Panel session 1 Healing and Deliverance
Time 14.30-17.00 hr.

Chairs:

1.1 The Embodied Performance of Deliverance Prayer in Christian Healing Ministry
Peter Althouse PhD, Southeastern University
Email: pfalthouse@seu.edu

Christian Healing Ministries in Jacksonville, Florida is a charismatic organization that promotes and practices Christian healing. Although known for healing prayers, its worldview is more holistic and includes different kinds of prayers that address emotional, psychological, spiritual and bodily health. Deliverance prayer is of particular interest because it imagines a world of "spirit attachments" that are introduced to the body through multiple origins including trauma, inappropriate lifestyle, genealogical history, and intentional or incidental occult involvement. However, deliverance ministry is particularly difficult to give explanation to since its imagined world of spirits is dissimilar to naturalistic explanations of disease. The contention of this paper is that deliverance prayer is performative in which the participants symbolically interact with each other in ritual situations consenting to an imagined reality. Findings are based on participant observations and interviews and are placed in the context of symbolic interaction and performance.

1.2 "It is not only about healing, but about being whole". African/ Dutch religious leaders perspectives on health and well-being.
Brenda Bartelink PhD, University of Groningen
Mr. Samuel Ekpo, University of Groningen / CRC Bible College
Email: b.e.bartelink@rug.nl

In teachings about health and well-being in African/ Dutch Pentecostal churches the physical, mental and spiritual are closely intertwined. Healing not only includes biomedical treatment of a particular illness, but also particular techniques of the self such as prayer and fasting. Being whole has further social meanings. Challenges to family and marital stability, are often seen as destabilizing the family members and (church) community. Consequently, the roles of religious leaders are often not confined to Sunday preaching, but include moral leadership, pastoral care and counselling. This paper will focus on how Pentecostal leaders from African backgrounds in the Netherlands understand their role and how it shapes their teachings and pastoral practice. It will explore how these Pentecostal teachings and practices are shaped in the context of a secular Dutch society, in which African/ Dutch Pentecostals find themselves in minority positions.

1.3 The local adaption of Pentecostal ideas in the light of tradition ecology. The Healing Rooms in Finland
Religious movements, traditions, or ideas do not travel, develop and become global by themselves; not even Pentecostal ones. They need culturally sensitive agents and actors, as well as a suitable timing and the right social setting in order to be introduced into new contexts. Intentional localization and acculturation of the global lay-based intercession movement Healing Rooms in Finland serves as an example of such a process. Tradition ecology is a concept by which the cultural adaptation of new or unfamiliar traditions are theorized. In the proposed presentation, it is reflected on the Healing Rooms network that has gradually expanded within the Nordic secularized cultural milieu of Finland since 2006. An underlying motive in this process has been the aim to create a co-operative relationship with the mainline Lutheran church.

1.4. The Priest as Physician: Interrogating the Efficacy of Faith Healing Among the Tiv of Central Nigeria
Gbasha Clifford Terhide, PhD student and AHP Fellow, University of Jos.
Email: cliffgbash@gmail.com

Despite advances made in the medical sciences, there is a rising trend of patronage of non-orthodox health care delivery services such as African Traditional Medicine (ATM) and faith healing among the Tiv of Central Nigeria. This study examines the continuing patronage of spiritual cure centers and services provided by the Catholic Charismatic Renewal Healing ministry among the Tiv. The study adopts participant-observation, focus group discussion, interviews and the survey methods of data gathering. A random sampling technique of participants of healing places is used to select 500 respondents. The purpose is to show how factors such as low access to hospitals, the poorly equipped nature of hospitals in Tiv-land or perception of ill health and healing are complicating factors which are increasingly changing the Priest role to a Physician. In my study of the Tiv in Nigeria I found these factors much at play.

Panel Session 2 Pentecostal Public Theology/Prophecy
Time 14.30-17.00 hr.
Location
Chair

2.1 Afro-Pentecostal Churches and the struggle for Constitutional Reforms in Kenya (2003-2010): A Retrospective-historical Analysis

Stephen Kapinde, PhD student, Centre for African Studies, University of Basel.
Email: asolstephen@yahoo.com

Until 2005, the Pentecostal Right Wing Evangelical Church clerics avoided direct political engagement with the State, apart from few occasions when they supported President Daniel Torotich Arap Moi’s regime (1978-2002). Their political acquiescent was due to their theological interpretation of Romans 13:1-7 that calls for obedience to those in authority. President Moi appropriating this theological understanding of power, co-opted the leaders of major protestant Pentecostal Churches with promises of freedom of worship-open crusades and stipends to friendly Church leaders. However, this Pentocratic model of Church-State engagement changed significantly in Post-Moi era. As some of the mainline mission established Protestant Churches such as Anglican and Presbyterian clergy became closer to the NARC regime of President Emilio Mwai Kibaki (2003-2013), the Pentecostal Church clerics political
philosophy became profoundly ambivalent. This paper while examining their contribution in the constitution making process will argue that this paradox is due to differences in terms of organization, social, theological and/or political interests. This is more evident in the struggle for Constitutional reforms in the Kenya where ‘multiple brands’ of Pentecostalism re-emerged. 

Key: Afro-Pentecostalism, Politics, Emilio Mwai Kibaki, identity, power, public space

2.2 Pentecostal Craze and Electoral Prophesies in Kenya: Old Trends, New Trajectories
Oliver Wandera, Laikipia University, Kenya
Email: oliverwandera2@gmail.com

Like other Africans, it is largely through religious ideas that Kenyans think about the world today. Religion and politics are topics that obsess them, whether in the public or private domains. Therefore, the role of religion as an organizational base for political mobilization in Kenya does greatly colour and shape the final outcome of elections. Not only do candidates choose to make appearances in churches, synagogues or mosques, but leaders of such religious bodies can mobilize their worshippers through various means: encouraging members to register and vote; providing members with transportation to the polls; permitting voting guides to be distributed within the religious setting; and publicly addressing political issues in the religious setting. More importantly, religious leaders make political predictions, maybe more appropriately prophecies, about election results, often with close precision. One way in which this happens is through prophesies. Today as pre-elections analysis continue, traditional prophecies continue to sprout concerning much anticipated presidential elections. This paper intends to account the meaning and origins or this prophesies and examine the trajectories or trends unprophetic predictions in Kenya.

2.3. Toward a Peaceful and Just Future: an Ethnographic Study of Pentecostals Engaged in High Risk Social Action
Paul Alexander, Ph.D. Research Fellow, University of Birmingham
Email: paul.n.alexander@gmail.com

What motivates and sustains some pentecostals to risk their lives for peace, justice, and the wellbeing of others? I will present findings related to this and other questions emerging from a study made possible through a grant from the Templeton Foundation's Flame of Love Project for “Risking Death for the Love of God: A Theological and Psychological Study of Pentecostals Engaged in High Risk Social Action.” In this qualitative and quantitative ethnographic study, a colleague and I learned from exemplars in Palestine, Israel, Guatemala, Colombia, and the USA. We operationalized “high risk” as working in a context under military duress, or where physical violence, life-threatening disease, or imprisonment was likely to occur. We used a grounded theory approach and complemented our data collection strategy (interviews and participant observation, such as walking in nonviolent direct actions) with ethnographic observations, field notes, self-report, story, filming, and photography.

2.4 Neo-Pentecostal Public Theology
Kleber Machado, PhD student Vrije Universiteit Amsterdam
Email: klebermachado@ymail.com

The Universal Church of the Kingdom of God (UCKG), the most important representative of Neo-Pentecostalism in Brazil, presents distinct theological elements that are based on a dualistic cosmology. The question is whether it is reasonable to expect people with a mentality formed by this dualistic cosmology to engage in politics in a critical and constructive way. It is difficult to imagine a public theology that combines exorcisms and a socio-political critique. But Jesus
was an exorcist who using a dualistic cosmology challenged the political status quo and proposed a real transformation of the whole society. Through deliverance he brought liberation to personal concrete lives. However, he also had a critical message against the oppressors of the poor people and a promise of liberation: political and social. In this way, a theology which combines these elements would not only be possible but also desirable in the Brazilian context and elsewhere.

---

**Panel session 3 Conversion and Deconversion**

**Time** 14.30-17.00 hr.

**Location**

**Chair**

**3.1 The Role of Time in Social Scientific and Theological Treatments of Pentecostal Conversion Narratives**

Naomi Richman, University of Oxford

Email: naomi.richman@theology.ox.ac.uk

This paper explores how understandings of time are conceived differently by social scientists and theologians, and how this serves to create a seeming disconnect or incompatibility between these two methodological approaches when it comes to theorising narratives of Pentecostal conversion, in particular. Drawing on recent conservations within the anthropology of Christianity, this paper advocates the use of a theologically-engaged anthropological method in order to make sense of how notions of time, and in particular the future, undergo transformation through the process of conversion to Pentecostalism, from mundane to eschatological. The paper puts forward a case for brokering a fresh inter-disciplinary relationship in the study of Pentecostal conversion, by arguing that theological and social scientific approaches are not just complementary, but interdependent as they both seek to theorise the underlying philosophical nature of time as past, present and future.

**3.2 Conversion and the Real: The (Im)Possibility of Testimonial Representation**

Srdjan Sremac PhD, Vrije Universiteit Amsterdam

E-mail: s.sremac@vu.nl

Although the spiritual vibration of conversion can be felt (by the curious outsider) through what conversion performers say in their testimonial discourse, what transforms the convert ‘on stage’ into a ‘new being’ and what is ‘the real’ (le réel) in conversion performance remain unclear. An important question in this connection is, What is ‘real’ in a conversion representation, both with respect to the convert’s interaction with the audience and to the construction of social reality? Following Lacan’s tripartite register of the imaginary, the symbolic, and the real, in this essay I argue that through testimonial discourse converts construct social reality as an answer to the impossibility of ‘the real’ in their performative discursive practice. In the first part, I question the constructed nature of testimonial representations—as well as some academic knowledge production that has governed conversion research in the last few decades—and how these representations encourage ‘outsiders’ to read the narrative repertoire as a negation or mirroring ‘the real’ of the conversion experience. In the second part, I apply Roland Barthes’ analytic reflections on photography to conversion research, especially the notions of the studium (the common ground of cultural meanings) and the punctum (a personal experience that inspires private meaning). This brings me to a number of theorists (mostly never used in the field of religious
—Jacques Lacan, Roland Barthes, and Slavoj Žižek—who are important to the perspective that is developed in this essay.

3.3 Rupture and Reversal in Mozambique: A Pentecostal Counternarrative
Devaka Premawardhana PhD, Colorado College and Utrecht University
Email: dpremawardhana@coloradocollege.edu

The often termed “explosion” of Pentecostal Christianity is one of today’s astonishing religious phenomena. Yet what might be gained by shifting attention from the amply documented places where Pentecostal churches flourish to the relatively unknown places where they fail? In this paper, I report on the ambivalence with which Pentecostalism has been received by the Makhuwa-speaking people of northern Mozambique. The Makhuwa are not averse to the newly arrived churches. Many relate to them powerfully, but few remain in them permanently. Opportunities for rupture are embraced, but conversion is not seen as necessarily precluding reversion. In my research, I attribute this religious fluidity to pragmatic and experimental dispositions cultivated by the Makhuwa in their pre-Pentecostal pasts—through migration histories and lifecycle rituals—and carried by them into their post-Pentecostal futures.

3.4 The Pentecostal way to move forward and advance into the future in the rural areas of Southern Benin.
Carla Bertin, PhD Student, EHESS, Laboratoire d’excellence TEPSIS, Institut des Mondes Africains
Email: bertin.carla@gmail.com

Pentecostalism as it was lived in the rural areas of Southern Benin was entangled to the desires and efforts of believers to “move forward” and build their own future. “Moving forward” overflowed religious contexts and plays an important part in people’s existential path, but Pentecostalism proposed a way. The removal of blockages, the passing of obstacles of the past and the present of believers (Pentecostal ruptures), were intimately linked to the possibility to advance into space and time. Furthermore, the repetitiveness of religious acts – e.g. prayers, sermons - showed that the on-going movement and the future are constructed in everyday life. People projected to a future that had not yet become present, that was locally expressed as a spatial projection to a place people had not reached, like the new Churches of the villages that had not been constructed yet – this Pentecostal construction was as important as its realisation.

Panel Session 4 Pentecostal Theology, Discernment and Modernity
Time 14.30-17.00 hr.
Location
Chair Jan Martijn Abrahamse?

4.1 Orality and Pentecostal theology: a heritage of Walter Hollenweger for the development of the Pentecostal theology in Latin America?
Guillermo Moreno, PhD candidate, Vrije Universiteit Amsterdam
Email: memito257@hotmail.com

Walter Hollenweger has played a very important role in the development of Pentecostal theological thought. His influence in Latin America has been no exception. One of the intrinsic elements in Hollenweger’s influence is the orality. Is there an influence of Hollenweger’s orality in the development of the thought of Latin American Pentecostal theology?
Methodologically I would like to answer this question by following procedure: in first place, by making an analytical approach to orality in Walter Hollenweger. Second, I will take an example of the representative debate in the development of the Pentecostal theology: Steven Land and Frank Macchia and their relationship with the orality. In third place, by analyzing the influence of this debate in North and Latin America in relationship with orality. And finally, by analyzing theoretically what is the possible critical contribution of orality to the development of Pentecostal theological thought in Latin America.

4.2 Criteria for discernment for the presence of the Holy Spirit in other religions
Benno van den Toren PhD, PThU Groningen
Email: b.vanden.toren@pthu.nl

One of the developments visible amongst a new generation of Pentecostal thinkers and practitioners is a growing openness for the presence of the Holy Spirit in other religions, exemplified in the work of Amos Yong. This development stands in tension with widespread in the worldwide Pentecostalisms that see other religions as evil, often even as diabolic. I have written about the relationship between the Christological and Pneumatological viewpoint in the theology of religions before (Toren, Benno van den. «The Relationship between Christ and the Spirit in a Christian Theology of Religions». Missiology 40/3 (July 2012): 263–80) and I would like to continue these reflections by asking “What are the criteria for the discernment of the presence of the Spirit outside the boundaries of the church?” Different criteria have been proposed that have biblical roots (such as the confession of the name of Jesus, the healing presence and the fruits of the Spirit, liberation). The question needs to be asked how such criteria relate to each other, but also more fundamentally what it means when we ask for criteria. Amos Yong will be one of the main conversation partners.

4.3 Pentecostals from Francophone Africa on Science and Faith
Klaas Bom PhD, PThU Groningen
Email: k.lbom@pthu.nl

Last three years I studied the discourses of Christian MA students and academics (mostly university professors) from Abidjan, Yaoundé and Kinshasa on science and faith. Both students and academics had diverse disciplinary and denominational backgrounds. The research was carried out with the help of Group Model building, a participatory research tool. Although a minority of the population was Pentecostal, in each of the six research groups there was Pentecostal participation. In this paper I analyse the contributions of these Pentecostals and ask if they present a specific and coherent understanding of science and faith, also in comparison to the other participants (mainly protestant-evangelical and some Roman-Catholics). This will offer new insights in African Pentecostalism and in the Pentecostal understanding of science.

4.4 A Re-appraisal of the Prosperity Gospel in African Neo-Pentecostalism: The Potency of “Multiple Modernities” Paradigm
James Kwateng-Yeboah PhD Candidate in Cultural Studies, Queen's University, Canada.
Email: jikk@queensu.ca

The role of African Neo-Pentecostalism in effecting modernity through its widespread “prosperity gospel” remains inconclusive. Scholars have persistently invoked Weber’s Protestant Ethic; yet findings reveal the prosperity gospel in Africa challenges dominant conceptualizations of modernity. On one hand, the phenomenon inspires entrepreneurship and individual autonomy. On the other hand, so-called “enchanted” forms of prosperity refute Weber’s central claim of modernity. Does the prosperity gospel demonstrate distinctively modern and anti-modern (or anti-western) themes? Drawing insights from the Akan cultural
concepts of well-being, dualistic view of life, and the role of religious functionaries, this essay develops a sustained critique of the classical Eurocentric and unilinear view of modernity used in assessing the prosperity gospel. Showing that modernity is mediated by historical and cultural backgrounds of the society it encounters; the essay argues for the potency of the “multiple modernities” paradigm as a better analytical framework for the prosperity gospel in Africa.

4.5 Constructing a Filipino Pentecostal Liberation Theology/ies
Hadje Cresencio Sadje, PhD Vrije Universiteit
Email: hadjesadje@gmail.com

Religion plays a highly significant role in shaping Filipinos’ lives and worldviews. It is clear that the need for a socially relevant Filipino theology/ies becomes more urgent as we Filipinos search for a truly Filipino faith-based understanding of Philippine political, psychological, and cultural/religious problems. Apparently, Filipino liberation theologians, however, have been preoccupied with social and political changes, while Pentecostal/Charismatic movements have been focused on ethnographic concerns (personal healing, personal debt, and deliverance from evil spirit), numerical growth, and church planting in Southeast Asian region. This sharp distinction will evaluate and critique in the light of relevant articles from Filipino theologians (Joseph Suico, David Lim, Karl Gaspar, Daniel Franklin Pilario), Wonsuk Ma, and the Ecumenical Association of Third World Theologians (EATWOT) writings. In doing so, the researcher, eventually, will attempt to construct a Filipino Pentecostal Liberation theology/ies beyond Filipino liberation and Pentecostal theologies.

<table>
<thead>
<tr>
<th>Parallel Sessions II</th>
<th>Future of Pentecostal Identities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturday</td>
<td>February 10, 2018</td>
</tr>
<tr>
<td>Time</td>
<td>9.00-11.00 hr.</td>
</tr>
</tbody>
</table>

Panel Session 5 Negotiating Evangelical* and Pentecostal*: Global Entanglement, Local Identity Politics and the Future of Pentecostal Studies

Time 9.00-11.00 hr.
Location
Chair: Giovanni Maltese (Heidelberg), Katja Rakow (Utrecht)

5.1 The Better “Born-again”: Identity Politics between Evangelicals and Pentecostals in Nigeria
Judith Bachmann, University of Heidelberg
Email: judith.bachmann@yahoo.de

“Evangelical” has recently been problematized with regard to African Christianity. In Southwest Nigeria, it is not a name Christians use as self-description – most of them prefer “born-again”, a name often identified with the Pentecostal movement in the country. Yet, “Pentecostal” is oftentimes used as a foil by groups who want to distinguish their own Christian identity. Looking at one of the few deviations from this practice, the paper compares a Southwestern Nigerian group which uses “Evangelical” as self-identification with an independent Pentecostal ministry and discusses how global discourses are strategically appropriated by minorities in the Nigerian context. Both groups perceive themselves as the “truly born-again alternative” focused on evangelism and a “Christian” lifestyle against “noisy and superficial” Pentecostal
megachurches. Thus, the local actors attempt to relate to different international and national Christian networks in order to establish their own group as socially relevant. Recent scholarship draws the distinctions between Pentecostal* and Evangelical* based on methodologically nontransparent criteria. Accordingly, the question on which grounds ethnographic studies from different continents relate to each other and to the discipline of Pentecostal Studies in general remains either unanswered or is addressed with a rather vague theory of family resemblances. This panel shows how a global history-framework which studies the appropriation of global discourses about Evangelical* and Pentecostal* vis-à-vis concrete local hegemonies can offer an alternative. Based on ethnographic data from field-research in Africa, Asia and Latin America the panel will discuss how local actors draw from different, yet entangled debates, in order to stage themselves as relevant players in their specific contexts.

5.2 Salvation Army and the Pentecostal challenge. Negotiating Caste, Church and Spirituality in India
Johanna Weirich, University of Heidelberg

The Salvation Army has been active in the southernmost regions of India for more than a hundred years. Traditionally it enjoys great influence among the lowest castes, also known as Dalits. Recently however, members as well as outsiders speak of a crisis of the Salvation Army. Simultaneously, the growing Pentecostal churches, described as cross-caste, attract large constituencies from the missionary established churches. The Pentecostal challenge is omnipresent when the crisis is discussed, yet the conclusions drawn from this are various – ranging from clear damnation to extensive adoption of Pentecostal practices. Looking at a lay reform movement within the denomination, this paper discusses strategies of differentiation from or alignment with Pentecostals and shows how, thereby, identities – especially regarding church, caste and spirituality – are negotiated. Of special interest will be the question, how local debates are influenced by and entangled with global discourses on Pentecostalism and Evangelicalism.

5.3 Evangelical and Pentecostal in Israel: Local politics and global relevance
Anna Maria Kirchner, University of Heidelberg

In Israel, „Evangelical“ serves as a name that unites churches with different historical roots and theologies: Baptists, Assemblies of God, Church of the Nazarene and Brethren Assemblies. By founding the Convention of Evangelical Churches, these churches seek official recognition as religious community by the Israeli government. Hereby, they also hope to overcome their rather conflictive relationship with other churches (Orthodox, Catholics) and be recognized as equals. As “Evangelicals”, they are also able to enter into global evangelical networks and thus win strong international partners. Interestingly, while a charismatization can be seen in almost all the “Evangelical” churches in Israel, the name „Pentecostal“ is rejected as a self-identifier. Rather, “Evangelicals” exclude those within their circles who promote strong charismatic actions as “Pentecostals”, in order not to endanger their fragile position within the broader Christian community in Israel. The paper will thus interpret “Evangelical” and “Pentecostal” as global discourses strategically appropriated within local power relations.

5.4 Entanglements and Boundaries between Evangelical and Catholic Charismatics in Costa Rica
Nora Kurzewitz, University of Heidelberg

In Costa Rica, a large part of churches typically classified as Pentecostals in reference works, refer to themselves as “Evangelical” or as “Christian”. In doing so, they not only distinguish
themselves from Catholics, whom they pejoratively call “religious”. They also negate their own entangled history with local Catholic Charismatics. This attitude can be traced back to (church-)political interventions in 1975. That year, the Catholic Church integrated large parts of the Charismatic movement, which then consisted of both, Catholics and non-Catholics. Thus, the Catholic Church claimed the potentially threatening movement as genuinely Catholic. This reinforced disavowals between Catholics and non-Catholics. It also pushed the non-Catholic churches to focus on commonalities instead of differences in order to position themselves against the Catholic dominance. In this anti-Catholic process of identity making, the name “Pentecostal” represented a hindrance. The paper will disentangle this complex name politics, by analyzing the interactions between local and global discourses, as well as the specific interests implied in the various identity making processes.

5.5 Evangelicals and Pentecostals Philippines: Global Politics and Local Hegemony
Giovanni Maltese, University of Heidelberg
Email: giovanni.maltese@wts.uni-heidelberg.de

In 1982 the World Christian Encyclopedia listed only a few “Catholic Pentecostals”, while several Pentecostal churches, ran under the rubric “Evangelical”. The second edition (2001) however, listed “Pentecostal/charismatics” as a “trans-megablock”, comprising 26% of the country's total population. Yet on the ground, nobody wants to be tagged “Pentecostal”. I argue that this should be understood as a political gesture. In the postcolonial Philippine context “Pentecostal” stands for hysterical low-class spirituality, close to fanaticism or for old-fashioned denominationalism resulting from a “colonial mindset” which still looks up to the US. “Charismatic” in turn is a name reserved for the Catholic renewal movement, which is the largest in the country. While “Evangelical” seems more feasible and serves to stage one's own group as a relevant counterhegemonic force against dominant “Catholicism”, there are Catholic renewalists, who identify as “Evangelical”, too (“Catholic Evangelicals”). Drawing from ethnographic data, this paper studies different strategies of identity making by analyzing local hegemonic practices and their entanglement with global discourses on (church-)politics.

Respondent: Esther Berg, Graduate School for Philosophy and Theology Sankt Georgen, Frankfurt a.M.

Panel Session 6 Pentecostal identities and mainline Christianity
Time 9.00-11.00 hr.
Location
Chair Srdjan Sremac

6.1 From a Pentecostal Identity to an “Undesired” Identity
Abiud Fonseca, PhD, SEMISUD South American Seminary, Ecuador.
Email: afonseca@semisud.edu.ec

Identity, according to Z. Baumann was a modern intention with the idea of generating security based on homogeneity. Contemporary Pentecostalism is the fastest growing Christian movement in population and in the diversity of its expressions. The pursuit of a Pentecostal identity is an unreachable task. The Pentecostal ethos seems to manifest rather an undesirable identity. For J. Sepulveda, the Pentecostal principle is: "protest or rejection against the absolutization of any cultural culture of the gospel of Jesus Christ". W. Vondey argues that the ludic nature of the Pentecostal experience makes Pentecostalism an "instrument of renewal" of contemporary Christian theology and spirituality.
Contemporary Pentecostalism does not have an identity based on doctrinal configurations, practices or norms. Its characteristics are the dynamism, the renovation, the ludic, the experience. So the search for Pentecostal identity instead of answering the question “what are we?” Seems to impose an answer; for that reason in its bases, the identity becomes something undesirable.

6.2 The proliferation of religious groups in Cameroon: dichotomy between mainline and Pentecostal churches
Helen Namondo Linonge-Fontebo, PhD, University of Buea, Cameroon
Email: namondolinonge@gmail.com

This article focuses on the trend of religions in Cameroon and describes the mainline churches and Pentecostal movements. The differences and similarities between these groups are examined with an attempt to establish if there is a possibility for ecumenism among these churches in the midst of conflicts. The paper concludes by establishing the rhetoric of the church in Cameroon; being economic growth, personal uplifting, accumulation of wealth, healing from illnesses, breakthrough, miracles, giving, receiving and spiritual penance to gain heaven as preached by the Pentecostal Churches in Cameroon on the one hand and that of peace, community development, salvation of the soul by the mainline churches. This paper highlights the fact that, religion is not homogenous rather it is heterogeneous hence the need for religious pluralism. Therefore, both the mainline and Pentecostal churches must embrace religious tolerance for love, peace and non-violence for Cameroon to be a safe place.

6.3 Why are you Praying to the God of Elijah Like the Prophets of Baal? Counter-Pentecostal Narratives of Seventh-day Adventists in Nigeria
Chigemezi Nnadozie Wogu, Ph.D Student Vrije Universiteit Amsterdam
Email: chigemezi.nnadozie@gmail.com

Because of the wide spread of Pentecostalism and its influence, Seventh-day Adventists (SDAs) in Nigeria are developing counter narratives to this kind of religiosity. This demonstrates that Christianity in Africa is not entirely Pentecostalized. However, scholars make sweeping generalizations and avow that African Christianity has a propensity to Pentecostal religiosity. Foremost scholars like Ogbu Kalu have treated the Pentecostal story in Africa as mainly an African response to Christianity. Such generalization overlooks some mainline denominations and mission churches as well as other African Christianities. Although mainline or mission churches in Africa are becoming “Pentecostal”, not every church/denomination key into the “Pentecostal” fervor and worldview. In fact, SDAs in Ilishan-Remo, Nigeria practice Christianity differently. Based on a longer term engagement with SDAs and by exploring data generated from a four-week ethnographic research, this paper seeks to demonstrate how SDAs in Nigeria counter and confront Pentecostal influences in their ecclesial praxis.

6.4 The 1907 The Pyung-yang Revival as a Hidden Pentecostal Movement and its Implication to the Modern Pentecostal Movement in Korea
Daniel S. H. Ahn, Vrije Universiteit Amsterdam
Email: danielahn7@gmail.com

In 1907, a great revival (known as the Pyung-yang revival) emerged at Jang-Dae-Hyun Presbyterian Church in Pyungyang, founded by the Presbyterian missionaries from the US (PCUSA), and from here quickly spread out eventually covering the whole of the Korean Peninsula with the result of the remarkable growth of the early Korean Protestant Church. The PCUSA missionaries depicted its distinctive phenomenon among Koreans, such as, their loud prayers, public confession of sins, and reconciliation with
neighbors. However, they left very few references to ‘speaking in tongues’ which can be the initial evidence for baptism in the Holy Spirit of the Pentecostal movement. This paper will argue that the Pyungyang revival actually did feature ‘speaking in tongues’ and that the PCUSA missionaries intentionally omitted this from their records because of their Calvinistic Reformed theology which caused them to oppose the glossolalia of the Pentecostals. This paper will show how the modern Pentecostal movement is intentionally being neglected in the midst of the Reformed context in Korea.

**Panel Session 7 Emerging Pentecostal Identities**

*Time: 9.00-11.00 hr*

*Location:*

*Chair:*

**7.1 Pushing towards the respectable: Mainstreaming of a counter cultural religious movement in contemporary Chile.**

Martin Lindhardt PhD. University of Southern Denmark

Email: lind@sam.sdu.dk

Within recent decades Chilean Pentecostalism has undergone significant shifts as it adapts to transformations in generational identities, class dynamics and a boom in higher education. Pentecostalism used to be the stigmatized religion of the marginal sectors of Chilean society and has often been interpreted by scholars in terms of counter-culture and symbolic protest. However, a new generation of Pentecostals is now attempting to redefine Pentecostalism as a more legitimate and respectable religion. This process involves attempts at gaining more political and public recognition and it involves redefinitions of Pentecostal stylistic and religious practices. Many younger Pentecostals opt towards new churches that place more emphasis on thorough bible study than traditional Pentecostal churches. Younger Pentecostals also tend to distance themselves, both from the “emocionalismo” (emotionalism) and what they perceive as the rigid formalism of classical Pentecostalism. The paper will explore how processes of mainstreaming and of pushing towards respectability unfold at various levels and cause occasional tensions within Pentecostal communities.

**7.2 Faces of Brazilian Contemporary Pentecostalism: a socio-religious analysis of the new Pentecostal movements in Brazil**

Victor Breno Farias Barrozo, PhD candidate, Federal University of Paraiba, Brazil

Email: victorbrenofb@gmail.com

In the last 40 years, brazilian pentecostalism has undergone a process of diversification and complexification resulting from a triple movement in the national religious field: decomposition, composition and recomposition. These movements give rise to new forms of pentecostal sociability and according to the IBGE statistical census of 2010, it points out that 20.7%, around 5 267 029 million people, of the Brazilian Pentecostal field is already formed by new groups independent of the great denominations the classical structures and the construction of communities stratified around groups of segments: like the pentecostal churches directed to the LGBT public. From the dialogue with the authors of the sociology of religious modernity, it is to seek a socio-religious analysis of the new expressions of emerging pentecostalisms.

**Keywords:** Pentecostalism in Brazil, Religious Modernity, New Pentecostal Movements.
7.3 Inside into the Pentecostal Movement and its future in the English-speaking Caribbean

Peter Marina PhD, University of Wisconsin-La Crosse
Email: pmarina@uwlox.edu

This paper is based on extensive ethnographic work in the English-Speaking Caribbean and examines the Pentecostal movement in an understudied region of the world. The focus centers on various transnational religious networking strategies of charismatic leaders and its ability to influence the region, the blending of religion and culture in the Caribbean, the tensions between charisma and institutionalization, the challenges of church growth and power, the dialectical process of external adversity and internal conflict in the charismatic movement, and the simultaneous process of structural centralization and decentralization as the church continues to grow in numbers and power. The focus on each of these issues has deep implications for the Pentecostal movement in the Caribbean and its ability to impart social change. This paper concludes with an outlook of the Pentecostal movement in the English-speaking Caribbean and its possibilities as it pushes towards the future.

7.4 War against corruption: the dispositions of African Pentecostal leaders in Nigeria

Akindolie Akinwumi Ambrose PhD student, University of Ibadan
Email: akinwumi.akindolie@rcbc.edu.ng

Corruption is a malady that is said to have eaten deep the fabric of the socio-economic and political development in Nigeria. Although, recent decade have witnessed a global public awareness and an increase in attempt to eradicate corruption, it is an ongoing problem. Many scholarly works have focused on different methods to tame the tide of corruption, however, much attention has not been given to the dispositions of African Pentecostal Leaders in warring against corruption; this is the vacuum this paper intends to fill. This study looks into corruption as a phenomenon, overview of some literatures in the campaign of war against corruption, African Pentecostal leaders and their dispositions in campaign against corruption with relevant recommendations.

Keywords: Corruption, Religious Leaders, Dispositions and Nigeria

<table>
<thead>
<tr>
<th>III Future of Pentecostal Authority, Gender and Megachurches</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturday February 10, 2018</td>
</tr>
<tr>
<td>Time: 11.30-13.00 hr.</td>
</tr>
</tbody>
</table>

Panel Session 8 Pentecostal Authority and Gender

Time 11.30-13.00 hr.
Location
Chair: Jorg Haustein

8.1 “I am a “Man of God”: Pentecostalism and Pastoral Entitlement in Sub-Saharan Africa

Michael Perry N.O. Tettey PhD, Central University Ghana
Email: niiiosah@yahoo.com

Pentecostalism in its different strands has been considered a significant religious phenomenon in terms of Christian growth and spread especially in the majority world. This phenomenal religious movement invariably has developed an idea of divine entitlement around the concept that could be termed “Man of Godism”. This paper proposes that the role of the pastor as the
head of the church in Pentecostalism portrays him/her as a symbol of divine power and authority. It again argues that pastoral work especially in sub-Saharan Africa assumes more than delivery a homily and performing other regular religious activities. It is all encompassing, touching on vast areas of community and individual lives which is a ‘dynamic equivalence’ of what traditional religious practitioners were noted for. In view of the above propositions, I argue that Pentecostal pastoral leadership in Ghana for example, is seen in the light of the African traditional religious reflection of ‘a person of God.’ Again, I conclude that Pentecostal-charismatic pastors operate with the mind-set as agents of God’s divine authority.

Caroline Dimingu, PhD candidate University of South Africa (UNISA)
Henerieta Mgovo, PhD candidate University of Botswana
Email: carolinedimingu@yahoo.com

This research is a New Testament Feminist enquiry into the interface between leadership of couples in Pentecostalism and gender relations. The research argues that gender ideology in Pentecostalism suggest both liberated and restricted roles for women, where women are allowed to lead only as adjuncts of men. The research adopted a qualitative approach and a case study research design. In-depth face to face interviews were conducted to come up with the findings of this research. The research finds out that the issue of leadership couples was there from New Testament times and the phenomenon has been revived in the 21st century Pentecostalism and has greatly impacted on gender relations in the church today.
KEY WORDS: Gender ideology, Gender relations, Leadership couples, Pentecostalism.

8.3 Dissident Pentecostals and the concept of ”homosexual dictatorship” in Chilean public sphere
Luis Aránguiz Kahn, Catholic University of Chile
Email: lrarangu@uc.cl

Pentecostals in Chile have been known as a diverse and mainly conservative religious group. After the dictatorship of Pinochet and taking advantage of the new democratic scene, they have adopted different ways to manifest its positions. In spite of their internal differences, it is possible to say that, in different levels, their reaction has been mainly opposite to the progressive agenda fostered by leftwing president Michelle Bachelet (2014-2018) regarding homosexual marriage and adoption.

The aim of this proposal is to share the results of a discourse analysis made to a Pentecostal group called UNEVAC (Unión Evangélica por los Valores Cristianos, Evangelical Union for Christian Values) known for taking distance from the “not representative” institutionalized main pentecostal churches and that has been characterized by its radical public manifestations against gay marriage and abortion projects. They maintain that Chile is currently a “homosexual dictatorship” and call Christians to civil disobedience against it.

Panels Session 9 Pentecostalism: scandals, money and failed prosperity
Time 11.30-13.00 hr.
Location
Chair

9.1 Restraining the Madness of the Prophet”: The Neo-Prophetic Ministry and the Future of Pentecostalism in Sub-Sahara Africa
Despite the immense growth and attraction of the prophetic movement in Ghana and elsewhere in the continent of Africa, the phenomenon also presents a myriad of challenges to the future of Pentecostalism on the continent. There have been scandalous dealing and activities of some prophets in the neo-Pentecostal churches. This has received a lot of backlash and criticism in the public domain. There are reputed scandals of extortion of money from people, sexual abuse of clientele and abuse of other fundamental human rights among others. The question is, in what ways does the prophetic movement within Pentecostalism act as vectors of growth as well as a threat to the future of Pentecostalism in Africa? Using Ghanaian prophetic movement as a case study this presentation intends to take a critical look at some of the negative practices of prophets within African Pentecostalism. The paper discusses activities of prophets which are increasingly fraught with contradictions. Given that the prophetic religion has somewhat become an extraordinary important movement within Pentecostalism, this paper examines the implications of these activities for the future prospects of the Pentecostal movement in Ghana.

9.2 New Millennium Pentecostal Churches and the contemporary issues in South Africa
Phillip Musoni, Faculty of Theology and Religion-University of Pretoria, South Africa
Email: mphil2011@gmail.com

Today South Africa has witnessed an influx of New Pentecostal Churches. These Churches seem to have negatively impacted on socio-economic lives of the people globally. Though these Churches are known of preaching the gospel of prosperity this research hypothesized that only the Church Leaders are becoming rich while the members continue to be poor. This is so because the little they have is taken to Church as tithes and offerings with a belief that the more one gives the more one receive a blessing from God. The study observed that new Pentecostal Churches shifted from true practical means of getting wealth to a superficial life of miracles. They believe that money will just multiply in their pockets and bank accounts. This is how in recent years South Africa seen a boom in new Pentecostal Church leaders selling anointing for financial breakthroughs and deliverance. Accordingly, this study discussed the future of Pentecostal Christianity in South Africa.

9.3 If wealth doesn’t come: Pentecostalism and Prosperity in the Niger Delta
Davide Casciano, PhD student, University of Rome
Email: xaviermchot@hotmail.com

This paper, based on an ethnographic fieldwork conducted for my PhD, aims at analysing the development of the Prosperity Gospel in Port Harcourt, in the Niger Delta. If at its first stages Pentecostalism used to preach a ‘holy’ retreat from the material world, the economic transformations related to oil exploitation a phase began where the Prosperity Gospel seemed to become a dominant element and a miraculous path to wealth. Nevertheless, as I will show, the continuous economic crisis in Nigeria paved the way for new criticisms both from inside and outside its message labelled “old” Prosperity Gospel by many pastors. A new generation of “supernatural businessmen” was emerging, reformulating discourses and practices without compromising the message of a possible capital accumulation. However, poverty and popular criticisms still exist and, as I will suggest in the conclusions, the future of Pentecostalism in Port Harcourt could lie in its past.

Panel session 10 Pentecostalism and Megachurches
Time 11.30-13.00 hr.
10.1 Pentecostal Megachurches in the Philippines
Joel A. Tejejo, DMin, Asia Pacific Theological Seminary Baguio City, Philippines
Email: joel_doulos@yahoo.com

There are many misconceptions over Pentecostal megachurches in the Philippines. They are often perceived as advocates of the prosperity theology and thus motivated by financial gain while their charismatic leaders are viewed by the popular media as individuals with a messiah complex because of the strong leadership demonstrate over their congregations and prominent role they play in the society. This chapter explores the growth of Pentecostal megachurches in the Philippines and their innovative indigenisation of the Christian faith as well as the influence of their Western counterparts. It begins with a review of the contemporary scholarship which has informed the field and proceeds to identify the major Pentecostal megachurches which have been at the forefront of reinventing Christian witness in the Philippine society. It will offer two case studies of Pentecostal megachurches to examine their historical development, links to the poor and the middle class, networks, locations in the political landscape, doctrine of prosperity, and the form of their social and civic engagement. In doing so, this chapter seeks to answer the following questions: How have Pentecostal megachurches developed and what attracts the masses to attend them? What form of civic engagement do they play in indigenising gospel messages in the Philippine society?
Key Words: Pentecostalism, Charismatics, Mega-Churches, Philippines

10.2 "The Best is Yet to Come": The Role of Higher Education in the Future of Hillsong Church
Denise A. Austin PhD, Alphacrucis College
Email: denise.austin@ac.edu.au

"The best is yet to come" may be etched into Frank Sinatra's tombstone but it has also become the believable mantra of Hillsong Church, which boasts 100,000 adherents worldwide at weekly services and a listening audience of 100 million people. The church has often faced media and academic criticism for its focus on financial and numerical growth. However, little research has been conducted into the educational activities of the church. In addition to vocational education, Hillsong also partners with Alphacrucis College, the national training college of Australian Christian Churches (formerly Assemblies of God in Australia) to deliver higher education degrees. Through oral interviews, clinical observation and analysis of primary and secondary literature, this paper argues that Hillsong Church's strategic contributions toward higher education may ensure a sustainable future through: propagating transformational leadership; rebranding Pentecostal theology; utilizing blended delivery; encouraging critical thinking; publicizing gender dialogue; and increasing awareness of social responsibility.

10.3 Personal and Pentecostal Identity in a Global Church: Two Glocal Pentecostal Examples from Norway
Stian Sørlie Eriksen VID (Specialized University, Center for Mission and Global Studies) Silje Sævereid Kleiveland Stavanger, Norway.
Email: stian.eriksen@vid.no

This paper addresses the notions of personal and Pentecostal identity in light of two glocal church network examples from Norway, the Redeemed Christian Church of God (RCCG) in Norway and Hillsong Norway, which both have congregations in several of the larger cities in
Norway. In contrast to RCCG, Hillsong Norway quite recently formally established though incorporation of an already existing comparable locally grown church network. Based on qualitative studies of and fieldwork in both churches, the paper discusses how individuals and congregations come to see themselves as part of a global church and how this relates to individual and congregational identity. Using especially transnational social theory and globalization perspectives, the paper addresses how taking part in global networks like these affect the sense of belonging, identities as well as social and community values in the congregations.

10.4 Politics of compassion: Hillsong in Amsterdam and NYC
Miranda Klaver
Email: m.klaver@vu.nl

According to the vision of global pastor Brian Houston, Hillsong churches play in key role in impacting "cities of influence". Key question for this paper is: how do churches like Hillsong relate to the city and in what ways are they socially engaged in the local urban context through their practices? In this paper, based on empirical research in Hillsong Amsterdam and Hillsong NYC, I will discuss the varies ways Hillsong engages with the marginalized and poor in the city and beyond. I will address Hillsong’s theology of compassion and the various audiences Hillsong attracts which shapes Hillsong’s modes of social engagement in global city contexts.

Panel 11 Pentecostal Migrant Communities
Time 11.30-13.00 hr.
Location
Chair

11.1 Worship Liturgies, Noise Nuisance and the Dilemma of African Pentecostalism in Belgium
Joseph Bosco Bangura, Postdoctoral Fellow, North-West University, South Africa
Email: jbbangura@gmail.com

While the growth of Pentecostalism in Roman Catholic Belgium has been attributed to the recent spike in migration, little scholarly research has been made to study the specificity and theological mutations of the worship liturgies of African migrant Pentecostal churches, who continue to be a major expression of minority religions in that country. Rather than ascribing value-based judgments about the worship liturgies of African Pentecostal migrant churches this paper argues that such theological exigencies must be interpreted in the context of the experience-based and functional nature of the African religiosity they symbolize. Given that church theological praxis is often the product of one's cultural habituation, the exuberant worship liturgies of African migrant churches have to be seen as an expression of the experiential nature of Pentecostalism. This paper discusses the intricacies of negotiating between noise nuisance and the African cultural desideratum embodied by Pentecostal worship liturgies in Belgium.

11.2 Changes in Beliefs and Practices Among Korean Pentecostals in Canada, 1997-2017
Michael Wilkinson PhD, Trinity Western University
Email: Michael.Wilkinson@twu.ca
This presentation examines changes in beliefs and practices in a Korean congregation. Research findings are based on observations, interviews, focus groups, and a congregational survey. Data was collected in 1997, 2007, and 2017 and included questions about religious beliefs and practices, ethnic identity, social issues, and organizational relations. The findings are discussed in relation to sociological assumptions about the culture of congregations. The congregation is affiliated with the Pentecostal Assemblies of Canada and was started in the 1990s by Jacob Joo, a convert from Buddhism to Christianity that has grown from 100 to 400 members under his leadership. A portion of the findings will be discussed that focus on questions about beliefs and practices including healing, tongues, worship, spiritual gifts, and the role of the Holy Spirit, with implications for the future of Korean Pentecostalism in Canada.

11.3 The role of social media in migrants’ Christianity: A case study of Nigerian Pentecostal churches in Switzerland

Oderinde Peter Ayoola PhD candidate, University of Basel
Email: peterayoola.oderinde@unibas.ch

As a major tradition within the global movement, the Pentecostal/Charismatic movement is a popular strand among migrant Christianity in Switzerland. This paper shows that the Pentecostal Christianity is moving towards the practice of online religion. It presents a major shift from scholarly research on real (offline) African Pentecostal churches to virtual (online) churches and other non-denominational charismatic communities. This pioneering research engages with the popularity of the social web/internet in African Pentecostal churches in their effort to shape their future direction in a European context. In order to provide an understanding of how migrant Christianity (GVI, BLW and OFM) is lived in Switzerland, the paper seeks to show how social media tools such as WhatsApp, Yookos, Twitter, Facebook and other livestream are turned into spiritual spaces.

Panel 12 Book Session: Authors meet Critics

Time: 11.30-13.00 hr.

“Transmitting the Spirit: Religious Conversion, Media and Urban Violence in Brazil” and “Violent Conversion: Brazilian Pentecostalism and Urban Women in Mozambique”
Authors: Martijn Oosterbaan PhD and Linda van de Kamp PhD
Email: L.J.vandekamp@uva.nl

Violence and Conversion are the themes that connect our books and raise some important questions about two related aspects of religion and urban risk in Rio de Janeiro and Maputo. Regarding favela life, one the one hand Pentecostal talk and media respond to the possible dangers of becoming involved in criminalized actions of drug trading gangs and victim of police violence, at the other hand magnify and reproduce the perceived risks of favela life. The very same process that teaches new converts to see their environment as the earthly battleground between God and the Devil and offers them practices to safely navigate in that arena, also produces suspicion vis-à-vis unconverted neighbors and an array of popular cultural practices that substantiates collective social life in the favelas. In Maputo, upwardly mobile women frequented Pentecostal churches because the Brazilians pastors preach and teach about how to make love, how to find and seduce the right partner and what a good marriage is about. It was very remarkable that women took many risks to be able to invest in new forms of relating and
marrying: by offering almost all their savings to the churches and by breaking with the dominant ways of arranging marriages in their families. The powerful Pentecostal discourse of self-determination and cultural autonomy was an important driver for opening up new life spaces for upcoming middle class women in Maputo.