

The Challenges of the Pentecostal, Charismatic and Messianic Jewish Movements - *Peter Hocken*

The Tensions of the Spirit

Kees Slijkerman

In 2002 mgr. dr. Peter Hocken gave a series of excellent lectures on charismatic renewal. This was in the Free University in Amsterdam. These lectures include an overview of the Pentecostal and Charismatic movements, and the rather charismatic Messianic Jewish Movement.

In June 2009 a revision and updating of the lectures presented in 2002 was published in a book. Before you order a copy of this book (recommended) you can see below:

- A short review by Kees Slijkerman
- An overview of the contents
- The introduction by Peter Hocken himself
- The index
- A short description by the publisher
- How to get this book

SHORT REVIEW

The strength of Hocken is that he mentions both many interesting (historical) details and also the overview. And he knows personally many of the key leaders he is writing about.

The differences

Fr. Hocken does not repeat the whole history of the Pentecostal movement, but he reflects on the main publications and on the key-elements of the Pentecostal movement. He makes very clear the difference between the Pentecostal movement and the Charismatic movements. He describes the charismatic renewal inside the 'historic churches' and - in an other chapter - the new charismatic movements/churches and network outside the 'historic churches'. Up till now there was not such a publication on this phenomenon outside the churches.

View on the whole

With all this information Hocken can make clear a view on the whole and start to reflect on the question: how to relate new revival streams

and historic church renewal? What is the weakness and strength of both of them?

Future

Thinking about the needed unity of the Church in future and about the second coming of the Lord, fr. Peter challenges his readers with key-questions about Jews and Gentiles together in the one Body of Christ and he puts 'eschatology' on the agenda of the churches and the ecumenical movements.

This expensive book should be available in many libraries and is a welcome gift to all key leaders in the described movements.

Kees Slijkerman,
November 20th, 2009

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Introduction

It is clear to many observers of global Christianity that the Pentecostal and charismatic movements form one of the most striking new elements in twentieth-century Christian history. These have become massive movements, strongest in Africa, Asia and Latin America, leading observers like Philip Jenkins to see in this phenomenon the dominant characteristic of the Christianity of the future. Yet it is only slowly that the world of academic theology in the West is waking up to the significance of this development. For years Walter Hollenweger was a lone voice urging the theologians to take notice, not only of the fact but of its challenge to inherited modes of theology. In more recent years, he has been joined by many other voices, among whom the best-known are Harvey Cox and Allan Anderson.

At the same time different circles see the ecumenical movement as a major characteristic of twentieth-century Christianity. Like the Pentecostal movement the origins of the ecumenical movement are dated to the first decade of the twentieth century. Yet the amount of interaction and sympathy between the two movements has so far been slight. The present author sees both movements as fundamentally a work of the Holy Spirit. As such they need to be brought into closer relationship. After all, it makes no sense to be deeply concerned for Christian unity and to ignore a major contemporary work of the Holy Spirit.

Another twentieth-century development seen by many Christians as a significant work of God concerns the Jewish people: in the return of the Jews to the land of Israel, in the establishment of the nation-state of Israel and more controversially the rise of the Messianic Jewish movement. This reading of recent history, not necessarily stemming from a fundamentalist exegesis, is of course more common among advocates of the Pentecostal and charismatic movements than of the ecumenical movement though there are significant exceptions.

This book, which began its life as a series of lectures presented at the Free University of Amsterdam in 2002, seeks to bring these currents together, examining the Pentecostal, charismatic and Messianic movements in an ecumenical and irenic manner. In this way the author hopes to aid those within these movements to see more clearly their ecumenical responsibility and to encourage deeper study and discernment of these works of the Holy Spirit among the ecumenically convinced.

I thank those scholars and friends, who have encouraged me to publish these lectures in book form. Since the original presentation the text has been re-worked to adapt it to book form and to update the contents and references from 2002 to 2008. The updating particularly concerns the bibliography and some data in Chapter 2 on the new charismatic churches.

I thank in particular Dr Stanley Burgess, editor of *The New International Dictionary of Pentecostal and Charismatic Movements*, Kees Slijkerman of the Catholic Charismatic Renewal in the Netherlands, who presided at the sessions in Amsterdam, and Deacon Johannes Fichtenbauer, founder and leader of the Umkehr zum Herrn Community in Vienna, Austria.

Peter Hocken
Vienna, Austria
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