
The *EPCC* is a timely publication within a wider series that tackles the vast subject of religious diversity in modern times. The 134 entries throw light on the *Churches of the Spirit* — the fastest growing Christian movement today — their origins, histories, concepts, theologies, and multidimensional, transcultural and transmigratory developments. The book's layout is easily accessible, providing extensive bibliographies and source material (texts and photographs), and will attract scholars, lay people, and those outside Christianity. It aims at showing the impact of the presence and power of the Holy Spirit in the twentieth and twenty-first centuries, or what Van Dusen called a "new reformation" after the established Eastern and Western missions, or Harvey Cox the "massive transformation" not only of Christianity but of religion as such. It claims to describe and analyze the theological and cultural diversity, dependent on social and geographical conditions, and emphasizes ongoing interdisciplinary research. The introduction points briefly to the problem of *how to define the movement* and the fact that large areas remain unresearched, but it fails to provide the reader with at least an attempt of presenting various theological, anthropological, and sociological interpretations. The entry on Global Pentecostalism addresses the "multidirectional interconnectedness" of the movement, but a general guideline is missing on how to understand the great variations of doctrinal and cultural traditions across the globe.

The strength of the encyclopedia lies (versus early self-interpretations) in its location of the Pentecostal-Charismatic Movement firmly within the *biblical and historical* tradition of the universal Christian Church. There are "pearls" that emphasize process and practitioners over form and content, discover the roots in the Spirit's past and present operations in regional contexts, and relate the dynamics to contemporary times. Examples are geographical entries such as those on East Africa, East Asia, India, Korea, China, Brazil, Indigenous Churches, Hispanic Pentecostalism, and Catholic–Pentecostal Dialogues by scholars involved in those fields (input on larger Africa, particularly Ghana, Nigeria, and African Independent Churches [AICs], is sketchy). Essays on Orthodoxy, Catholic Charisms, Fundamentalism, Liberation Theology, Judaism, Women, Race Relations, and Slavery confirm Pentecostal theology as "affective-relational and oral-experiential," and show a high degree of openness for multiformity and critical analysis. Informative articles such as those on Glossolalia, Cessationism, Dispensationalism, Deliverance, and Prosperity (including "Word of Faith") acquaint the reader with specific terminologies and controversies. Entries on Social Transformation, Nationalism, Marxism, Islam, or Pacifism point to conflicting ideologies. Such themes as Experience, Gifts of the Spirit, Healing, and others serve as signposts to spiritual empowerment. Generally, however, the emphasis is on extensive treatises on western (classical) Pentecostalism and falls short of internal as well as external dialogue, for example, with Afropentecostals, Oneness, modern theologians, social science, economics, and, above all, natural science.

Although the editor himself warns against "American historiographic assumptions" (90), as if the U.S. experience were paradigmatic for the realities of global Pentecostalism, many
entries are limited to perspectives drawn from white classical Pentecostal concepts such as those propagated by the Assemblies of God (AG), Church of God (Cleveland) (CGC), or United Pentecostal Church (UPC). Examples are treatments of key issues like the initial evidence of Spirit baptism in tongues-speaking, which is mainly discussed in formal-denominational terms, or the static portrait of Pentecostal attitudes offered under Anthropology. Such a general tendency is not overcome by just putting critical material alongside these entries. Metaphorically, the encyclopedia can be likened to a house that has many open windows but in which the front door is kept shut so not to let the winds of Pentecost enter and disturb the order, contents, and perspectives within. Pentecostals on other continents outnumber those in North America. Therefore, expansion and experience cannot be conveniently pressed into the systematic language of abstract (even if not fundamentalist) categories. While a significant stream has its roots in America, Satyavrata states that “the roots of most other streams are in [autochthonous] spontaneous indigenous movements, … largely independent of western influences” (221), linked to anti-colonial developments. Hence common elements of emphasis on the Bible, experiential spirituality, charismata, worship, prayer, and power-in-participation are the raw material for a “dynamic synthesis of complex impulses and processes” that shape people’s cultural identity.

A more “carefully crafted renewal historiography” (242) would have acknowledged and been informed by the major shift initiated by Hollenweger, who affirmed, among other factors, the African roots of the movement as most significant for America’s white-dominated society. Oral theologies are thus just as influential and meaningful as abstract formulations of the Christian faith. Theologically, the EPCC appears to be dominated by the propositional language of classical Pentecostalism, based on hellenistic interpretations of historical Christianity that may be of declining relevance for today’s drastic upheavals in non-western societies. As an example, the phenomenon of joy and praise in spirituality and style, in Afropentecostal worship in the U.S., the Caribbean, and Europe, and in most “churches of the Spirit” in the South, does not sustain the (still repeated) deprivation thesis. Oral theologies are not the subject of the “lesser educated” and “deprived.” Cox speaks of the importance of an *adequate critical theology of culture*.

What are some of the implications of such a global and critical theological approach? The first concerns the overall downplay of the tragic Pentecostal apartheid history, as if adaptation to mainstream society in disrespect of Azusa’s prophetic spirit was inevitable. Almost totally omitted are the contributions of black Pentecostalism to Azusa, its missionaries and developments worldwide. A more global and critical approach would have mentioned the black–white encounter in camp meetings and the Holiness movement; black musical empowerment in style and ministry; early black leadership (besides Seymour and Mason) of Haywood, Lawson, S. Williams, and others.; present-day black televangelists such as Jakes, Patterson, Blake, Bryant, and so forth; the impact of the “Sanctified Church”; an alternative exegesis of the “Curse on Ham”; the explosion of black indigenous Pentecostalism in the Caribbean and, through migration, in Europe; and critical black scholarship in these areas (for example, *Journal of Black Theology*). More serious attention would have been given to scholars (besides Clemmons) such as Tinney, Lovett, Richardson, and Sanders, for America, Oosthuizen, Daneel, Kalu, and Larbi, for Africa, Campos, Ramírez, and Sepul-