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BOOK REVIEW

Harold D. Hunter and Neil Ormerod, eds., *The Many Faces of Global Pentecostalism*. Cleveland, TN: CPT Press, 2013. x + 291 pp. \$16.95. Paperback. ISBN: 9781935931393.

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Many Faces is the product of the Consultation on Global Pentecostalism held in June 2012 at the Oxford Centre for Mission Studies in Oxford, England. The gathering was convened at the request of the relatively new global Pentecostal network Empowered 21, which provided funding and considered the conference part of the lead-up to its own international conference planned for May 2015 in Jerusalem. The older Pentecostal World Fellowship (1947) is also mentioned in the introduction. Both have struggled with the increasing diversity of Pentecostalism documented in these pages.

In the preface and the introduction, the editors characterize Pentecostalism as neither Protestant nor Western. While both of these ideas can be contested, the papers support this premise. Section I, entitled “Global Voices from Oxford”, presents the addresses of three invited scholars who were resident in Oxford. The first chapter is a fine essay by Orthodox Metropolitan Kallistos Ware setting out key differences between Catholics and Orthodox. In this sense, Pentecostals are the younger brother looking on as the two oldest try to work out a truce. In the second chapter, Baptist theologian Paul S. Fiddes takes a more direct approach, outlining how unity can be achieved by all parties, including Pentecostals, if they accept a bottom-up approach that recognizes the *koinonia* and communion of all the churches. In this case, Pentecostals represent part of the legitimate diversity of the global Church. In Chapter 3, Pentecostal theologian Wonsuk Ma locates Pentecostals in the context of Christian history and global Christianity. He concludes that Pentecostals will play a central role in the evangelization of the world.

Section II, “The Global South”, includes eight essays from Africa, Asia, and Latin America. Historian Connie Au, from Hong Kong, describes the suffering of Pentecostals in China (especially in house churches) in the context of recent Chinese history. Palestinian Yohanna Katanacho offers a sweeping history of the Church of the Arabs. Chilean theologian Elizabeth Salazar-Sanzana outlines the challenges Pentecostals face in Latin America, particularly the rise of “mercantilist” neo-Pentecostal movements. Puerto Rican professor Agustina Luvis-Nuñez tells how Caribbean Pentecostals are contextualizing their theology and experience in their post-colonial reality. Ghanaian theologian J. Kwabena Asamoah-Gyadu traces the origins of African

Pentecostalism in primal religions with an emphasis on experience of the supernatural and its transformative influence on the natural order. Philippe Ouédraogo, a pastor from Burkina Faso, recounts the history of Pentecostalism in French-speaking West Africa. Church of God scholar Clifton R. Clarke surveys the impact of migration on Pentecostalism, particularly African churches in Britain. Finally, Russian theologian Olga Zaprometova recounts the history of Pentecostalism in Russia, contrasting Eastern and Western views of reality.

Section III, “The Global North”, contains four essays presenting a variety of perspectives on Pentecostalism in Europe, North America, and Australia. Latino historian Daniel Ramirez documents how Latino Pentecostals in the Global North challenge its disembodied theological stance with a deeply embedded incarnational presence among the poor. Australian historian Mark Hutchinson tells how Pentecostals have reinvented themselves in post-Christian Australia. British theologian David Hilborn suggests that there are theological grounds for enhanced ecumenical dialogue between Anglicans and Pentecostals. Canadian professor and pastor Pamela Holmes highlights the ambiguous role of women in Canadian Pentecostalism.

One of the central questions scholars are asking is “What is Global Pentecostalism?” The editors state in the preface/introduction “a definition of Pentecostalism is not possible.” Their book both contradicts and affirms this premise. It contradicts it by offering clear characteristics and commonalities shared by Pentecostals around the world. It affirms it by the sheer variety of forms of Pentecostalism presented in the essays. As such, *Many Faces* joins an emerging literature documenting Pentecostalism around the world. The book is global in coverage and includes many different varieties of Pentecostalism. One in four Christians can be said to be part of this wider movement, including three major types: Classical Pentecostals (Assemblies of God, Church of God, etc.), Charismatics (Catholic, Lutheran, etc.), and Independent Charismatics (African Independents, Chinese house churches, the Vineyard, etc.). In trying to cover “Global Pentecostalism”, the main weakness of the volume is the relative absence of the second type, especially Catholic Charismatics, who make up nearly a third of all “Pentecostals” globally. On the other hand, *Many Faces* does better with the third type, Independent Charismatics (who make up 44% of all Pentecostals), who appear in the articles on China and Africa. The volume shows that the Pentecostal World Fellowship and the newer Empowered 21 continue to mature in the breadth of who is considered “Pentecostal”. For example, Oneness Pentecostals at one time were not welcome, but significant bridges have been built there—as the inclusion of the excellent article by David Ramirez shows.

Yet several essays are not about Pentecostalism at all. In this way, the book moves into the wider world of global Christianity, examining the role of the Holy Spirit in the split between Catholics and Orthodox (Kallistos Ware’s essay) and the (mainly Orthodox) Church of the Arabs (Yohanna Katanacho’s essay). One missing element in both of these essays, however, is what the Orthodox think about the role of the Holy Spirit in Pentecostal theology.

Many Faces offers an engaging and wide-ranging set of essays that contribute significantly to the ongoing global conversation on the role of Pentecostalism in global Christianity. This book will be useful to theological educators, especially as an introduction to global Pentecostalism. While

no single book has yet achieved comprehensive coverage of this multi-faceted phenomenon, *Many Faces* joins other multi-authored works like *Spirit and Power*, edited by Donald Miller, Kimon Sargeant, and Richard Flory (Oxford University Press, 2014), as well as single-author works such as Allan Anderson's *An Introduction to Pentecostalism* (Cambridge University Press, 2004) to help the reader navigate the rough waters of this dynamic global movement.