

Pentecostalism and Ecumenism in France

A critical examination of seeming antipodes

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1. A Pentecostal View of Ecumenism

1.1 A Taxonomical Issue

By which systematic principles and methods do we classify the French Pentecostal phenomenon? What theological, ecclesiological, and/or sociological categories do we use in order to understand how the many faces of Pentecostalism fit into the picture of contemporary Christianity in France? Are we talking about movements, churches, fellowships, denominations, groups, agencies, and/or institutions? Is it ?revival? or ?renewal?? Which characteristics are part of genuine French Pentecostalism? Is there continuity or disruption from and within existing Christian traditions?[1]

Probably many would be thankful for simple answers. However, they are not available. Occasionally, we meet those who think they have such answers. A descriptive survey of Pentecostalism makes it clear that recognizable boundaries are not always present, that there is obviously ? to a more or less large degree ? some overlapping with existing segments and branches of the Christian world.[2]

Those methodological questions are important to any ecumenical concern and should be kept in mind as we try to understand how French Pentecostalism has been relating to ecumenism. How they are dealt with determines the nature of relationships and the extent of encounter, dialogue and collaboration between churches, and between churches and other entities.[3]

1.2 An Uneasy Relationship

When George Stotts completes his doctoral dissertation in 1973 about the history of the French Pentecostal movement,[4] there is little doubt in his mind that Pentecostalism in France is synonymous with Assemblies of God. This mythological view about the French Pentecostal movement has in many ways been kept alive until our days.[5] The *Assemblées de Dieu de France* (ADD) have long seen themselves in a place of monopoly,[6] even after the *Mission Evangélique Tzigane de France* (METF) acquired its autonomy in 1968.[7] Stotts concludes his research with an astonishing statement: ?French Pentecostals do not ask where

they come from, neither where they go. They know their origins and their destiny.^[8] Even though one might wonder how accurate such a perception is, it definitively reflects the self-understanding of a great many Pentecostals in France and explains the difficulties they experience in developing an ecumenical understanding. French Pentecostals have by and large no understanding for Church history in general or for their own history in specific. They have little sense for tradition. For years past, they have had a tremendous concern about establishing their own identity. This meant however a very limited awareness of other existing Christian traditions.

Considering that the history of the French Pentecostal movement is not only a history of continuous growth, but also one of permanent divisions and separations, it is easier to understand why Pentecostals are having difficulties in catching a vision for unity and in praying for the visible unity of the Church. The pilgrimage towards unity as a call for reconciliation has been finding slowly its way into the various expressions of French Pentecostalism.

1.3 The World Council of Churches (WCC)

A common attitude among Pentecostals in France as well as in the rest of the world is to believe that the World Council of Churches is the Ecumenical movement.^[9] Even though the WCC was formed for the purpose of restoring the unity of the Church, most Pentecostals in France are accustomed to see the ecumenical movement as a threat to its very being. The thought of becoming ecumenical generates many fears: weakening of Pentecostal enthusiasm, compromise of doctrinal standards, incompatibility of purpose, syncretistic tendencies, required solidarity with contested official positions, ...^[10] However, the French Protestant Federation (FPF) is a member of the WCC, and, as we shall see, a growing number of Pentecostal Churches in France have been joining since the 1970s the rows of the FPF. Obviously, the WCC can be seen only as one portion of the much larger Ecumenical Movement. Ecumenism is, in fact, taking place at a variety of levels and in many different ways around the world.^[11]

1. Intra-Pentecostal Ecumenism

2.1 Classical Pentecostal Movement (first wave?)

While some of the so-called classical expressions (or first wave?) of the French Pentecostal movement *Eglise Apostolique (1926)* and *Assemblées de Dieu de France (1932)* are rooted in European evangelistic efforts that took place in the first half of the twentieth century, others national Pentecostal denominations, such as *Mission Evangélique Tzigane de France (1957)*, *Eglise de Dieu en France (1959)*,^[12] *Eglises protestantes Foursquare France* and *Fédération des Eglises Pentecôtistes Unies de France*^[13] came only later in existence. They are all representative of classical Pentecostalism, but do not constitute an exhaustive list.^[14]

Even though regular gatherings like the European Pentecostal Conference and the Pentecostal World Conference (since 1947)^[15] should be seen as an important (although limited) expression of ecumenism, there has been little ecumenical awareness and activity regarding other Christian traditions until the 1980's. Divisions and separations overshadowed completely any serious concern about unity. Later significant changes are due as well to interactions brought about by the growing number of so-called independent Pentecostal churches, and to the decisive role played by the French Protestant Federation as Pentecostal Churches started considering membership (cf. 3.3 below). One famous exception is the privileged relationship that always existed between the Assemblies of God and the Gypsy Mission (METF). After having been one single denomination for many years, they separated for practical purposes and on mutual agreement.^[16] The METF continued to refer to itself as the Gypsy Assemblies of God at least until 1984.^[17]

2.2 Charismatic Movements (second wave?)

It may come as a surprise, but the rise of the Charismatic movements (in the late 60s) within established churches (especially in the Roman Catholic Church, the Reformed Churches, and the Lutheran Churches) was no reason to rejoice for the established Pentecostal churches. This example shows how spiritual parents can experience serious problems with the birth of their unwanted children. They encountered the new movements with great suspicion, not understanding how charismatic people (or neo-Pentecostals, as they were first called) could make the same kind of experiences with the Holy Spirit, yet not draw the same conclusions (especially regarding church membership, water baptism, and lifestyle). Entering into dialogue with them was

unconceivable, and boycotting their meetings and conventions was the rule. One would have expected to find a different attitude towards the *Fédération des Églises Évangéliques Baptistes de France* (FEEBF) where about half of the churches share a charismatic perspective.[18] French Pentecostals had however, for the most part, ignored the dangers of isolationism and became ?prisoners of their own doctrinal system?,[19] thus locking themselves in an ivory tower.

Historic figures like the Reformed pastor Louis Dallière (1897-1976) and the Apostolic Church (Pentecostal) pastor Thomas Roberts (1902-83) are great examples of ecumenical vision and involvement, but seem to have remained exceptions. They truly supported the cause of the other. Even though he faced opposition within, Dallière remained in the Reformed Church and promoted for many years through his writings or preaching?likea?Pentecostalapologetic?[20] ? the cause of Classical Pentecostalism. Roberts instead left the Apostolic Church and became pastor of an independent Reformed church in Paris in order to exercise more freely his ministry among the Catholic and Protestant Charismatics.[21]

This might explain the untypical attitude ? needless to say, untypical for classical Pentecostal churches ! ? adopted by the *Église Apostolique*. Like Thomas Roberts, the ?ecumenical evangelist?[22] who came out of their midst, they have always had many contacts with the charismatic movements, and developed close ties with Catholics, Protestants, and Orthodox. Many have participated in ecumenical activities at the Centre in Gagnières and the *Porte Ouverte* rallies in Chalon. This has lead one of their pastors to assert: ?We are therefore a charismatic Church ? in the past we said Pentecostal?.[23] This raises again questions about semantics and the various factors involved in the development of religious languages. Could it be that in order to advance the cause of ecumenism, the label ?charismatic? is *de facto* free from anti-ecumenical connotations and has greater chances for acceptance than would have ?Pentecostal? ?[24]

2.3. Neo-Pentecostals (?third wave?)

The last two decades of the twentieth century have witnessed the emergence of new expressions of Pentecostalism. Willaime has rightly argued that the term ?Neo-Pentecostals? has already been used in the past for the Charismatic Movements, even though given up later as part of the institutionalisation process and the quest for a identity of its own. Furthermore, he considers that the distinction between Pentecostalism and Neo-Pentecostalism is too vague and debatable.[25] Should we then coin a new word ? Not necessarily, if we take a chronological rather than some theological or sociological criteria. Even if we consider the possibility that the churches and groups defined as such will eventually ? in due time ? adopt for themselves a different terminology, at present they do represent Pentecostalism with new accents but not necessarily with new doctrines and practice. Looking at the phenomenon from a certain distance in time is a necessary condition for both a proper description and a proper definition. Those conditions cannot be fulfilled yet. The ?third wave? language was first used by C. Peter Wagner, at that time Professor at Fuller Theological Seminary in Pasadena, California (in 1983), in connection with other expressions like ?power evangelism?, ?signs and wonders?.[26] Though theological nuances can certainly be observed, there is ample evidence that all the Pentecostal cardinal truths like the baptism of the Holy Spirit, spiritual gifts, evangelism, signs and wonders are present. There are, of course, (not only positive !) changes of attitude towards other Christian traditions. Those changes are partially reflected in semantic choices: most of them call themselves ?Evangelical?, some even ?Protestant?, some avoid the term ?Pentecostal?, some rather do not call themselves ?Charismatic?, but all have their reasons. The greatest novelty might be found indeed in their emphasis on intra-Pentecostal ecumenism... without calling it as such.[27]

1. Pentecostalism and Protestantism

3.1 A Marriage of Convenience ?

Why would French Protestants want to look at Pentecostals as a new form of Protestantism? Why would Pentecostals themselves want to adopt such a self-understanding? Since the vast majority of French Pentecostals see themselves as Evangelicals ?with a plus? or (at least) ?with a difference?[28], one assumes quickly that the answer to those questions are obvious. But are they? Why are they not likely to view themselves as a fourth and new tradition within Christianity, alongside with Catholicism, Orthodoxy, and Protestantism?[29] The decision taken by the French Pentecostals has definitively ecumenical, historiographical, and missiological implications of their own.[30]

As part of a theological guide on contemporary Protestantism in France, Christian Seytre, pastor of the *Église Apostolique*, published an article on Pentecostalism, in which he says: ?Pentecostals are protestants, but often

protestants without the Reformation?.[31] Protestant churches are spiritual heirs of the Reformation and, in some conscious way (as one may expect), pledge allegiance to the ideas of the Reformation.[32] That kind of orientation is actually foreign to the preoccupations of the vast majority of French Pentecostalism.

Asking if French Protestantism is 'a species facing extinction?',[33] Jean Baubérot discusses the dream of a Protestant France, its historical limitations and its challenges in order to acquire a renewed identity. Considering the growing number of Pentecostals in France, welcoming them in the Protestant family opens the door indeed for a new dynamic force within French Protestantism. Thus, insisting upon the conceptual integration of Pentecostalism in the diversified world of Protestantism is not a semantic or socio-historical necessity for the sake of clarity and coherence.[34] It is rather a marriage of convenience ? *mariage de raison* ? that suits the purposes of both parties. Reason says, there is no alternative !

After they have been declared Protestants *by adoption*,[35] French Pentecostals are learning their new role and get acquainted with a newly defined 'Protestant logic' where pluralism is the key to an open ended Protestantism in France. Willaime actually talks in the plural form about 'the diversified field of Protestantisms'.[36] Pentecostals become Protestants, not in light of their Reformed history or theology, but by virtue of an 'evolutive doctrinal filiation'.[37] As a most rewarding by-product, they also become 'at last' ecumenically involved, and find in the French society a new relevance and sense of belonging.[38] If or when the time will come for French Pentecostals to outgrow traditional Protestants, could there be a possible scenario in which Protestants will become Pentecostals *by adoption* ? The question might be audacious, but already now some Protestants are afraid that, with the growing number of Pentecostal churches in their midst, the weight of Pentecostal theology could become considerable.[39]

3.2 Fédération Protestante de France

3.2.1. Protestant Credo ?

The French Protestant Federation (FPF) was founded in 1905 for much the same reasons which motivate Pentecostal churches to join it today: (1) Divisions and the resulting isolation within Christianity weaken their witness; (2) Without a common organization, these churches cannot hope to be heard by government officials in relevant issues.[40]

To be protestant is defined by six essentials: (1) To God alone be the glory; (2) Grace alone; (3) Faith is essential; (4) The Bible alone; (5) Perpetual reformation; and (6) The priesthood of all believers.[41] It would be interesting to have an ecumenical debate over the uniqueness of those criteria for 21st century Protestantism, as opposed to 21st century Catholicism and Orthodoxy. Furthermore, where are we left with the essentials of Pentecostalism? Such reductionism will eventually leave us with the wrong assumption that Pentecostalism is not that different after all? maybe just an *emotional* type of Protestantism ! [42] Will French Pentecostals eventually be able to produce a new generation of academically-trained theologians that will make their case clear (heard and understood !) in the language of Protestantism and at the university level of traditional Protestant theology ? Among French Pentecostals, the prevalence of the 'apprentice' principle in pastoral training (as in the ADD), and the reluctance towards academic theological training and a professional clergy, are offering little hope to reach such a goal soon.

3.2.2. Chronological Overview

During most of its history (almost ¾ of a century), there was no Pentecostal presence in the French Protestant Federation (FPF). Baptist churches had joined the FPF as early as 1906. One of the smallest classical Pentecostal denominations, the *Eglise Apostolique de France* (EAF), was the very first Pentecostal church to become a member of the FPF in 1972. The EAF was founded in Great-Britain in 1916, realizing very soon 'unlike most of the early Pentecostals' that the life of the Spirit does not exclude a certain form of organization.[43] This kind of attitude may also explain their early adherence to the FPF.

They are followed in 1975 by the *Mission Evangélique Tzigane de France* (METF). With 100,000 baptized members and 114 places of worship, they are presently the largest Pentecostal Church in France.[44] The METF is part of a worldwide Gypsy Pentecostal Movement born on French soil in 1957. Its founder, Clément

Le Cossec, is a *gadgo* pastor (i.e. non-Gypsy) and an ordained minister of the *Assemblées de Dieu de France* (ADD). Incidentally, it will take another 20 years before the ADD pastorate will find a majority allowing them to enter into an official ecumenical dialogue with the FPF. Le Cossec gives three major reasons in order to explain his motivation for having the Gypsy mission join the FPF: (1) Not to be isolated and considered like a sect; (2) To bring its spiritual fervour within Protestantism; (3) To have a social support when facing the authorities.[45] These reasons can only be understood in light of the integration problems faced by Gypsies due to their mobile way of life and cultural otherness.

Again in 1983, several smaller Pentecostal churches join the FPF: *Eglise de Dieu en France* (EDF), *Union des Eglises Evangéliques du Réveil* (UEER) and five single local churches. While the UEER are originally coming from Switzerland, the EDF is a daughter church of the Cleveland, Tennessee (U.S.A.) based *Church of God*, one of the oldest Pentecostal denominations of the world. The French *Eglise de Dieu* came into existence through Herman Lauster's evangelistic efforts in the province of Alsace, and was officially founded in 1959 with the help of André Weber, a former ADD pastor and relative of Pierre Nicolle, himself a Pentecostal pioneer of the *Assemblées de Dieu de France*. This will generate ill feelings and lead to conflicts which will affect the history of both Pentecostal churches. This kind of situations will be a major hindrance to intra-Pentecostal ecumenism in France. A recommendation of the Gypsy mission, the Apostolic Church, and the Baptist churches will allow the EDF to join the FPF. Like her sister churches, the *Eglise de Dieu* needs a platform for greater social acceptance and opportunities for ministry. Practical concerns rather than affinities with the traditional Protestant churches seem to dictate their conduct.[46] However, to become ecumenical by necessity does not mean that the newly established relationships with other Christian traditions are not producing positive fruits and real changes in attitude.

3.2.3. Ongoing Dialogues and Membership Applications

A number of ecumenical dialogues are taking place between Pentecostal churches and the FPF. Some of those churches have already officially applied for membership. Others are seriously considering the option.

3.2.3.1. Assemblies of God

One most significant dialogue has taken place between the FPF and the Assemblies of God[47], informally since September 1990 and officially since June 1995. With approximately 40,000 baptized members and 500 congregations, they are the second largest Pentecostal denomination in France. Over the years, 35 meetings and a mid-term report (in 1996)[48] have contributed to a better mutual understanding.[49]

The dialogue has first concentrated on defining 'common roots', especially the 'Bible' as unique common foundation. But it was also necessary to realize the importance of doctrinal and socio-cultural differences among the FPF and the ADD. Each other's language had to be learned in order to be able to reach the point where differences can be named, and eventually viewed as enrichment for a constructive dialogue.[50]

It is interesting to note the advantages and problems listed in the report for both the ADD and the FPF in the eventuality the *Assemblées de Dieu de France* become a member of the Federation.

For the ADD, five such benefits are mentioned :

- (1) Becoming member of a federation officially recognized by the authorities;
- (2) Take an active part in the elaboration of the official declarations of the FPF (as on societal issues);
- (3) To receive a broader base for their own testimony (chaplainries, medias, etc.);
- (4) Have more dialogue and fellowship opportunities with all the Protestant charitable organizations and movements;
- (5) To receive help from the FPF for different kind of situations (matters pertaining to the Administration, juridical information, etc.).

For the FPF, three such benefits are mentioned :

- (1) Enlarge the representability of the FPF in France and in the francophone world;
- (2) Take advantage of the particular sensibility, dynamism, work, experience brought by 'the major Pentecostal movement in France?';[51]
- (3) Strengthen the presence of its Gospel witness in difficult circles.

Considering the fact that two quite different worlds are meeting, it is not amazing that the 1996 report also mentions a number of questions that are not yet settled. One of them remains the decoding of their respective

language and terminology. A great number of issues are related to the broader complex of pluralism (legitimacy of different interpretations of Scripture and church practices !) and its resulting need for acceptance, solidarity and continuing dialogue. As a very active missionary movement, the ADD will need to make a clear distinction between evangelism (?proclamation of the Gospel?) and proselytism (?recruiting for one's own confession?). Last but not least, the respective roles of men and women in ministry as seen by both dialogue partners will have to be articulated.[52]

In a synthesis paper about the proceedings (1999), the dialogue commission ?FPF-Assemblées de Dieu? uncovers some more facets of internal developments within that particular Pentecostal Church, or should we rather say, myriad of independent Pentecostal assemblies-churches. In spite of their ghetto-sect situation, the ADD could experience a tremendous growth all these years. Furthermore, a closer look at such developments contributes to a better understanding of the difficulties encountered in handling conflicts (frequent divisions), in allowing a real balance between the power exercised by pastors and laypeople (pastoral theocracy), and the absence of a systematic theological education for church leaders (on-the-job training).

This paper made it also clear that in order to overcome the problems of misapprehension and mutual distrust, the dialogue needs to go beyond the national level, and take place at the regional and local levels.[53] They certainly do not stand alone with that kind of conviction, as many tend to see the future of the ecumenical movement rather on the local level anyway, and talk about ?root level? ecumenism.[54]

To make significant progress in ecumenical dialogue is already difficult for pastors and priests with a similar cultural and theological level. In our case, you have on one hand ADD pastors with a certain cultural poverty and theological deficit, but with a feeling of great spiritual success, on the other hand, FPF pastors with quite the opposite feeling. Furthermore, ADD pastors are highly suspicious towards intellectuals and expect the worse rather than the best out of their argumentation. This explains partly why Pentecostals often find refuge in a black-and-white and simplistic way of thinking, necessarily without room for shades of opinion.

3.2.3.2. Other Pentecostal Churches

More recently (in 1998), four smaller Pentecostal Churches started also a dialogue of their own with FPF representatives : *Communion des Eglises de l'Espace francophone* (C.E.E.F.), *Eglises Protestantes Foursquare*, *Fédération évangélique missionnaire* (so-called *Eglise évangélique de Pentecôte de Besançon*), and *Vie chrétienne en France*. They have, for the most part, a regional character, are relatively young churches,[55] and, in one way or another, share some type of conflictive history with the French Assemblies of God (personal relationships, divisions, tensions, different choices).

Sole exception seems to be the *Foursquare*, a daughter Church of the International Church of the Foursquare Gospel, an American, classical Pentecostal church founded in 1923 by woman-evangelist Aimee Semple McPherson (1890-1944).[56] French Pentecostals in general see the ?Foursquare Gospel? as typifying the fourfold ministry of Jesus (Savior, Baptizer with the Holy Spirit, Physician and Healer, Coming King), and therefore like to think of it as an outline of Pentecostal theology.[57]

Two of them[58] were classified as sects in the Guyard Report[59], and needed the help of the FPF to clarify their situation and how they were perceived. Here also, to become ecumenical means to make a virtue out of a necessity.

1. Pentecostalism and Catholicism

As it is the case in other Latin European countries, France has a predominant catholic population. For Pentecostal churches, ?catholic? territory is missionary territory. Then for most part of their history, French Pentecostals have seen the Roman Catholic Church as an anti-Christian superstructure. Pierre Nicolle (1887-1972), an early Pentecostal pioneer and ADD pastor, has put it this way: ?There are within Catholicism so many different dogmas, doctrines, and institutions in opposition with apostolic Christianity, that it seems impossible to consider it as essentially ?Christian??.[60] This kind of legacy explains the deeply rooted aversion of Pentecostals towards Ecumenism. On the other hand, says Hollenweger, Catholics have in the past written, concerning the Pentecostals, mostly polemics based on ignorance. He believes that this will soon be obsolete.[61]

Obviously literature and persons from both sides can be quoted to show that real openness as well as extreme

antagonism can be found among French Pentecostals and Catholics. Both Pentecostals and Catholics have expressed a traditional reluctance towards Ecumenism and ? as far as France is concerned ? both are absent from the World Council of Churches. On an international level, we have a different picture: important Pentecostal-Catholic dialogues took place (as early as 1972) at the highest Vatican level.[62] They seem to have gone largely unnoticed in France and there is still little evidence of a change of attitude on a broad, nationwide basis.

Except for rehashed *clichés*, French Pentecostals are not very familiar with Protestant theology, even less with Catholic Theology. One wonders how they would react at the thought that Catholics have seen Pentecostals ? in contrast to their self-understanding ? as NOT typically Protestant.[63] Some even argue that ?there is greater relationship between Catholics and Pentecostals than between Catholicism and the historic Protestant churches?.[64] French Pentecostals will need to face that kind of questions and take up the challenge associated with it. And if those Catholics should be proven right in their assumption, what ecumenical implications would or should follow ?

1. Pentecostalism and Orthodoxy

The issue of the Orthodox Church is more complicated or easier, depending on how one looks at it. From all the Christian traditions we mentioned so far, none are as much strangers to each other than Pentecostalism and Orthodoxy are. Compared to Pentecostals, the orthodox presence in France is minimal (150 worship places) and gets easily unnoticed. French Pentecostals or Orthodox, on the whole, see no reason why they should even mention each other. In addition, they share the same reluctance towards ecumenism. Statements like the following have the same validity for Pentecostals and Orthodox alike:

Briefly, modern ecumenism is both a movement and an ecclesiological heresy. It poses a grave threat to the very ?pillar and foundation of the Truth? (1 Timothy 3:15) itself ? the Church? It is the duty of the entire Church, the Royal Priesthood of Believers, to not only *be aware* of the issues, but to *speak out* against clear and public violations of our Tradition in order to preserve it.[65]

In this case it happens to be written by an orthodox believer. Pentecostals and Orthodox rely on Scriptures, act out of a consciousness to possess a special mandate from God to speak for the Church, and both see in ecumenical activities an affront to their faith and to the Christian ministry. In their eyes, they are a stumbling block that hinders those who they seek to bring into the Faith.

Yet, since both define themselves as in a ?state of mission?[66], maybe both could learn from each other?s theology and spirituality, especially from their respective pneumatology.

1. The Ecumenical Future of Pentecostalism in France

The future of Christianity in the 21st century can only be ecumenical, and at the rate they continue to grow, Pentecostals will have to become more and more ecumenical minded as well. France will be no exception. French Pentecostals will need to look more critically at themselves in order to get a better understanding of their own histories, theologies, styles of worship, forms of organization and governance. This is a fundamental prerequisite in order to develop an ecumenical mind and heart, a life-changing curiosity and interest in the welfare of the Church at large.

It definitively looks like Pentecostalism in France is going to have more and more a ?Protestant? face. It can only be hoped that it will not become an end in itself, but a springboard to real, permanent ecumenical encounter with Catholicism and Orthodoxy as well. May the power of Pentecost manifest itself in a powerful *oikoumene*, realizing that the ways of the Spirit promote cooperation and better understanding among all those who belong together in Christ Jesus !

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[1] In his survey of what he calls the Twentieth-Century Pentecostal-Charismatic Renewal of the Holy Spirit, David B. Barrett mentions nine categories, specifying that only two of them have been recognized up to now as genuine Pentecostals/Charismatics. Cf. ?Statistic, Global? in *Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids, MI : Zondervan, 1988. Stanley M. Burgess and Gary B. McGee, editors, 810-829.

[2] Ibid., 818.

[3] See also Raymond Pfister, ?Pentecôtisme et Evangélicisme: Prolégomènes à une analyse sémantique et implications relationnelles? in *EPTA Bulletin* (Vol. VII No 1, 1988), 11-18.

[4] In fact it is published in 1981 by the official publishing house of the French Assemblies of God (Association Viens et Vois) under the title *Le Pentecôtisme au pays de Voltaire*.

[5] See the article on ?Pentecôtisme? in the latest edition of *Encyclopédie Universalis*.

[6] « Vu de l'extérieur, les pentecôtistes français formaient un mouvement qui, pour beaucoup, semblait ?trop monolithique dans sa conception et trop impérialiste dans sa pratique? » in Raymond Pfister, *Soixante de pentecôtisme en Alsace (1930-1990) : une approche socio-historique*. Studies in the Intercultural History of Christianity, vol. 93. Frankfurt a. M. : Peter Lang, 1995, 22.

[7] Stotts, 130; Pfister, *Soixante ans*, 123.

[8] Stotts, 176.

[9] Cecil M. Robeck, Jr., ?Pentecostals and Ecumenism in a Pluralistic World? in *The Globalization of Pentecostalism : A Religion Made To Travel*. Edited by Murray W. Dempster, Byron D. Klaus, Douglas Petersen (Irvine, CA : Regnum Books, 1999) : 343.

[10] Stotts, 179; Pfister, 179.

[11] Robeck, 348.

[12] The year indicates the official year of constitution in France, and not necessarily of their actual beginnings.

[13] They are affiliated with the United Pentecostal Church International (UPCI), a Unitarian Pentecostal denomination founded in the United States in 1945.

[14] As part of the classical Pentecostal family, we could probably also mention the *Union des Eglises de Réveil* and the *Union des Eglises Evangéliques Libres*, and certainly such immigrant Pentecostal Churches as the *Chiese Cristiane Italiane nel Nord Europa* (CCINA)

[15] With no formal membership however.

[16] It was decided at the National Convention of the *Assemblées de Dieu de France* in Paris in May 1968.

[17] This is continuously mentioned in their magazine *Vie et Lumière* until the issue n° 102/1984, 16

[18] Brochure ?Pour dialoguer?. *Fédération Protestante de France et Eglises candidates à une adhésion à la FPF* (Paris, 2000), 24.

[19] Stotts, 182.

[20] David Bundy, ?Louis Dallière (1932-1939) : The Development of a Pentecostal Apologetic? in *EPTA Bulletin* (Vol. VIII No 2, 1989) : 60-79.

[21] Stanley M. Burgess and Gary B. McGee, edit. *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI : Zondervan, 1988), s.v. ?Roberts, Thomas (1902-83)?, by Peter D. Hocken.

[22] Ibid.

[23] Christian Seytre, ?Spontanéité? in *Le christianisme au XXe siècle* (N°34, 23 September 1985), 5.

[24] Cardinal L.J. Suenens, *Une nouvelle Pentecôte ?* (Paris : Desclée de Brouwer, 1974), 207. He refers to the Catholic Charismatic movement as ?an ecumenical hope?.

[25] Willaime, 6-7.

[26] Stanley M. Burgess and Gary B. McGee, edit. *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI : Zondervan, 1988), s.v. ?Third Wave?, by C. Peter Wagner.

[27] Ibid. More questionable could be Wagner's observation, that Third Wave churches and groups avoid ?divisiveness at almost any cost?.

[28] That ?plus? or ?difference? would be at least the baptism in the Holy Spirit and the manifestation of spiritual gifts.

[29] James Dunn, ?Les pentecôtistes? in *Guide illustré de l'histoire du christianisme* (Paris : Le Centurion, 1982), 618.

[30] Pfister, *Soixante ans*, 125.

[31] Christian Seytre, ?Le pentecôtisme? in *En compagnie de beaucoup d'autres : Guide théologique du protestantisme contemporain*. Geoffroy de Turckheim, dir. édit. (Paris : Les Bergers et les Mages, 1997) : 101.

[32] Paul Guiraud, ?Le protestantisme? in *Guide des religions* (Paris : Editions du Dauphin, 1981), 71.

[33] Jean Baubérot, *Le protestantisme doit-il mourir?* (Paris : Seuil, 1988), 9.

[34] Jean-Paul Willaime, ?Le pentecôtisme : contours et paradoxes d'un protestantisme émotionnel? in *Archives de Sciences Sociales des Religions* (105, January-March 1999) : 9, 11.

[35] Baubérot asks the question: ?What changes has Protestantism, in its Pentecostal form, brought to the Gypsies who have adopted it ?? (*Le protestantisme*, 121), or should the question not also be: ?What changes have the Pentecostal Gypsies brought to traditional Protestantism, after having adopted them ?

[36] Willaime, 9.

- [37] Seytre, 101.
- [38] They find as Protestants new social respectability and therefore protection against legal measures taken in France by the authorities against various religious sects (*loi anti-sectes*).
- [39] ?Pour dialoguer?, Serge Oberkampf, Annexe 3: Groupe de dialogue FPF-Assemblées de Dieu ? Synthèse des travaux (1999), 16.
- [40] ?La Fédération : Histoire?, Fédération Protestante de France [<http://perso.wanadoo.fr/fpf/general/fpfhis.html>], n.d.
- [41] ?Etre Protestant : six affirmations principales?, Fédération Protestante de France [<http://perso.wanadoo.fr/fpf/theolog/sixaffir.html>], n.d.
- [42] Willaime, 5.
- [43] Christian Seytre, ?Qu'est-ce que l'Eglise Apostolique ?? in *Le christianisme au XXe siècle* (N° 320, 14 September 1991), 2.
- [44] ?Pour dialoguer?, 26.
- [45] Letter of Clément Le Cossec to the author, Le Mans, 24 October 1989. Cf. Pfister, *Soixante ans*, 124.
- [46] Pfister, *Soixante ans*, 84.
- [47] *Ibid.*, 27
- [48] In 1995, almost 80% of the ADD pastors present at their respective regional conventions (North and South) agreed in a secret vote to pursue the dialogue with the FPF. Cf. ?Pour dialoguer?, 14, 16.
- [49] *Ibid.*, 11.
- [50] ?Pour dialoguer?, Annexe 2 : Dialogue FPF-ADD : Bilan et perspectives (1996), 14.
- [51] It is not quite clear why the ADD are qualified as such, considering that the METF is mentioned in the same document with twice as many baptized members as the ADD. Maybe they counted the worship places: the ADD count 500 and the METF only 114. The ADD are indeed the major sedentary Pentecostal church in France.
- [52] ?Pour dialoguer?, Annexe 2, 15.
- [53] *Ibid.*, Serge Oberkampf, 16.
- [54] Jean Grootaers, ?Un quart de siècle d'ecuménisme?, Bruxelles, Belgium, 21 May 1999, [<http://stjean.citeweb.net/NLVERS/art15.htm>]
- [55] Two of them were founded in the 1990s, one in the 1980s, and one in the 1970s. Cf. ?Pour dialoguer?, Denis Heller, Annexe 7 ? Dialogue FPF avec 4 Eglises pentecôtistes (VCF, CEEF, FEM, Foursquare) ? Synthèse des travaux, 20-21.
- [56] Stanley M. Burgess and Gary B. McGee, edit. *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI : Zondervan, 1988), s.v. ?International Church of the Foursquare Gospel?, by C. M. Robeck, Jr.; s.v. ?McPherson, Aimee Semple?, by C. M. Robeck, Jr.
- [57] Daniel Brandt-Bessire, *Aux sources de la spiritualité pentecôtiste* (Genève : Labor et Fides, 1986), 182-195.
- [58] *Fédération évangélique missionnaire* (so-called *Eglise évangélique de Pentecôte de Besançon*), *Vie chrétienne en France*
- [59] This report was ordered by the authorities in order to help them define a political and legal course of action against religious sects in France.
- [60] Pierre Nicolle, *Lueurs et reflets* (Paris : La onzième heure, 1961), 78.
- [61] Walter Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MS: Hendrickson, 1997), 153, 155.
- [62] *Ibid.*, 165ff.
- [63] *Ibid.*, 159.
- [64] Vereb, Interview. Lundgren, ?Dialog?; quoted by Jerry Sandidge, *Roman Catholic/Pentecostal Dialogue (1977-1982): A Study in Developing Ecumenism*. Studies in the Intercultural History of Christianity, Vol. 44, 2 vols. (Frankfurt: Peter, Lang, 1987), I, 213.
- [65] Ecumenism Awareness: Introduction, Orthodox Christian Information Center, [http://www.orthodoxinfo.com/ecumenism/index_p.cfm]
- [66] Père Stephanos Charalambidis, ?L'orthodoxie? in *Guide des religions* (Paris : Editions du Dauphin, 1981), 97