

народи регіонів глобального Півдня, чия повсякденна духовність насичена харизматичними проявами Духа Святого (314).

Автори збірника намагаються показати як ідея секуляризації, якщо під останньою розуміти витіснення релігії з соціального життя, була поставлена під сумнів, а, можливо, навіть і обеззброєна п'ятидесятницьким світоглядом (315). Ніхто не знає як модернізація, урбанізація та секуляризація вплинуть на глобальний Південь, у який спосіб світова економічна динаміка буде формувати релігійне життя людей, чи буде постколоніалізм мати неочікувані релігійні наслідки, чи будуть такі наслідки глобалізації як технології, медицина, комунікативні мережі впливати на п'ятидесятницькі рухи ХХІ століття (316). В одному ми впевнені точно – п'ятидесятництво нікуди не зникне. Виходячи за конфесійні та деномінаційні рамки, цей рух вже сьогодні пристосовується до глобальних процесів секуляризованого світу і вписується в “межі” постмодерністської духовності. Відкритість до міждисциплінарного діалогу робить п'ятидесятництво одним із потенційних релігійних гравців, на рівні з римо-католицизмом та ісламом, які в новому сторіччі будуть формувати релігійну карту світу.

Я радив би цю книгу всім, хто вважає, що п'ятидесятницької теології не існує. Критикам, які вбачають в “русі Святого Духа” лише незрілі протестантські прояви, відсутність теоретичної бази та еклезіологічну хаотичність варто звернутися до цієї збірки текстів.

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The *Cambridge Companion to Pentecostalism* is one of the most authoritative introductions to the study of this neo-Protestant movement. The book begins with the recognition that for a long time texts on the history of Pentecostalism and Pentecostal theology were controlled by representatives of American denominations or by the authors whose wages depended on western donations. Through their publications such authors, promoted their own definition of “Pentecost” and Pentecostalism in general. They believed this movement was defined by the encounter with the Holy Spirit, usually called “baptism by the Holy Spirit”, confirmed by “speaking in tongues” (1). The authors of the reviewed volume state that such assumption is no longer dominating. Those who

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considered themselves the only true Pentecostals no longer represent the majority's opinion. Nowadays one of the most challenging problems in the Pentecostal circles is the attempt to recognise themselves among many definitions that question the concept of inclusivity of Pentecostalism. At the end of the book the authors point out that it is the plurality of languages spoken by Pentecostals indicates the diversity of testimonies and openness to new possibilities (262).

This *Companion* is a collective monograph on the global Pentecostalism consisting of an introduction and fifteen chapters. It comprises three parts: 1) a historical survey: authors explore the global Pentecostalism using the historical method; 2) a regional research: discusses in depth the context of the geographical distribution of Pentecostalism combining it with a thematic/disciplinary approach; 3) in the final part the authors point to the future vectors of development and highlight significant contributions of Pentecostalism.

The work focuses on the origin of the modern Pentecostal movement, the history of its development, its global reformatting, the diversity of forms and trends, and its future prospects. Each section of the volume can be viewed as a separate text, as an introduction to a single topic.

Out of seventeen authors two merit particular mention. This is Amos Yong, the director of the Centre for Research on Missions at Fuller Theological Seminary. Yong is one of the most prolific Pentecostal theologians. Another author is Veli-Matti Kärkkäinen, a Finnish theologian, professor of systematic theology at Fuller Theological Seminary, the author and editor of a series of books on Pentecostal theology and ecumenism.

The authors note that Pentecostalism is a missionary movement (8). From the beginning of the XX century Pentecostal movement was seen as a "late rain", signalling the end of the Church's era and the transition to the final chapter of history (19). Interestingly, this historic moment coincides with transformations of Christian experience and practice. As one author says: "Pentecostalism did not want reforming Christianity, rather replacing it." (31). This impulse still remains within the movement. In missionary activities and church structures, Pentecostalism is adaptable to any variation of church structures: from the Episcopal (Eastern Europe, Africa) and Presbyterian (predominantly English-speaking world) forms to Free church and autonomous polity of local churches (the Scandinavian Pentecostals and their missionary field – Latin American countries) (297). The Global Pentecostalism emerged against the background of existing doctrines, practices, rituals, disciplines, spiritual exercises, and organizational forms. This led to a characteristic feature of Pentecostal groups: their heterogeneous composition.

In the majority of the regions Pentecostalism began as an ecumenical renewal within traditional churches. The diversity of churches, congregations, and individuals hints at the similarity of experience with the action of the Holy Spirit, "who breathes where he wants" (274). Pentecostals univocally criticize "formalism", "institutionalism", "ritualism", "denominationalism" and "ecclesiology" of the existing "human organizations". They also criticized various religious organizations that do not cross borders of their sectarian formations. Pentecostal ecclesiology is deeply rooted in the ecumenical reading of history. Pentecostalism should be seen as a movement within the Church and among churches, and not as a manifestation of a new church. Moreover, it thinks of itself as a movement in the process of becoming a church. A separate community, a denomination, or even the

Pentecostal movement as a whole should be considered as something transient, constantly waiting for the descent of the Holy Spirit to renew Christianity (275). Thus, Pentecostalism is not another reformation of the existing church, but the restoration and renewal of all Christianity.

Contrary to the classical theory of a single historical origin, the volume proposes an alternative history of Pentecostalism, consisting of hundreds of individual testimonies, published in diaries, treatises, pamphlets and religious newspapers in different parts of the world (16). The centennial history of Pentecostalism is viewed as a heterogeneous drawing, which complicates the search for adequate semantics and terminology. The authors agree that until recently, historiography was based on North American history. Usually, the centennial history of Pentecostalism is divided into three phases, “waves” of the Spirit: 1) the phase of the “Pentecostalism” began with the Azusa Street awakening in Los Angeles (1906-09) and originated classical Pentecostal denominations; 2) the “charismatic” phase began in the 1960s and extinguished in the 1970s, affecting the historical Protestant churches; and 3) the “Neo-Pentecostal” phase (Third Wave) began in the 1980s and encompassed Evangelical Christians, who “experienced” Pentecost, as well as independent groups practicing spiritual gifts (32).

Pentecostalism is a global phenomenon which centre of gravity is not the West anymore but Africa, Asia and Latin America. Outside the West, the movement has long been confronted with religious plurality, which is not much revered in the West. The chapter “Charismatic Awakening and Neo-Pentecostalism” points out that it is the time to reject the “theory of the great explosion of the global Pentecostalism,” which claims that the main elements of the late Pentecostal-charismatic theory and practice were already present at the American Pentecostalism in the early XX century. Instead of a large explosion, where everything unfolds from the centre, it is necessary to move to a paradigm of a series of explosions, separated from each other in time and space and comprising a diffusion centre for new Pentecostal-charismatic ideas and practices.

Such centres were: Southern California (Azusa Street in 1906-1909, San Diego in the 1940s, early charismatic renewal in the 1950s-60s, and Third Wave of the 1980s); South-Central America (awakening in the 1940s, and in the 1970s-80s the theology of prosperity); Saskatchewan, Canada (in 1948 – “Awakening of the Late Rain”); Kansas City, Missouri (the prophetic movement in the 1980s and more recent prayer movement 24/7); England (Restoration movement, home churches in the 1980s, Alpha Course in 1990s); Argentina and Nigeria (the practice of spiritual warfare since the 1980s); South Korea (intensive prayer practices, model of “home groups” since the 1980s); Toronto, Canada and Pensacola, Florida (two awakenings in the mid-1990s); Sydney, Australia (Hillsong and their influence on modern praise since the 1990s); Cape Town, South Africa (Worldwide Prayer Day since 2000) (44). The conclusion is simple: the charismatic renewal is not a historical epoch or a finite process, but rather a constant challenge. Adapting Calvin’s phrase, “ecclesia reformata semper reformanda” (the reformed church is always reforming), we can say: ecclesia renovata semper renovanda (the renewed church is always renewing) (45). If Luther restored the priesthood of all believers, Pentecostalism restored the “prophethood” of all believers, emphasizing the universal availability of the direct revelation of God to the entire body of Christ (238).

The global Pentecostal theology explores political and economic issues, deals with health issues, the development of Third World countries, and issues of social justice (267). Some Pentecostals also deal with environmental problems, the consequences of global capitalism, and participate in peace-making (268). Pentecostalism emerged and transformed in different social contexts and became a valuable resource for understanding of the sociological aspects of modern religious processes (216). Instead of reforming the existing social structures or engaging in politics, Pentecostals offer an alternative social reality. The book points to various social programs of Pentecostalism: work in prisons, counselling and psychological aid, work with drug and alcohol addicts, educational programs, medical services and AIDS prevention, family support, programs directed against domestic violence, serving the elderly and the disabled, the construction of orphan houses, chaplaincy work, etc. (180). Pentecostalism is no longer escaping the world but wants to make it better.

The charismatic movement (in its North American expression of the 1960-80's) is usually described as the movement of the Holy Spirit among the traditional churches. Despite the common roots, followers of the movement still differentiate themselves from the classical Pentecostalism. They regard the pouring of the Spirit not as a restoration of the "pure" Apostolic church, but rather a renewal of the presence of spiritual elements (gifts) in the history of the Church. If the classical Pentecostalism tries returning to the origins of Christianity, charismatics emphasize the continuity of church gifts. Charismatic movement attempts returning to Christian spirituality. Charismatics reject the idea that they are the lonely inventors of this truth. Healing, speaking in tongues, the gift of prophecy was present in one form or another throughout all church history at its "edges": in monasteries or in groups that sometimes were bordering with heresies. They were present in the beliefs and practices of some respected Christians of the past. For example, spiritual warfare as a prayer practice was inherent to both Jesuits and Puritans (248).

In addition to the Restoration Pentecostalism and charismatic movement, there is a third paradigm, which should be called awakening or Revitalization. This term reflects the relationship between the Pentecostal movement, the historical church and the new Christian spirituality. It should be understood as a dynamic process that allows reevaluating or redrawing the theory and practice of Christian spirituality by suggesting another formulation of the interconnection of life and the surrounding world. Spiritual movements are not born in a vacuum; they appear in a specific context, caused by a new understanding of life in the Spirit, and give rise to a new sense of solidarity. A sense of solidarity in the communal experience creates a space for rethinking one's faith (251).

In search of a holistic vision and experience of salvation, which includes not only the spiritual but also the physical, material and social component, Pentecostals are close to the postmodern idea of a holistic understanding of the relationship between mind and body (300). The merit of the Pentecostals is that, by searching for the "full Gospel", it introduced the concept of "holistic salvation" even before it became mainstream in theology (251). If the representatives of the liberation theology focused on socio-political liberation, liberation process for Pentecostals is more personal: it is liberation from diseases and ailments, which does not exclude the socio-political dimension (301).

Today, there are various “descendants” of the Pentecostalism. They are both classical Pentecostals and those outside the Pentecostalism who adhere to Pentecostal theology and practice spiritual gifts: representatives of historical Protestant denominations, Roman Catholics and even the Orthodox. It is worth mentioning that the independent post-denominational gospel churches and movements take charismatic manifestations of the Holy Spirit as an important aspect of Christian life. Representatives of such groups may not associate themselves to either Pentecostalism or Charismatic groups. And of course, it is impossible to bypass the indigenous peoples of the regions of the global South, whose everyday spirituality is full of charismatic manifestations of the Holy Spirit (314).

The authors of the volume try to demonstrate how the idea of secularization (if by secularization one means ousting of religion from social life) was questioned, and perhaps even disarmed by a Pentecostal worldview (315). No one knows how modernization, urbanization and secularization will affect the global South, how the global economic dynamics will shape religious life of peoples, whether post-colonialism will have unexpected religious consequences, or how the effects of globalization such as technology, medicine and communication networks will affect the Pentecostal Movements in the 21st century (316). In one we can be certain – Pentecostalism will not disappear. Proceeding from the confessional and denominational framework this movement is already adapting to the global processes of secularized world and fits into the “limits” of postmodern spirituality. Openness to interdisciplinary dialogue makes Pentecostalism one of the potent religious players, similar to Roman Catholicism and Islam, which will form a religious map of the world in the new century.

I would recommend this book to all who think that there is no such a subject as Pentecostal theology. Critics who see in the “movement of the Holy Spirit” only immature Protestant manifestations, the lack of a theoretical basis and ecclesiological chaos should be referred to this collection of texts.

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