



# Pentecostalism: The World Their Parish

David Martin

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# Preface

*The World Their Parish* aims to complement my *Tongues of Fire*, published by Blackwell in 1990, by putting Pentecostalism, and its charismatic penumbra, in global context, and taking off from the initial template that may be offered by Latin America.

The book came about through the happy coincidence of being asked to contribute a global overview of contemporary Evangelicalism for an Oxford conference in the Summer of 1999 (under the aegis of Brian Stanley and the "Currents in World Christianity" project at Westminster College, Cambridge) and a period generously made available to me the following Autumn with the theology department and the Institute for the Study of Economic Culture (ISEC) (director Peter Berger) at Boston University. Through writing this overview and having this time it became clear that a mass of material collected as complementary to my work on Pentecostalism in Latin America could not be assimilated in that context and was in fact available for a book on global Pentecostalism. The overview itself is to be published in Donald M. Lewis (ed.). *Evangelical Christianity in the Twentieth Century in the Non-Western World* (Grand Rapids, MI: Eerdmanns, 2002).

A book of this kind is likely to relate to various other writings, notably two books published by Cambridge University Press in 2001: Simon Coleman's *The Word and the World: the Globalization of Charismatic Christianity*, which concentrates on that sector of the movement propagating a "Faith Teaching," and Paul Freston's *Evangelicals and Politics in Asia, Africa and Latin America*, which concentrates, as its title suggests, on politics rather than culture. By contrast this book deals mainly with Pentecostalism, and mainly with cultural change, though I sketch some few instances of incursions into politics to illustrate of what kinds these may be. Freston's book provides the only comprehensive coverage of political aspects and offers an exacting complement to what is provided in these pages. However, I do offer a comparative analysis of Pentecostal and Catholic political styles in chapter 7 of my *Does Christianity Cause War?* (Oxford: Oxford University Press, 1997) and more broadly-based comment in my *Reflections on Sociology and Theology* (Oxford: Oxford University Press, 1997).

The argument offered here closely complements my *Tongues of Fire*, utilizing much material appearing since its publication over a decade ago, but extending the scope globally. In common with that book the focus is on studies of contemporary cultural change. I have not repeated the extended treatment of Korea in the earlier book, though in the Asian context the Korean case is of great importance. The wider context, more especially in chapter 2, is my *A General Theory of Secularisation* (Oxford: Blackwell, 1978). I apologize for these backward and sideways references to my own work, but there is an extended project here, indeed a life's work, in which the present book is necessarily embedded.

This is the appropriate point at which to acknowledge the founding fathers in this area of scholarship, above all Bryan Wilson, Emilio Willems, Christian Lalive D'Epinay, José Miguez Bonino, and Walter Hollenweger. At a broader level I have largely eschewed debates about globalisation, modernity, etc., though I have read such scholars as Peter Beyer, Roland Robertson, and Gustavo Benavides with admiration and profit, and there is some relevant material on these matters in chapter 3. In the chapter on Africa I have not felt it relevant, nor do I have the competence, to enter debates involving such major Africanists as John Peel, Terence Ranger, Adrian Hastings, and the Comaroffs. At the broadest possible level I have drawn sustenance from Adam Seligman's *Modernity's Wager* (Princeton, NJ: Princeton University Press, 2000) and I think Daniele Hervieu-Leger's *Le Pèlerin et le convert* (Paris: Flammarion, 1999) highly relevant.

One of the pleasures in reading the most recent literature, which I would like at least to note in passing, is the diminution in the blanket suppositions infecting even the scholarly word only a decade ago.

Our adoption and deployment for different purposes of journalistic rag-bags like "fundamentalism," I notice the shrunken status of views which set the expansion under the rubric of American hegemony and which treated widespread adoption by indigenous peoples as a uniquely unfortunately at least two articles I read before final by Stephen Bunt and Luisa Elvira in *The Journal of Contemporary Religion* 15:3 (2000) (footnote chapter 1; and footnote 12, chapter 5), indicate where we are now in regard to those particular moral panics. And Steve Bruce's *Authorised Fundamentalism* (Cambridge: Polity Press, 2001) conspicuously does sweep Pentecostalism under that label.

Slowly the Sunday supplement view of the world is being undermined, though it certainly exacted hosts when first challenged. Moral panics, even liberal ones, are poor les to the complexity of the contemporary world. further complementary volume is *Betterment from on High*, written myself and Bernice Martin, to be published in due course by Oxford.

University Press. This is a study in depth of the life-worlds of Pentecostals, and especially their economic ethos, in Chile and Brazil, and is the more direct consequence of the ISEC funding following *Tongues of Fire*. A key to the argument of that book, and a useful sidelight on the present one, is provided in three articles by Bernice Martin: "New mutations of the Protestant Ethic among Latin American Pentecostals" in *Religion* 25 (1995);

"The Pentecostal gender paradox" in R. K. Fenn (ed.). *The Blackwell Companion to the Sociology of Religion* published by Blackwell in 2001; and "From pre- to post-modernity in Latin America: the case of Pentecostal-ism" in Paul Heelas (ed.). *Religion, Modernity and Postmodernity*, published by Blackwell in 1998. I should also say that chapter 3 in this volume is a revised version of an unpublished joint paper written by David Martin with Bernice Martin, for a conference arranged in Costa Rica by Larry Harrison. Obviously much of that paper is by Bernice Martin, notably the sections on contemporary capitalism, and I hope I have not too much abbreviated her careful scholarship and extended references to the literature. Her detailed treatment of economic context and gender will be available in *Betterment from on High*.

One of the problems in a book such as this is the constant appearance of new material, in this case in the quite short space of half a year between writing in October-November 1999 (with further revision in the early Spring of 2000) and a final overview after comments in August 2000. In the end one has to let it go "with all its imperfections on [its] head." But I could have made more of the rise of charismatic Catholicism especially in Latin America, which has received attention recently from Peter Clarke and Andrew Chesnut. The neglect of that topic by comparison with liberation theology is easily explicable, and tells us what we already knew about the way sympathy and hope for the poor affect objective assessment of influence. Anthony Gill's *Rendering Unto Caesar. The Catholic Church and the State in Latin America* (Chicago and London: University of Chicago Press, 1998) is illuminating and incisive on that matter, as is Manuel Vasquez's *The Brazilian Church and the Crisis of Modernity* (Cambridge: Cambridge University Press, 1998) frank - if obscurely couched - reassessment from within.

On a rather different point put to me - about the usefulness of life histories and the sense they give of people embedded in everyday activities - some have already been published in David Martin, "Bedevilled" in R. K. Fenn and D. Capps (eds). *On Losing the Soul* (Albany, NY: State University of New York Press, 1995), but most are reserved for *Betterment from on High*.

Late in the day, one also comes across important new materials which have to be slipped in footnotes, for example articles and critiques sent me by David Maxwell touching on the debates over Pentecostalism in Africa and involving such distinguished scholars as Paul Gifford and Harri Englund. I have also been sent fresh material by Patricia Fortuny on La Luz del Mundo and have encountered more of the work of an emerging Pentecostal intelligentsia at Selly Oak (Birmingham University) under the aegis of Alan Anderson, and at the Oxford Centre for Mission Studies under Vinay Samuel. The "World Christianity" project centered on Brian Stanley at Westminster College, Cambridge has been a stimulus and major resource.

With regard to the Pentecostal intelligentsia, I have had helpful contacts with Douglas Petersen (El Salvador), Arturo Piedra Solano (Costa Rica), Ivan Satyavrata (India), and Joseph Suico (Philippines). They have obviously owed much to Walter Hollenweger as pre-eminent father of Pentecostal Studies, as well as to Jose Miguez Bonino, and to the more recent stimulus provided by Harvey Cox in his insightful and lively popularization *Fire From Heaven* (New York: Addison-Wesley, 1994). One would like to know what future trajectories are suggested by Alan Anderson and Walter Hollenweger (eds), *Pentecostals After a Century. Global Perspectives on a Movement in Transition* (Sheffield: Sheffield Academic Press, 1999), by Douglas Petersen's *Not by Might or by Power. A Pentecostal Theology of Social Concern in Latin America* (1996), and by Robert Beckford's writings on Pentecostal liberationism, such as *Jesus is Dread* (1998).

What I have not done, lacking "world enough and time," is fully to acknowledge a wide penumbra of ancillary reading in the historic and contemporary varieties of Pentecostalism and the charismatic movement generally. I think in particular of Edward Cleary O.P, Andrew Walker, Donald Dayton, William Abraham, Irving Hexham, Karia Poewe, Martyn Percy, Margaret Poloma, Russell Spinier, Gary McGee - and Peter Hocken (of *Pneuma: the Journal of Pentecostal Studies*). Happily Grant Wacker's new book. *Heaven Below*.

*Early Pentecostalism and American Culture* (Cambridge, MA: Harvard University Press, 2001), is about to throw major new light on what has been an obscure cultural history.

The hope is that students will find this volume a useful guide to a major contemporary movement, and so it may help finally to say something about its arrangement. The opening in chapter 1 is rather abstract simply because there has to be some indication of the theoretical problems raised, and the second chapter is very extended because one of those problems has to do with "European Exceptionalism." A simpler but still viable version of the book can be read by reading first the last section of chapter 1 and proceeding straight to chapter 3 which, in dealing with global capitalism and the megacity, etc., provides a platform for the wider comparative analysis. Rather than provide an extended bibliography I have indicated some key books and some key bibliographies, in particular that by Andre Corten. I am also very grateful indeed to

Paul Preston, David Maxwell, David Lehmann, John Walsh, Robin Gill, Jose Casanova, Gustavo Benavides, Grant Wacker, Grace Davie, David Hempton, Linda Woodhead, and Paul Heelas. Bernice Martin has heard it all, and I owe her in this, and in all else, my gratitude. And what Bernice most kindly heard, Yvonne Brown most kindly typed.

### DAVID MARTIN, *MARTINMAS 2000*

"David Martin ranks as one of the leading scholarly interpreters of world pentecostalism and its 'charismatic penumbra'. In this work he once again demonstrates his mastery of the cultural dynamics that have informed the movement's global sweep, as well as the differences that have marked sub-traditions, territories, localities, and social groupings.... He combines the rigor of the sociologist with the narrative skill of the historian, readily crisscrossing the boundaries that have separated those disciplines. The book is witty, elegantly written, and brimming with insights as sage as they are subtle."

*Professor Grant Wacker, Duke University*

"It deals with the phenomenon of 'charismatic' Christianity in a context and style very far from the superficial categories in which it often gets discussed, raising substantive issues for the whole question of the future of Christianity. He is sympathetic but not uncritical, and manages to distinguish much that is habitually blurred. As a scholar of Latin American Pentecostalism, he is, of course, in the first rank. He writes as always with grace and clarity.... It is exactly the kind of book most commentators on religion ought to read...., with its careful dismantling of clichés about fundamentalism and its plea for a culturally nuanced account of pentecostal piety."

*The Rt Revd Rowan Williams, Archbishop of Wales and Bishop of Monmouth*

This book deals with the largest global shift in religion over the last forty years, the astonishing rise of Pentecostalism and charismatic Christianity. Conservative estimates suggest that a quarter of a billion people are now members of Pentecostal churches, mainly in the developing world. David Martin examines the widely differing forms of Pentecostal religion across the five continents, drawing deeply significant conclusions about the future of Christianity itself.

David Martin's *Tongues of Fire* was a pioneering examination of Pentecostal and charismatic Christianity in Latin America. This book extends the argument of that book and applies it globally. The author looks at the roots of the Pentecostal movement to explain how it crosses cultural boundaries, appealing to people as diverse as the respectable poor in Latin America and Africa, the new middle classes of South East Asia, and minorities in the Andes or Nepal. Martin offers a sensitive and illuminating account of the life-world of Pentecostals which looks at the specificities of history, politics, culture, and economics while drawing out a wide-ranging theory and explanation of the secular and the sacred.

*Pentecostalism: The World Their Parish* is a major milestone in the work of one of the most respected sociologists of religion writing today. It will become essential reading for students, academics, and general readers interested in the rise of global religion.

David Martin is Emeritus Professor of Sociology at the London School of Economics and Honorary Professor in the Department of Religious Studies at Lancaster University. He has published numerous books including *Tongues of Fire* (Blackwell 1990), *Does Christianity Cause War?* (1997), and *A General Theory of Secularisation* (1978). He is generally regarded as one of the most influential sociologists of religion writing today.

Pentecostalism: The World Their Parish. By David Martin. Malden, Mass. Peter Beyer, "Pentecostalism: The World Their Parish by David Martin," *American Journal of Sociology* 108, no. 1 (July 2002): 247-249. <https://doi.org/10.1086/376286>. MOST READ. Religion and Spirituality in the Modern World. This book deals with the largest global shift in religion over the last forty years, the astonishing rise of Pentecostalism and charismatic Christianity. (retrieved from Amazon Thu, 12 Mar 2015 18:06:00 -0400). Library descriptions. HI153 Part 2: Making of the Modern World (Spring Term). Section: Popular religion. Next: Breaking faith: the Pope, the people and the f Previous: The Second Vatican Council: the story behind t