

In chapter 11, “Religious Hatred and Religious Offence,” W. allows liberty of speech, including liberty to criticize religion or particular religions, but he warns against the use of such liberty (especially through anti-Muslim speech) to inflict resentment or avoidable suffering on others. A profound difference exists between criticism and abuse of an opponent. Throughout, W. helpfully comments on Muslims in Western pluralist societies.

W. devotes several chapters to human rights but warns, “The language of human rights becomes manifestly confused and artificial when divorced from our thinking about belonging, recognition, dignity and so on” (170). Three chapters in part III deal with the environment. Key is an argument that the earth is the Lord’s and all creation is a gift. We are to act “priestly” toward the environment: to bless, give thanks, and make the right use of material things. W. warns about merely raising up the specter of possible catastrophes if we do nothing about climate change. There are no easy solutions to environmental degradation, he argues, but we need to change any myth that dupes us into thinking that there are limitless resources and technological fixes for all problems. We need a positive sense of what creating new wealth and simultaneously living within environmental limits can mean. W. urges that we undertake mainly local action on environmental issues and remarks that apparently small-scale action that changes personal habits and local possibilities and actions can make crucial contributions to change.

In part IV, W. addresses attitudes toward economics, global justice, and ethics. Part V deals with issues of virtue and the increasing globalization of our world. Enlightenment theories tend to skirt the question about virtue and the building of mutual trust in society. Part VI concentrates on religious diversity and civil agreement. As in many similar collections of disparate essays written over a span of time, there is some conceptual overlap between the essays in parts I–III and those in parts IV–VI. In many ways parts IV–VI represent applications to economics and global justice of W.’s position on faith in the public square as found in parts I–III. But in part VI, in an essay on atheism, W. argues that atheism is not a fixed specific reality; it has grown out of focused rejections to one or other specific religious discourse. Notoriously, atheists who were former Jews, Protestants, Catholics, or Muslims protest often quite different views of religion. There is no univocal notion of atheism.

I highly recommend this book. It has helpful and intriguing discussions about religion and our common life in religiously pluralistic societies. We all have much to learn from W.’s work.

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From Pentecost to the Triune God. By Steven M. Studebaker. Grand Rapids, MI: Eerdmans, 2012. Pp x + 281. \$34.

Studebaker, a Pentecostal Christian, believes he should not be satisfied to leave his personal experience of the Spirit and that of his fellow Pentecostals something to be

quiet about but something to theologize about. And he does the latter well. His main interest is to articulate a trinitarian theology of the Spirit for his fellow Pentecostals. But he also hopes that his work will “reflect a tongue of the Spirit” for “the wider family of Christian theology.”

His book is the sixth in a series entitled “The Pentecostal Manifestos” written by scholars who are connecting the longer tradition of theological scholarship with their own younger tradition. The whole series is evidence of a Pentecostal scholarship coming of age and contributing to older Christian traditions.

S. describes how much he has learned from Catholic theology, primarily at Marquette University where he wrote his dissertation under the direction of David Coffey. Where he differs from Coffey is interesting, and where he goes off on tangents of his own is even more interesting.

First, his connection with Coffey. It has to do with the *entelechy* or the basic orientation and drive of the Spirit. Both authors address the subject. Coffey sees it as christological. “The Spirit’s orientation—entelechy—to the Son is primary in the Spirit’s personal identity” (255). S. differs: “The motivating dynamism of the Spirit is not the Son but the communion of the Trinity. The Spirit’s identity and work is always oriented to constituting the fullness of the triune God” (256). “The Spirit completes the economic work of redemption and the immanent fellowship of the Trinitarian God” (9). It is not clear to me how one of the divine Persons can be seen as constituting the fullness of the Trinity or completing the immanent fellowship of the trinitarian God. It seems that since the Trinity is constituted by three Persons, each completes the other two.

S. attributes his tension with the more classical tradition of trinitarian theology to his experience (and, by extension, to Pentecostalism’s experience) of the Spirit. S.’s complaint with the usual manner of construing the Trinity through the processions leaves the Spirit too passive and derivative. The role given to the Father as well as the mutual love between Father and Son leaves the Spirit as an add-on rather than as “contributing to the constitution of their personal identities” or “completing” their immanent “fellowship.” One of S.’s problems with the processions is that they conceive of the divine Persons’ identities as complete at the point of their procession rather than as the result of “a reciprocal dynamic of personal identity formation” (114).

In contrast to the usual trinitarian tradition, S.’s method is to begin with the experience of the Spirit, “then move to the Biblical narratives of the Spirit to draw out the personal identity of the Spirit” (126). The fruit of this is that it accords the Spirit an active agency in making the Trinity a Trinity. One cannot deny the fact that in general the Spirit has been “the Cinderella of the Trinity” in the understandings of most Christian denominations (see 120). S. traces this neglect to two aspects of the tradition, namely, the derivative character of the processions and the monarchy of the Father. Those who have relied on these traditional conceptualizations of the Trinity will find S.’s experientially based conceptualization challenging. He does not disclaim the tradition and its categories but finds it underharvested and too susceptible to abstraction.

S. addresses two other subjects in depth. One is a theological understanding of different religions in light of the scriptural claim that the Spirit is poured out on all peoples. His treatment of the subject is fresh and inclusive. The other is the relation his

trinitarian theology has with care of the earth, which he has convincingly thought through; he puts the practices of religion on a par with caring for creation in concrete ways available to everyone. No pneumatological pie in the sky here!

The book's prose is direct and engaging. S.'s way of construing the Trinity is accessible for nontheologians. The reader has to ask him- or herself whether the difference Pentecostals claim to have about the experience of the Spirit in their lives is something that is of God and therefore to be taken seriously by non-Pentecostal Christians, or something particular to them and attributable to their conditioning.

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Pentecostalism: A Guide for the Perplexed. By Wolfgang Vondey. New York: Bloomsbury, 2013. Pp. x + 197. \$80; \$24.95.

Many people in mainstream Christianity find the Pentecostal movement puzzling and perhaps perplexing. Not quite a church, more a movement within Christianity, it has since its origins grown into a global phenomenon of some 500+ million adherents. How these figures are counted is, of course, part of the puzzle. Some belong to "classical" Pentecostal denominations, some to "charismatic renewal" movements within mainstream churches, and some to independent neo-Pentecostal churches, small and large across various continents and with various degrees of indigenization and enculturation to the local setting.

In this relatively brief volume, Vondey seeks to provide the reader with an insider's perspective on the world of Pentecostalism. V. provides a sympathetic account of the movement and its major tensions, which he identifies under seven themes: the tension between local roots and global pluralism of Pentecostals; between the Pentecostal emphasis on holistic spirituality and the excessive display of charismatic manifestations (e.g., speaking in tongues, healings, etc.); between a divisive denominationalism (e.g., the regular splitting of the movement) and the ecumenical ethos of Pentecostalism; between orthodox doctrine and the sectarian rejection of the Christian tradition by some Pentecostals (e.g., "oneness" Pentecostals who reject conciliar teaching on the Trinity); between social engagement and triumphalism; between democratic egalitarian ideals and the divisive effects of institutionalism; and between an emerging Pentecostal scholarship and the prevalent anti-intellectualism of the movement (3). After an introductory overview, each theme is dealt with in an individual chapter; to conclude, an epilogue argues that the most appropriate designation of the phenomenon of Pentecostalism is as a "renewal movement."

Overall, one gets the impression of a dynamic and complex movement that has undergone significant transformations from its revivalist origins. The history of those origins has become contested as historical studies have shown the complex and global features of those origins, rejecting the founding myth of the Azusa Street Mission or similar North American revivals to reveal similar outbreaks in Korea, India, Wales,