

Editorial

Canadian Pentecostal Studies *A Not-So-Final Farewell*

Linda M. Ambrose and Martin W. Mittelstadt

We publish yet another issue as the calendar year draws to a close, and we find ourselves looking back and looking forward. This is a recurring ritual for us as editors of an annual issue. But this year, it is different not only as the end of another year and an annual publication, but we mark the end of an important project. The editorial team, after conversation with fellow Canadian Pentecostal scholars, recently made the decision to cease publication of the CJPC with this, the tenth annual issue. The reasons for this decision are many and varied. Over the past several years, it has become increasingly difficult to attract contributors to offer their work for publication. We understand why. For many scholars of Canadian Pentecostalism, there are competing demands on our time with busy lives of ministry and teaching. For academics, there is a pressure to publish, and although the CJPC is a peer-reviewed journal, our home-grown scholars are forced to make strategic decisions about where to concentrate their publishing efforts. For some among us – and in conjunction with a growing respect for Pentecostal studies and their academicians – this has created more opportunities to publish in the more prestigious, long standing journals recognized more widely in their scholarly circles and beyond one faith tradition. We celebrate and welcome such success.

At the same time that these practical considerations were a factor in our decision to close the CJPC, we think of the journal as a contribution to a larger research agenda. The state of Canadian Pentecostal Studies is at a crossroads, and we believe this junction should give rise to optimism. As Michael Wilkinson, one of our founding co-editors, points out in his essay in this issue, it is time to take stock of the state of the field. In ten years of publishing, this journal has filled an important place. It fostered networking among scholars with shared interests. It provided a venue for graduate students and others to

produce an inaugural publication in a peer-reviewed journal. It featured the emerging and expanding scholarship on Canadian Pentecostalism that has thrived since the journal's inception in 2010 until now. The collective works of this ten-year project position us to continue the Canadian Pentecostal story. We have carved out a foundation for a truly unique Canadian story. In so doing, scholars of Pentecostalism are now able to engage our Canadian story as part of a growing field on Canadian religious history and global Pentecostal studies. Our collective voice brings us to this point. So we say thank you for investing your efforts with us and keep up the good work.

We are thrilled to include as a lead article in this final issue, a piece by Michael Wilkinson, who is without a doubt the preeminent scholar of Canadian Pentecostalism and a master networker. Many of us came to know one another, to collaborate, and to appreciate each other's approaches because he introduced us to one another either in person or in print. In his essay, "Canadian Pentecostal Studies: A Retrospectus and Agenda for Post-Pentecostal Research" Wilkinson reflects on the history of Pentecostalism in Canada, the role that this journal and other collaborations have played in advancing the field, and finally, he suggests possible future research directions. As he has guided the journal and the scholarship over the life of this journal, he reflects on what has been done, and what might come next. We, the editors and the growing body of Canadian Pentecostals, offer a heart felt thank you to our visionary colleague and friend.

As 2019 draws to a close and the largest Canadian Pentecostal denomination, the PAOC, concludes its centennial celebrations, Linda Ambrose offers a historiographic essay that encourages readers to think about how and why Pentecostals tell their stories in particular ways. She argues that popular institutional histories are usually written with a purpose in mind, either an overtly declared purpose (e.g. to teach a lesson, or to offer inspiration) or some other less obvious, but equally important motivation. Sometimes Pentecostals use the occasion of a significant historical milestone to offer a providential explanation of the past and thereby urge readers to stand in awe of "what God hath wrought," and at other times, Pentecostals employ their own histories to call themselves to account, to offer warnings, and to call for course corrections. Like all students of historiography, Ambrose is intrigued by the strategic ways in which historical scripts are constructed, and the

ways that history becomes a “useful” tool in the hands of authors and audiences. Her retrospective about PAOC historiography, in keeping with other pieces in this issue, ends on a note of wondering what the future might hold.

This journal has always welcomed interdisciplinary work, and Marty Mittelstadt’s piece is another invitation to this burgeoning field. Compelled and moved by the prophetic voice expressed through the arts, and set in the context of the #MeToo and #ChurchToo movements, Mittelstadt considers a work of fiction by Canadian Mennonite author Miriam Toews and her important book *Women Talking*. Unfortunately, Toews’ dystopian novel is not entirely fiction. Based on the real events that transpired on a Mennonite colony in Bolivia, Toews takes up the response that women within that community might offer to the violence they had suffered. Should they stay? Should they go? What will life after sexual violence look like for the group? How should a community of believers respond to the trauma that women have suffered? Mittelstadt uses the novel to challenge Pentecostals to face up to the violence that is among us as well, and to welcome the prophetic voices among us, no matter what medium they use to get our attention. The upcoming 2020 Society for Pentecostal Studies conference takes up the theme of Violence Against Women and Pentecostal responses. In anticipation of that conference, and as a prophetic prompt to Canadian Pentecostals and readers of the CJPC, Mittelstadt challenges Pentecostals to ponder not only how we should move beyond lament over violence against women, but how we should remain attentive to the prophetic voices that arise in our midst, remembering that prophets do not always speak from a pulpit, but often from a printed page, a musical score, a movie screen, a theatre script, or some other artistic work.

Another highly respected scholar of Canadian Pentecostalism, David Reed, writes for this issue about Pat Francis, a Jamaican-born Toronto pastor, and her Kingdom Covenant Ministries. A proponent of the prosperity gospel, and a product of the Latter Rain movement, Francis may be misunderstood by many fellow Canadian Pentecostals. But as he has devoted so much of his career to doing, Reed invites us here to look closely at this expression of Pentecostal theology and practice. Just as he has done with his well-known scholarship on Oneness Pentecostalism, Reed makes a case that the Canadian Pentecostal family is a large one. Quick judgements and dismissive

stereotyping are not helpful when it comes to thinking deeply about the wide variety of expressions inside the large Pentecostal tent. He demonstrates that Francis's work among marginalized youth warrants a deeper look at the historical roots of the prosperity gospel, particularly alongside some of our better-known American cousins. Reed argues that Francis's approach resonates well not only in Toronto, but internationally among Pentecostal churches in the global south. Just as Michael Wilkinson argues in his paper, David Reed demonstrates here: Canadian Pentecostalism has deep and enduring links around the globe.

We also have a review essay by independent scholar Caleb Courtney. His review of *Pentecostals in the 21st Century* edited by Corneliu Constanineanu and Christopher Scobie provides another glimpse into the reach of our Canadian scholars. The English volume under review includes contributors from around the world and produced for translation into Slovenian for Romanian Pentecostal students. Courtney focuses on two chapters by Canadian scholars, Roger Stronstad and Van Johnson, chosen for their respective expertise in Lukan studies and Pentecostal eschatology.

This current issue also continues our signature feature, *Notes from the Archives*. We welcome the contribution from Daniel Isgrigg, Director of the Holy Spirit Research Center, Oral Roberts University. Isgrigg brings great passion and vision to his position. He serves as another example of the demand for resources, and we thank him for his interest not only in American Pentecostalism, but his commitment to the Canadian Pentecostal story. We invite you to consider his expertise. Like any archivist, he is ready and willing to hunt for treasure in order that we might produce bountiful results.

To feature the wide-ranging and impressive list of scholarship that has appeared here in the pages of CJPC, we have compiled an index of all the content that we have published. Our special thanks to Nathan McCoy, a History student at Laurentian University, and Keilah Rodgers, an Intercultural Studies student at Evangel University, for their careful work on this project. Looking over that list, friends of the journal – readers and contributors alike – will appreciate the substantial body of scholarship that the journal has generated and communicated. We hope this index will provide a useful tool to researchers and educators

alike, who seek ongoing access to the content that has appeared in the journal over the past ten years.

With our signoff, we – and surely our readers – express our gratitude to the following people:

Thanks to Michael Wilkinson and Peter Althouse, co-founders of this journal, for their vision and commitment to this project.

Thanks to previous members of the editorial team, former co-editor Pam Holmes, former book review editors, Marty Mittelstadt, Randy Holm, and Adam Stewart.

Thanks to all our contributors and reviewers. Historical amnesia will not prevail thanks to your efforts.

Thanks to our anonymous peer reviewers. You and we (!) know who you are.

Thanks to the leadership at Trinity Western University for graciously hosting this journal at no cost.

Grace and Peace
Linda and Marty