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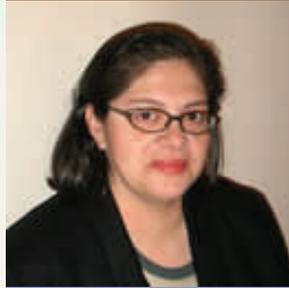
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"A History of Separation: Latino Pentecostals Are Increasingly Seeing Political Action as an Act of Faith" by Arlene Sanchez Walsh, Ph.D.

Arlene Sanchez Walsh, Ph.D., Associate Professor of Theology and Ethics, ponders the political stances, or lack thereof, exhibited by various Pentecostal churches and organizations in "A History of Separation: Latino Pentecostals Are Increasingly Seeing Political Action as an Act of Faith" (*Sojourners Magazine* 37.4 [April 2008]: 16-21). She notes that third and fourth generation Latino Pentecostals, who have acculturated more into American society than their ancestors, tend to focus on such issues as "the environment, immigration, and education" while their predecessors who were new to the United States often refrained from political involvement "because it was viewed as too worldly an endeavor."

For example, the Puerto Rican Asambleas, which broke with Francisco Olázabel's Asambleas, which itself was a denomination that separated from the Assemblies of God in the 1920s, enforces a dress code, forbids women's ordination, works to retain its Puerto Rican population, and yet "does not allow its members to engage in warfare, despite the fact that most other Latino Pentecostals support the current war in Iraq."

Within their churches earlier Pentecostal immigrants did indeed work to create structural changes that eased the suffering of those seeking the same opportunities they were beginning to enjoy: "blurring the legal boundary known as the U.S.-Mexico border, working on both sides to alleviate the suffering of repatriated Mexicans during the Great Depression....[and] during the 1930s and '40s maintain[ing] affordable and accessible theological education in an era when few Latinos of any denomination went to seminary."

Dr. Sanchez Walsh presents in few words several "gray zones" of political commitment like these so that positing a simplistic dichotomy of older "conservatives" as apolitical and younger "evangelicals" as highly political becomes inappropriate. She discusses such Latino Pentecostal movements as Victory Outreach, the Latino Leadership Circle, and the National Hispanic Christian Leadership Conference in nuanced terms as well.

Noting that Latino Catholics "mobilized in the 1950s and '60s for migrant worker rights and mainline Latino Protestants and Catholics...helped organize around the last round of the immigrant wars during the Sanctuary movement of the 1980s," she wonders, "Why have Latino Pentecostals not joined in broad coalition-building?" Her carefully written article provides insights that may lead to cogent answers to this important question.—Carole J. Lambert



“Speaking in the Tongues of Nonviolence: American Pentecostals, Nationalism, and Pacifism” by Paul Alexander, Ph.D.



Paul Alexander, Ph.D., Director of the Doctor of Ministry Program and Professor of Theology and Ethics, offers an

in-depth analysis and historical overview of early Pentecostal leaders and their views on nationalism and pacifism. Citing that “nationalism and the body of God form a lethal combination,” Dr. Alexander reviews how early Pentecostals addressed this dilemma within their denomination, and the overall premise of his analysis is to show that American Pentecostals do in fact have the historical and theological resources to critically assess nationalism and war. Several church history scholars and leaders of the Assemblies of God (AOG) profess that Scripture forms the foundation for these beliefs. For example, Grant Wacker, a professor of Church history at Duke Uni-



versity, says that early Pentecostals held to the conviction that a Christian’s “fundamental allegiance should never be lodged with the state since the state was an earthly fabrication,” correlating this to the Tower of Babel. Other early AOG leaders also critiqued war and military service, claiming that serving in a military capacity was acceptable as long as it did not require killing. It has been found that the pacifism within the AOG denomination remained intact during the two World Wars and has also endured while other denominations have altered their positions. The prophetic denunciation of violence and nationalism of early Pentecostals has led Dr. Alexander to propose that Pentecostals are indeed “called to be citizens and patriots in the Kingdom of God, a kingdom that, according to Christian claims, transcends and outlasts all other kingdoms, empires, and states.” The focus and allegiance need to belong to God first, and that should be a Christian’s primary identity, not culture, nation, or ethnic grouping. Overall, Dr. Alexander hopes that the Church, not just Pentecostals, will embrace a transnational, non-violent, and “Spirit empowered ethnos.” This fascinating and relevant analysis can be found in his article “Speaking in the Tongues of Nonviolence: American Pentecostals, Nationalism, and Pacifism” (*Evangelical Review of Society and Politics* [Oct 2007]: 1-19).—Abbylin Sellers





“The Holiness Manifesto: An Ecumenical Document” by Don Thorsen, Ph.D.



Don Thorsen, Ph.D., Professor of Graduate Theology, posits that a focus on “holiness”, a quality that *all* committed Christians desire, can lead to ecumenicism in his “The Holiness Manifesto: An Ecumenical Document” (*Word and Deed* 10.2 [May 2008]: 5-22). His essay traces the development of the Wesleyan Holiness Study Project, includes the entire Holiness Manifesto which was the outcome of this Project, and comments on the ecumenical dynamic that also resulted from bringing people of various denominations together to focus on this essential topic. The Manifesto states, “God is



holy and calls us to be a holy people.” A subsequent document, “Fresh Eyes on Holiness: Living Out the Holiness Manifesto”, adds, “holiness invites unity. God wants to heal—to make whole—the brokenness of people, churches, and society.” Representatives from the following denominations shared this vision: Brethren in Christ; Church of God, Anderson, Indiana; Church of the Nazarene; Evangelical Friends Church; Free Methodist Church; Salvation Army; Shield of Faith; Christian and Missionary Alliance; Church of God in Christ; International Church of the Foursquare; International Pentecostal Holiness Church; and the United Methodist Church. The Holiness Manifesto lists six key points: (1) being filled with the Holy Spirit so as to become “co-workers for the reign of God”; (2) living devout lives so as to become “Jesus Christ’s agents of transformation in the world”; (3) living faithfully in community, “embodying the spirit of God’s law in holy love”; (4) exercising “for the common good” diverse minis-

tries and callings; (5) “practic [ing] compassionate ministries, solidarity with the poor, advocacy for equality, justice, reconciliation, and peace”; and (6) working to care for the earth and “all creation”.

The Wesleyan Holiness Study Project was first envisioned by **Dr. Kevin Mannoia** in 2003, and meetings of the participants in this Project occurred between 2004 and 2006. Participants’ views are incorporated into the three parts of The Holiness Manifesto: (1) The Crisis We Face, (2) The Message We Have, and (3) The Action We Take. The “Crisis” described in the first section is significant: “what we are doing is not working.” This part relates numerous concerns that must be taken seriously. A specific action that has resulted from this Project and its Manifesto is the publication of a book of essays edited by Dr. Mannoia and Dr. Thorsen: ***The Holiness Manifesto*** (Eerdmans, 2008).

Dr. Thorsen’s article serves as his personal manifesto regarding holiness even beyond the formal Holiness Manifesto, for he challenges all Christians to remember Lev. 11:44-45, Matt. 5:48, 2 Cor. 7:1, and 1 Pet. 1:16, key texts relevant to holiness, and to note how young people yearn for it as expressed in the popular worship chorus: “Holiness, holiness is what I long for/ Holiness is what I need/ Holiness, holiness is what You want for me, for me.” Amen.—Carole J. Lambert





"Be still and know

that I Am God."

Psalm 46:10

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August 2008 Research Reporter

"A Peaceable Common: Gathered Wisdom From Exemplar Muslim & Christian Peacemakers" by Kevin S. Reimer, Ph.D.



Kevin S. Reimer, Ph.D., Professor of Graduate Psychology, along with Alvin Dueck, Joshua Morgan, and Deborah Kessel, contributes a chapter to the book *Religion and the Individual: Belief, Practice, Identity* (Ashgate, 2008), titled "A Peaceable Common: Gathered Wisdom From Exemplar Muslim & Christian Peacemakers." The emphasis of the book focuses on what religion means to the individual and society. In their chapter, Reimer et al explore the peacemaking practices of prominent Muslims and Christians, seeking to determine the common ground that may exist in ideology and practice, and how positive outcomes are obtainable despite challenging circumstances that may exist. Based on interviews influenced by Anne Colby and William Damon, Reimer et al apply solid methodical research on these narratives. They are able to provide both a qualitative and quantitative examination, with the main objective of the study focusing on "how exemplar peacemakers from religious backgrounds understand peace as both attitude and practice." To analyze the peacemaker narratives, the use of qualitative ground theory establishes five themes related to exemplar peacemaking: methodology (strategies and practices of establishing lasting peace); ideological commitment (perspectives, opinions, and beliefs directly informed by one's religious faith); pragmatism (practicality and consistency in peacemaking); personalization (the understanding of peacemaking in relation to the self); and community (interpersonal environment where the peacemaker lives). It was discovered

that these five themes display a common ground among Muslim and Christian exemplars, and the authors were able to conclude that "peacemaking flourishes when participants maintain a posture of open-mindedness." The second part of the study utilizes quantitative latent semantic analysis (LSA) in combination with two multivariate statistical procedures to empirically analyze differences and similarities in the commitment to peacemaking between the two groups. Similarities include the emphasis of interpersonal relationships, the action of peacemaking occurring in situations involving suffering and injustice, and explicit references to the divine to undergird peacemaking. Overall, the religious traditions of both Muslims and Christians lay the foundation for peacemaking and end "with practices characterized by openness and perspective-taking." The other peaceable common lies in the establishment of relationships with others. The authors conclude that it is within the framework of the religious tradition that peacemaking occurs in relationships built on respect, honor, and validation of a different perspective. This research is vitally important and relevant to our modern day society, and Reimer et al provide a solid analysis worthy of attention.—Abbylin Sellers

