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### **Dossier: Pentecostalism, Politics and Human Rights**

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We are pleased to present a new issue of Horizonte - Journal of Studies in Theology and Religious Studies. In this issue, in addition to the Dossier and Free Theme articles, we are publishing the **Submission Manual for Articles: Open Journal System (OJS 3.0)**. An important guide that aims to orient the whole process of text submission in Horizonte. Along with this Manual, we also are publishing a **Template**, a material with all the formatting guidelines for the texts to be submitted to the journal. With these two instruments, we seek to improve and accelerate the processes of text submissions and adaptation to the journal's standards and configurations.

The dossier **Pentecostalism, Politics and Human Rights**, which had the participation of Prof. Dr. Adriano Sousa Lima (UNINTER / FABAPAR), both in the proposition of the theme and in the effective collaboration in its disclosure and invitation to authors, is inserted in the current discussion that crosses national and international researches and polemics, arousing a variety of interests on the theme. The Pentecostal movement, as we know it today, arises at the beginning of the 20th century and recalls, updates, and propitiates, with new shapes, what happened at the beginning of the Christian tradition, the

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day of the Pentecost, narrated in the book of the Acts of the Apostles (2, 1-13). Researchers of this movement describe that Pentecostalism had its origin in 1901 in various parts of the USA, however, its notoriety came with the Azusa Street Revival, Los Angeles, in 1906, with Pastor William Seymour. While in Texas, he had been a Bible school student of the Pastor Charles Parham, who, among his teachings, emphasized the experience of the third blessing, the baptism with the Holy Spirit, and speaking in tongues would be a consequence of this act. However, Seymour had to attend classes in the hallway, because Parham strictly followed the racist norms of the time, a period of racial discrimination in the southern US.

William Seymour was greatly influenced by Pentecostalism, and by preaching the doctrine of baptism with the Holy Spirit, he rapidly increased his number of followers and had to expand his service place. The noisy services and the experience of speaking in tongues were so stimulating and overwhelming that a newspaper of the time published a story entitled "Strange babel of tongues". As he was a black slave descendant and an activist in defense of the human rights of black people, Seymour allowed blacks and whites to be together worshipping God. Therefore, in his church, there was no racial separation or barriers. Therefore, it is believed that the greatest of his miracles was to have propitiated an interracial harmony because people from various places and nationalities participated in his services. Thus, the defense of human rights, especially racial-ethnic rights, are at the base of the modern Pentecostal movement.

Four years later, in 1910, Pentecostalism arrives in Brazil with the *Congregação Cristã no Brasil* (Christian Congregation in Brazil), and in 1911, it has the presence of the Assembly of God. Later, in the 1950's and 1960's, many groups came into being, three of them linked to classic Pentecostalism, as follows: *Igreja do Evangelho Quadrangular* (1951), *Igreja Evangélica Pentecostal O Brasil para Cristo* (1955) and *Igreja Pentecostal Deus é Amor* (1962). At the end of the 1970s and the beginning of the 1980s, new practices appear, now called Neopentecostals. They are: *Igreja Universal do Reino de Deus* (1977), *Igreja Internacional da Graça de Deus* (1980), and later *Igreja Renascer em*

Cristo and several others. Paul Freston and Ricardo Mariano call these moments the three waves or branches of Pentecostalism. First, the emphasis was on the baptism with the Holy Spirit and speaking in tongues (Classic Pentecostalism, 10's), then the emphasis was on healing and miracles (Deuteropentecostalism, 60's), and finally, the moment of exorcism and prosperity (Neo-Pentecostalism, 1980's).

In Catholicism, the Pentecostal movement, later called Catholic Charismatic Renewal (CCR), has its origin in a meeting that took place in February 1967, at Duquesne University, in Pittsburgh, Pennsylvania - USA. This movement emphasized the baptism in the Holy Spirit and the gifts of the Spirit, which come from this baptism, in the light of the primitive Christian community. Its arrival in Brazil, still in the late 1960's, is attributed to Fathers Harold J. Hahm and Edward John Dougherty. The term "movement" is questioned by followers, as they understand that it is not intended for a group, but the renewal should be of the entire Catholic Church. This would happen through the individual transformation of subjectivity, through prayer, the sacraments, especially the liturgy, being permeated by the emotional and the manifestations of the Holy Spirit. Brenda Carranza understands its growth in three phases, going through the birth and structuring, then consolidation, and from the 2000s on, the moment of the media phase.

The benefit of these movements, either in the Protestant or Catholic environment, has been to take back spirituality and bring it into people's day-to-day lives. The strengthening of faith, the stimulation of prayer, and the contact with the divine in an informal and transforming way typify this spiritual experience. However, there is also a notion of spirituality wrapped up in magical passes of change and disconnected from reality. In this direction, some negative characteristics of these Pentecostal movements of today stand out: venerating their leaders, being politically isolated, spreading practices of intolerance, disrespect, and not allowing the recognition of differences, as well as the refusal of encounter and inter-religious dialogue. However, the great challenge posed, especially to Pentecostal and Neopentecostal religious leaders, refers to the recovery of consciousness and the fight for human rights, which means fighting

against prejudice, discrimination, and social, economic, political, and religious disparities. To care for human dignity is an attitude present in the beginnings of Christianity and the origins of Pentecostalism.

These themes are the basis of this dossier, which aims to discuss Pentecostalism, political actions, and human rights. This reflection, based on the Brazilian reality, is presented in the Editorial, written by Dr. Rodrigo Ferreira Toniol. He brings up the issue of human rights, elections in the last decades, and, in general, the political involvement in this whole process by Catholicism and Protestantism.

The dossier on **Pentecostalism, Politics and Human Rights** brings seven articles. The first, by Dr. Elisa Rodrigues, is entitled **Religion and Politics: the Pentecostal participation in Brazilian Public Sphere** aims to discuss the Brazilian religious field and its power relations, controversies, and tensions. Two main questions lead her reflection: how can Christians, especially Evangelicals, give support to a Federal Government that defends destructive and non-social policies? And how can Pentecostal believers reaffirm social inequality through racial-ethnic hate, the denial of gender diversity, and the subjection of women to the authority of men? To do so, she uses the Brazilian literature on Pentecostalism and some of the main evangelical leaders, aligned to the conservative agenda of the current federal government. It will show that the literalist hermeneutic of biblical texts legitimizes and authorizes policies of social inequality and violence against communities in situations of social and economic vulnerability.

Next, Dr. Leandro Luis Bendin Fontana, in his paper **Fundamentalists or Pioneers? On the Ambivalence of Pentecostal Political Engagement Within the Democratic Game**, he starts from the challenges that populism and religiously motivated political engagement pose to liberal democracies. The role played by Pentecostal actors can be described as ambivalent: on the one hand, they contribute enormously to the democratization of contemporary democracies, and on the other hand, they play a decisive role in shaking the foundations of liberal democracies. Thus, this

paper analyzes Pentecostal engagement in the 2018 Brazilian elections. From a theoretical perspective, it investigates Pentecostal political engagement and the crisis of democracy. He uses Manow's recent work, about the current crisis of democracy, intending to understand Pentecostal political engagement, both in Brazil and Nigeria, where similar phenomena can be observed.

The paper titled **The perspective of the hermeneutic method on the interpretation of the religious freedom right and the constitutional principle of human dignity**, by Dr. Gleyds Domingues and Dr. Reginaldo Pereira de Moraes presents an interdisciplinary reflection between theological and legal areas. The leading question of the analysis is: how can the hermeneutic method contribute to the interpretation of the right to religious freedom, given the violations suffered, even though it is established in the Brazilian Constitution? Based on a theoretical perspective, this article aims to analyze the influence of the hermeneutic method in the interpretation of the constitutional text on religious freedom and the principle of human dignity, as well as human rights. The conclusion indicates that the Democratic State encourages the safeguarding action of the freedom right, and therefore, the non-observance of a constitutional right present in society is unacceptable.

The Pentecostalism meant a rupture with Protestant anthropology, hostage to the epistemology of Modernity. With this perspective, Dr. David Mesquiati de Oliveira works in his paper **Pentecostalism, racism, and human rights**. The Pentecostal experience that has emphasized corporeality and the violated and subjugated bodies have become visible and empowered. Pentecostal movements represent intuitions for a more fraternal and egalitarian society as a presence in the world and a religious practice that reveals the defense of fundamental rights, especially in the militancy of racial justice.

Dr. Leonildo Silveira Campos, in **The Apostolic Church: from the “Tent of God for Salvation and Healing” to the “Church of the Santa Vó Rosa” – Religious Changes (1954-2020)**, describes the emergence and mutations experienced by an originally Pentecostal church, founded in São Paulo in 1954, in the footsteps of the divine healing movement. He worked with

the question: What is left of Pentecostalism after six decades in this trajectory marked by doctrinal, liturgical, and administrative transformations? Based on documents, electronic media, and texts from former members who oppose the direction of this church, the author concludes that it is a sect-type institution. Currently, it retains only some residuals of its Pentecostal origins.

In the paper, **Manoel de Mello and the concern about Human Rights in the beginnings of Pentecostal involvement in Brazilian politics**, Dr. Carlos Ribeiro Caldas Filho, critically presents the historical context of the organization of the Church "O Brasil para Cristo" and the political involvement of Manoel de Mello e Silva (1929-1990), with emphasis on his concern with human rights. He was one of the first Brazilian Pentecostal leaders to speak openly about politics.

Dr. Nicolas Panotto, in his paper **Pentecostalidad y procesos de identificación política disruptiva: un estudio de caso en Argentina**, works with the hypothesis that the constitutive elements of Pentecostalism - identity, ritual, institutional, discursive and theological - are heterogeneous, malleable and dynamic, and therefore allow re-appropriations and diverse modes of identification. To achieve this, the author analyzes a Pentecostal community in the city of Buenos Aires, the Centro Cristiano Nueva Vida (CCNV). The aim is to investigate how the institutional dynamics, the performances of Pentecostal subjectivity, and the resignification of theological discourses serve to promote and construct alternative political positions.

In the Dossier Translation session, it is proposed by Dr. Amos Yong's a paper entitled **Glocalization and the Gift-Giving Spirit: informality and Shalom beyond the political economy of exchange**. Two challenges underlie this text: in the first place, how to disclose the extent to which early Christian economic practices can be considered to inform contemporary Pentecostal political economy, and second, how the interface between biblical and contemporary practice grounds a reflection on a Christian theology of the economy in the late modern capitalist world of the early twenty-first century. This paper explores the relationship between religion, globalization, and

economics and seeks to sketch a Pentecostal theology of the informal economy in light of early Christian economic practices. Contemporary Pentecostalism provides a springboard for examining local and global economic issues in light of biblical and theological concerns and vice versa.

The **Free Subject** session begins with the paper **Orthodox Fundamentalisms and Liberal Democracy: the common good in Aristotle Papanikolaou's theology**, by Dr. Graham McGeoch, intends to discuss the political theology of Papanikolaou, an Orthodox theologian, in the context of liberal democracy, based on the concept of divine-human communion. His political theology engages with influential theologians in the Orthodox tradition such as Maximos the Confessor and John Zizioulas. It starts from the perspective that originally fundamentalism is a technical term to describe a certain type of American Protestantism, however, in this paper there is recognition that the term fundamentalism applies to broader groups to describe various religious groups, and even economic and political systems.

Dr. Jimmy Sudário Cabral, in **Dostoevsky - Nihilism, Art and Christianity**, argues that nihilism enables the birth of a religious vocabulary unconditioned by traditional theological principles, commonly linked to Dostoevsky's aesthetic and religious universe. He understands that it is in the horizon of nihilism, and not within the framework of traditional religion, that Dostoevsky's Christianity should be interpreted. To this end, it analyzes the religious context of Russian Orthodoxy and the space occupied by the Orthodox tradition in the Russian *intelligentsia* during the 19th century. He makes an effort to displace the author from the theological tradition of Orthodoxy and seeks to position Dostoevsky's religious thought within the horizon of Modern Nihilism.

**Between politics and religion: the defense over divorce in the 1934 Constituent**, Dr. Renan Santos Mattos analyzes the position taken by Fernando do Ó, lawyer and spiritist, about divorce in the context of intellectual performance after the election for the 1934 Constituent Assembly. He discusses the thesis entitled "O Divórcio" (Divorce), presented in 1934, in which the

author articulates the concept of secularism, of women's emancipation, and, above all, the notion of family, from a legal standpoint, to defend the need to revise Brazilian legislation, based on the perspective of Pierre Bourdieu and Gilberto Velho. It advances in the construction of law as a science that examines the demands of society and how divorce represents a strategy of a struggle for the separation between State and religion.

In **Las pugnas Iglesia-Estado en la transición democrática española**, Dr. Anna-María Montero-Pedreira and Dr. Manuel Sánchez Sánchez seek to outline the transition within the Catholic Church, in the context of the Second Vatican Council - especially the declaration *Dignitatis humanae*, from a confessional state to the announcement of a religious freedom. The Church played an important role in this path towards democracy, contributing to the restoration of rights and liberties.

Dr. João Bartolomeu Rodrigues, Dr. Levi Leonildo Fernandes da Silva, and Dr. Elza Morgado in **Education and Citizenship, a new practice in social plurality: the specificity of Christian pedagogy**, intends to show that the essence of Christian education is present since the origins of its literature and that Christian pedagogy, which comes from this conception, prolongs, deepens, and enhances the intentional improvement of the human being. They assume that education is an intentional activity and, therefore, a condition for the sustainable development of people. Social plurality, individual performance, and collective thinking are fundamental for citizenship and the progress of the nation.

The article **“Without religion” or religious pluralism? An introductory Reading**, by Dr. José Reinaldo Felipe Martins Filho and Dr. Clóvis Ecco, is inserted in the current discussions about the "without religion", a category that has awakened the interest of scientists of religious studies, theologians and scholars in general. It is part of a larger research project that questions the validity of the concept "without religion" as it has been commonly used, raising clues to the reading of religious pluralism that underlies it.



In the paper, **The theory of divine revelation: an interlocation with the theology of Torres Queiruga to communicate God today**, Dr. José Aguiar Nobre understands that Pope Francis has a manner of evangelizing that constitutes a rich opportunity to practice the teachings of Jesus Christ. In this perspective and facing the present-day challenges, he highlights Andrés Torres Queiruga's theology of revelation, which provides a rich mediation for communicating God today, in dialogue with the society. In articulation with Pope Francis' "A Church which goes forth", in *Evangelii Gaudium*, indicates that the evangelizing effectiveness and achieves a renewed ecclesial praxis.

**The motive of the three paths in a popular Lutheran and Swiss devotional drawing of 1800: a Warburgian Reading**, a paper by Dr. Helmut Renders, that aims to read representations of religious visual culture, with devotional purposes, from the concepts of Aby Warburg's *Nachleben and Pathosformeln*. The analysis of the Swiss drawing entitled "Narrow is the door and narrow the path that leads to life, and there are few who find it". It works with the visual narratives (Crucifix, Serpent Rising, New Jerusalem, City of Vanity, Paradise, Hellmouth, two - three - ways), as well as, textual and metaphorical (quotes from biblical texts and hymns). He understands that there is a double meaning that underlies *Nachleben* and that the concept of *Pathosformeln* articulates well the performative and, at the same time, educational and appealing aspect of the genre of devotional sacred art.

Starting from the tragedy narrated in the Oedipus King model, the paper **Oedipus the King, Joseph and the Song of Songs: from Greek tragedy to biblical counter-tragedy**, by Dr. Osvaldo Luiz Riberio, seeks to read two stories: the story of Joseph, in Genesis, as a narrative of the tragedy genre, and the Song of Songs, as a narrative that subverts the tragic plot through political-social criticism, dominated classes and dominant class. In the narrative field, in Song of Songs, the tactical incompetence of the characters of Oedipus the King and Joseph, who, thinking they could escape their oracular destiny, end up promoting it.

The paper **Counter-spell: “we even knock down any spell, here the person is cured”**, by Dr. Lucielma Lobato Silva seeks to understand one of the healing practices done in the Healing House of Dona Neca, a resident of Rio Urubuéua Fátima, an island region of the municipality of Abaetetuba, State of Pará. In this case, the practice of Cura is related to the so-called counter-spell, that is, to leave the person free from the misfortune caused by a magic/witch. By emphasizing the counter-spell healing through curandeiria, it intends to present religious manifestations from inside the Amazon forest, which uses its relationship with the environment to perform its different forms of healing.

In **Free Subject - translation**, Thomas Ryba presents in the paper **Comparative Religion, Taxonomies And 19th Century Philosophies of Science: Chantepie De La Saussaye And Tiele**, an in-depth reading of the phenomenologies of C.P. Tiele and P.D. Chantepie de la Saussaye, demonstrating the extent of Hegel's influence on their thoughts. This perspective proceeds in a deconstructive manner, firstly establishing the questionability of each thinker's claim in representing a unitary science of religion, and secondly showing the oppositions between their respective notions of taxonomy and science of religion. Finally, it suggests that their respective conceptions of science were also influenced by phenomenologists such as Robison, Hamilton, and Whewell.

Finally, the reader will find, in this issue, summaries of theses and dissertations, as well as reviews. We hope that they enter into deep dialogue with the contents, perspectives, and challenges proposed in the themes presented and that they have excellent use. On the "front page" of Horizonte, there are calls for upcoming dossiers. Participate by sharing your research and discoveries, especially in the area of knowledge in Religious Studies and Theology.