

PCTII

Pentecostal Charismatic Theological Inquiry International

For Research Scholars

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Theological Stream of Brighton '91

The Twentieth Century has seen the birth and phenomenal growth first of what is now often called the Classical Pentecostal Movement, and subsequently of the Charismatic Movement and associated waves. Reaction to the North American Pentecostal Movement in its first half-century was almost unanimously negative, principally restricted to the behavioral scientists and those Evangelical and Holiness leaders whose flocks were being reached by Pentecostal preaching. The vast majority of church leaders and theologians from historic Churches didn't even consider the phenomenon worth the attention of criticism. Accordingly, Pentecostals were judged by many to be emotionally disturbed, mentally limited, sociologically deprived, more the object of pathology than of theology. Pentecostal claims to the illumination guidance and power of the Holy Spirit were therefore dismissed a priori as inauthentic.

It startled many when the enormous *World Christian Encyclopedia* edited by David Barrett determined that Classical Pentecostalism was by 1980 the largest unit in the Protestant family. Despite the great attention now paid to Pentecostalism, it is still widely perceived as not being of much theological importance.

Life In A Global Village

By the 1990s, Pentecostalism was taken more seriously. A theological dialogue has existed for over 25 years between the Roman Catholic Church and some Pentecostals. Pentecostals were likewise drawn to bilateral and multilateral talks with various national council of churches and the World Council of Churches.

Then there has been the spread of what Donald Gee called Pentecost outside Pentecost, that is, the charismatic movement bringing Pentecostal-type blessing and experience to Christians beyond the Pentecostal Churches. While the 1960s saw the beginnings of charismatic renewal among Anglicans and mainline Protestants, the late 1960s and 1970s saw a major penetration of the Roman Catholic Church, and the 1980s have seen a much greater welcome of this phenomenon in the Evangelical world.



Harold D. Hunter, Ph. D.
Director, IPHC Research Center



PCTII Mission

Increase understanding of each other's theological traditions and their relationship to the history and life of the churches.



Contribute to a greater awareness of relationship between the Christian faith and the plurality of culture.



Stimulate ongoing international contacts between scholars in Pentecostal-Charismatic studies.



Stimulate more scholarly research in the area of Pentecostal-Charismatic studies.



Contribute to the world of theology at-large.



Pentecost Professor Jürgen Moltmann

ALL TOGETHER IN ONE PLACE

Theological Track at Brighton '91

Edited by

Peter D. Hocken and Harold D. Hunter

Unprecedented Symposium

It is against this background that the importance of the Theological Stream of Brighton '91, held July 8-14, 1991, must be judged. Of the 150 scholars attending, several were theologians, exegetes, or historians of world renown. Most striking was the range of nationalities and of Church traditions represented: these ranged from Latin American Pentecostals to a Coptic Orthodox bishop, from Scandinavian Lutheran to New Zealand Open Brother, from African-American Pentecostal to Syrian rite Catholic. Particularly well-represented was South Africa with scholars from most groupings seeking attention during the day of transition. Thus the unprecedented symposium attracted participants from many ecumenical and academic bodies. It must be confessed that the media reaction to the Theological Stream of Brighton '91 was disappointing. The most serious reports were found in *Ecumenical Trends* (3-92, 4-92) and *Tychique* (1-92), though shorter mention was made in *The Christian Century*, *Christianity Today*, and *La Croix*.



Disappearing Myths

The Theological Stream of Brighton '91 helped lay to rest a vast array of myths which cloud academic and ecclesiastical circles. Chief among them is the complaint that serious scholarly work is absent from the movement. Another prejudice that dies hard is the universal indifference of Pentecostal and Charismatic Christians to social justice. The contributions from South Africa with the presentation of *The Relevant Pentecostal Witness*, as well as the papers on liberation theology, tell a different story. This conference also illustrated why Pentecostalism is not correctly classified as a subcategory of Evangelicalism, and that not all Charismatics are rightly described as Protestants. The theological stream was particularly privileged to hear Dr. George Carey, the Archbishop of Canterbury, and Professor Jürgen Moltmann of the University of Tübingen.

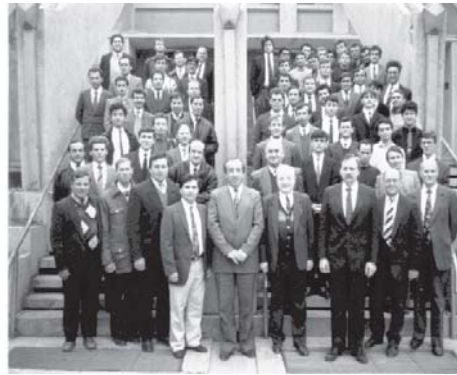
Barriers Challenged

Barriers of geography, language, and denomination have made financial limitations to ongoing collaboration seem the least of worries. The electronic network on display here is one further attempt to bridge the gaps. Ongoing scholarly collaboration across this wide range of ethnic, ecclesiastical and other barriers must surely be of major consequence for the future of these movements and their spiritual health. Not the least factor at stake is liberation from ethnic and racial narrowness and the ideological limitations that frequently accompany it.

*“We seek...
liberation from
ethnic and racial
narrowness.”*

The setting of the theological stream within a general conference of international Pentecostal-Charismatic leaders, hosted by ICCOWE, was itself of real significance and benefit. Fears that there might not be much interaction proved to be totally unfounded. The six theological workshops open to the general conference were among the most attended.

The welcome given to the scholars demonstrated that the leaders recognized the need for serious theology, and the importance of interaction between pastors, preachers, and theologians.



*Seminarul Teological Pentecostal De Grad
Universitar, Romania
Romania Apostolic
Pentecostal Church*



*Asia Seminary of Christian
Ministries, Manilla*

What About Now?

Scholars who use these pages are encouraged to add their names to the list of interested scholars which totals over 500 scholars spread across six continents. Go now to the [PCTII database](#). News received from this database is published as [PCTII Newsletters](#).

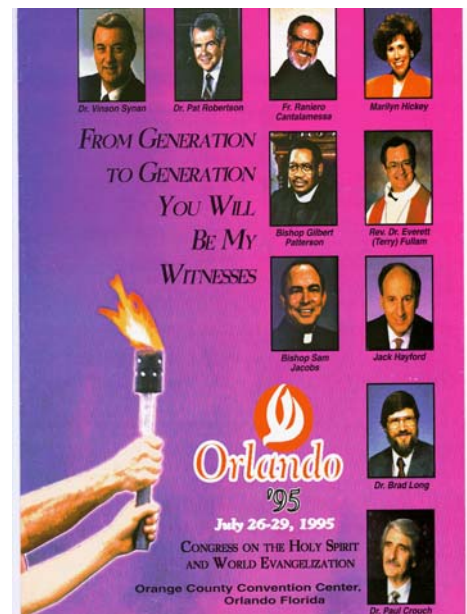
Primary papers from the theological stream of Brighton 91' were published by [Sheffield Academic Press](#) under the title [All Together In One Place](#). These were edited by Dr. Harold D. Hunter and Fr. Peter D. Hocken, co-conveners of the theological stream.

Academic Concerns

These pages attempt to facilitate the work of a global, scholarly community by providing the following features:

- Academic societies-some of general interest and others maintained by specifically Pentecostal-Charismatic interests
- Colleges & seminaries-those schools which feature faculty members or particular programs for Pentecostals and Charismatics
- Special collections-an attempt to identify major resources of documents with preference given to those who are connected to the Internet
- Online resources cover the range of academic acumen
- Churches, Denominations, Fellowships and Networks are identified.

All sections are updated as users of these pages pass along pertinent data.





*World Alliance of Reformed Churches-
Pentecostal Dialogue started May 1996,
hosted by Waldensians in Italy*

Cyberjournal for Pentecostal-Charismatic Research

The exchanges between various members of the PCTII network have long needed to be raised to a new level. This is the intent of the new [Cyberjournal for Pentecostal-Charismatic Research](#). Since each issue seeks to be global in scope, future issues will feature articles in the original languages of the authors-at least English, Spanish, French, and German. Readers not familiar with a given language will be expected to use one of the many web-translators which are readily available. Ongoing comments on issues raised by these articles should be directed to the online PCTII Discussion.

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**Pentecostal
Partners**

**A Reconciliation Strategy
for 21st Century Ministry**

Memphis, Tennessee

October 17-19, 1994