

I would state that here is a scholarly erudite, ecumenically engaging yet definitively Pentecostal construction of systematic theology that can, I believe, best indoctrinate readers into traditional Pentecostal beliefs while enabling their acquisition of critically judicious comprehension of doctrine. For all these reasons, I believe this introductory text can marvelously deepen resonance between global Pentecostal theology within its lived grassroots expressions and indeed—the many tongues of Pentecost, that we become all the more willed towards the fruitful flourishing Pentecost signifies.

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Daniela C. Augustine and Chris E.W. Green, eds. *The Politics of the Spirit: Pentecostal Reflections on Public Responsibility and the Common Good* (Lanham, MD: 2022). 244 pp. \$24.95 paperback. ISBN: 978-1-938373-67-1

In *The Politics of the Spirit*, seventeen Pentecostal scholars engage a wide range of topics on what Pentecostal political theology has been in practice and its possibilities moving forward. This collection is divided into four main sections covering historical analysis, biblical and theological reflections and sociological/political engagement. Contributions include the perspectives of Black and Latino men and women. This collection will serve both ministers and scholars within and outside Pentecostalism in understanding the challenges and gifts of Pentecostal political engagement.

In the historical analysis section, scholars provide critical commentary on Pentecostal political (in)action. One central contribution of this section is its elucidating analysis of racism within U.S. Pentecostalism. Estrelida Alexander examines the Church of God's (Cleveland, TN) response to the civil rights movement, frequently characterized by a fear of communism and an overidentification of earthly political authorities with divine authority (9-10). In response to protests, fear and political idolatry often came in calls for "law and order" by white COG ministers. Simultaneously, COG ministers showed little regard for the violence enacted upon Black protestors (14). On a similar note, Chris Green unveils the logic of white supremacy perpetuated in Pentecostal teachings on sanctification and Spirit baptism

(52-70). Green documents the pattern among white Pentecostals to correlate moral purity with racial purity (52-53). For example, Green highlights that renowned COG minister and former overseer T.L. Lowery publicly opposed desegregation and interracial marriage as antithetical to God's order (60).

This section also provides the story of faithful Pentecostal witness from a single woman minister. Kimberly Alexander tells the life of Margaret Gaines as she navigated her calling to ministry overseas. Because she was a single woman, the Church of God missions board did not initially support her in 1951 (23). She moved to Tunisia and began ministering. She studied Hebrew, Arabic, and French. After several years of ministry, she received some support from the denomination (28). She served as a missionary in what is now Jordan where she served as pastor over two congregations and started an elementary school (31-2). Gaines avoided the Zionism of her denomination and ministered contextually to the people of Jordan (38).

The biblical reflections section covers the book of Judges, the legal and prophetic literature of the Old Testament, and the book of Acts. As Casey Cole notes, there has been a historic tendency to interpret the book of Judges as a series of violent acts ordained by God. Instead, Cole describes Judges as a narrative that elicits our response and thus judges the content of our hearts. Her suggestion is that we read the text through the lens of our desires. Though there is no clear common good in the narrative, the book of Judges offers the possibility of directing us towards "the God who is good" (85). Jacqueline Grey and Edward Helmore show how God's covenant reveals a concept of justice that is inherently relational and that destabilizes political powers that become tyrannical (91). Beginning with the Exodus, Israel's imagination of the common good is shaped by their liberation from Egypt, which becomes codified in their laws (92). This is reflected in Deuteronomy's set of legal instructions including cancellation of debt, release of slaves, rules against usury, justice for the working poor, and protection of foreigners, widows, and orphans (93). The prophets called for caring for the poor (96-97). The prophet speaks a message of justice throughout all sectors of society. The king is held accountable by the prophet to rule in accordance with the Torah (98). Grey and Helmore take this prophetic imagination to be prescriptive for Pentecostal political engagement. As such, Pentecostals must speak out against Pharaoh-like structures that inhibit the common good (100). Martin Mittelstadt dissects the politics of Rome and the church in Acts (103-6). While both Herod and the church provide for public needs out of their resources, Herod does so ostentatiously in order to bolster his claims to divinity (103). Herod recurses to violence when his guards fail to hold Peter in prison. In

contrast, Paul and Silas prevent the prison guard over them from committing suicide. Mittelstadt suggests that the political imagination of Acts portrays liberation both for prisoners and prison guards (105-106). According to Acts, Pentecostal witness functions best when Pentecostals are not siloed off from their neighbors. Christians are empowered by the Spirit to orient the earthly city towards the heavenly city through a prophetic critique of the powers (110).

The theological reflections in this collection cover vast topics from ethics, aesthetics and environmental concern. Regarding ethics, Daniela Augustine reflects on the ethical concept of the “face” in the context of Bosnia. Face mutilation—literal effacement of another human—is a common occurrence in Bosnia. Augustine notes how this act conceals the image of God in the other person from the perpetrator (118). Humanity shares this “face” with the divine and reflects the divine countenance to the rest of creation. Sin is the human face turning from the creator towards creation as its end goal. Sin, therefore, can be rightly understood as both idolatry and iconoclasm (123). Augustine believes that hagiographies are one way to bridge the disconnect between theory and practice (124). This may also serve those who seek to bridge the gap between liturgy and ethics. Saints give out of lack rather than abundance, their very lives being transformed into Eucharist (124-5). Steven Félix-Jäger explains how art can contribute to the common good (130-1). Art has the ability to communicate the pre-cognitive and post-cognitive, reveal aspects of a culture, and represent minority voices (131). Pentecostal music and dance are also resources for understanding Pentecostal spirituality (138). Lastly, Jeffrey Lamp and Andrew Williams address the ongoing environmental crisis. Lamp highlights the primary role that race plays in the decisions that corporations make about their pollution sites (144-5). Williams invites us to expand our Pentecostal concept of healing to care for nonhuman creation (151).

The sociological/political engagement section seeks for what faithful Pentecostal public witness might look like. Deborah Joy Allan discusses depression among Pentecostals. Allan utilizes case studies of Pentecostals with depression for her reflection. The most common belief among Pentecostals is that faith is most effective cure for depression (166). This often leads to feelings of shame for those who struggle with depression because they tend to think Spirit-filled Christians should not have a problem with it (169). Allan notes the importance of communal response for those struggling with depression (171). Regarding theology, she believes Pentecostals need to rethink our understanding of flesh and spirit (172). In practice, Pentecostals should value authenticity of Christian community. Pentecostal liturgy should make room for lament (173). Pentecostal narratives of testimony can include stories of

faithfulness even while suffering depression (174). Not least, Allan encourages readers not to fear helping others with depression in the community by being present (174-5). Joan M. Cartledge and Mark J. Cartledge discuss how often social engagement among Pentecostals in the United States is subject to individualism and “political bundling”, grouping together certain political ideals because the “right side” holds them (180). HOPE Charitable Services is a concrete example of a ministry that challenges that polarization. This COG nonprofit focuses on youth and educational support (184). Bishop Frank Allen, who is over the nonprofit, has realized the need to be more political in order to speak for the voiceless. During the pandemic, he spoke out against the stress put on parents in poverty to be involved in online education of their kids. He also advocated for mask-wearing to protect the health of his community members (187). Rodolfo Estrada addresses the U.S. negative church’s response to Mexican immigration. Estrada begins with the history. U.S. labor shortage led to Mexican immigration. Businesses hired them because they needed them (192). Yet there are also stories of these employers calling border patrol before payday (193). The Spirit baptism scenes in the book of Acts provide a counter-narrative to xenophobia. In Acts 2, the Spirit speaks in foreign languages among Jews and Gentile God-fearers. Samaritans receive the Spirit even though they were viewed with suspicion by Jews for their lineage. interesting enough, Spirit baptism does not occur among Philip’s Galilean friends (197). The Roman centurion Cornelius and his household also receive the Spirit (198).

As several authors of this collection demonstrate, Pentecostal witness has sadly portrayed social concern as antagonistic to personal salvation and has opted for the latter. But readers may be gladly surprised to find stories of “counter-witness” scattered throughout this collection (1). Kim Alexander tells the story of how Margaret Gaines navigated her calling to ministry in Jordan as a single woman in a patriarchal COG. Rather than acquiescing to her denomination’s Zionistic tendencies, Gaines was able to minister to the people of Jordan with respect of their culture (23, 38). Chris Green describes the Pentecostal minister R.C. Lawson’s public opposition towards white supremacy (67). As Daniela Augustine reminds us, these hagiographies serve as a bridge between our theory and practice (124). We must attend to both the genealogies of unfaithfulness and the glimpses of hope scattered throughout the Pentecostal movement.

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