



3 Historical Influence

Historical giants attempted to alter the example of the New Testament church. In AD 313 the Emperor Constantine made Christianity legal which led to the mass construction of church buildings. This resulted in the gathering of Christians occurring almost exclusively in buildings. Around AD 400, Emperor Theodosius made Christianity the state religion and suppressed all other religions. Christianity no longer defined itself by a born again experience. Ordinary people had no access to scriptures, only those who served in appointed “holy” positions.

These events deteriorated the community life of the church. The church also became recognized as a place, not a people. In addition, a hierarchy of religiosity dictated spiritual holiness, not the Word or the Spirit of God.

See Appendix 1

- ◆ **Reference:**
The Second Reformation by William Beckham

Pentecostal Inheritance

Over time these events set the stage for cessationists who proposed that the supernatural gifts and baptism of the Holy Spirit were only for the Acts Church and not for current church culture. At the introduction of the 20th century, a reawakening to the Holy Spirit and evidence of his baptism swept over a group of young collegiates seeking God for a revival in our nation.

History traces the resurgence of the Holy Spirit’s outpouring to Topeka, Kansas. Charles Parham founded a bible college in Topeka where he taught

about the baptism of the Holy Spirit after hearing someone speaking in tongues while visiting Shiloh, Maine. He gave his students an assignment: to study the book of Acts and to pray for the full Pentecostal blessing. His students responded and in January 1901, a young college co-ed, Agnes Ozman, received the baptism in the Spirit evidenced by speaking in tongues. Students and Parham himself encountered the Holy Spirit in a similar experience to that of the disciples and followers of Jesus on the day of Pentecost following his ascension.

Because of the association to this first outpouring of the Spirit, the name “Pentecostals” labeled the people participating in this movement. Like the believers in the upper room, those in the revival spoke in tongues as they received the baptism of the Holy Spirit. Other supernatural manifestations such as prophecy, interpretations, spiritual conversions, and healings took place.

The testimony and teaching from ones who experienced baptism in the Holy Spirit spread to many cities across the nation, most predominately Houston, TX and Los Angeles, CA.



Azusa Street, 1906



William Seymour, Pastor of Azusa Street Revival

Charles Parham decided to move his ministry and began to teach about this new Pentecost in a bible school he opened in Houston, TX. He helped financially support William Seymour, one of his young African American students, when Julia Hutchins invited him to teach about the Holy Spirit in a church she pastored in Los Angeles, CA. A young woman from her congregation, Neely Terry, recommended Seymour, whom she met while visiting her family in Houston in 1905.

The leaders and Hutchins herself ousted Seymour after only one Sunday in Los Angeles due to their ardent disapproval of his teaching on the baptism of the Holy Spirit. One couple from the church encouraged Seymour to continue his work and invited him to live in their home where he taught and testified about the baptism of the Holy Spirit.

Crowds gathered regularly and became so large that eventually the foundation of the home gave way to people physically encountering the presence of God.

They moved to a nearby location on Azusa Street, an abandoned building they rented for eight dollars a month, the sight most recognized for globally influencing the church by the re-introduction to the gifts and miraculous experiences as a result of baptism in the Holy Spirit.

People visited the small rectangular building to witness firsthand what they heard in the news spreading around the world about the Azusa Street Revival. The revival attracted attention for many reasons, including the fact that all races and genders could be seen in one location worshipping together during the height of racial segregation and before suffrage granted relief for women. The Spirit baptized them all as one, into one church with one mission—that all people would receive Christ as their savior.

Although sharply criticized by some religious leaders and groups, for countless others the revival served as a catalyst for eternal change and ignited in many of them a deep desire to share their experience in spiritually dead or imprisoned countries. These missionaries directly multiplied the Pentecostal movement at

such pervasive rates that within only a few years it outnumbered all other denominations except for Roman Catholicism.

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“ He who does not learn from history is doomed to repeat its mistakes. ”
Santayana

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 People who embraced the baptism of the Holy Spirit did not receive acceptance in their home churches. Many were forced to break from their former denominations and begin their own churches. Many felt isolated until a publication in 1913 gave detailed accounts of others with similar experiences. It encouraged these churches to come together for accountability and unity. The leaders of the movement responded by a meeting held in Hot Springs, Arkansas, in April 1914. Three



4 Mosaic's Heritage



The Biblical foundation of Jesus' plan for his church, the knowledge of the historical influences on the church, and the understanding of Mosaic's history illuminates our current purpose and vision for our ministry.

Oklahoma State University's Chi Alpha charter birthed the movement that would later become Mosaic Community. Chi Alpha's roots began with the Pentecostal movement that introduced the 20th century. Its formation in 1947 expressed the mission to reconcile collegiate students to Christ, and to transform the secular universities, marketplace and world.

Chi Alpha recognizes the OSU chapter formed in 1955 as the second oldest in the nation. Students led the OSU XA until 1984 when Bill and Wendy Snyder became OSU's first full-time campus pastors. In 1991, Rodney and Shannon Fouts began ministering, and in 1995, Brad and Julie Riley succeeded them as the campus pastors.

Mosaic Community began as University Worship Center, which originated in the hearts of Brad and Julie Riley and XA student leaders in November of 1996 in response to the quickening of the Holy Spirit, a broadening of vision, and the visible need.

The first service took place in the Oklahoma State University Student Union Little Theater on August 23, 1997. Brad, Julie, and 40 college students became the charter members of Chi Alpha Campus Church. Chi Alpha Campus Church moved to a location at 301 S. Washington and changed its name to University Worship Center in May of 1998. For one year, the church met and prayed before releasing itself to the community.

UWC spent the next six years growing and evolving. God's rich Spirit laid the foundations of worship, covenant, and expression of spiritual freedom. University Worship Center founded two vital ministries in the Stillwater community.



UWC Staff 1998, (Bard & Julie Riley - Center)

Under the umbrella of UWC and the leadership of JD Bump, The Third Place – a coffee shop with a focus to reach the un-churched through an eclectic atmosphere of conversation and relationships – opened its doors in August 2000. The passion for believers to live their lives responsibly, purposefully and vulnerably mobilized UWC into the marketplace and social gathering places.

Embracing education as an obvious and necessary vehicle of equipping children with a God world-



Third Place, August 2000

view and establishing them as whole individuals living lives that reflect the seamless unity of faith and knowledge compelled the second work planted in the Stillwater community. With this heart and vision, Odell and Karen Walters founded Covenant Community School and Daycare in August 2002 under its own leadership, but closely partnered with UWC.

In 2004, God called Brad and Julie Riley to pastor the people of Boulder, Colorado. This marked the beginning of a refining season for the people of UWC. The Rileys appointed Andy and Sarah Green to pastor the work they planted. A year after this appointment, UWC faced another pastoral change and voted in Joe and Zeldia Wilmoth as pastors from summer 2005-summer 2006. It was during this time that the leadership of the church and Chi Alpha became separate for the first time. In the summer of 2006, the Oklahoma District of the Assemblies of God appointed Curt and Misty Bellinger as its new OSU XA pastors.

These transitions and financial repercussions

tremendously challenged the body. God faithfully used this time to develop a people of true covenant caliber with lasting commitment to God's work. The elders and a core group of foundational people committed to see God's vision fulfilled for Stillwater led in making decisions regarding its future. In 2006, in obedience to the Lord, University Worship Center changed its name to Mosaic Community in order to more accurately represent the vision to the community of Stillwater.

Over the years the demographics of the body changed from 95% college students to mostly young families. Mosaic maintains a strong and uncompromised commitment to the students, faculty, and staff of OSU. However, this commitment extends to the families and youth of the community as well.

In early 2007, Dawnell Reese accepted the request of the body of Mosaic Community and the appointment of the Oklahoma District of the Assemblies of God to serve as pastor. Her leadership as elder for eight years, as children's pastor for four years, and as associate pastor since the Rileys had transitioned out of Stillwater in 2004 proved a natural progression of service to Mosaic Community.



Mosaic Community, 2008

