

# PROGRAMME

Central European Summer Time*	Monday (04/07/22)	Tuesday (05/07/22)	Wednesday (06/07/22)
7:30-8:30		Breakfast	Breakfast
9:00-9:20		Morning Devotions	Morning Devotions
9:30-10:30		Plenary 2 <b>William Foster</b> , "Leadership from the extreme periphery to the mainstream? A reflection on the critical journey and how 'traditioning' might offer a Pentecostal denomination a rediscovery of ancient paths" (online)	Plenary 3 <b>Jon Newton</b> , "Mainstream and marginal theologies in Australian Pentecostalism" (in-person)
10:30-11:00		Tea & Coffee Break	Tea & Coffee Break
11:00-12:00		Parallel Sessions 1. <b>Jonathan Black</b> , "Mainstreaming the extreme? An inquiry in Pentecostal theology" (online) 2. <b>Ruben Binyet</b> , "Charismatic epistemology and the public realm: a political construal of the gift of prophecy" (in-person) 3. <b>Richard Moore</b> , "'Touch not the Lord's anointed': a theology of anointing" (online)	Parallel Sessions 1. <b>Gianmarco Giuliani</b> , "Spirit and Memory: Historical and Exegetical Insights on Biblical Inspiration" (in-person) & <b>David Johnson</b> , "Pentecostal theology and the pneumatology of the Apocalypse: the Lion, the Lamb, and the Spirit" (in-person) 2. <b>Mookgo Kgatle</b> , "Inward-looking approach in classical Pentecostalism: a South African perspective" (online) & <b>Yushak Soesilo</b> , "From mission to doxology: Pentecostal political theology in a multicultural world" (online) 3. <b>Ulrik Josefsson</b> , "The Knutby process: a case study from mainstream to extreme" (in-person)
12:00-13:00		Lunch	Lunch
13:00-14:00		Parallel Sessions 1. <b>Samuel Thomas</b> , "Redefining emotional preaching" (in-person) & <b>Judy Newton</b> , "How the Holy Spirit harnesses the realm of the imagination in inner healing prayer to facilitate transformation" (in-person) 2. <b>Claire Williams</b> , "Trauma, crisis and ecclesiology: liberation theology for neurodivergence (in-person) & <b>Mokone Lephoto</b> , "The uncelebrated union between African Pentecostalism and Roman Catholicism in South Africa" (in-person)	Free Afternoon (there is an organised tour for in-person delegates to visit Warsaw Old Town)
14:00-14:30		Tea & Coffee Break	Free Afternoon
14:30-15:30		Roundtable Discussion <i>Pentecostalism: A Guide for the Perplexed</i> . After 10 years of the publication... are we still perplexed? <b>Wolfgang Vondey</b> , <b>Sanna Urvas</b> , and <b>L. William Oliverio Jr.</b> Chaired by <b>Simo Frestadius</b> (online & in-person)	Free Afternoon
16:00-17:00	Executive Meeting	EPTA Annual Members Meeting (in-person and online) – Observers welcome	Free Afternoon
17:30-18:30	Evening Meal	Evening Meal	Evening Meal
19:00-21:00	Welcome and Plenary 1 <b>Harold D. Hunter</b> , "A call to action for Pentecostal ecology activists" (in-person)	Parallel Sessions 1. <b>Rachel Ager</b> , "Theologies of healing: when mainstream can be extreme" (in-person) 2. <b>Frank Liesen</b> , "Bethel Church: New age syncretism and the quest for a theological response in Germany" (online) 3. <b>David Trementozzi</b> , "The gift of interruption: St. John of the Cross and Covid-19 (online) The sessions are followed by "Share, care and prayer" (in-person and online)	Plenary 4 and Roundtable Discussion <b>Helene Wuhrer</b> , "Acts 21 and the right to disagree: a NT example of how conflicting interpretations of what God said were handled" (online) Discerning Mainstream and Extremes in Pentecostal Life and Practice: Roundtable Discussion and Concluding Reflections. Panel includes <b>Helene Wuhrer</b> and <b>Jon Newton</b> . Chaired by <b>Marc Declaudure</b> (online and in-person)

\*The programme follows Central European Summer Time (CEST), which is the time zone of Poland during the conference. This means that a 9:00 am start in CEST is 8:00 am in British Summer Time (BST) and 10:00 am in Eastern European Summer Time (EEST).

## FURTHER DETAILS ABOUT THE SESSIONS

### Morning Devotions

This is an opportunity for interested conference attendees to start the day with a biblical reflection and a time of prayer.

### Share, Care, and Prayer

The aim of this session is to allow conference attendees to share institutional or personal news. There will also be an opportunity for people to pray for each other in small groups in-person or in “breakout rooms” on Zoom.

### Roundtable Discussion – *Pentecostalism: A Guide for the Perplexed*. After (almost) 10 years of the publication... are we still perplexed?

Wolfgang Vondey’s book *Pentecostalism: A Guide for the Perplexed* was published in 2013 by Bloomsbury. The book effectively explores the conference theme of “Pentecostal Theology: Mainstream and Extremes”. After almost 10 years since the book was published, L. William (Bill) Oliverio Jr. and Sanna Urvas reflect on the book and its central arguments. This is followed by a response from Vondey. The session is chaired by Simo Frestadius from CTSS in Warsaw with Oliverio, Urvas, and Vondey joining the conversation online from the US, Finland, and UK respectively.

Wolfgang Vondey (PhD, Marquette University) is Professor of Christian Theology and Pentecostal Studies in the School of Philosophy, Theology and Religion at the University of Birmingham, where he also serves as Director of the Centre for Pentecostal and Charismatic Studies. He has published extensively on issues of global Pentecostalism with particular focus on the theology of the movements and is currently the editor of EPTA’s *Journal of Pentecostal and Charismatic Christianity*. Among his most recent publications are *Pentecostal Theology: Living the Full Gospel* (2017 Bloomsbury T&T Clark) and *The Routledge Handbook of Pentecostal Theology* (2020 Routledge).

L. William (Bill) Oliverio Jr. (PhD, Marquette University) is Associate Professor of Public Theology at Northwest University. He is a philosophical theologian that specializes in hermeneutics, theories of knowledge, and the relationship of Christian faith to the modern world. He is co-editor of *Pneuma: The Journal of the Society for Pentecostal Studies* and his publications include *Theological Hermeneutics in the Classical Pentecostal Tradition: A Typological Account* (2012/2014 Brill) and *Pentecostal Hermeneutics in the Late Modern World* (2022 Pickwick). He is a member and on the executive committee of the Society for Pentecostal Studies, and he is a member of the American Academy of Religion. Oliverio is also an Assemblies of God minister.

Sanna Pauliina Urvas (DTh, University of Helsinki) is a systematic theologian, freelance writer, and lecturer. Her research focuses on patristic and ecumenical sources which are constructively utilized for developing global Pentecostal theological trajectories. Urvas is a founding member of the Finnish Pentecostal Theological Symposium and a member of Symposium Patristicum Fennicum, among

many other scholarly associations. Urvas received her theological education and defended her doctoral thesis at the University of Helsinki, Finland and has served in Iso Kirja Bible College, Finland and Wabash College, IN, USA. She currently serves as a lecturer of systematic theology at the Theological School of Finland.

Simo Frestadius (PhD, University of Birmingham) is the Dean of Research and Executive Director of the Institute for Pentecostal Theology at Regents Theological College, West Malvern, UK, as well as a PhD Supervisor at Bangor University. He is the chair of EPTA and an ordained minister in the Elim Pentecostal Church. His teaching and research focuses on Pentecostal theology, philosophical/constructive theology, public theology, and philosophy of religion. His publications include *Pentecostal Rationality: Epistemology and Theological Hermeneutics in the Foursquare Tradition* (2020 Bloomsbury T&T Clark).

### **Roundtable Discussion – Discerning mainstream and extremes in Pentecostal life and practice**

This final session of the conference will explore how to discern mainstream and extremes in Pentecostal life and practice. The panellists include Helene Wuhrer and Jon Newton. The discussion will be chaired by Marc Decludure.

Helene M. Wuhrer (PhD, VU Amsterdam) loves to study the New Testament as her profession. She does so by pastoring a church part-time in The Hague, teaching future pastors at Theologisches Seminar Erzhausen, and through her research position at the Vrije Universiteit Amsterdam. She is a member of both Theologischer Ausschuss (BFP, Germany) and Werkgroep Theologie (VPE, Netherlands), which are committees of theologians commissioned by denominational leaders to articulate and develop Pentecostal theology.

Jon Newton (PhD, Deakin University, Australia) is Associate Professor of New Testament at Alphacrucis University College Melbourne campus. He has done extensive research on Revelation and Australian Pentecostalism, including his current project which involves recording the stories of many older Pentecostal pastors in Australia. He is the editor of the *Journal of Contemporary Ministry*. He is the author of *Revelation Reclaimed* (2009), *The Revelation Worldview* (2015) and *A Pentecostal Commentary on Revelation* (2021) as well as numerous journal articles. He is an ordained minister with Australian Christian Churches.

Marc Decludure has been the Vice Chair of EPTA since July 2021. Marc and his wife Victoria have served together full time in pastoral ministry since 2004 in the ADD (French AoG). Marc has a Master's degree in Theology (FLTE Vaux/Seine). He serves in the ADD as regional superintendent and as a member of the national board. He is also a member of the board of the ITB (theological institute of the ADD). Marc and Victoria are also both in the national task force for the training of ADD pastors, and involved actively in a French speaking Pentecostal theological group. Furthermore, he represents Pentecostals in an evangelical working group on pastoral training, and in the Evangelical-Catholic dialogue group.

**Harold D. Hunter, “A call to action for Pentecostal ecology activists: moving toward a global database”**

This paper takes one on a journey around the world to witness Pentecostal ecological engagement. EPTA can broaden the narrative beyond English publications centered in North America. A little-known story emerges when looking to the Global South, locating publications regardless of language, and listening to indigenous peoples. This adventure began with 1980’s seminary lectures followed by a 2000 article published in Korea accounted for close surveillance while travelling to 90 countries. This particular paper started at the request of the Pentecostal World Fellowship (PWF). The PWF had two participants in the 2021 monthly Zoom sessions with “Global Faith Leaders of all Religions and Scientists” selected by the Vatican, among others, working Towards COP26 that culminated at Glasgow November 1-12, 2021.

The 2022 EPTA Conference theme “Pentecostal Theology: Mainstream and Extremes” will be realized in that Pentecostal climate justice advocates from the Global South are viewed with suspicion by some Pentecostal leaders from the Global North. The survey will ask about the Pentecostal connection to the first Earth Day sanctioned by the United Nations. A closer look will be given to Pentecostal eco-farming in the Philippines, Pentecostals planting 1M trees in Ghana, and Pentecostal activists saving the Amazon in Brazil and Ecuador. Among the known missing chapters are Pentecostal voices in the Caribbean and Pacific Islands.

Revd Dr Harold D. Hunter is both the Director of the International Pentecostal Holiness Church (IPHC) Archives & Research Center and IPHC Ecumenical Officer with the title IPHC Liaison to the Greater Christian Community. He is located at the headquarters of the IPHC in Oklahoma City, OK, USA.

**William Foster, “Leadership from the extreme periphery to the mainstream?: A reflection on the critical journey and how ‘traditioning’ might offer a Pentecostal denomination a rediscovery of ancient paths”**

This is what the LORD says:  
"Stand at the crossroads and look;  
ask for the ancient paths, ask where the good way is,  
and walk in it, and you will find  
rest for your souls"  
Jer 6:16

Drawing on a doctoral study<sup>1</sup> that explored the leadership and organisational culture of the a Pentecostal denomination approaching its centenary - British Assemblies of God (AoG) - an ecclesiological ethnography<sup>2</sup> approach is taken to combine resultant research insights with reflections from the author’s deep involvement in leadership of

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<sup>1</sup> Foster, *Authority And Authenticity In The Leadership Of The British Assemblies Of God: An Exploration Of An Emergent Ecclesial Organisational Culture*.

<sup>2</sup> Principles and techniques drawn from a long-term involvement with Professor Pete Ward and Dr Christian Scharen’s

Ecclesiology and ethnography network see <https://www.ecclesiologyandethnography.net>

a local Pentecostal church through two difficult leadership transitions and the consequent spiritual formation journey.

The possible future implications for Pentecostal leaders of the adoption of Scazzerro's<sup>3</sup> Emotionally Healthy Leadership teachings in AoG's *Minister in Training* programme are anticipated and Hagberg and Guelich's<sup>4</sup> Critical Journey framework applied to analyse likely issues for Pentecostal leaders when rediscovering 'ancient paths'. By casting an ethnographic gaze in the direction of a key denomination in the UK charismatic movement<sup>5</sup> that is already journeying this path and by paying attention to the thought leadership and rising popularity of mentees and followers of Dallas Willard<sup>6</sup>, Simon Chan's<sup>7</sup> notion of Pentecostal "Traditioning" can be employed to provide possible future trajectories.

Similar to Elijah's servant, these may presently seem to be "nothing" or we may have to look "seven times" before we see them as small as a man's hand (1 Kings 18:43-44). However, this paper seeks to offer a "practical-prophetic" voice<sup>8</sup> proposing the possibilities for bringing practices rooted in contemplative and monastic traditions from the extreme periphery to the mainstream of Pentecostalism spiritual development.

Revd Dr William Foster, Professor of Leadership at Keele University, UK and leadership consultant to Denominations, Churches, Bible Colleges, and Theological Schools.

### **Jonathan Black, "Mainstreaming the extreme?: An inquiry in Pentecostal theology"**

From its earliest beginnings, Pentecostalism has been a theological movement, even if that theology has not always been explicitly articulated. It was not the Pentecostal experience which was new, but rather the theological explanation of that experience. Yet, from the beginning, Pentecostal theology has been a ground of contention between mainstream and extreme, as evidenced by Charles Fox Parham's mocking of William J. Seymour's Pentecostal 'Protestant orthodoxy', the emergence of Oneness teaching, and William Oliver Hutchinson's shift from an evangelical scriptural basis for Pentecostal faith to a pneumatic one (along with the enduring reaction to this from the rest of British Pentecostalism). This paper will raise questions about some approaches to Pentecostal theological method and whether they might contribute to mainstreaming the extreme, whilst marginalising some of the mainstream themes of Christian doctrine. This will include the recent adoption as a guiding principle for much Pentecostal theological work of Walter J. Hollenweger's

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<sup>3</sup> Scazzerro, *The Emotionally Healthy Leader*.

<sup>4</sup> Hagberg and Guelich, *The Critical Journey: Stages in the Life of Faith*.

<sup>5</sup> Vineyard led by John and Debbie Wright

<sup>6</sup> For example John Mark Comer (*Practicing the Way*) and Bill Gaultiere (*Soul Shepherding*)

<sup>7</sup> Chan, *Pentecostal Theology and the Christian Spiritual Tradition*.

<sup>8</sup> A Practical-Prophetic voice focuses theological attention on the state of the concrete seen church; engages with other traditions of enquiry and their embodiments that bear upon the concrete identity of the church namely history, sociology, cultural analysis and ethnography; and offers a critical voice into the present and possible future see Healy, *Church, World and the Christian Life: Practical-Prophetic Ecclesiology*.

contention that the first ten years of the movement represent the heart of its spirituality. On the contrary, this paper will argue, via comparison with the Reformation, that a focus limited to the first ten years of a newly emerging movement is an insufficient period of time to establish a mainstream theological core in contradistinction to extreme threats to that core. It will then show that the early Classical Pentecostals demonstrated that their spirituality was grounded doctrinally through theological responses to extreme practices (e.g. the blood cry), the drawing up of distinctly Pentecostal confessional statements, and the attention given to settling doctrinal questions. All of these contributed to a distinctively Pentecostal theology which was rooted in the mainstream of Trinitarian and Christological orthodoxy, while being empowered to respond to extreme distortions. This recovery of a doctrinal-theological heritage among the early classical Pentecostals will, then, allow for an engagement with both the mainstream and the extreme in contemporary Pentecostal theology and provide the basis to argue that classical Pentecostals can (and indeed do) have a dogmatic theology and not only a spiritual/mystical theology.

Jonathan Black (PhD, University of Chester) is Lecturer in Theology at Regents Theological College (West Malvern, UK), where he also serves as Co-Director of the Institute for Pentecostal Theology. He has published on issues of Pentecostal doctrine and sacramental theology.

### **Ruben Binyet, “Charismatic epistemology and the public realm: a political construal of the gift of prophecy”**

Epistemology is an ongoing topic of discussion for political philosophers and political theologians. In postmodern multicultural democratic societies, claims to knowledge are often deconstructed and understood in terms of power struggles. In the case of pentecostalism, a particular form of knowledge seems problematic: prophetic knowledge. For many observers, inside and outside the movement, the pentecostal claim to the gift of prophecy appears to threaten democratic politics. The epistemological claim to receive direct revelations from God seems to be at odds with the dialogical nature of democratic public life. Furthermore, even by friendly observers, prophecy can be perceived as an easily instrumentalized practice. Contemporary North American history and the case of the “Trump prophecies” appear to corroborate the suspicion that pentecostal prophecy can have catastrophic political repercussions.

Following the imperative not to “quench the Spirit,” this paper does not seek to nullify the dangerous potential of prophecy, as one might be tempted to do. On the contrary, the aim of the argument is to acknowledge the hazardous nature of pentecostal spirituality (what Nimi Wariboko names the “excessive core” of pentecostalism) for the sake of a more fruitful constructive proposal. Pentecostal spirituality implies a specific epistemology shaped by the belief in and the practice of the prophetic gift. This paper explores the internal resources of pentecostal spirituality to construe a viable, fruitful, and faithful notion of the prophetic gift. Such resources are found in the New Testament ethical guidelines for prophetic ministry. They can be understood as, for instance, the practice of judging prophecy within the community, the valuation of the virtue of humility, and the valuation of the diverse (political, social, cultural, ethnic) voices composing the pentecostal movement.

However, the aim of the argument is to go beyond ethical considerations on the practice of prophecy and to put this construal of prophecy to use in defining the shape of pentecostal political theology. The overarching purpose of this paper is to argue that the prophetic nature of pentecostal epistemology implies the adoption of a “politics of truthfulness.” This orientation warrants a pentecostal engagement with and an appreciation for the work of Stanley Hauerwas. Nevertheless, this specifically pentecostal conception of the politics of truthfulness is at odds with Hauerwasian positions at critical points as it gives voice to what Nimi Wariboko names the “Pentecostal principle,” the prophetic impulse to hold a hopeful outlook in relation to the world.

Ruben Binyet is a PhD candidate at the University of Geneva. His research in the field of Pentecostal-Charismatic political theology seeks to tease out the political implications of Spirit-filled spirituality. He holds a MA in Philosophy and a MA in Theology from the University of Geneva. He is a pastor in the non-denominational ICF church in Geneva, Switzerland, as well as a proud father and a happy husband.

### **Richard Moore, “Touch not the Lord’s anointed’: a theology of anointing”**

Is the concept and idea of anointing properly applied by current Christian teachers, apostles, prophets, and progressive Christian leaders? Is the teaching, theology, and practice of anointing within Christianity accurate to what we have revealed to us in the scriptures? At the EPTA Conference 2022 "Pentecostal Theology: Mainstream and Extremes" I will formulate a biblical theology of anointing by addressing three things. First, we will address the biblical view of anointing. Second, we will look into the view of modern teachers on anointing, and third seek to juxtapose those views with the biblical view to demonstrate how they depart from biblical theological orthodoxy. This short article will attempt to uncover what the current New Apostolic Reformation has taught on the subject, current practice regarding anointing, and contrast and compare that over against the biblical history of the term and concept, with a specific eye on what the New Testament teaching on anointing is. This article will delineate a biblical theology of anointing and its foundational importance to the Christian faith.

Richard Moore is an author, speaker, church planter, theologian, and missionary in Germany. He is also doing a PhD at Bakke Graduate University, Dallas, USA.

### **Samuel A. Thomas, “Re-defining emotional preaching”**

Although it is accurate to address Pentecostalism in the plural form (Pentecostals) – for there is no longer a framework into which all Pentecostals easily fit (Warrington,2008:12) – within Pentecostalism (although not exclusive) sermons are animated; expressive and have much bodily movement. This style of preaching has often faced criticism especially from among non-Pentecostals and then as a consequence has been interpreted as a weakness within “mainstream” Pentecostalism.

From engaging with the works of psychologists Eileen Kennedy-Moore, Jeanne C. Watson, Mick Cooper, and John McLeod this paper explores how emotional preaching is to be celebrated; championed for there is a genuine place for preaching

that is emotive with animated bodily movement since gestures and facial expressions reiterate the sermon and “lend credibility to the delivery of what is said” (Hartner and Eschmann, 2004:133).

Kennedy-Moore and Watson (1999:3) note the importance of emotional expression and the need for “letting one’s feelings out” rather than “bottling them up.” They also point out the mental and physical health benefits associated with emotional expression, as well as the psycho-physiological costs of inhibited expression. Kennedy-Moore and Watson also claim that people have two different ways of processing information: experientially and rationally. The rational process is analytical, dominated by logic and facts. The experiential process draws upon affect and imagery and processes information quickly.

It is very important to note that preaching with an emotional delivery gives freedom to listeners to express their own emotional feelings. Cooper and McLeod articulate the need for dialogue as the basis for effective collaboration. For them, dialogue involves “empathic attunement” to the other, an acceptance of the other’s reality, and the ability to convey this understanding and acceptance actively to the other in a manner that is authentically personal (2011:37–8). This is an acknowledgement of emotional pain. Although Cooper and McLeod are referring specifically to a dialogue between a client and a therapist, in Pentecostal preaching there is a form of dialogue between the preacher and the listeners.

Emotional preaching should be re-defined as emotional intelligence within “mainstream” Pentecostalism.

Revd Samuel A. Thomas FRSA has served as a pastor within the New Testament Church of God, UK for 21 years. He has an MTh from Spurgeon’s College, London, England and he is doing a PhD at the University of Roehampton, London, England on Pentecostal homiletics. He regularly writes academic articles and presents papers at both church and university contexts. As a writer he also contributes to the College of Preachers, Norwich, England.

### **Judy Newton, “How the Holy Spirit harnesses the realm of the imagination in Inner Healing Prayer to facilitate transformation”**

In this paper I propose to share from my research of Inner Healing Prayer Ministry, (IHP) a prayer-based pneumatological method of therapy. My research topic is “What aspects of inner healing prayer ministry are most helpful to Australian clients for their wellbeing.” For this conference, I have narrowed this down to “How the Holy Spirit harnesses the realm of the imagination in Inner healing Prayer, to facilitate transformation.” It was evident from the research, that the use of the imagination was a highlight. My research uses a qualitative phenomenological methodology as a suitable approach for exploring people’s subjective experiences of IHP. My research hoped to identify which aspects of IHP are the most effective from the participants’ perspectives. Fourteen participants were interviewed from a range of well-known models in Australia to provide rich data for the research.

In engaging with the theme for this conference, “Pentecostal theology; mainstream and extremes,” I locate my paper within the attitudes towards IHP in the Pentecostal



church in Australia. IHP is a psychospiritual approach influenced by both psychology and Pentecostal spirituality. This dual disciplinary dynamic has led to controversy in Pentecostal churches. This has its roots in the early years of growth in the 20<sup>th</sup> century, when IHP was regarded with suspicion by Pentecostals and perceived as “quackery”, or a bogus alternative medical practice (Poloma, 2009, p. 52). In recent decades this has slowly changed due to the Pentecostal church slowly gaining a more holistic appreciation of health and wellbeing (Poloma, 2009, p. 51). However, some of the culture of suspicion still remains, as evidenced by a reluctance in its use by the Pentecostal church in Australia. Therefore, because of these attitudes, for the purpose of this conference, I locate IHP in “Pentecostal Extremes.”

I will introduce this paper with a brief summary from the literature review, in psychological theory, Pentecostal spirituality, practice and theology. However, the focus of this paper is not on theory but the lived experiences of the interviewees; their transformative moments, or “God Encounters” which make explicit IHP practices. The most distinctive dynamic of these is the way the Holy Spirit harnesses the realm of the imagination/psyche to facilitate healing. This paper hopes to allay some misconceptions, and ignorance surrounding IHP, bringing balance to possible extreme attitudes that are still held in error about IHP. The paper will also reveal the positive outcomes of how IHP impacted wellbeing, Christian spirituality and relationship with God, and each other. Thus, it is hoped that this inspires other practitioners and pastors to venture into new ways of being and experiencing the Holy Spirit in ministry, enlarging their therapeutic toolkit.

Judy Newton is a DMin candidate with Alphacrucis College, Australia. Together with her husband she has been extensively involved in church practice, ministry and theology, pioneering and pastoring churches, both locally and overseas. Initially a school teacher, she trained as a professional counsellor, and has lectured in Bible colleges. Building on this she has focussed on emotional healing, and trained in a variety of models, subsequently constructing her own course “Journey towards Wholeness.”

### **Claire Williams, “Trauma, crisis, and ecclesiology: liberation theology for neurodivergence”**

This paper will present the methodologies and some provisional analysis for the development of a liberation theology for neurodivergence. Neurodivergence is a term which describes individuals who deviate from a neurodevelopmental norm. Such individuals may have a diagnosis of autism spectrum disorder, attention deficit hyperactivity disorder, dyslexia, bipolar disorder, or no diagnosis at all. The neurodivergent paradigm understands neurodiversity as typical of the diversity of humans and subject to the same social conditions that other diversities, such as gender and race, experience. In conversation with this paradigm, which recognises difference and the correlated issues of power and disadvantage, I will introduce liberation theology. Liberation theology, broadly described, is an approach to theological engagement that brings the tools and resources of the (in this case) Christian tradition to the aid of instances of oppressions. Liberation theology seeks to free oppressed peoples from their situations of oppression. It is grounded in the work and lives of concrete humanity, ordinary humanity.

In this paper I will describe my approach to the understanding of autism from the social model of disability. It is my thesis that deviant and deficit models of autism have contributed to the subjugation of autistic individuals and theology has the resources and motivation to aid in liberation. It is also my contention that an autistic life is a challenging life because of the many intersections – be they intellectual disability, social isolation or the plethora of additional disadvantages attendant to existing in neurotypical society – and that it is reductive to suggest that liberation equals, without qualification, simply acceptance of difference. Liberation cannot only be a recognition that neurodiversity exists, that is insufficient to the reality of the challenges faced by autistics. Recognition alone does not make use of the ways in which theology can speak to the lived experiences of difficulty and challenge that make up the daily lives of autistic people.

A neurodivergent liberation theology has specific features. These are particular to the liberation it seeks. This paper will present these features. Neurodiverse liberation theology must also champion liberative acts in the manner that the first liberation theologians championed liberation for the poor. I will present the outworking of theological reflection on autistic liberation and the first moves in sketching such theologies focussing primarily on methodological possibilities but also including discussions of neurodiverse theological time as an example of the process in action.

Pentecostal liberation theology is an emerging paradigm, and I will reflect upon the links in my work on autistic liberation. As such this paper reflects a twofold interpretation of the conference theme. Autistic people are both marginal and excluded and would rarely identify themselves as mainstream. Similarly, liberation theology and pentecostal theology are not commonly associated with one another and a pentecostal liberation theology is also not mainstream. This paper should be placed in the “extreme” interpretation of the theme, speaking from the margins of mainstream pentecostal theology and experience.

Claire Williams (BA Oxon, MA) is an associate lecturer at Regents Theological College, West Malvern, England. She is a practical theologian with diverse interests in neo-Charismatic practices, autism, and female spirituality. Her ongoing PhD at Durham University, England researches the faith lives of women in Newfrontiers churches. Claire is also involved with research at the Centre for Autism and Theology at the University of Aberdeen, Scotland. Her forthcoming book is *A Liberation Theology of Autism* which will be published with SCM Press 2023.

### **Mokone Bruno Lephoto, “The uncelebrated union between African Pentecostalism and Roman Catholicism in South Africa”**

Undoubtedly, there are differences that exist between Roman Catholicism and African Pentecostalism such as doctrinal issues, salvific conceptualisations and so forth. Besides, non-Catholics – especially Pentecostal churches – have been perceived as “non-churches” and lacking the real salvation by Catholics. Thus, Catholics have looked at Pentecostals with the eye of suspicion regardless of ecumenical efforts made to bring the two together. Similarly, Pentecostals have perceived Catholics as carrying non-transformative doctrine, lacking the Spirit, and leaning towards political institutions and systems. Hence, the relationship between these two movements has been perceived as irreconcilable and incompatible with

some leaders giving up on ecumenical engagements. However, literature review on the relationship between Catholicism and African Pentecostalism reveals some similarities between the two movements framed here as the objectification of religion. In other words, as much as the two movements do not see eye to eye, they have commonalities in the use of rituals and objects in their practice of religion. These similarities can be used as a starting point towards ecumenism and helping the two movements to put aside their differences.

Mokone Bruno Lephoto is a PhD student at the University of South Africa (UNISA).

### **Rachel Ager, “Theologies of healing: when mainstream can be extreme”**

Divine healing has been fundamental to Pentecostal theology, and the promise of such healing is one of the features which distinguishes Christianity from other religions. However, whilst the promise of divine healing brings hope to many, some mainstream Pentecostal theologies of healing uphold the extreme belief that *all* those who pray for healing should receive it. It is a belief which has been perpetuated since the inception of the Pentecostal movement, and is based on the conviction that Jesus, during His earthly ministry, healed everyone who came to him. This conviction is now so rarely challenged in Pentecostal circles that it is in danger of becoming a presupposition. Moreover, Pentecostal spirituality has traditionally been characterised by a strong faith-filled expectation of divine intervention, consequently any acknowledgement within a prayer for healing that a person might not receive healing is deemed to indicate a lack of faith.

This paper argues that the validity of the conviction that “Jesus healed all” can be challenged by a careful theological reading of the healing narratives in the Gospels and Acts, and that this can then be used to develop a renewed Pentecostal theology of healing, with an associated theology of suffering. This paper will demonstrate that it is possible to develop a theology of healing, which is consistent with the healing practices of Jesus and the Apostles, as recorded in the Gospels and Acts, which is not based on the conviction that everyone who asks for healing will receive it. Moreover, it is therefore a theology which is consistent with the lived experience of the many Christians whose lives bear witness to the fact that not all faithful Spirit-filled Christians are healed today. Prayers for healing which include “Lord, if it is your will, please heal me” can then be understood to be what they should be, a declaration to the enemy made by a faith-filled Christian that they will remain faithful to God whatever the outcome of their prayer. Thus, the renewed theology is one which does not alienate those who continue to suffer after prayer for healing.

The renewed theology of healing has been shaped by both Luther’s and Moltmann’s theology of the cross and the message of “hurrying and waiting” of the Lutheran, Johann Christoph Blumhardt, and sets healing within a cosmic-eschatological perspective. This paper seeks to demonstrate that a Pentecostal theology of power and glory does not need to stand in opposition to a theology of the cross. Rather, a theology of the cross can provide much needed correction to the more extreme tendencies of a theology of glory. The renewed theology acknowledges the sustaining power of the Holy Spirit in the lives of those who continue to suffer after prayer for healing and it recognises their continuing faithfulness to God as lives that

are victorious. It is theology which calls the Church to fight the causes of suffering, *and* to be present with those who continue to suffer.

Rachel Ager (PhD cand.) is currently Digital Learning Facilitator at Regents Theological College, West Malvern, UK, and is in the final stages of completing her PhD entitled “In Sickness and in Health: A Theological-Exegetical Reading of Healings in the Gospels and Acts as the Basis for the Development of a Pentecostal Theology of Healing”. Her other areas of interest include New Testament use of the Old Testament, and Pentecostal hermeneutics. Rachel has been a member of EPTA since 2018 and is a member of the Elim Pentecostal Church, UK.

### **Frank Liesen, “Bethel Church: new age syncretism and the quest for a theological response in Germany”**

Bethel Church in Redding, CA, USA and pastor Bill Johnson are part of an apostolic network growing quickly in their influence across evangelical denominational lines in Germany. Johnson openly welcomes insights from New Age to merge with Christian beliefs, thereby representing an “extreme” in Pentecostal theology and practice. The book *The Physics of Heaven*, promoted by Bethel Church, invites Christians on an adventure of mystical discoveries and encounters by adopting New Age ideology. However, when religious elements foreign to the Bible meld with the Christian faith, syncretism occurs and diminishes the potency of the gospel to transform lives toward Christian maturity. Evangelicals and Pentecostals in Germany face the provocative question of whether Bethel Church’s claim to new and mystical knowledge warrants incorporating New Age beliefs into the Christian faith. Analyzing the nature, extent, use, and authority of mystical knowledge at Bethel from an evangelical viewpoint contributes to this decision of theological discernment. Additionally, comparing the corresponding themes in New Age illuminate similarities and differences across the religious movements. A historical review of Bethel Church and their rising influence in Germany precede the discussion about mystical knowledge.

The paper concludes that Bethel’s agenda and “tools” for revival intertwine with a New Age ideology in dialectic tension with evangelical faith and spirituality. First, Bethel Church promotes an experiential approach to knowledge that includes mind transformation. In comparison, the evangelical faith tradition highlights rational discernment as an essential component of genuine spirituality. Secondly, a search for mystical insights beyond biblical knowledge stands in contrast to the evangelical hallmark teaching of the Bible’s sufficiency in all matters of the Christian life. Thirdly, Bethel Church uses mystical knowledge to promote healing powers similar to New Age, potentially encouraging Christians to employ animistic practices. An evangelical interpretation of the Scriptures warns against any magical manipulation of spiritual powers. Finally, evangelical scholars do not acknowledge Bethel’s various sources of authority as definite proof for their claim to mystical knowledge and New Age integrations.

This analysis invites evangelicals and Pentecostals to discuss the meaning of mystical knowledge and the role of New Age in the Christian faith. Christian leaders face the challenge of either welcoming Bethel’s promotion of New Age concepts to help engender Christian revival or opposing them as aberrant forms of syncretism.

This decision of theological discernment rests on the interpretation of mystical knowledge and its place in Christian orthodoxy.

Frank R. Liesen is the Director of the non-profit organization Antiochia Teams, which focuses on pursuing the Great Commission and church planting in Germany. He received his PhD on transformational conversion from Southwestern Baptist Theological Seminary in 2021. He and his wife Terrae are also on staff with the mission agency TeachBeyond. Frank is a member of the Evangelical Missiological Society.

### **David Trementozzi, “The gift of interruption: St. John of the Cross and Covid-19”**

This presentation will argue that Covid-19 can be envisioned within Pentecostal theological reflection and praxis as a “divine interruption” with redemptive possibilities. This claim offers a response to suffering in Pentecostal mainstream theology (where a theology of suffering is often missing) and in the more extreme versions of the movement (where a response to suffering tends towards triumphalism). Though questions of divine action and theodicy relate to such an assertion, this research is concerned not so much with issues of God’s sovereignty and will in relation to Covid’s origins or purpose as much as his grace and faithfulness in relation to human faith in reply to the pandemic. Within these parameters, I contend that how a person thinks about the theological nature of “interruption” can either empower or demoralize Christian response to the difficulties Covid imposes. In view of this aim, first, we will reflect on Old and New Testament stories of traumatic disruption in the lives of key individuals to establish a biblical and theological foundation for the relationship between faith and the redemption of life-altering interruption. Second, after a brief introduction to Saint John of the Cross, we will reflect on his theology of the dark night of the soul as it pertains to persistent seasons of physical and emotional distress. John’s dark night will be examined according to its interruptive qualities of *discomfort*, *disillusionment*, and *discouragement* to consider his perspective on the transforming implications of the dark night for Christian faith. Third, we will consider how John’s theology of the dark night can help us think about the redemptive possibilities of Covid-19. To this end, we will apply the previously examined interruptive qualities of the dark night to the idea of “Covid-as-interruption” for interrogating contemporary notions of (1) happiness (2) success, and (3) self-worth often embraced within Western Pentecostal-Charismatic (PC) Christianity that, consequently, work against the transforming potential of faith. Fourth, I conclude with a summary of this research and its implications for galvanizing PC Christianity to re-envision the redemptive work of the Holy Spirit specifically in disruptive times of suffering, loss, and uncertainty.

David Trementozzi (PhD, Regent University) is Dean of the MTh programme and Professor of Theology at Continental Theological Seminary in Sint-Pieters-Leeuw, Belgium. His publications include *Salvation in the Flesh: Understanding How Embodiment Shapes Christian Faith* (2018 Pickwick). He is a member of EPTA and on the editorial board of the *Journal of Pentecostal and Charismatic Christianity*. Trementozzi is also an ordained minister with the Assemblies of God and a career missionary with Assemblies of God World Missions.

## **Jon Newton, “Mainstream and marginal theologies in Australian Pentecostalism”**

In this paper I propose to survey some of the theological streams in Australian Pentecostalism based on existing literature and interviews with over 150 older Pentecostal ministers carried out since late 2019.

Mainstream theological positions in Australian Pentecostalism include Spirit baptism as an event subsequent to conversion, usually marked with speaking in tongues as “initial evidence,” premillennial eschatology, a “high” view of Scripture, substitutionary atonement, belief in healing for today, and Trinitarian theology. These core beliefs were summed up in the “fourfold” or “full” gospel. Some of them have been challenged or modified since the rise of the charismatic movement.

Marginal or controversial theological views have included the partial rapture theory, deviations from Trinitarianism, insistence on Spirit baptism and tongues as essential to salvation, demonic activity and deliverance for “born again” Christians, British Israel, prosperity theology, apostleship and shepherding. Whole movements have been characterized by such marginal views, e.g. British Israel and deliverance in CRC, Trinitarian deviations in Good News Hall, tongues as essential to salvation in Revival Centres, apostleship in the Apostolic Church, shepherding in the Logos Foundation stream, prosperity in the “Word of Faith” stream and to some degree Hillsong. These streams were influenced by American or other overseas groups but had a uniquely Australian flavour. The paper will especially highlight the roots and influence of these marginal theologies and concentrate on the two distinctive beliefs of the CRC movements, one of which (British Israel) has been largely abandoned and the other (deliverance) has become “mainstream.” I will discuss why these two outcomes have occurred.

I will conclude the paper by looking at recent developments such as the revision of the ACC doctrinal statement and the theology of Hillsong. The overall conclusion is that theological differences among Pentecostal streams in Australia are becoming less important and that a more broad Pentecostal theology is emerging, partly due to the influence of the mega churches.

Jon Newton (PhD, Deakin University, Australia) is Associate Professor of New Testament at Alphacrucis University College Melbourne campus. He has done extensive research on Revelation and Australian Pentecostalism, including his current project which involves recording the stories of many older Pentecostal pastors in Australia. He is the editor of the *Journal of Contemporary Ministry*. He is the author of *Revelation Reclaimed* (2009), *The Revelation Worldview* (2015) and *A Pentecostal Commentary on Revelation* (2021) as well as numerous journal articles. He is an ordained minister with Australian Christian Churches.

## **Gianmarco Giuliani, “Spirit and memory: historical and exegetical insights on biblical inspiration”**

Memory related studies constitute one of the most fascinating trends on the scene of New Testament studies. Obviously, one object of attention has been the role of memory and its characteristics in transmitting Jesus’ traditions and how it affected

the tension between orality and writing. The “remembered Jesus” paradigm offers relevant resources to get over the *impasse* of the “quests of the historical Jesus.” However, the potential contribution of this field goes beyond this specific, yet essential, aspect. Working through the insights of, among others, Jan and Aleida Assmann on the notion of *kulturelles Gedächtnis*, it has been possible to expand the study of memory as one of the main driving forces in the shaping of the “Christ-memory” in the midst of the first generation of believers in Jesus. The diffuse yet multifaceted use of memory-lexicon in Pauline corpus represents just the top of a more massive iceberg. From its inception, Christianity has been established on the powerful tension between the Jesus-event as revelation-event and its remembrance through liturgical and sacramental celebration. Building on such foundation, we turn attention to a theme whose implications have not yet been fully developed. The explicit link established in the Gospel of John (14:26) between the work of the παράκλητος and the action of remembrance (ὑπομνήσκω) has been interpreted variously; nevertheless, an unexplored area regards the charismatic implications of the primary role of memory as a hermeneutical tool to mediate past to present meaningfully.

This last aspect is significant in two ways. First of all, it addresses the nature of the NT canon itself as Holy Scripture. Offering some insights regarding the epistemological capacity attributed to memory itself in New Testament times, we propose to intend the role and nature of Scripture starting from pneumatological categories grounded in the NT canon itself. Secondly, it allows us to deal with the issue of the media (written and/or oral) in a much more complex way than many of its accounts in the debate around Pentecostal hermeneutics. The rejection of “textualization” in favour of an orality-based model in Pentecostal communities, academically and ecclesially, often seems more a defensive move than a constructive account.

Born from the “*extremes*” of Pentecostal theological scene during the ‘90s, when the dialogue with post-modern hermeneutical theories (Ricouer, Gadamer, etc.) erupted, Pentecostal Hermeneutics is now among the main driving forces of the movement itself. We could affirm that Pentecostal Hermeneutic is nowadays totally *mainstream* within Pentecostal theological contexts, probably because it captures brilliantly the peculiar role of the Holy Spirit who makes the hermeneutical circle alive, from the past author on one extreme to the present charismatic community on the other. A “this-is-that” model that intends to bridge the historical (broadly speaking) chasm for the sake of the present charismatic encounter with the Triune God. However, this model presupposes a primary role of the Holy Spirit behind, through, and over Scripture in order to make sense. This presupposition is often stated but not justified or explained. This contribution aims to offer some insights to this theme, starting from a different perspective.

Gianmarco Giuliani is currently Graduate student at Continental Theological Seminary, Belgium, where he lives with his wife. He earned a BA and Master degree in Early Modern European History and he received a PhD Scholarship at Scuola Normale Superiore, Pisa (IT). His main areas of interest are the history of biblical interpretation in Modern Europe and the tension between faith and history in Christian theology. He participated in various academic conferences in Italy, England and Germany. Gianmarco grew up in a Assemblies of God Church in Italy, and in

2020 he has been the responsible for the website “Svolta”, an Young editorial project within the Italian AoG.

### **David Johnson, “Pentecostal theology and the pneumatology of the Apocalypse: the Lion, the Lamb, and the Spirit”**

This paper will examine the pneumatology of the Apocalypse for Pentecostal Theology. The Lion, Root, and Lamb is a remarkable convergence of intertexts in Rev. 5:5-6. The necessity of this paper emerges from the near-exclusive treatment of the Lion and Lamb with limited attention given to the unique, pneumatologically elements of Isa. 11:1-11 evoked by the appearance of the “Root of David” in Rev. 5:5. The often-described dialectical tension with Revelation 5 might more appropriately be described as a “trialectical” tension because three distinct images converge in Rev. 5:5-6. This study will follow Moyise’s intertextual approach and examine how the Lamb and Lion are transformed by several attributes of the Spirit-empowered Root, who judges justly, who establishes a radical and universal peaceable kingdom and how the sacrificial seven-eyed and seven-horned Lamb reimagines the Root in Isa. 11:1-11. This study will offer an intertextual reading of the Lion, the Root, and the Lamb in dialogue with Isa. 11:1-11. The approach does not assume that the context of these intertexts determines the meaning of Rev. 5:5-6. Rather, these intertexts stand in tension of each other.

This investigation of the Apocalypse will dialogue with Pentecostal pneumatology from the perspectives of (1) the universal judgment and activities of the Spirit through the lens of Isa. 11:1-11 and Revelation 5. (2) The close relationship of Jesus and the Spirit read through Isa 11:1-11 and Revelation 1–5. (3) The arrival of the peaceable kingdom with the coming of the Spirit-empowered ‘Root’ from Isa. 11:1-11 and the intertextual transformation of the Spirit-empowered ‘Root’ into the Spirit-empowered Lamb in Revelation 5. This paper will consider the peaceable imagery of the animal kingdom in Isa. 11:1-11 that is contrasted with the violent animals in the Apocalypse. This paper will conclude by engaging the tension in the Apocalypse between the peaceable kingdom of Spirit-empowered Root (Isa. 11:1-11), which has not been inaugurated even after the arrival of the (transformed image) of the Spirit-empowered Lamb.

David Ray Johnson (PhD, Bangor University) is a Lecturer of New Testament at Regents Theological College, PhD Supervisor at Bangor University, and an Affiliate Professor of New Testament at Fuller Theological Seminary. He specializes in reading the New Testament from literary approaches, affect theory, reception history, and visual criticism. His publications include, *Pneumatic Discernment in the Apocalypse: An Intertextual and Pentecostal Exploration* (2018 CPT Press). He is a member of the Society of Biblical Literature and the Society of Pentecostal Studies.

### **Mookgo Kgatle, “Inward-looking approach in classical Pentecostalism: a South African perspective”**

Classical Pentecostalism, also known as Pentecostal and Charismatic Christianity refers to Pentecostal churches that were either founded by or have affiliation with western missionaries in South Africa. These are churches such as Apostolic Faith Mission (AFM), Assemblies of God, and the Full Gospel. Literature review on these



churches reveals that in their early development they were inward looking and only concentrated on their theology of Spirit baptism, evangelism, and eschatological expectations. This inward-looking approach caused classical Pentecostalism to become passive in the socio-economic and socio-political issues at that time. Issues such as racial segregation, poverty, inequality, and unemployment are highlighted here to demonstrate classical Pentecostalism's non engagement. The aim of this article is to demonstrate how Pentecostalism given its theology of experience can become instrumental in social issues affecting communities. This shall be done by introducing the inward-looking approach in classical Pentecostalism, a discussion on their disengagement with social issues and the proposal on Pentecostal theology of social action.

Mookgo Solomon Kgatle is Professor at the department of Christian Spirituality, Church History and Missiology, University of South Africa and a National Research Foundation (NRF) Y Rated researcher (2019-2024) in African Pentecostalism. He has published more than 50 peer reviewed articles and 4 books in the same field. He is the visiting scholar at the Centre for Pentecostal and Charismatic Studies- University of Birmingham (2020) and Oxford Centre for Religion and Culture at [Regent's Park College, University of Oxford](#) (2022-2023). He is the founding President of the Southern African Society for Pentecostal Studies.

### **Yushak Soesilo, "From mission to doxology: Pentecostal political theology in a multicultural world"**

Indonesia is a multi-ethnic and multi-religious country with Christians as a minority. Indonesian Pentecostal churches are growing rapidly, so among Christians their existence is very much taken into account. However, it is felt that the Pentecostals' political theological understanding is still lacking. This is because the Indonesian Pentecostal churches in their teaching generally simply emphasize the work of the Holy Spirit in the context of giving power for ecclesiastical services and supporting spiritual disciplines. Indonesian Pentecostal churches are also churches that are active in teaching and carrying out missions. However, the mission carried out is generality limited to "winning souls."

This paper intends to explore a relevant political theology for Pentecostals in multi-ethnic and multi-religious country, such as Indonesia. The study is conducted by Vernon K. Robbins' socio-rhetoric criticism method on Isaiah 42:1-9, also well known as the First God's Servant Song. The text has been chosen because of its pneumatic messianic character, which Pentecostals usually read as reflection of their existence and calling as a person who experience the gift of the Holy Spirit. The result of the study shows that the servant of God, who was anointed by the Spirit of God, became agent to carry out the mission of liberation for all mankind from social injustice. In addition, the servant of God also carried out transformative mission for the world. The mission carried out by the servant of God was ultimately regarded as God's superiority over idols, which therefore brought God praise. Thus, it could be concluded that the heart of pneumatic political theology is mission. The Spirit encourages believers to move and act in missions, to work on and produce transformative action in the public sphere. Every work produced could be considered as a participation in the Spirit's creative-redemptive work, and doxology is a way to discern the Spirit's work.

Yushak Soesilo (MTh) is an assistant professor of Old Testament Studies and Biblical Hermeneutics at Intheos Theological Seminary, a Pentecostal seminary in Indonesia. Soesilo is currently pursuing doctoral study at Faculty of Theology Duta Wacana Christian University, Yogyakarta, Indonesia. He is also the editor in chief of *Dunamis: Jurnal Teologi dan Pendidikan Kristiani* (*Dunamis: Theology and Christian Education Journal*), a journal accredited by Indonesian Ministry of Education and Culture. He also serves at Gereja Pantekosta Pusat Surabaya (Surabaya Centered Pentecostal Church).

### **Ulrik Josefsson, “The Knutby process: a case study from mainstream to extreme”**

Knutby is a small village 80 kilometres northeast of Stockholm. In 1921 a Pentecostal congregation was formed there. Around the turn of the millennium things changed. The church became more charismatic, authoritarian, and isolated. Young people longing for a radical Christian discipleship were attracted and moved to Knutby. With growing manipulation, sexual abuse, and even a murder it all ended in a catastrophe. In the Swedish public consciousness, the word Knutby today is connected to a weird charismatic sect.

Starting with the “Knutby-process” this paper deals with questions such as: How could this happen? What was the inner logic of the group? How can these kind of processes be prevented? What can traditional Pentecostals learn from Knutby?

Ulrik Josefsson (PhD, Lund University) is Vice President at the Academy for Leadership and Theology in Sweden. He is a practical theologian with a particular interest in Pentecostal spirituality. Josefsson has written a number of articles on church and society, epistemology, ecumenism, and the current developments in Scandinavian Pentecostalism. He is the Vice Chair of the World Alliance for Pentecostal Theological Education (WAPTE), Director the Institute for Pentecostal Studies (IPS) at Uppsala University, Sweden, editor for *IPS’ research reports*, and Co-Editor for *Scandinavian Journal for Leadership and Theology*. He is also former board member of EPTA. Ulrik is Minister in the Swedish Pentecostal movement and part-time Missionary to East Africa focused on theological education.

### **Helene Wuhler, “Acts 21 and the right to disagree: a NT example of how conflicting interpretations of what God said were handled”**

As a contribution to this year's conference theme “Pentecostal Theology: Mainstream and Extremes” I would like to present an exegetical paper on the theme of Paul's journey to Jerusalem in the book of Acts. Most Theologians and lay Bible readers sense a severe tension between Acts 21:4 and the story of Paul traveling to Jerusalem. In Acts 21:4 the journey seems to be forbidden by the Holy Spirit but later on Paul is not portrayed as disobedient when pursuing his plans. Different ways of harmonizing this tension have been proposed. Acts 21:4 is often seen as an example of the disciples' feelings being wrongly presented as prophecy. Looking more closely at the story of Acts with a literary focus, though, gives the impression that Luke intentionally left this tension inside his story. Acts 21:4 is clearly presented as a prohibition inspired by the Holy Spirit. Nonetheless, Luke repeatedly mentions

how Paul was convinced that the Holy Spirit led him to Jerusalem. Within the story and the narrator's framing, there can be found traces of an ongoing disagreement on what the guidance of the Holy Spirit was in this matter. Luke – as opposed to many of his readers and commentators – grants the personages of his story the right to disagree without forcing a harmonization. This has to be understood in light of how Luke describes the authority of divine communication.

Helene M. Wuhler (PhD, VU Amsterdam) loves to study the New Testament as her profession. She does so by pastoring a church part-time in The Hague, teaching future pastors at Theologisches Seminar Erzhausen, and through her research position at the Vrije Universiteit Amsterdam. She is a member of both Theologischer Ausschuss (BFP, Germany) and Werkgroep Theologie (VPE, Netherlands), which are committees of theologians commissioned by denominational leaders to articulate and develop Pentecostal theology.