integration strategies adopted by the Ghanaian-led churches to assist their members in integrating into British society.

Stian Eriksen, VID Specialized University, Stavanger, Norway

Transformational mission among Asian and African Migrant Churches in Norway

Based on fieldwork among Asian and African migrant churches in Norway, this paper discusses how 'transformation' emerges as a common key theme and framework for understanding 'mission' within these contexts. Transformation is understood holistically, first in a spiritual sense as the active work of the Holy Spirit in conversion and as continual processes of change in the life of the believer. In parallel, transformation also represents an important frame of reference for societal change in various forms. God is involved with and can transform all aspects of life, from one's spiritual life, marriage and family, work and finances. Within this lifeworld, there are no clear spiritual-material, individual-communal, or private-public divides, making societal change possible. One church, for example, states as their goal to 'transform, not conform' in reference to their focus on individual transformation and the church's missional purpose within the Norwegian context. A common cry is also to bring 'Norway back to God,' desiring that people in Norway again will embrace Christian faith and values personally, in family life, politics. The agency of prayer is highlighted, but likewise the potent transformative power of demonstrated individual life change, as well as the communal witness of the congregation. The ultimate goal is then the 'conversion' of individuals, the church, society, and the world. By drawing on insights from practice theory and theologies of mission, this 'transformational' missional outlook is interpreted in light of transnational, migrational, and religious aspects affecting the migrant church contexts examined.

Dr. Torsten Löfstedt, Linnaeus University, Sweden

Spiritual warfare and New Age literature

Christian spiritual warfare literature typically considers the New Age movement to be something demonic, but to a great extent both forms of literature reflect the same world view. In this paper I will examine the striking similarities between some books about spiritual warfare authored by Charismatic Christians and examples of New Age and neo-Pagan literature. I show that although the authors have very different relations to Christianity, they appeal to the same kind of readership. These texts were written in a cultural context coloured by a distrust of science and of the established church and by the idealization of pre-modern forms of knowledge. The entrepreneurial authors offer their consumers esoteric knowledge (thus helping to fulfil their desire to be unique) and guaranteeing quick fixes to their problems. While questioning the results of modern science, the authors will often use pseudo-scientific terminology to give their texts greater credibility.

Pentecostal Missions and Ecumenical Relations – Group 1

Tereza Halasová, Ph.D. Student, Department of Religious Studies, Protestant Theological Faculty of Charles University in Prague.

Independent Pentecostal Churches and Ecumenism in the Czech Republic

This contribution focuses on the development of the independent Pentecostal churches in the Czech Republic, especially with the Faith Movement's mission and the changing attitudes exhibited by some of its fruits. Traditional churches in the Czech Republic have been affected by missions of the Faith Movement. Its impact has resulted in the emergence of new Christian fellowships. These fellowships either confront radicalism and strongly emphasize the Faith movement doctrines and become increasingly isolated or face a decrease or transformation of mission activities and changing theological matters.

Three different examples of division and transformation of these fellowships will be compared. They show the consequences of accepting or refusing the more radical doctrines of the independent Pentecostal Movement. The Movement itself is anti-ecumenical and anti-denominational.

This paper also deals with the development of independent Pentecostal churches in the Czech Republic and their relation to ecumenical ideas. It focuses on the challenges these fellowships confront and on the process that resulted in a change of attitude in some of these fellowships towards the ideas of the ecumenical movement.

Raluca Bianca Roman, PhD Student, Department of Social Anthropology, University of St Andrews/Centre for Nordic Studies, University of Helsinki

Encountering Pentecostalism and the reach of mission outreach: Faith, struggle and social outreach among Pentecostal Roma

Evangelism and missionary outreach are two of the tenets of modern Pentecostalism. Believers uphold an understanding of their place in the world as filled with meaning and with the necessity to bring the 'good word' to others. In the past decades, a large number of Roma across Europe have converted to Pentecostalism. What at first started as an encounter between the Pentecostal faith and one of Europe's most marginalised minorities, has now become a lived experience of faith for many of the members of these communities. Across Europe, this process has led to new missionary outreach projects being set up by Roma for Roma, leading to more conversions and re-shaping of individual lives. This paper focuses on the encounter between Pentecostal Finnish Roma and Romanian Roma in their desire to bring others to faith. At the same time, in this process what also take place are encounters between different ways of understanding the meaning of Pentecostalism in practice and the ways in which faith shapes community lives. Based on more than two years ethnographic research among Pentecostal Finnish Roma and Roma communities in Romania, this paper brings into focus the multiple meanings of Pentecostalism as lived by Europe's largest ethnic minority.

The Early Pentecostal Movement in Denmark, 1907-1919

In 1907, Denmark became among the first countries to see the emergence of a Pentecostal revival. The Danish Pentecostals became part of a dynamic, transcontinental network of missionaries and evangelists. However, this early growth began to stifle within a year of its inception, very unlike what happened in the other Nordic countries.

The reasons for Pentecostalism's lack of success in Denmark are complex. They include unpredictable elements, such as interpersonal relationships between leaders. There are also more tangible socio-economic factors, along with subtle differences in the religious histories of otherwise similar nations.

In this paper, I will give a brief overview of early Danish Pentecostal history and present my main explanations for the relative lack of Pentecostal growth in Denmark: Firstly, a lack of existing religious plurality. Secondly, a lack of effective organisation among the Danish Pentecostals. And thirdly, a susceptibility to theological controversies, in particular the universalism controversy, which swept across the early Pentecostal movement in Europe.

Parallel Session 3

Saturday, 11.00-12.30

Pentecostalism and African Religions

Allan H Anderson, Professor of Mission and Pentecostal Studies, University of Birmingham

Pentecostalism and the pre-Christian African spirit world

Several historical and social scientific studies attest to the growth of Pentecostalism worldwide, but what has not been explored thoroughly is one of the primary reasons for its popularity: the extent to which Pentecostalism often unconsciously taps into popular, and sometimes ancient religious beliefs and draws from these sources. This is demonstrated in sub-Saharan Africa, where Pentecostalism has not only contributed to the reshaping of the nature of Christianity but also to reshaping popular African religion. The African adherents of Pentecostalism and related movements (including the 'Spirit' independent churches) are usually on the cutting edge of encounter with the dynamic, popular religion that has existed for generations and still permeates African societies, albeit in constant interaction with a changing context and globalizing forces. African Christianity on the whole and Pentecostalism in particular are both affected by and affect African religious beliefs in many fundamental ways.

Conflict and contamination: Religions as the sexual other in the spiritual realm

It has long been the practice of many religions to 'other' the religions they encounter as sexually deviant. The history of Christianity is marked both by instances where it was deemed sexually abnormal and times when it has been the greatest purveyor of such accusations. Charismatic Christianity has its own particular version of this othering. Consistent with Pentecostal theology, the othering happens on a spiritual plane but is nonetheless imagined as monstrous, violent, insatiable and dangerous. There is a great fear amongst the faithful that other religions – from Catholicism to Yoga to Witchcraft – will contaminate them sexually and leave them eternally betrothed to evil. Ultimately it can only be overcome by deliverance. In this paper, relying on ethnographic data, I will explore the ways in which a variety of charismatic Christian churches in Ghana deem and define various religions as a sexual other. In their cosmic conflict against spiritual marriage – an inherently sexual theological construct – these Charismatics reveal much about how they perceive, negotiate and dismiss other religious traditions and their relationships to them.

Dr Nicola de Jager, Senior Lecturer: Department of Political Science, University of Stellenbosch

Religious syncretism as a hindrance to democratic development in Botswana and South Africa

Previous research has examined the link between political culture, as a manifestation of Protestantism, and democratic development. Arguments include that Protestantism generates a political culture that values individualism, liberty, tolerance, pluralism and civic association, which has been conducive to creating the conditions (literacy, economic development, civil society) necessary for democratic development. However, much of this research has been conducted in countries associated with the first wave of democratisation. The question remains, whether there is a relationship between Protestantism, which has taken on a Pentecostal form, and democratic development in transitional states, as for example found in southern Africa. This paper seeks to investigate this influence comparing two southern African countries, namely Botswana and South Africa. What is noteworthy about these countries is that a significant portion of their populations (Botswana 66% and South Africa 73%) are Protestants. The paper addresses three questions: Did Protestantism open up democratic space in Botswana and South Africa? In light of the large proportion of Protestants, what have been the hindrances to democratic development? It is argued that despite the initial influence of Christian missionaries, which established the formative conditions for democratic development, religious syncretism, in particular combining ancestral worship with Christianity, has hindered democratic development.

Dr. Miranda Klaver, VU University Amsterdam

The Hillsong Megachurch Network encountering the religious dimension of consumerism: A new Pentecostal ethos?

The neo-Pentecostal Hillsong megachurch in Sydney has developed into a global network of churches as it has successfully planted new churches in Europe and other continents around the world. Specifically targeting global cities, Hillsong churches thrive in a cultural climate where marketization, commoditization, and branding are fundamental processes. In this paper, based in my ethnographic research in Amsterdam and New York City, and additional online research, I will address the Pentecostal practices and theology encountered in the Hillsong churches against the background of a globalizing, highly mediatized world. How does the Hillsong church respond to the religious dimension of consumption in global cities and what kind of Pentecostal ethos does Hillsong present?

Michael Wilkinson, Ph.D. Professor of Sociology, Trinity Western University, Canada

Negotiating religious diversity: The interaction of Pentecostalism with non-Christian religions in global society

This paper draws upon the theoretical assumptions of Peter Beyer and his work on religion and globalization to discuss the relationship between globalization, pluralisation, and religious interaction with application to Pentecostalism. More particularly, the construction of religion as a subsystem raises questions about the relationship of religion to other spheres in global society, most notably, politics. However, the process of globalization also highlights the various issues within the subsystem especially between different religions. Several strands have to be taken together for the development of my argument. Firstly, there are various internal debates among Pentecostals about orthodoxy, orthopraxy, authenticity, and authority. These internal issues can be expressed in relationship to non-Christian religions as religious competition. Furthermore, these debates often extend beyond the religion domain and enter other spheres like the political. A number of cases from different geographical regions and non-Christian religions are examined to illustrate how Pentecostals negotiate religious diversity in global society.

Joseph Williams, Assistant Professor, Department of Religion, Rutgers University

Pentecostals, Jews, and the politics of reconciliation

Both Jews and the nation of Israel have figured prominently in the Pentecostal imagination ever since the movement's inception. In this paper I focus on the Judeo-centrism evident among individuals who stress "prophetic" and "apostolic" forms of ministry, and its import for understanding recent political developments among the faithful. Many Charismatic and Pentecostal insiders are especially attuned to the

exponential growth of Messianic Jewish congregations worldwide, and to the perceived prophetic significance of these developments. According to these individuals, the reconciliation of Jewish and Gentile Christians made possible by Messianic Judaism's burgeoning presence signals nothing less than the arrival of a potent end-times church. Such concerns echo similar emphases from the movement's past. But in places like the U.S., proponents of Judeo-centric forms of Pentecostal spirituality possess something their predecessors lacked: tangible political influence. Interested observers may debate just how much political power these Pentecostal and Charismatic Christians wield. That said, Judeo-centric beliefs and practices have played an oft-overlooked role in the politicization of a large number of Pentecostals and Charismatics in recent years. On a practical note, this paper will focus primarily on prominent Pentecostal and Charismatic leaders, including Derek Prince, C. Peter Wagner, Sid Roth, and Rick Joyner.

Pentecostal Expressions and Ecumenical Relations – Group 2

*Allan McKinnon, Academic Dean, Tilsley College, Motherwell, Scotland. Doctoral Candidate
University of Birmingham*

Loving or loathing Pentecostalism in northern Tanzania: Surprising indigenous expressions in some Plymouth Brethren assemblies

British Brethren mission endeavour in northern Tanzania (1952-2012) resulted in a range of local assemblies being established in both urban and rural settings. Case studies of four distinct Brethren church locations across northern Tanzania give rise to descriptions of the churches which are variously governed by expatriate and/or indigenous leadership. Due consideration is given to the relevant dominant tribal backgrounds of the region, some of their African religious traditions, socio-economic factors prevalent, other 'pre-Brethren' mission influences on the ground, the Brethren contribution to these new assemblies, and finally, an evaluation of the resultant expression of Christian faith in terms of theology and praxis. Pentecostals and Charismatic features tend to prevail in some of the rural indigenously led assemblies, while urban expatriate-led assemblies retain classic Brethren expressions of worship. This dichotomous outworking of Brethren mission endeavor is especially notable when the histories of these two movements - Brethrenism and Pentecostalism - are examined. The pattern emerging is consistently one of harmony and dissonance; sympathy and suspicion; loving and loathing.

Martina Prosén, PhD Student, Lund University

Praise and worship as a mode of theology in Nairobi charismatic churches

Charismatic churches worldwide are known for their vibrant worship and their emphasis on songs and music as an essential part of communal Christian life. It is hard to think of a charismatic service that does not in any way include praise and worship as part of its ritual. This is especially true in East Africa where songs and

music have served as important expressions of local culture for generations, saturating all Christian denominations with their vitality. In this paper I will explore the theological ideas that motivate praise and worship, as well as the theological themes that are expressed in and through worship songs, in two particular Pentecostal/charismatic churches in Nairobi, Kenya. The paper builds on field research, including both interviews and observations, and it attempts to show how praise and worship becomes a mode of theology in these church settings.

Kristina Helgesson Kjellin, Ph.D in Cultural Anthropology

“Maybe it is the case that you cannot stand African expressions”

An Anthropological Study of Ecumenical Relations between Mekane Yesus and the Church of Sweden

In this paper I describe and analyze relationships between a local Mekane Yesus-church that is part of the Church of Sweden in one of the suburbs of Stockholm, and the employees of the Church of Sweden in that particular parish. Building on anthropological fieldwork, the paper gives voice to leaders and members of both Mekane Yesus and the Church of Sweden.

There are longstanding relations between the Church of Sweden and the Ethiopian Evangelical Church Mekane Yesus through Swedish mission work that started in the late 19th century. However, in year 2013 the General Assembly of the Mekane Yesus declared that it would break its official relationship with the Church of Sweden due to the question of same-sex marriage. This decision also affected relations at the local level. Still this paper illuminates how actors on both sides are striving to maintain a relationship, despite the official break. At the same time, the paper points at difficulties when it comes to cooperation, due to differences in theology and to differences in ways of doing things. Differences when it comes to ways of celebrating church services, has for instance made it difficult to hold church services together, where the charismatic character of Mekane Yesus is a stumbling block for many members of the Church of Sweden. Also, there are different expectations regarding the cooperation and what it is supposed to lead to. The paper furthermore sheds light on how leaders on both sides have different expectations on youth that are both part of Mekane Yesus and the Church of Sweden.

With the help of Sara Ahmed’s understanding of diversity work as a process of turning walls into tables where it is possible to sit down and meet and try to understand one another, the paper describes and analyses the diversity work that is taking place in this particular parish. However, it also raises issues that apply to the Church of Sweden at large, as well as to other Swedish churches and denominations, regarding how the Swedish Christendom relates to so called migrant churches. Is openness for diversity, as so often expressed, limited to certain “forms” of diversity? If so, where are the lines drawn?



The European Research Network on Global Pentecostalism

The European Research Network on Global Pentecostalism (GloPent) is a network of scholars, committed to the study of global Pentecostal and Charismatic Christianity from disciplinary and inter-disciplinary perspectives. A particular interest of GloPent is to stimulate the research of Pentecostalism in Asia, Africa and Latin America.

The main objective of the GloPent network is to connect researchers on global Pentecostalism in order to encourage and promote international and interdisciplinary approaches to the study of Pentecostalism. GloPent links research activities, promotes study exchange, facilitates the discussion of methods and theoretical frameworks as well as common research projects, and stimulates academic publications about Pentecostalism. GloPent conducts regular interdisciplinary conferences, connects researchers on its internet platform (www.glopent.net), and issues the peer-reviewed journal *PentecoStudies* (published by Equinox).

Membership in GloPent is free and open to all scholars on Pentecostalism worldwide who are affiliated with a university and conduct research at the PhD level or beyond. They are invited to join the network on www.glopent.net, introduce their work to the global scholarly community on this site, submit articles to *PentecoStudies*, share announcements via our mailing list, and contribute to our GloPent conferences.

GloPent was founded in 2004 by the Centre for Pentecostal and Charismatic Studies at the University of Birmingham, the Hollenweger-Center at the Vrije Universiteit Amsterdam, and the Department of History of Religion and Missions Studies at the faculty of Theology, University of Heidelberg. In 2010 the Institute for Pentecostal Studies at the University of Uppsala joined the steering group of GloPent.

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