

EDITORIAL: NEW BEGINNINGS

Mark J. Cartledge

m.j.cartledge@bham.ac.uk

It is my very great pleasure to write the first editorial for the re-launched journal, *PentecoStudies*, with the revised sub-title: *An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements*. I became successor to the first General Editor of the e-journal, Professor André Droogers, back in 2007, and it has been a privilege to continue the editorial work that he started from the Hollenweger Centre based at the Vrije Universiteit, Amsterdam in 2002. From 2006, the journal migrated to the website of the *European Research Network on Global Pentecostalism (GloPent: www.glopent.net)* and now has moved to hardcopy publication in partnership with Equinox. The revised vision for the journal can be stated as follows:

PentecoStudies offers a distinctly interdisciplinary forum for the study of Pentecostal and Charismatic Christianity. Authors from the social sciences, the humanities, cultural studies, religious studies and theology are all welcome to submit research on global expressions of Pentecostalism defined in its broadest sense. The journal invites work that attends to historical, contemporary and regional studies. In particular, it is interested in the global expansion of Pentecostalism, its mutations and impact on society, culture and the media, including its influence on traditional non-Pentecostal churches. Comparative research is encouraged, especially if it is based on different regional studies and contributes to our understanding of globalization and the role of Pentecostalism in post-colonial contexts. Attention to the lived experience of religion is important and studies that include empirical research are welcome, as well as theoretical studies. Theological contributions that assist our understanding of the beliefs and practices of Pentecostal Christians are essential, and these are best placed if they engage in a dialogue with the broader traditions of philosophy and theology, especially ecumenical dialogue. Finally, in this age of many faiths, it is important that the impact of Pentecostalism on other religious traditions is researched and *vice versa*. Pentecostal and Charismatic Christianity (“Pentecostalisms”) cannot be fully appreciated

in isolation but must be understood in all its complexity when it is placed in multiple contexts and viewed through multiple lenses. The journal aims to fulfil this important research need.

The articles that comprise this issue were all delivered at a GloPent conference held at the University of Birmingham in January 2009 and address the theme of transnational Pentecostalism in Europe. The conference was highly successful with many colleagues attending from all over the world. However, it was with great sadness that we learned of Professor Ogbu U. Kalu's untimely death just prior to the conference. His paper was read out, and the conference benefitted from his scholarship. The world of Pentecostal and Charismatic studies is considerably poorer for this loss. I am extremely grateful to his wife, Dr Wilhelmina Kalu, for giving permission to publish his paper as an article in this issue. As a mark of respect for a scholar of distinction, I am pleased to include in this issue a brief tribute by Dr Richard Burgess, which was also read to the conference delegates.

The articles in this issue present research into the nature of global Pentecostalism as it is expressed in the European context. These Pentecostal groups are comprised of individuals and families who have migrated, or are in the process of migrating to various European countries and have brought their religion with them. Academic discourse has attempted to theorize these developments using concepts such as globalization, migration, transnationalism and "reverse flow," that is, reverse missionary activity. However, it is hard to ignore existing sociological theories embedded in the Western academy, so once again secularization is reviewed in the light of this new development. Indeed, the nature of transnational Pentecostalism in Europe raises a host of questions for established theoretical positions and calls for various modifications or adjustments in the light of empirical research and analysis. Two particular examples of transnational Pentecostalism offer case studies of how Pentecostal churches in Eastern (Ukraine) and Western (Britain, Germany and the Netherlands) Europe relate to and stand in tension with wider civil society. In both cases theological and sociological features prove illuminating. It is hoped that all these contributions not only engage in sensitive analysis and reflection but also suggest trajectories for further research.