

The Pentecostal Movement in Croatia 1907 – 2007

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Summary *The first part of this work constitutes of a presentation of the beginning, development, organization and the institutionalization of the Pentecostal Movement in Croatia. After the spontaneous beginning among the Germans in Slavonia at the beginning of the twentieth century, the movement has developed among Croats in Slavonia during the Second World War, while toward the end of the twentieth century it spread in whole Croatia. At the beginning of the twenty first century there are five denominations involved in the movement, among which the Evangelical Pentecostal Church is the greatest in number.*

The second part deals with the basic characteristics of the pentecostal thought and practice: focus on Jesus Christ, baptism of the Holy Spirit as fulfillment with power for witnessing, evangelism that brings to conversion, encouragement for using the gifts of the Holy Spirit, expressing the dynamic relationship with God in the service and the awareness of the reality of Satan and the powers of evil.

Key words: God, Evangelical Pentecostal Church, evangelism, Jesus Christ, Holy Spirit, baptism in the Holy Spirit, conversion

The Pentecostal movement¹, the most significant Christian movement in the twentieth century, began through the inspiration of the Holy Spirit at the close of the nineteenth century in many different parts of the world. It experienced parti-

¹ Pentecost (Greek *pentekostes*, “the fiftieth“), is the ultimate Jewish feast which was celebrated on the fiftieth day after Pascha – the feast commemorating the covenant made on Mt. Sinai. In the Christian Church Pentecost is the anniversary of the outpouring of the Holy Spirit (Acts 2) and the founding of the Church as the new people of God. This event is mentioned several times in the New Testament (Acts 20:16; 1 Cor 16:8), and the Greek word *pentekostes* is commonly translated into Croatian as “Duhovi“ (Zagoda, Šarić, Rupčić in Acts 20:16), the Fiftieth day (Rupčić in 1 Cor 16:8), Pedesetnica (Duda-Fučak). In Croatia the feast is also called “Duhovi“ or “Pedesetnica“.

cularly intensive growth at the beginning of the twentieth century in the United States of America and in the second half of the twentieth century in South Korea, Argentina and Brazil. The theology of the movement is experiential – a Biblical theology applied in everyday living. The movement is rooted in perfectionist and charismatic movements of the 19th century: the Methodist movement of holiness, the Catholic apostolic movement started by Edward Irving², and the teaching of numerous speakers at Keswick conventions³.

The history of the Pentecostal movement in Croatia has been researched only partially. Ilija Podrugović wrote *Povijest Kristove pentekostne crkve u Osijeku i bližoj okolici* [A History of Christ's Pentecostal Church in Osijek and its Vicinity] (1962). Several students at the Evangelical Theological Seminary wrote their final BD papers in the area: Ivan Moguš wrote on the *Pentecostal Movement in Slavonia – Its History and Statistics* (Zagreb, 1975), Perica Knežević on the history of the Evangelical church in Donji Miholjac (1999) and Tihomir Vekić wrote about the beginnings of the Pentecostal church in Slavonia, Srijem and Prekmurje (2003). Borislav Arapović published a book *Njihovim tragom* [In Their Footsteps] which gathered a number of contributions to the history of the Pentecostal movement in Croatia. Stanko Jambrek published several works: *Prošlost i sadašnjost Evandeoske crkve u Hrvatskoj* [The Past and the Future of the Evangelical Church in Croatia] (1996), "Pentekonstni pokret: razvoj i teološke karakteristike" [Pentecostal Movement: Its Development and Theological Traits] (2002), *Crkve reformacijske baštine u Hrvatskoj* [The Churches of the Reformation Tradition in Croatia] (2003). In the *Leksikon evandeoskoga kršćanstva* [A Lexicon of Evangelical Christianity] (2007) Jambrek published numerous articles from the area of Pentecostal history, theology and practice. In the 1980s the researchers from the Institute for Social Research of the University of Zagreb investigated minority religious communities in Zagreb, and this research resulted also in several articles which treat Pentecostal movement.

Thus Ankica Marinović-Bobinac published articles dealing with the publication production of minority religious communities in Zagreb (1991) and with unchurched religiosity in Croatia (1995) as well as her PhD dissertation the *Un-*

² Edward Irving (1792-1834), the pastor of the Church of Scotland in London, headed a group of believers who prayed and received the gift of speaking in tongues and the gift of prophecy. In the Spring of 1832 he allowed the believers to exercise these gifts at the Sunday service. Subsequently he had to leave the Church of Scotland. More than a half of the church members left with him and established a new congregation, which later assumed the name Catholic Apostolic church (Jambrek, 2003: 302).

³ The tourist destination Keswick in Cumbria in England was the site for a conference centre from which the teaching about holiness spread throught Great Britain. The truth about the received victorious power of the Holy Spirit which overcomes sin was taught at numerous Keswick conferences.

churched Religiosity in Croatia: A Case Study of Pentecostal Communities (1999).

Dinka Marinović-Jerolimov published an article about a survey of minority religious communities in Zagreb (1991).

1. Historical overview

1.1. The Pentecostal Movement in Croatia from the beginning of the Second World War

1.1.1. The Pentecostal Movement among Germans

The Pentecostal movement in Croatia originated in 1907 in the village of Beška⁴ in Srijem among believers of the Lutheran and Reformed churches who, under the influence of the Pietist movement, in addition to regular services in local churches also held additional Bible study and prayer meetings, usually in private homes. The believers met steadfastly and studied the Bible, prayed and worshipped the Lord. In 1907 two women experienced the baptism in the Holy Spirit.⁵ One of them was Susana Kniesel, a German, who together with her family belonged to the Reformed church. Her family also often attended Bible studies held by Lutheran teacher Samuel Schumacher who was often visited by evangelists and preachers from Germany who held evangelistic meetings in Schumacher's home. After first baptisms in the Holy Spirit more and more believers received the Pentecostal experience.⁶ They expected that with new experiences and evangelistic fervour they would be accepted in their home congregations, and that they would convince other believers of the power of the Holy Spirit. However, neither the Lutheran nor the Reformed churches accepted these groups of believers renewed by the Holy Spirit but tried to isolate them and stop their activity accusing them to be "fanatics" who spread "false teachings." The believers with the Pentecostal experience were forced to leave their churches and gather in their own premises. More people turned to the Lord and the community grew. Several believing men preached in the community, and they were often visited by evangelists and preachers from Germany.⁷

⁴ Srijem was separated from Croatia in 1945 and annexed to Serbia.

⁵ Some authors like Petar Dautermann opine that this event took place in 1908.

⁶ The Pentecostal experience or the baptism in the Holy Spirit is the experience of the coming down of the Holy Spirit on an individual, following the example of the Acts of the Apostles (2:1-13; 2:38-39) at which the Holy Spirit comes on the believer to anoint and fill him or her for a special service (Jambrek, 2003:236).

⁷ Nikolaus Betschel wrote in his memoirs *Geschichten die das Leben schrieb* (*Events which Were*

The news about the activity of the Holy Spirit quickly spread among German, Hungarian and Slovak inhabitants of Srijem and Slavonia. The believers gathered in house congregations, and some of these constituted themselves as churches. In addition to the congregation in Beška, other house congregations and churches came into being in other settlements in Srijem, Bačka and Slavonia. The Pentecostal journal *Evangelii Härold* from Sweden in 1923 published the report by George Steen after his visit to Vojvodina and Belgrade. Steen reported to have found several Pentecostal churches, mostly German, but also with some Hungarian, Croatian and Serb believers. Some churches were already 15 years old (which means that they were established in 1907/1908), and which renewed their work after 1918 and won over new believers since then. Steen wrote: "Beška has about 50 believers (32 are baptised in the Holy Spirit). Novi Vrbas has 15 believers who come from the Methodist background and they are all baptised in the Holy Spirit. The church in Novi Sad has 18 members, but has not leader" (Bjelajac, 9).

During the period of growth from 1923 to 1933 the church in Beška served as the centre which planted other churches. In particular, one must mention churches in Vinkovci and Vinkovačko Novo Selo which were founded around 1921. The congregation in Beška regularly met in the backyard house of Adam Henn until 1925 when they built a spacious church building with 300 to 500 seats.⁸

From 1932 to 1934 Adult-baptising spiritual churches were founded in the settlements of Čačinci, Velimirovac, Golinci and Darkovac in Slavonia. These were predominantly German settlements with Croatian and Hungarian minorities.⁹ The services were conducted in German, Croatian and Hungarian languages. The church in Vinkovci sought to preach the Gospel in Croatian to win Croats for Christ. Matija Baumgärtner and Petar Dautermann preached in Croatian, published a hymnbook (1936)¹⁰ and published a journal (from 1936)¹¹ in Croa-

Written by Life (Kreuzlingen, 1993): "In our home village of Beschka there we had teacher, a Lutheran believer, whose name was Samuel Schumacher. He held prayer and Bible study meetings at this home. Preachers and evangelists would also come from Germany and served with the Word of God. My mother worked for this family of teachers as a maid. During one of these evangelistic meetings she was converted (Arapović, 2003:46).

⁸ This church building stood until 12 October 1944.

⁹ Over forty people were baptised in Velimirovac in 1933 (Izvori, 7-8/1981: 14). At the beginning of the Second World War the church in Čačinci had 85 members and it was the centre for the dissemination of Christian literature (P. Dautermann, 1938a). The church in Velimirovac had 65 members, the one in Golinci about 25, and the church in Darkovac 25 members (Moguš, 6).

¹⁰ *Pjesme spasenja* [*Hymns of Salvation*]. With a brief school of guitar for the self-taught and with the supplement of 100 chord graphs. Vinkovci (Put spasenja) (1936). 82 pages, 14 cm. Contains 68 hymns for guitar.

¹¹ *Put spasenja* [*The Way of Salvation*]. A monthly Christian bulletin. Year I. 1936. Vinkovci. Pub-

tian. Preachers from Golinci established a church in Valpovo which had Croatian majority. During the Second World War German congregations found it difficult to gather regularly and towards the end of the War Germans had to emigrate. All German Pentecostal congregations ceased their activities. The Pentecostal church in Beška ceased its activities on 10th of October 1944 when the German population was ordered to be evacuated. Believers scattered all over the world: the States, Canada, Australia, Brazil, Argentina and numerous European countries.

1.1.2. The development of Pentecostal traditions

The spiritual trajectories of this period followed three similar yet different directions which then gave rise to three Pentecostal traditions with regard to specific understandings and practices of baptism and footwashing. The believers who experienced spontaneous baptism in the Holy Spirit within Lutheran and Reformed Pietism incorporated the Pentecostal experience into the existing theological practice, particularly in relation to water baptism. They continued with the practice of infant baptism in which they were brought up in the Lutheran or Reformed churches.

With the arrival of Adam and Elisabeth Krisman from America to Beška in 1930,¹² the spiritual climate started to change. Krisman started preaching about Biblical adult baptism based on personal conviction and decision. This teaching about adult baptism caused splits among believers and then within churches. The group which maintained infant baptism became known as Infant-baptising spiritual church. The group which accepted the teaching about adult baptism adopted the name Adult-baptising spiritual church. Later (1946) it changed its name to Christ's spiritual church.

One group of Pentecostal churches, which grew out of the Nazarene background, sometime after 1931 started practising the footwashing of saints after the Lord's Supper and thus became known as the Spiritual church of the footwashers.

1.1.3. Pentecostal movement among the Croats

From the spiritual awakening in Beška (1907) through to the end of the Second World War (1945) the Germans comprised the majority in Pentecostal churches and congregations. Hungarians and Croats were in the minority. The spiritual work among the Croats started in the church in Vinkovci (1932) and

lisher and chief editor Matija Baumgärtner; editor Petar Dautermann. 12 issues of 4 pages each; 29 cm.

¹² Adam and Elisabeth Krisman came from Milwaukee, USA, to Beška to undertake missionary work at the invitation of John Lerch.

continued in churches in Laslovo (1937) and Osijek (1939). The founding of these churches marked the turning point in the history of the Pentecostal movement in Croatia as for the first time the Gospel was increasingly preached among the Croats and then among the Hungarians. The missionaries from the States started conducting services in Croatian language and training new converts for spiritual ministry. This approach proved fruitful when during the Second World War foreign missionaries had to leave Croatia and then also all Germans. By default it was the Croats who carried on providing spiritual ministry.

In 1937 Stevo Salaj, an American missionary of German extraction, moved to Laslovo with his family. He preached the Gospel and witnessed to the inhabitants of Laslovo about Jesus Christ and the power of the Holy Spirit. Soon a group of people interested in the Gospel started meeting in his flat (Salaj, 1938a). The first twenty five converts were baptised in 1937 in the Spiritual church in Vinkovci which was lead by Matija Baumgärtner (Salaj, 1938b). In May 1938 forty one people from Laslovo were baptised¹³, and in the Autumn of the same year a further 25 people were baptised.

Around the middle of 1937 a German Pentecostal congregation was meeting in Osijek in Divaltova Street under the leadership of Petar Sorg.¹⁴ In 1939 John Lerch (Janoš Lerch), an American missionary of Hungarian extraction, moved to Osijek and started conducting services in Croatian, Hungarian and German in rented premises on Zrinjevac. Somewhat later the German Pentecostal congregation joined Lerch's congregation and Petar Sorg preached in the newly established congregation from 1940 to 1945. At this time Christian Zelenjak also preached in Osijek. He had completed theological studies in Danzing. Zelenjak was the youth director, played the violin and directed the youth choir. The Osijek congregation had 44 members in 1940 (Zelenjak, 1940).

As at the time only recognised churches¹⁵ were allowed to operate in public, the young Pentecostal congregation could not register as a church, but was registered under the name Philantropical Society Filadelfija [Philadelphia]. In

¹³ In the log of people baptised as adults, which Petar Dautermann kept and updated by his own hand, he recorded: "...on 5th may 1938 forty one souls were baptised in Vinkovci, mostly from Laslovo – Korogy; brother Salaj and I baptised them" (Arapović).

¹⁴ The congregation thrived and in September 1937 more than 50 people attend services (Sorg, 1937).

¹⁵ Recognised churches were: Roman Catholic church, Orthodox church, Lutheran church, Reformed church, while Baptists had the right to operate (D. Volf, "Božja velika vjernost II: Intervju s Dragutinom Volfom o povijesti novosadske pentekostne crkve i o njegovu duhovnom radu" [Great is God's Faithfulness II: An Interview with Dragutin Volf about the History of the Novi Sad Pentecostal Church and Its Spiritual Activity] (Izvori 7-8, 1987)

the Spring of 1942 the authorities learned¹⁶ that a Spiritual church was operating under the name of Philantropical Society Filadelfija. The police closed it down, sealed the premises and confiscated its property.¹⁷ The believers scattered for fear of persecution and imprisonment: out of about a hundred believers only some ten continued to gather at services held secretly at private homes.

During the War several churches were founded: in Čepin (1940)¹⁸, Valpovo (1943) and Koška (1943). Towards the end of the War the Germans had to emigrate from Slavonia so that churches in Vinkovci¹⁹, Čačinci, Velimirovac, Golinci and Darkovac lost many believers because the majority were ethnic Germans. Some churches stopped meeting altogether, while others continued to gather in small house congregations.

1.2. Pentecostal movement from the Second World War to Croatian independence

As independent Pentecostal congregations grew and strengthened after the Second World War, the need for a better coordination of work among the congregations increased. Depending on respective Pentecostal traditions from which they came, the existing Pentecostal congregations formed three groups of congregations in three denominations which comprised the Pentecostal movement in Croatia: the congregations which practised adult baptism constituted themselves as the Adult-baptising spiritual church, the congregations which practised infant baptism constituted themselves as the Infant-baptising spiritual church, and the congregations which practised footwashing at the Lord's Supper constituted themselves as the Christ's footwashing spiritual church.

After loose conventions of Christ's spiritual churches in FNRJ [Federative People's Republic of Yugoslavia] 1950 – 1964²⁰ which for a short period united all

¹⁶ A Roman Catholic priest informed the authorities that a new sect operates under the name of Philantropical Society Filadelfija (Moguš, 11).

¹⁷ Ilija Podrugović wrote that that Franjo Horvat managed to keep benches and the pulpet, but the police took with them hymnbooks, Bibles and other books (Podrugović, 6).

¹⁸ The church in Čepin was established in 1940 as Christ's footwashing spiritual church, and in 1950 the leadership of the church adopted the teaching of Christ's Pentecostal church and joined this denomination (Moguš, 16).

¹⁹ Matija Baumgärtner moved away from Vinkovci. Petar Dautermann mentions that Baumgärtner first lived in Windsor, Ontario, Canada, and then in 1957 moved to Harrow, a town near Windsor and became a pastor of a Pentecostal church there (Arapović). In the Membership list of the Osijek church and its vicinity from the time of the early post-War re-organisation Ilija Podrugović lists only one person for Vinkovci (Čepregi Agneza) and seven members for Golinci.

²⁰ The Union operated as Christ's spiritual church in FNR Yugoslavia (1950-1952), the Union of Christ's spiritual churches in FNRJ (1952-1954) and the Union of Christ's churches in FNRJ

three groups of Pentecostal congregations, each denomination took an independent route of development.

The further development and institutionalisation of the Pentecostal movement in Yugoslavia and Croatia gave rise to five Pentecostal denominations which are known, at the end of the second millennium, as Evangelical church, Church of God, Christ's spiritual church, Christ's footwashing spiritual church and the Union of Christ's Pentecostal churches.

1.2.1. Evangelical church

During the Second World War the Pentecostal believers in Osijek gathered under the name of Philantropical Society Filadelfija which was outlawed in 1942. Meetings continued at private homes. As the number of believers grew in Osijek and the neighbouring settlements, Christ's spiritual church was founded at the 1946 council (1946 – 1954) which changed its name into Christ's Pentecostal church (1954 – 1989), and in 1989 again in Evangelical church.

With respect to the development of Christ's spiritual church in Croatian in the period from 1954 to 1989, the two most significant spiritual centres were Osijek and Zagreb. Christ's Pentecostal church in Osijek became a mission centre which planted congregations in many towns and villages in Croatia. On the other hand, until the death of Ludvik Ūllen, Christ's Pentecostal church in Zagreb served as an administrative and publishing headquarters of the Pentecostal movement in Yugoslavia.

When Andrija Sabo became the pastor in Christ's Pentecostal church in Osijek in 1978, he found that the lack of space thwarted a further development of the congregation. Because of that he bought the synagogue in the Lower Town from the Jewish community. The building was subsequently renovated and opened for use as a church in 1981. Another building was erected in 1984 in the back yard behind the synagogue in order to serve the needs of theological training and education. The Biblical Theological Institute from Zagreb moved into this building. Its Director, Peter Kuzmič, started the school year with the revised three-year theological programme of study and about ten students.

The most prominent leaders in Osijek after the Second World War were Ilija Podrugović, Dragutin Volf, Andrija Sabo and Peter Kuzmič.²¹ Under their leadership the congregation grew and served as the spiritual centre which inspired

(1954-1964).

²¹ The pastors of the Pentecostal church in Osijek were: John Lerch (1939-1940), Franjo Horvat (1940-1944), Ilija Podrugović (1944-1955), Vinko Fabijanić (1955-1965), Vilko Knotek (1965-1978), Andrija Sabo (1978-1982), Peter Kuzmič (1982-1993), Pavao Moguš (1993-2000) and Damir Špoljarić (2000-).

missions and church planting. It planted several churches in Eastern Croatia and partially also some in Central and Coastal Croatia.²²

The first Pentecostal congregation in Zagreb started gathering in 1948 under the leadership of Adam Špis, a student of medicine from Subotica and a member of Christ's infant-baptising spiritual church. The congregation was registered in 1949 under the name Christ's spiritual church (Špis). The church experienced numerical growth under the leadership of Adam Špis, and after his departure from Zagreb²³ the leadership fell to Viktor Kisilak who moved to Zagreb from Prekmurje. From 1955 to 1960 Ludvik Ūllen (1921 – 1985)²⁴ visited the church and ministered. He moved to Zagreb with his family in 1961 and served the church as its pastor until his death in 1985.

The arrival of Ludvik Ūllen in Zagreb brought significant changes to the life and activities of Christ's spiritual church, The congregation settles in into the new premises and very soon becomes known for quality teaching, powerful fellowship in prayer and evangelistic activity. After the Second World War Ūllen served as the Secretary of Christ's spiritual church in Yugoslavia, and from 1955 as the Secretary of Christ's Pentecostal church (KBC) in Slovenia. From 1955 to 1980 he served as the President of Christ's Pentecostal churches (KPC) in Yugoslavia (F. Kuzmič, 1985). In addition to the pastoral and teaching ministry in Zagreb, Ūllen travelled extensively and visited believers. He was a brilliant preacher and speaker²⁵, well-known among Pentecostal leaders in Europe and throughout the world, and was one of the founders of the Pentecostal European Conference (PEK).

With Ūllen as the President, the leading body of the KPC decided in 1969 to establish "a religious institution for the training of ministers and other church

²² In the period from 1943 to 1990 churches were founded in these towns and settlements: Valpovo-Belišće (1943), Koška (1943), Zagreb (1948), Beli Manastir (1951), Našice (1954), Orahovica (1954), Cerna, Ilok, Orolik, Đakovo (1961), Požega (1961), Rijeka (1964), Vukovar (1966), Jelisavec (1967), Pula (1977), EPC RV Zagreb (1979), Zrinjska (1981), Rovinj (1986), Daruvar (1987), Donji Miholjac (1987), Varaždin (1988), EC ZKU Zagreb (1989), ECCE Zagreb (1990).

²³ After his graduation (1955) Špis goes to Bosnia as a physician, then to Slavonia, and returns to Zagreb only in 1963 (Špis).

²⁴ Ludvik Ūllen (1921 – 1985) was the assistant to the pastor in the Pentecostal church in Veščica in Prekmurje, Slovenia, and the itinerant mission worker for the whole territory of Yugoslavia. In his visits to the congregation in Zagreb he was joined by Jožef Novak and Jožef Hajdinjak who also preached there.

²⁵ In addition to pastoral and teaching activity pastor Ūllen also devoted his energy to music. He wrote 19 articles and sermons, wrote and prepared 36 hymns which were sung in the congregation for a long time, translated 7 books and among other wrote 8 prefaces to various publications (F. Kuzmič, 1997:70-75).

workers“ under the name Biblical Theological Institute (BTI).²⁶ The programme started in the Autumn of 1972 in the premises of Christ’s Pentecostal church in Zagreb, and after the purchase of the building designated for the BTI the institution moved to the new premises in Kosirnikova Street. From the very beginning Peter Kuzmič provided leadership for the institution. The first generation of theologically trained students graduated from BTI in 1975. After the graduation of the third generation in 1977 the institution was closed only to re-start in Osijek in 1984. The three-year programme had two educational tracks: Biblical-theological and mission-evangelism. The Institute opened up to other denominations and established an interdenominational programme of study with 36 students from four denominations in 1986 (Jambrek, 1986). In the period 1987 – 1989 BTI underwent a reform which was manifested in four areas. The Institute becomes intentionally international and enrolls about 75 students from Eastern Europe and the countries of the former Soviet Union and several African countries. The name changes from Biblical Theological Institute to Evangelical Theological Faculty (ETF), and the three-year study programme develops into the four-year programme. Lecturers include prominent national and international pastors and theologians. In the course of twenty years seven institutes have been established at ETF²⁷ the most active of which is the Institute for theological studies which educates pastors and theologians, and the Institute for Christian Paedagogy (Education) and Culture which trains students for teachers of Religious Education and educators.

In 1957 and under the leadership of Ludvik Ūllen the KPC in FNRJ, with its headquarters in Veščica, decided to start a Pentecostal monthly journal *Riječ Božja* [The Word of God] with Dragutin Volf as the editor. The move of the Ūllen family to Zagreb also marked the move of the Presidency of the KPC in FNRJ and the editorship of the journal *Riječ Božja* to Zagreb. In 1965 the journal changes its title to *Pentekostna vest* [Pentecostal News], and in 1980 to *Izvori: Časopis za duhovni život* [Springs: A Journal for Spiritual Life]. Under the influence of Peter Kuzmič and Miroslav Volf the editorial policy also changes and turns increasingly to the matters relevant to the society at large. Rooted in evangelical theology it becomes the leading Protestant and interdenominational journal in Croatia. The section *Pentekostna vijest* remains as a supplement to *Izvori* and has the purpose of informing about the events in Pentecostal congregations.

²⁶ On 21 September 1972 Ludvik Ūllen informed the Commission for religious affairs of the city of Zagreb about the establishment of a religious institution under the name of Biblical theological institute (BTI).

²⁷ They are: the Institute for theological studies, the Institute for Judaism, the Institute for Christian paedagogy and culture, Historical institute, Mission institute, the Institute for life, peace and justice, and the Institute for Christian counseling.

From 1936 to 1991 more than 800 separate bibliographical units²⁸ were printed within the Evangelical church (Christ's Pentecostal Church) in Yugoslavia, many of which were published in Croatian language. In the beginnings the Presidency of KPC in Yugoslavia served as the primary publisher, but from 1972 two publishers operated in Zagreb, the publishing house Put života [The Way of Life] and the Biblical Theological Institute.²⁹

After the closing of the publishing house Put života, the editorial board of the journal Izvori in Novi Sad takes over the publishing activity serving the Pentecostal congregations in Croatia and carries it with great diligence until the founding of the publishing house Izvori (1985) in Osijek headed by Peter Kuzmič. In the late 1980s and early 1990s the publishing house Izvori becomes the premier publisher among Protestant evangelical denominations. It publishes Izvori: Časopis za duhovni život, a Christian women's journal Radost [Joy], a magazine for children Ribice [Fish], a Youth work bulletin Vođa [Leader] and numerous miscellaneous books.

1.2.2. The Church of God

At the end of the 1950s and in the 1960s Christ's footwashing spiritual church experienced certain structural changes. A group of preachers from the ecclesiastical region of Srijem – Slavonija initiated the change of name from Christ's footwashing spiritual church to the Church of God in SFRJ [Socialist Federal Republic of Yugoslavia]. The motion was carried at the council in 1968. The majority of local churches accepted the changes and only a handful continued to function under the old name Christ's footwashing spiritual church (Jendričko, 1995).

After the change of name the leadership of the denomination establishes a partnership with the Church of God (Cleveland, Tennessee) and adopts its statement of faith, teaching, and principles of practical living, organisation and min-

²⁸ In 1995 Franc Kuzmič compiled a bibliography of all publications of the Pentecostal church in Yugoslavia 1936-1991 in which he listed most publications printed within Christ's Pentecostal Church in the territory of the former Yugoslavia. The Bibliography is published in the Croatian edition of *Kairos* (2/2007).

²⁹ The majority of the publications by Put života are related to the translations of Boris Arapović who at that time studied and lived in Zagreb. From 1972 to 1975 Put života published two titles, in 1976 sixteen titles, in 1977 fifteen titles, in 1978 two titles. After that the activity of the publishing house Put života gradually dies out because of the move of Boris Arapović to Sweden. The Biblical Theological Institute published the book *Tipologija* [Typology] by Adam Špis (1972), *Uvod u Stari zavjet* [An Introduction to the Old Testament] by Samuel Schulz (1977), *Izdanja Vuk-Daničićevog Svetog pisma za Hrvate* [The Publications of the Vuk-Daničić Old Testament for Croats] by Peter Kuzmič (1980), a series of textbooks from by the International Correspondence Institute from Belgium, and several manuals for the study of the Bible.

istry.³⁰

From 1966 the Church of God publishes the journal *Poslanica mira* [The Epistle of Peace] (until 1968 tri-monthly and later bi-monthly) aimed at believers and carrying devotional articles for upbuilding and encouragement. In 1973 the Church of God starts a tri-monthly *Glas istine* [The Voice of Truth] aimed for pastors, preachers and their church co-workers. The journal covers Biblical topics and carries official information about events important for denominational life. A youth magazine *Uski put* [The Narrow Way] starts in 1979. All three journals were discontinued at the beginning of the Homeland War. The denomination unites eight local congregations.

1.2.3. Christ's spiritual church

When the larger group of Christ's footwashing spiritual church congregations from the region of Srijem – Slavonia adopted the change of name to the Church of God in SFRJ (1968), a smaller group of congregations continued to function under the name of Christ's footwashing spiritual church. The word "footwashing" was deleted from the name in 1977, but the act of footwashing remains regular practice.³¹ At the end of 1980s several smaller congregations are founded in Komarevo, Ivankovo, Vukovar and Zagreb.

1.2.4. Christ's Infant-baptising spiritual church

Christ's Infant-baptising spiritual church came into being in Vojvodina in 1936. In the 1950s new congregations were established also in Croatia in Zagreb, Sisak, Kutina, Vinkovci, Cerna, Pakrac and Daruvar. These Croatian congregations operated in fellowship with the congregations in Vojvodina until Croatian independence. In the independent Croatia they function independently and the Council of Christ's Infant-baptising spiritual church co-ordinates common activities. At the end of 1980s the denomination comprises about 300 members (Marinović-Jerolimov, 72) in seven congregations.

1.2.5. The Union of Christ's Pentecostal churches

When in 1989 Christ's Pentecostal church changed its name to Evangelical church under the influence of evangelical and ecumenical movements, several

³⁰ For more detail about the adopted principles see in the booklet *Crkva Božja: Vjerovanje, Naučavanje i Život* [The Church of God: Beliefs, Teaching and Life] the publisher of which was the Church of Christ in Croatia. It is a translation of the Minutes of the General Assembly of the Church of God, published by the Church of God International Office.

³¹ The practice of washing believers' feet after the Lord's Supper started in 1929 (Jendričko, 1995).

conservative Pentecostal congregations in Croatia retained the old name and the Pentecostal theological thought and practice.

In the early 1990s the conservative Pentecostal congregations founded the Union of Christ's Pentecostal churches in Croatia. The Union unites five churches, runs a Bible school for the training of Christian workers and is developing a publishing activity.

1.3. Pentecostal Movement in the independent Republic of Croatia

The dissolution of Yugoslavia and the independence of Croatia triggered off several processes which have had significant implications for the Pentecostal movement and which have resulted in the changed religious picture of Croatia.

The development of the Pentecostal movement and its institutionalisation resulted in the emergence of five denominations which are known, at the end of the second millennium, respectively as Evangelical church, Church of God, Christ's spiritual church, Christ's footwashing spiritual church and the Union of Christ's Pentecostal churches.

In the period from the achievement of Croatian independence (1991) to the end of the second millennium several independent charismatic congregations were founded which to a large degree rely on the Pentecostal movement. These congregations emerged under the influence of several independent church renewal movements, the most significant among them being the Healing Evangelism Movement³², the Latter Rain Movement and the Faith Movement.³³ Among those congregations which have significant spiritual influence on the Croatian spiritual scene at the end of the twentieth century are: Christian prophetic church Maranatha in Split, the Christian centre Word of Life in Zagreb, Full Gospel church in Zagreb, and Christian church Bethesda in Zadar. From 1993 onwards the Christian centre Word of Life has founded several congregations which united in 2003 and were registered in the Register of religious communities under the name The Union of the Word of Life churches.

³² The healing of the sick was emphasised by the preachers and adherents of the Holiness Movement and the Pentecostal movement. The preachers of the Healing Evangelism Movement continued to pray for the sick as did their predecessors in the Holiness Movement and the Pentecostal movement. In particular they stressed the laying on of hands during the prayer for the sick. The most significant representatives of the movement are William Branham, Gordon Lindsay, T. L. Osborne and Oral Roberts.

³³ The representatives of the Faith Movement who exerted most influence in Croatia are Kenneth Hagin, Kenneth Copeland and Benny Hinn from USA and Ulf Ekman from Sweden.

1.3.1. Croatian national census of 2001

Out of five existing Pentecostal denominations, the Croatian national Census of 2001 recognised only Christ's Pentecostal church³⁴ with 336 believers (see Census). The Census totally ignored the Evangelical church, Church of God, Christ's spiritual church, and Christ's footwashing spiritual church. The reason for this policy is unknown. However, there is a viable suggestion as to what happened with information relative to the Evangelical church.

It is suggested that during the process of the interpretation of information collected the name Evangelical [Evandeoska] church was mistaken for Lutheran [Evangelička] church. As a result, it is suggested, the statistics relative to the Evangelical church were added to the statistics relative to the Lutheran church.³⁵ It is possible that the mistake was partly due to the confusion of believers themselves, and partly due to the fact that the newly-named Evangelical church would not be immediately or easily recognised. In 1989 the Evangelical church dropped the earlier name of Christ's Pentecostal church in favour to the present one. In the time of the Census of 2001 the Evangelical church in Croatia had 23 active churches, six mission stations and about 900 believers, totalling about 1200 people, counting in children of believing parents (Jambrek, 1992).

Those churches which after the change of the denominational name from Christ's Pentecostal churches to Evangelical churches continued to meet as Christ's Pentecostal church in the Census show slightly higher membership figures than the actual situation (336).

The Census does not list the Church of God in Croatia either. This church has been in existence in Croatia from 1930s, and in 2001 it numbered about 250 believers in eight congregations.

³⁴ The Census includes Roman Catholic church, Greek Orthodox church, Old Catholic church, Bulgarian Orthodox church, Montenegrin Orthodox church, Macedonian Orthodox church, Russian Orthodox church, Serbian Orthodox church, Muslim religious community, Jewish religious community, Adventist church, Baptist church, Evangelical church, Jehovah's Witnesses, Calvinist church, Methodist church, Christ's Pentecostal church.

³⁵ I mention two examples by way of supporting this thesis. First, the Census reports 10 members of the Evangelical [Evangelička] church in the municipality of Brdovec in the wider administrative region of Zagreb. I am not familiar with the actual accurate number, but I know that five members of my family declared to be members of Evangelical [Evandeoska] church. This information does not appear anywhere in the Census. Second, an Evangelical [Evandeoska] church has existed in the town of Našice since 1954. In the time of the Census it comprised between 40 and 50 people. The Census registers 32 members of the Evangelical [Evangelička] church even though that church does not exist in Našice at all. These pieces of information lead to the hypotheses that the statistics relative to the Evangelical [Evandeoska] church were ascribed to the statistics relative to the Evangelical [Evangelička] church.

1.3.2. The Register of religious communities

The adoption of the Law of the legal standing of religious communities in the Republic of Croatia (4th April 2002) provides the basis for legal and practical equality between the Roman Catholic church and other Christian churches and religious communities. The Law has provided for the Register of religious communities and all religious communities active on the date of the adoption of the Law were expected to register in it. The following Pentecostal denominations and their organisational forms are registered therein:

The name of the church	Number of organisational forms	Churches	Institutions	Humanitarian institutions
Evangelical Pentecostal Church	58	49	Theological institute Izvori, Publishing house Oaza, centre for work with children	Agape, 5 centres
Union of Christ Pentecostal churches	7	7	no	no
Church of God	6	6	no	no
Christ's infant-baptising Spiritual church	1	1	no	no

The following charismatic communities are registered in the Register:

The name of the church	Number of organisational forms	Churches	Institutions	Humanitarian institutions
The Union of churches "The Word of Life"	11	11	no	no
Full Gospel church	2	1	no	1
Christian Prophetic church	1	1	no	no
International united Pentecostal church	1	1	no	no

1.3.3. The signing of the Agreement about the mutual interests of the Republic of Croatia and the Evangelical Pentecostal church in the Republic of Croatia

After the signing of the international Agreement between the Republic of Croatia and the Holy See³⁶, the Croatian government has yielded to the pressure by national and international factors and entered the process of the signing of agreements with other religious communities in Croatia.³⁷ The Agreement about the matters of mutual interest with the government of the Republic of Croatia was signed independently and separately by the Evangelical (Pentecostal) church in the Republic of Croatia, the Christian Adventist church in the Republic of Croatia and the Union of Baptist churches in the Republic of Croatia. Two other Pentecostal denominations joined the Evangelical (Pentecostal) church and co-signed the Agreement: the Church of God in the Republic of Croatia and the Union of Pentecostal churches in the Republic of Croatia.³⁸

Building on the regulations of the Constitution of the Republic of Croatia and international conventions and standards, the Croatian government recognises the socially beneficial activity of various churches in the areas of religion, culture and education. The Agreement regulates the relationships in the areas of training, education and culture; in pastoral care for believers in penitentiaries, prisons and correctional institutions, hospitals and other health institutions and institutions for social care, as well as for believers serving in the military and in the police, in seeking to secure material conditions for religious activity and for the purpose of mutual co-operation for the benefit of all citizens irrespective of their religious conviction.

The Agreement also regulates financial contributions which the state provides by way of support for clergy and other persons employed in religious vocations, for pastoral activity and counseling, for building projects and maintenance of churches, sacral objects and religious centres which are not listed as objects of special cultural significance; and finally contributions for charitable activities of churches.³⁹

³⁶ The Agreement was signed in Zagreb on 18 December 1996 and affirmed by the Law on 13 February 1997.

³⁷ Before signing the Agreement with the Evangelical (Pentecostal) church the government had signed agreements with the Muslim religious community, Serbian Orthodox church (2002) and the Lutheran and Reformed churches.

³⁸ Evangelical (Pentecostal) church, Christian Adventist church and the Union of Baptist churches jointly signed one agreement. Four other churches have an affiliate status in this agreement: the Church of God and the Union of Christ's Pentecostal churches are joined to the Evangelical (Pentecostal) church; Christ's churches is joined to the Union of Baptist churches, and the Reformed movement of the Adventists of the Second Day are joined to the Christian Adventist church.

³⁹ In order to enable churches to continue with their work for the benefit of the whole society, the

The Agreement does not include two Pentecostal denominations, Christ's Infant-baptising spiritual church⁴⁰ and Christ's spiritual church⁴¹, nor does it include independent charismatic congregations established in the 1990s.⁴²

The implementation of the Family Law (Narodne novine 116/2003) and the Agreement about the mutual interests of the Republic of Croatia and the Evangelical (Pentecostal) church in the Republic of Croatia enables local churches' pastors to officiate religious weddings with all civil rights and privileges.

The Agreement further regulates the matters of religious education of the corresponding church in public pre-school institutions, as well as religious education in primary and secondary schools. At the instigation of the Roman Catholic church and after a rather short public debate, confessional religious education was introduced in 1993 as an elective subject in primary and secondary public schools. As minority religious communities, which include Pentecostal denominations, do not have a sufficient number of students in any given class, often not even in the whole school, their confessional education, with the approval of the Ministry of Education, takes place in the premises of respective religious communities. Consequently, in the case of the Evangelical Pentecostal church, and for the most churches which draw their roots in the Reformation, religious education is provided on Sunday mornings during the main worship service.

Republic of Croatia has budgeted appropriate annual financial support in the amount calculated according to the following key: Evangelical (Pentecostal) church 168 (Church of God 30; Evangelical Pentecostal church 98; Christ's Pentecostal churches 40), Christian Adventist church 224 (Christian Adventist church 189; Reformed movement 35), the Union of Baptist churches 171 (the Union of Baptist churches 141, Churches of Christ 30) for the gross index used to calculate the salaries of public and state officials and employees (Agreement, Article 23).

⁴⁰ Christ's Infant-baptising spiritual church is registered in the Register of religious communities as a religious community without any organizational forms. This leads to the conclusion that on the day of registering only one local church was operational, and the remaining six, which existed at the end of the 1990s (Marinović-Jerolimov, 72) had ceased to function.

⁴¹ Christ's spiritual church is not registered in the Register of religious communities. The congregations are very conservative, closed and do not regenerate their membership well, which threatens their very survival (Jambrek, 2003:162).

⁴² Independent charismatic congregations which were registered in the Register of religious communities in 2003 had been founded from 1992 to 2003. During the process of preparation for the registration the Full Gospel church separated from the Evangelical church maintaining that it would individually sign a separate agreement with the government. The government Commission for the relationships with religious communities advised other charismatic communities to join another religious community which has already signed the agreement, or to sign an agreement with such a religious community, and in that way secure the protection of their vital interests. Some independent charismatic communities did precisely that during the registration in the Register of religious communities, while others, such as the Union of churches "the Word of Life", refused to do it arguing that they had the right to sign a separate agreement with the government.

2. Pentecostal theological thought and practice

Believers with a Pentecostal experience appreciate the Word of God, eagerly read it and study it, and apply it in their practical living, sometimes with childlike trust and utmost reliance. They believe, teach and maintain that the Bible is God's authoritative revelation. The Bible is the Word of God, it is inspired by the Holy Spirit and infallible, and thus the ultimate authority in all matters of faith and practical living. Because of this all Christian belief, teaching and living must be founded in the Bible and judged by it.

The Pentecostal teaching, shared also by most Evangelical Christians, about the Bible can be summarised in several claims: 1) Christians must be well acquainted with the Holy Scripture, regularly read it and study it; 2) Christians must trust in the Holy Scripture and rely on it; 3) the Holy Scripture must be practically applied in all situations of life because Jesus invited the believers to be the doers of the Word and not only its listeners who know it and study it (Jn 14:15, 21, 23; James 1:22); 4) Christians must proclaim the Holy Scripture to all creatures (Mt 28:18-20; Mk 16:15-18); 5) the Holy Scripture is supreme not only over the church, but also over religious experience, dreams, signs and miracles.

The experience of the baptism in the Holy Spirit brings the believer into a dynamic and close relationship with God the Father and Jesus Christ. The revealed Biblical truths thus transform from mere articles of faith and become the foundation for the believer's life. Therefore, the Pentecostals will gladly accept various mercies and blessings from God – such as salvation, healing, deliverance, the filling with joy and peace, different spiritual gifts – and apply these blessings in personal living and the life of the church. As a result, they will joyously proclaim the Good News about the salvation and all that which God has done (Jambrek, 2003).

The Pentecostal movement is founded in, and rooted in, the teaching of the Holy Scripture, and built on the conservative Evangelical theology. In addition to general Christian convictions, the basic theological traits of the Pentecostal movement are: focus on Jesus Christ, the baptism in the Holy Spirit as the fulfillment with the power for witness, evangelism which leads to conversion, the incentive to exercise the gifts of the Holy Spirit, the dynamic relationship with God expressed in church worship, and the awareness of the real existence of Satan and the powers of evil.

2.1 Focus on Jesus Christ

Pentecostal Christology is also experiential Christology. Pentecostal preachers stress four great themes: Christ the Saviour, Christ the Healer, Christ the Baptiser

in the Holy Spirit, and Christ the Coming King.⁴³

With his claim “I am the Way and the Truth and the Life; no-one comes to the Father except through me” (Jn 14:6), Jesus stressed his unique salvific position within humanity and on behalf of humanity. The Holy Scripture testifies that Jesus was the Saviour sent by God the Father as the promised saviour of the people of God and of all people. Jesus Christ is the Lord over illness, death and sin. He heals, liberates and saves (Lk 7:50; Mk 5:36).

Following the prompting of the Holy Scripture the Pentecostals emphasise personal relationship with Jesus Christ. While traditional Christian churches confess faith in Christ, which is often narrowed down to the communal recital of a statement of faith during the church service, Pentecostals build a personal relationship with Christ which provides the foundation for their living, practice and worship. The Holy Scripture claims that “Jesus Christ is the same yesterday, today and forever” (Heb 13:8), which underlines the extreme importance of a believer’s relationship with Jesus Christ today. What is important for establishing this relationship is not confessional formulae, but personal experience with Christ. The charge to “preach the Word” (2 Tim 4:2) means “preach Christ” (Acts 8:5; 1 Cor 1:23; Col 1:28) and is particularly significant because it is by the preaching of Christ that starts the process of one’s personal transformation. Before one understands Jesus Christ one has to know him personally. The experience of the meeting with, and drawing close to, Christ is immeasurably more important than merely having knowledge about him. Therefore, no communal recital of the Apostolic creed during a mass or worship service, nor indeed the recital of any other creed – Nicean (AD 325), Chalcedonian (AD 451), or the so-called Athanasian creed (AD 475-500) – does provide a transforming and intimate knowledge of the Lord. This knowledge is gained through the present experience of the same Jesus Christ who travelled across Galilee performing acts of mercy, healing the sick, expelling demons and raising the dead. Jesus Christ is alive and present among his people.

Pentecostals proclaim the Christ who can be known experientially. They stress that Jesus liberates people from the power of sin, now and here. Born again believer does not only receive the forgiveness of sin in the name of Jesus (Lk

⁴³ Albert B. Simpson (1883-1919), the founder of Christian and Missionary Alliance (1897) in USA, promoted the term “fourfold Gospel” with which he exulted Jesus Christ as the Saviour, Sanctifier, Healer and the Coming King. With the appearance of the Pentecostal movement many believers from the Christian and Missionary Alliance received baptism in the Holy Spirit and formed Pentecostal churches. They brought with them the teaching of the “fourfold Gospel” to which they added the claim that Jesus is the “Baptiser in the Holy Spirit”. Some Pentecostal churches adopted the „fivefold Gospel“, some the fourfold Gospel, while one denomination merged the claims “Christ the Saviour” and “Christ the Sanctifier” into one claim reducing five claims to four. They adopted the name “International Church of the Foursquare Gospel” (Jambrek, 2003).

24:47), but also the release from the law which produces sin in the person who lives under that law (Rom 7:8) and the freedom from insipid sin which mercilessly controls the person (Rom 7:17-24).

MacDonald highlights that in Christ there is not only an objective sanctification completed through his crucial act “for us”; but also also a subjective sanctification completed through his holy presence “in us” which frees us from service to sin (Rom 6,14) and makes us servants of righteousness and God (Rom 6:18, 19,22). Sanctification is not understood mystically, as in sacramental theology where the priest officiates sanctification through sacraments, but is understood spiritually in a personal relationship with the victorious power of Jesus Christ which conquers sin (Jn 8:38).

Although believers with a Pentecostal experience witness to the baptism in the Holy Spirit, they incessantly point to and invite to a deeper relationship with Jesus and to the complete acceptance of Jesus as Saviour.

2.2. Baptism in the Holy Spirit

The baptism in the Holy Spirit is a powerful experience of the descent of the Holy Spirit on a believer. This experience resulted in a tremendous growth of the church in the apostolic and post-apostolic period, and in the twentieth century in which the Pentecostal-charismatic movement, inspired by the activity of the Holy Spirit, spreads throughout the world and reaches millions of people.

The baptism in the Holy Spirit is a believer’s initial and ongoing experience, inspired by the Holy Spirit, at which a believer receives miraculous power, gifts and abilities which manifest themselves in spiritual healing, speaking in unknown tongues, prophecy, spiritual guidance and other forms of provisions for Christian ministry. The believers with a Pentecostal experience maintain that the full gospel includes the holiness of the heart and living, the healing of the body, the baptism in the Holy Spirit and intimate relationship with God by the Holy Spirit.⁴⁴

An influential Pentecostal teacher Reinhold Ulonska emphasises that “the Baptism in the Holy Spirit can clearly be differentiated from salvation, but it cannot be separated from it. It is not one separate experience, but the continuation of the experience of salvation. It can be experienced only in those instances when the person has already been born again and knows that his or her sins have been

⁴⁴ Pentecostal theology and practice vigorously emphasises the experience of knowing the Holy Spirit. John Sherrill explains that this knowledge should be the experience of friendship, creative, transforming friendship, which is in some cases gentle as a dove and in other is like a torching flame and which is, as every good friendship, unfathomable and mysterious. “Baptism” is one of the words, Sherrill believes, which is used in the Bible to describe the moment when a human being comes in full contact with that friendship (1976:104).

forgiven through the blood of Jesus Christ“ (1996:19).

Pentecostals therefore stress that salvation precedes the baptism in the Holy Spirit, and the key question which can be directed at a Christian today is: Did you receive the Holy Spirit when you believed? The word about the salvation applies to sinners; the word about the baptism in the Holy Spirit applies to the saints. The first is the invitation to faith, the second is the invitation to acceptance (J. R. Williams, 1990).

The baptism in the Holy Spirit can be experienced immediately after proper conversion, that is after radical cleansing. That can be before or after water baptism (comp. Acts 2:38-39; 8:12-17; 10:44-48; 19:1-7).

The baptism in the Holy Spirit is an experience after salvation at which the Holy Spirit – the third person of the Trinity – descends on the believer to anoint and fill with the power for special ministry. That is the fulfillment of the Father’s promise (Lk 24:49; Acts 1:4) and a free gift (Acts 2:38; 5:32).

The main purpose of the baptism in the Holy Spirit is receiving the power of the Holy Spirit for Christian witness and service which enables believers, following the example of the ministry of Jesus, to perform mighty deeds.⁴⁵ When Jesus returned from the wilderness in the power of the Holy Spirit he travelled throughout Galilee “teaching in synagogues, preaching the Good News about the Kingdom and healing all kinds of illnesses and infirmity in the people“ (Mt 4:23). The evangelist Luke recorded that the power of the Lord urged him to heal (Lk 5:17). He exorcised demons “by the power of the Spirit of God“ (Mt 12:28) and performed many other miracles.

The words which Jesus directed at his disciples after his resurrection, “You will receive the power of the Holy Spirit who will descend on you and you will be my witnesses“ (Acts 1:8), also apply to his disciples today. Jesus promised to his disciples, those who believe in him, that they would do even greater things than the ones he himself did (Jn 14:12). The baptism in the Holy Spirit transformed his disciples from weaklings and cowards (Jn 20:19) to courageous and unstoppable proclaimers of the Gospel (Acts 4:19-20; 4:29-31; 5:17-20; 6:8-10).

Believers with a Pentecostal experience emphasise the continuous activity of the Holy Spirit in power until today. They stress that the power of the Holy Spirit has tremendous importance for witness and believe that mighty acts, such as the miracles of healing and release, are the essential part of Spirit-lead Christian min-

⁴⁵ At the outset of the ministry of Jesus the Holy Spirit came down on him (Lk 3:22). As a result of this descent of the Spirit Jesus was full of the Holy Spirit (Lk 4:1) who took him in the wilderness to be tempted by the Devil. After the temptation Jesus returned to Gallilee in the power of the Spirit (Lk 4:14) or in the strength of the Spirit. Jesus was anointed by the Holy Spirit before he started the public ministry (Lk 4:18), and he performed his mighty deeds in the power of the Holy Spirit (Mt 12:28; Acts 10:38).

istry. In this aspects they differ significantly from many conservative evangelical Christians who believe that miracles were essential only for the early church in that miracles confirmed the trustfulness of the apostles as the revealers of divine truth. Pentecostals emphasise that both are important: anointed witness and acting in the power of the Holy Spirit. If the proclamation of the Gospel continues, so do miraculous signs which accompany that proclamation (Mk 16:15-18). The Pentecostals therefore stress that in addition to the new birth or the birth in the Spirit most Christians today also need to be baptised in, or filled with, the Holy Spirit (J. R. Williams, 1990; Ulonska, 1996).

2.3. The emphasis on the worship of God the Father and the Son Jesus Christ

Pentecostals believe that the fellowship with Jesus Christ and the Holy Spirit is practically manifested in the life of the individual and the life of the church. This conviction results in dynamic congregational worship. The believers are invited to build themselves as living stones “into the spiritual home for holy priesthood to offer spiritual sacrifices pleasing to God through Jesus Christ” (2 Pt 2:5).

Based on the foundations of the Methodist church service⁴⁶, the Pentecostal believers and churches have developed a specific style of worship which centres on the relationship with God by the Holy Spirit. The believers expect that God will minister daily, and particularly during church service, to his worshippers in love by the Holy Spirit. People leave church service with changed lives, a renewed committment to God and spiritually invigourated. At the following service they will witness about victorious living: about answered prayers, physical healing, expulsion of evil demons and the release from drugs, alcohol and cigarettes.

Pentecostals have moved the borders of worship, conregational singing, communal prayer and participation in sacraments to joyous and unpredictable fellowship with God by the Spirit through song, the preaching of the Word of God and spontaneous prayer (Jambrek, 2003). Worship starts in the depths of the heart as a spontaneous reaction to God's greatness and goodness. Following the examples of worship in the Bible, the Pentecostals will raise hands during the ser-

⁴⁶ Methodist church service developed under the influence of brothers John and Charles Wesley and the renewal movement in the Church of England. It included church service elements from Moravian Brethren, Puritan Evangelical emphases and Reformed preaching. The church service consisted of the singing of hymns as well as popular songs, informal preaching and spontaneous prayer (Shepperd). During mass evangelistic rallies Methodists sang hymns and challenged the people who were present not to be passive onlookers but to take active part in the service as joyful participants. The Word of God is in the centre of church service. Singing and prayer are only a preparation for the Word.

vice (Ps 134:2; 1 Tim 2:8), they will clap (Ps 47:1), and fall prostrate before God (Deut 9:18), dance before God (2 Sam 6:16) or will join in a loud congregational prayer. Worship utilises different styles of music, but predominantly contemporary indigenous styles because the Pentecostals have sought to bridge the generation gap as well as the gap between young people in the church and in the world. They have introduced “new“ musical instruments in worship: drums, electrical guitars, synthesizers and sophisticated electronic equipment.⁴⁷

2.4. The proclamation of the Gospel

Pentecostal preaching. Pentecostal preaching is an aspect of the message and the means of its communication characteristic of Pentecostal worship (Hughes). The centre of the proclamation is the Word of God – the Holy Scripture. The Word, thoroughly studied and thought through, is heated up and anointed by the Holy Spirit. The Pentecostal movement seeks to emulate the Early church which was Christocentric, Spirit-guided and founded in the Word. All members incessantly proclaimed the Word of God, respected it and interpreted it. The Word of God contained the message and became authoritative in all the Early church believed. The Word was the source of all preaching, the standard of all doctrine and the tool for assessing experience (Acts 2:41; 4:4, 29; 6:7; 8:4, 14; 10:44; 12:24; 13:49). For modern Pentecostals the Word holds central place for all living and doctrine. It is the manual for all belief and every action, and the standard for all judgment.

Witnessing leading to conversion. The coming down of the Holy Spirit on people inevitably leads to evangelism.⁴⁸ Evangelism is founded in the commission of Jesus to make all people his disciples (Mt 28:19-20). The Pentecostals believe that Christians must witness to all human beings and proclaim the Good News that God forgives their sins if they accept the Gospel and salvation in Jesus Christ. When people accept the Gospel, confess their sins, repent (*metanoia* in Greek, meaning the change of mind), convert and give their lives to God, then they are born again (Jn 3:3) and receive eternal life (Mk 16:15-16). The Pentecostals maintain that evangelism must be accompanied by miracles and signs which confirm the truthfulness of the Gospel message (Mk 16:17-19; Jn 20:30-31) because the Gospel is the power of God unto salvation of everyone who believes (Rom 1:16). Effective evangelism brings forth manifold fruit which manifest themselves in

⁴⁷ Among the first musicians to bridge the gap between church youth and those from the world was Ralph Carichael whose activity blazed the trail for the style of music called Contemporary Christian Music (Alford).

⁴⁸ Evangelism (*euangelion* in Greek, Good News, *euangelizomai*, to proclaim, bring the Good News) is the spreading or the preaching of the Gospel, the message of salvation by faith in the vicarious death and resurrection of Jesus Christ (Rom 4:4-25; 10:9-10).

the spiritual and numerical growth of local congregations, in the planting of new churches in the wider region and in missionary work in other countries.

2.5. Using the gifts of the Holy Spirit

The Pentecostals have taken heed of the words of Jesus: “Truly, truly, I say to you. Whoever believes in me will do things that I do. He will do even greater things because I go to the Father” (Jn 14:12). They emphasised supernatural activity of the Holy Spirit which endowed individuals in the church with gifts for service, and confirmed the preaching of the Gospel with miracles such as the healing of the sick, the casting demons from people and such like. They similarly highlighted the image of the church as the Body of Christ in which individuals function as parts of the body (1 Cor 12:12). The body comprises many parts and each of them has its own function. Paul compares the functioning of the part within the body with gifts (Rom 12:4-5; 1 Cor 12:12-28; Eph 4:1-8).

The gifts of the Spirit are gifts of God for the service of the congregation (Ulonska, 21; Thomson-Elwell), and which enable believers to be and do that to which God is calling them. Gifts are the present to the believer from the triune God (1 Cor 12:4-6): the Father (1 Cor 12:28; Rom 12:3), the Son (Eph 4:8-9) and the Holy Spirit (1 Cor 12:11). The Holy Spirit gives all its gifts to believers for the edification of the church, the formation of Christian character and the service to the church and the wider society. Receiving the gift of the Holy Spirit, therefore, implies a certain responsibility because it is the occasion for the giving of oneself in the service of others (Thomson-Elwell).

The Pentecostals maintain that there is a distinction between the gifts of the Spirit, of which there are nine (1 Cor 12:7-19), the gifts of grace, i.e. other gifts mentioned in the New Testament which are not explicitly described as coming from the Holy Spirit, and natural abilities which believers possess. These nine gifts are usually divided into those which contain the power of knowledge: the word of wisdom, the word of knowledge and the discernment of the spirits; those which contain the power of supernatural acts: faith, miracles and the gift of healing; and those gifts which contain supernatural speech: the gift of prophecy, the gift of an unknown language and the gift of the interpretation of a language (Pearlman-Boyd, 1964: 15-16). It is customarily deemed that natural capabilities in themselves are not gifts of the Spirit, but they become gifts of the Spirit when the Spirit uses them in the service which is for the edification of the Body of Christ (Volf, 1985).

2.6. The awareness of evil

The baptism in the Holy Spirit is followed by the new awareness of the reality of Satan and the powers of evil. We observe that in the ministry and life of Jesus. After the victory over temptation in the wilderness Jesus recognises the work of Sa-

tan and demonic powers, liberates the captives and the possessed, expels demons and heals the sick. Jesus gave his disciples the power to expel unclean spirits, to heal every illness and every infirmity (Mt 10:1) and commissioned them to go and to proclaim the Gospel, heal the sick, raise the dead, cleanse the lepers and expel demons in his name (Mt 10:7-8; comp. Mk 16:17). Early Christians understood his commission literally so they proclaimed the Gospel and also expelled demons (Acts 16:18). By observing the ministry of Jesus and on the basis of their own experience, Christians realised that through their proclamation of the Kingdom of God they come in direct conflict with Satan and his devils. History proves to us further that the proclamation of the Gospel brought forth greater fruit there where the ministry of Christians was accompanied by miraculous signs, and one of them was the expulsion of demons in the name of Jesus. To expel demons “in the name of Jesus” implies that it is done by his authority and power. Literal obedience to the commission Jesus and the direct clash with the demonic world gave birth to the extraordinary growth of Pentecostal Christianity, particularly in Latin American countries.

Answering the question “What makes Pentecostal churches grow?” the famous missiologist D. A. McGavran replied: “Pentecostals accept the fact that the majority of men and women today believe that demons and evil spirits (various forms of Satan and dark thoughts) attack them, bind them and control them. Pentecostals believe that the powerful name of Jesus repels demons and heals all kinds of illnesses” (1977, 98). C. De Wet opines that the spiritual warfare with the expelling of demons is the only way to deal with the animistic worldview and the unseen spiritual resentment in the Muslim world (1986, 163-164).

The growth of the Pentecostal movement in Croatia does not reflect the rapid growth of the movement worldwide. This is perhaps due to insufficient attention which believers pay in practical living and acting to the appreciation of their spiritual context, to spiritual warfare and to tangible proclamation of the Gospel which is accompanied by miraculous signs and the power to expel evil spirits.

Conclusions

Pentecostal movement is the greatest Christian spiritual movement of today. The movement has combined Biblical theology with the spiritual experience of the baptism in the Holy Spirit and thus gained spiritual power for expansion to all continents and for planting numerous new churches and denominations. In Croatia it was conceived at the turn of the twentieth century and since then has experienced uneven development, which was particularly intensive after the Second World War. At the close of the twentieth century the movement comprised five denominations. Numerically strongest and spiritually and socially most influen-

tial of them is the Evangelical Pentecostal church.

The believers with a Pentecostal experience hold the Bible in highest esteem. They believe, teach and maintain that the Bible is God's authoritative revelation. They consider the Bible to be the Word of God, inspired by the Holy Spirit, infallible and the ultimate authority in all matters of faith and living. Therefore all Christian belief, teaching and living must be founded in the Bible and judged by it.

The Pentecostal movement in Croatia is founded in, and rooted in, the teaching of the Holy Scripture, and built on the conservative Evangelical theology. In addition to general Christian convictions, the basic theological traits of the Pentecostal movement are: focus on Jesus Christ, the baptism in the Holy Spirit as the fulfillment with the power for witnessing, evangelism which leads to conversion, the incentive to exercise the gifts of the Holy Spirit, the dynamic relationship with God expressed in church worship, and the awareness of the real existence of Satan and the powers of evil.

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Sažetak U prvome dijelu ovoga rada daje se prikaz početka, razvoja, organizacije i institucionalizacije Pentekostnog pokreta u Hrvatskoj. Nakon spontanog početka među Nijemcima u Slavoniji početkom dvadesetog stoljeća, pokret se tijekom Drugoga svjetskog rata i nakon njega intenzivno razvija među Hrvatima u Slavoniji, a sredinom druge polovice dvadesetog stoljeća po cijeloj Hrvatskoj. Početkom dvadeset prvog stoljeća u pokretu sudjeluje pet denominacija, od kojih je najbrojnija Evanđeoska pentekostna crkva.

U drugome dijelu obrađuju se osnovne karakteristike pentekostne misli i prakse: usredotočenost na Isusa Krista, krštenje u Duhu Svetome kao ispunjenje silom za svjedočenje, evangelizacija koja dovodi do obraćenja, poticanje služenja darovima Duha Svetoga, iskazivanje dinamičnog odnosa s Bogom u bogoštovlju te svjesnost realnosti sotone i sila zla.