

## **Editorial: Pentecostal Spirituality Across the Disciplines**

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While Pentecostalism began as a mechanism for renewal, their understanding of how renewal is enacted has shifted over time. This is perhaps reflective of their changing eschatology. If renewal in the earlier Pentecostal community emphasised separation from the depraved and corrupt world, renewal for the present Pentecostal community—particularly in Western contexts—is about transforming the world. It is a shift from an other-worldly outlook to a this-worldly emphasis. This shift is perhaps most reflected in our engagement with society and culture. Pentecostalism today seeks to be an alternative community that is shaped by the biblical narrative that overflows in mission to the world and engagement with culture. This perspective is reflected, albeit in different ways, in each of the articles of the current issue of *Australasian Pentecostal Studies*.

The first article by Steven Studebaker argues that Pentecostal spirituality is paradoxically otherworldly and materialistic. While the empowerment of the Spirit for witness is a commonly discussed outcome of Spirit Baptism, Studebaker asserts that social transformation is similarly an outcome of the outpouring of the Spirit of Pentecost. Using both historic and contemporary examples, he shows how Pentecostal experience has fostered social transcending communities. Pentecostal belief in divine intervention and the Spirit anointed Christ's promise of abundant life has spiritual, physical, and social implications. From this focus on Pentecostal spirituality and its social effects flows the following articles.

Ashley Crane looks at the important theme of shame and restoration in the book of Ezekiel. Crane highlights that the guilt-based Western individualistic worldview results in an impoverished understanding of shame in Ezekiel. It does not allow for the shame brought on the offended parties. By rejecting God, Ezekiel's community betrayed and dishonoured their covenant partner resulting in a loss of honour of God's reputation. Therefore, the relational damage must be sufficiently addressed in the process of restoration. This has significant implications for ministry today in Western contexts. He suggests that relational counselling must adequately address the shame brought on the offended parties for full restoration to occur.

The social transcending character of the Pentecostal experience flows into the discussion of education. Ewen Butler explores how Pentecostal spirituality must go beyond personal transformation to consider how it impacts the field of education. To move from the sectarian fringes of society and culture, Pentecostalism must engage with such public issues and

institutions. He asks, does Pentecostalism have anything to say to the broad field of education? His response indicates that indeed Pentecostal spirituality has much to offer.

Michael Young asks some similar questions to the field of leadership. He suggests that Pentecostal spirituality has much to offer leadership theories, particularly those that utilize positivist methodologies that are informed by commitments to a foundationalist epistemology. This approach understand leadership as the application of universal principles and therefore does not account for contextual factors based on lived realities. This is where a Pentecostal spirituality and epistemology, that emphasises an embodied and affective ethos, can contribute to leadership studies, particularly person-centred theories of leadership for ecclesial contexts.

Lastly, my own contribution is a study on worship from a Pentecostal perspective. The article was developed from a paper presented to a meeting of the Catholic-Pentecostal International Dialogue, and so has at its heart an attempt to describe and capture the ethos of Pentecostal worship for the benefit of ecumenical engagement. Key features of Pentecostal worship are identified through an examination of our practices. These features also emerge from a wider Pentecostal spirituality, with its emphasis on experience, eschatology and biblical narrative.

My goal in curating this issue was to provide a broad spectrum of topics and discussion that flow from the font of Pentecostal spirituality, and to spark further development of the implications of this ethos for different disciplines that contribute to the flourishing of our social world.