

trinitarian theology has with care of the earth, which he has convincingly thought through; he puts the practices of religion on a par with caring for creation in concrete ways available to everyone. No pneumatological pie in the sky here!

The book's prose is direct and engaging. S.'s way of construing the Trinity is accessible for nontheologians. The reader has to ask him- or herself whether the difference Pentecostals claim to have about the experience of the Spirit in their lives is something that is of God and therefore to be taken seriously by non-Pentecostal Christians, or something particular to them and attributable to their conditioning.

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Pentecostalism: A Guide for the Perplexed. By Wolfgang Vondey. New York: Bloomsbury, 2013. Pp. x + 197. \$80; \$24.95.

Many people in mainstream Christianity find the Pentecostal movement puzzling and perhaps perplexing. Not quite a church, more a movement within Christianity, it has since its origins grown into a global phenomenon of some 500+ million adherents. How these figures are counted is, of course, part of the puzzle. Some belong to "classical" Pentecostal denominations, some to "charismatic renewal" movements within mainstream churches, and some to independent neo-Pentecostal churches, small and large across various continents and with various degrees of indigenization and enculturation to the local setting.

In this relatively brief volume, Vondey seeks to provide the reader with an insider's perspective on the world of Pentecostalism. V. provides a sympathetic account of the movement and its major tensions, which he identifies under seven themes: the tension between local roots and global pluralism of Pentecostals; between the Pentecostal emphasis on holistic spirituality and the excessive display of charismatic manifestations (e.g., speaking in tongues, healings, etc.); between a divisive denominationalism (e.g., the regular splitting of the movement) and the ecumenical ethos of Pentecostalism; between orthodox doctrine and the sectarian rejection of the Christian tradition by some Pentecostals (e.g., "oneness" Pentecostals who reject conciliar teaching on the Trinity); between social engagement and triumphalism; between democratic egalitarian ideals and the divisive effects of institutionalism; and between an emerging Pentecostal scholarship and the prevalent anti-intellectualism of the movement (3). After an introductory overview, each theme is dealt with in an individual chapter; to conclude, an epilogue argues that the most appropriate designation of the phenomenon of Pentecostalism is as a "renewal movement."

Overall, one gets the impression of a dynamic and complex movement that has undergone significant transformations from its revivalist origins. The history of those origins has become contested as historical studies have shown the complex and global features of those origins, rejecting the founding myth of the Azusa Street Mission or similar North American revivals to reveal similar outbreaks in Korea, India, Wales,

Africa, and Latin America (12). While relatively small in its initial phases, Pentecostalism has undergone major growth with the charismatic renewal movement in mainstream churches in the 1960s and 1970s, with many of those involved moving into more traditional Pentecostal churches after experiencing rejection within their own denominations. That rapid growth has exacerbated many of the tensions within the movement as small congregational communities developed more institutionalized structures. One impact of institutionalization has been a growing marginalization of women in ministry within the movement.

Of increasing significance is the growing body of Pentecostals engaged in theological education, raising the level of intellectual achievement and deepening the resources of the movement. This is likely to be transformational in the coming decades as Pentecostal theologians struggle to express the unique charism that the movement offers to the larger church. Nonetheless the fundamental orientation of the movement is strongly practical rather than theoretical, driven more by pragmatics than by theological analysis. V. argues that this tension, spelled out in the last chapter, will shape the movement's future.

What is most remarkable across all this complexity and diversity is the mutual recognition to be found across all the distinctive elements. While members may disagree on various aspects of belief, including key doctrines such as the Trinity, they all recognize one another as of the same "family" with a common grounding experience in what they call "baptism of the Holy Spirit." This founding experience allows members to transcend all other differences in a movement not so much bound by a common cognitive meaning as by a shared constitutive and effective meaning. In this they may offer a model for ecumenical relations for churches more broadly.

I would recommend this work for anyone wanting to get an intelligent handle on the diversity and complexity of the Pentecostal phenomenon. V. has done a service both to the Pentecostal community in putting its best foot forward, and to the wider theological community in giving his readers a sympathetic insight into its operation.

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The Holy Spirit—In Biblical Teaching, through the Centuries and Today. By Anthony C. Thiselton. Grand Rapids, MI: Eerdmans, 2013. Pp. xiii + 565. \$46.

Thiselton's work is an interesting contribution to this expanding field. As the title of the book indicates, T. seeks to combine various vast fields of biblical theology and scholarship, historical and contemporary thought. He provides useful systematic organization of complex issues and materials as well as helpful summaries of theologians, indicating major advances and questions around their approaches to the person, experience, and effects of the Holy Spirit. This approach has important strengths as well as dangers.