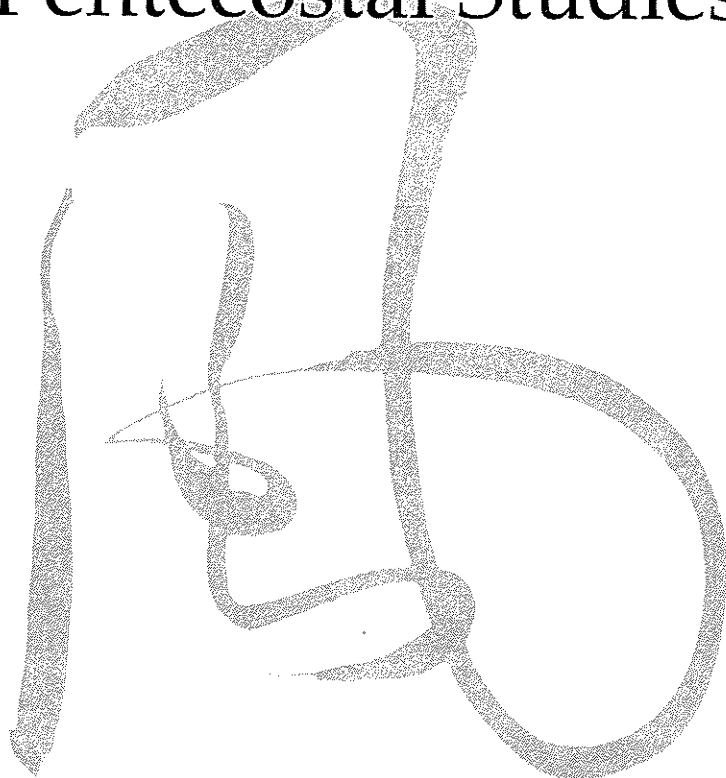


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they left their imprints to many Pentecostals. Dallière left a prophetic legacy of boldness, while du Plessis's ecumenical influence in the wider church community is still felt until this day; and Choi's example of praying and fasting is not only a model to emulate, but it made a direct influence on the largest Church in the world. The last three authors give short biographies of these Pentecostal giants of faith, concluding the volume with positive contributions of real people who experienced the reality of the Pentecostal gift. Dallière, du Plessis and Choi provide testimonies of what the Spirit can do to individuals who will allow him to fill their lives with his very presence.

The essays in this book are well written and well arranged. The editors are to be commended for putting together a volume that deals with the Pentecostal understanding of spirituality in relationship with the experience of the Spirit of God, both in the biblical communities and contemporary Christian communities and individuals. The essays are sympathetic to the Pentecostal experience of the Holy Spirit.

This volume is for general Christian readership; however, Pentecostal ministers and church workers will find the collection of materials in this book instructive. It is indeed also a profitable read for theological students and professional scholars. It is a collection of essays on Pentecostal understanding of spirituality that will certainly find its influence among those who are interested in the work of the Spirit in the lives of believers. The articles are not only informative and provocative, but also at times revealing and revolutionary against the traditional understanding of Christian piety and Pentecostal spirituality. Even non-Pentecostal Christians will gain spiritual benefits and profound insights in what this collection of essays has to offer.

Roli G. dela Cruz

Veli-Matti Kärkkäinen, *An Introduction to Ecclesiology: Ecumenical, Historical and Global Perspectives* (Downers Grove, IL: InterVarsity Press, 2002), paper, 238 pp., ISBN: 0-8308-2688-2.

This book, written by the Finnish Pentecostal theologian Veli-Matti Kärkkäinen, is a volume following the format of surveying a specific theological field; in this case, it is a descriptive comparative ecclesiology. Some of his other works of this type are: *Pneumatology: They Holy Spirit in Ecumenical, International and Contextual Perspectives* (Baker Academic, 2002); *Christology: A Global Introduction* (Baker Academic, 2003); *An Introduction to the Theology of Religions: Biblical, Historical*

& *Contemporary Perspectives* (InterVarsity, 2003); and *Doctrine of God: A Global Introduction* (Baker Academic, 2004).

An Introduction to Ecclesiology is divided into three sections, each with introductory and concluding remarks. The first section is focused on “ecclesiastical traditions.” He summarizes the ecclesiologies of what he considers to be the seven main ecclesiastical traditions: Eastern Orthodox, Roman Catholic, Lutheran, Reformed, Free Church, Pentecostal/Charismatic and ecumenical. In each chapter he interacts with sources from within the respective tradition (e.g., Vladimir Lossky and Kallistos Ware from the Eastern Orthodox tradition; Yves Congar and Karl Rahner from the Roman Catholic tradition) as well as noted secondary sources on the tradition or on a representative of the tradition (e.g., Paul Althaus and Tuomo Mannermaa on Luther).

The second section focuses on leading contemporary ecclesiologists, where he summarizes the works of seven prominent theologians’ writings on ecclesiology. Kärkkäinen highlights each writer’s specific perspective of ecclesiology: John Zizioulas’ communion ecclesiology; Hans Küng’s charismatic ecclesiology; Wolfhart Pannenberg’s universal ecclesiology; Jürgen Moltmann’s messianic ecclesiology; Miroslav Volf’s participatory ecclesiology; James McClendon’s Baptist ecclesiology; and Lesslie Newbigin’s missionary ecclesiology. Each chapter is mainly based upon a major work by the respective author on ecclesiology (e.g., Hans Küng’s *The Church*; Lesslie Newbigin’s *The Household of God*) with important secondary resources included where applicable (e.g., Stanley Grenz’s *The Reason for Hope: The Systematic Theology of Wolfhart Pannenberg*; Richard Bauckham’s *The Theology of Jürgen Moltmann*).

The third section is on contextual ecclesiologies. This section emphasizes ecclesiologies that developed outside the classical western theological tradition. This is not intended to say that they were not influenced by this western tradition; rather, the purpose is to look at the ecclesiological theological perspectives in a more global perspective. Kärkkäinen likewise divides this section into seven chapters which are: “The Non-Church Movement in Asia,” “Base Ecclesial Communities in Latin America,” “The Feminist Church,” “African Independent Churches,” “The Shepherding Movement’s Renewal Ecclesiology,” “A World Church” and “The Post-Christian Church as ‘Another City’.” The author interacted with either the main or some of the main proponents of the ecclesiology (e.g., Kanzo Uchimura for the Non-Church movement in Asia; Letty Russell and Elisabeth Schüssler Fiorenza for the feminist church), or with the secondary sources available on the movement

(especially Allan Anderson for the African Independent Churches' ecclesiology).

In general, I have found Kärkkäinen's book to be lucid, and arresting; the concepts are clear and concise. The footnotes are kept to a minimum, yet enough are given to clarify and point to the sources involved. Further, considering the vast amounts of material covered in order to adequately delineate each ecclesiology, the flow was easy to follow without being simplistic. I have found the outline and structure to be readily accessible, and accommodating. I also found the inclusion of the major ecclesiastical traditions, the main European and North American ecclesiologists and other global ecclesiologies as well as a broad range of secondary sources to be both refreshing and daunting. Refreshing in that it reminds us of the nature of the Church universal; daunting in that it seems to be an overwhelming task. The question is, "Was Kärkkäinen able to fulfill this task?"

In any book of this type there will always be criticisms. First, I would have found it useful to include an extensive bibliography. This was not an absolute necessity with the Names Index, but it would have been helpful.

Second, concerning the chapter entitled "The Non-Church in Asia," can this really be classified as an "Asian" ecclesiology? Or is it purely a Japanese one? Further, since this is mainly based on Uchimura and his compatriots, how influential or representative is this ecclesiology in Asia or Japan? Perhaps if Uchimura's position was compared with Watchman Nee's anti-denominational position and the developing "indigenous church" movement in China, the similarities could show a broader ecclesiology found in East Asia.

Third, in the chapter dealing with the Pentecostal/Charismatic ecclesiological tradition, I was surprised at the exclusion of the ecclesiological works by Simon Chan.³ I can only assume that these were unavailable at the time that his manuscript had to be at the publishers. Further, I wondered at the exclusion of the classical Pentecostal French Arrington's three volume *Christian Doctrine: A Pentecostal Perspective* and the Charismatic J. Rodman Williams' three volume *Renewal Theology* in at least a citation or footnote, since both are the only noted Pentecostal/Charismatic theologians to produce multi-volume systematic

³ "Mother Church: Toward a Pentecostal Ecclesiology," *Pneuma* 22:2 (2000), pp. 177-208; *Pentecostal Theology and the Christian Spiritual Tradition*, Journal of Pentecostal Theology Supplement Series 21 (Sheffield: Sheffield Academic Press, 2000).

theologies. However, I likewise have to assume that their formulations did not fit the parameters of Kärkkäinen's intentions for this volume.

Fourth, I also noticed that, although briefly mentioned (p. 190), the division between the moderate feminist voices like Letty Russell and Elisabeth Schüssler Fiorenza and the more radical voices of Mary Daly and Rosemary Radford Ruether, who do not include male voices in their theological endeavors, is not given the prominence that appears in some of the literature. Kärkkäinen mentions that "men can also be feminists if they are willing to advocate for women" (p. 187). Although this sentiment is agreed upon by the moderate voices, it is not accepted by the radical voices that call for the liberation from ecclesiastical structures, epistemic systems, etc., since they are tied to the oppressive masculine, patriarchal systems, ways of knowing, etc. Further, I wonder if the feminist theologians would have been pleased to have their ecclesiological contributions as being called "theologically most pregnant" (p. 164).

Fifth, whereas I found that I was very much in agreement with the inclusion of almost all of the above-mentioned ecclesiologies and ecclesialogists, I was unsure of the reason for the inclusion of the Shepherding movement, unless as a populace movement. The prominence of this movement was felt mainly in the 1970s and the early 1980s. However, it can be seen that this same basic pattern is still found in various church groups in North America, and elsewhere. Many of those have also included Watchman Nee's *Spiritual Authority* into their resources to legitimize their ecclesiology. Perhaps on this level, the influence of this movement is still felt, and maybe even stronger and broader today.

Sixth, even though they were a little earlier in the twentieth century than this study is trying to survey, I still would have liked to see more interaction with the works of Emil Brunner, and Dietrich Bonhoeffer. Likewise, I would have liked to see an interaction with the ecclesiology of Carl Braaten. To be fair, Brunner, Bonhoeffer, and Braaten are mentioned, but a more detailed interaction would have been helpful since these theologians are important resources in a variety of theological discourse including ecclesiology. Also, I would like to have seen at least a citation on Thomas C. Oden and his work, *Life in the Spirit*, which is the third volume of his significant systematic theology. I can only assume that he was not included since he purposely articulates the "traditional" or "un-original" position looking at a consensus throughout church history with an emphasis on the early church, thereby he is not promoting a new position or way of looking at ecclesiology.

The intention of these criticisms should by no means suggest that the current volume is anything less than a great accomplishment. As a whole, I find this book to be a good comprehensive survey of the current theological field of ecclesiology. As such, it would be an excellent survey to use in advanced Bible college classes or in a seminary. The huge task that Kärkkäinen set before himself to adequately compare the multiple, global ecclesiologies of the contemporary world is in fact fulfilled admirably, and thus this work will fill a great void in the area of theological textbooks.

Paul W. Lewis