Global Perspectives
and Multidisciplinary Methodologies

Appreciating the Past and Looking to the Future

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The publication of this issue marks a change in editorial oversight of *Pneuma: The Journal of the Society for Pentecostal Studies* from the capable hands of Dale M. Coulter and Amos Yong to Peter Althouse and Robby Waddell. Times of transition are great opportunities to reflect on historical developments and share future hopes. As the new editors we are most grateful for the quality leadership provided by our predecessors, William W. Menzies, Cecil M. (Mel) Robeck, Jr., Murray W. Dempster, Frank D. Macchia, and most recently Amos and Dale. We are indebted to them for their years of service and visionary leadership as they have expanded the quality and influence of the journal. We are humbled by their contributions and challenged to continue in their footsteps. We also appreciate Nestor Medina for his years of service as the Book Review Editor. Yolanda Pierce at Princeton Theological Seminary is now serving in this capacity, and we are excited about the direction she will bring to this role. We also want to thank Danielle Banzon for agreeing to be the new managing editor, and we are grateful for her administrative capabilities.

The transition to the new editorial team has been relatively easy, due in large part to the professionalism of Mirjam Elbers and Iedske van Coevorden at Brill and the reliable and careful eyes of the journal’s long-term copyeditor, Nancy de Flon. It has been vital to have such a competent team to support us during the editorial changeover. We would like to thank the Executive Committee of the Society for the trust they have placed in us by selecting us to be the new editors, and we are especially appreciative of the substantial and generous support we are receiving from President Kent Ingle at Southeastern University.

The new editorial team is committed to the continuation and expansion of *Pneuma*’s influence as a world leader in pentecostal and charismatic scholarship. Under the tutelage of Amos and Dale, the journal developed in multidisciplinary directions with an interest in capturing global perspectives. We want to continue to develop each of these gains and strengthen the quality of publications in diverse disciplines as they take account of pentecostal-charismatic
Christianity. Peter’s specialization in systematic theology with an interest in the social sciences and Robby’s specialization in biblical studies should place the new editors in a position to do just that. Reflecting the variety of scholarly interests represented by the interest groups of the Society for Pentecostal Studies, we will actively seek to publish articles that speak to the Society’s interest but that also have potential to inform its members about recent scholarly and methodological developments.

As we reflect on this issue, we are struck by the fact that Pentecostalism is a global phenomenon. While Pentecostalism is global in the sense that its various manifestations are found throughout the world, it is also particularized in local settings. Both the global and the local tendencies need to be accounted for if we are to understand Pentecostalism as a religious expression. We also note that Pentecostalism in its various forms links to other social spheres such as world religions, politics, economics, health care, and so on, links that are noted in the following articles.

Several articles in this issue capture that global breadth of Pentecostalism. Katherine Attanasi explores the relationship between pentecostal healing beliefs and practices in the context of HIV/AIDS among black South African women. Healing narratives in the context of a nation’s struggle against the crisis of HIV/AIDS can both enhance and hinder women’s flourishing. On the one hand, South African women have less power than men to negotiate safe sex practices; on the other, prayer groups can provide emotional support and medical resources even if these women do not subsequently test negative for HIV. Further, the same healing theologies can reinforce guilt and self-blame for lack of healing faith and, at the same time, offer prayer strategies for protection that sometimes thwart other preventative strategies.

Hans Olsson’s article is another example of the global characteristics of Pentecostalism. He explores intercontinental migration to Zanzibar and the ways in which Pentecostals negotiate socioeconomic and cultural worlds within a Muslim-dominated context. Zanzibari Pentecostals assume a dualistic worldview between the forces of good and evil. They have developed strategies to reinforce belonging and maintain control over their social setting, while at the same time navigating the uncertainties of migration in a Muslim milieu.

Rubia Valente investigates the diminishing role of women in the Congregação Cristã no Brasil in São Paulo. Although women once held leadership roles and were able to hold ministerial credentials (except for ordination of elder) in the early development of the church, over time routinization, combined with an assumption that Scripture favors male ministry, has strengthened patriarchal systems. Valente’s analysis provides empirical support for Max Weber’s theories that distinguish prophetic charisma, which allow for women to be