

Mark J. Cartledge and A. J. Swoboda, eds. *Scripting Pentecost: A Study of Pentecostals, Worship, and Liturgy*. London and New York: Routledge, 2017. 252 pages. \$150.

This collected volume is the first of its kind, combining historical, theological, and ethnographic analysis in a wide-ranging set of studies that advances our understanding of global Pentecostalism. What these essays say about preaching, ritual practices, and theologies of worship holds particular interest to scholars in homiletics and liturgical studies, and also to practitioners in churches. (It's worth noting that one of the volume's contributors and editors, A. J. Swoboda, is the pastor of an innovative Pentecostal congregation in Portland, Oregon.)

The volume includes thirteen chapters divided into two sections, many of them drawing on the efforts of Daniel Albrecht, Walter Hollenweger, and other pioneer interpreters of Pentecostal ritual. Part 1 is historical and theological, with three essays tracing developments in classical Pentecostalism, a chapter on the emergence of the charismatic movement in the U.K., U.S. and Australian axis, and three essays that deploy theological lenses to interpret Pentecostal worship. The historical material offers little that is unknown, but it's helpful to read Pentecostal and charismatic history through a tighter lens of ritual and worship. It's necessary background for what comes next, the theological material and the six global case studies that form Part 2.

The best of the essays take up the standard practices of Pentecostal ritual and worship—spirited preaching, glossolalia, singing, dancing in the Spirit, healing, and other charismatic expressions—and explore them in new contexts or through new theoretical lenses. Hybridity is a recurring theme. The historical chapters trace the multiple roots of Pentecostal ritual in Wesleyan and Holiness movements, Welsh revivalism, American camp meeting culture, and African-American “folk spirituality” (60), a term in the Friesen essay that remains frustratingly undefined. From the case studies, we see both tradition and ritual innovation at work in Pentecostalism's global flows. In Denise Ross' work among the Chin people in Myanmar, she finds indigenous musical forms as well as worship songs imported and translated from the Australian-born Hillsong churches. And in Swoboda's church in Portland, there is a weekly Eucharist set within a more typical Pentecostal context.

With such a wide geographical and temporal scope, readers have to search with difficulty for connective threads. What characterizes Pentecostal worship, in all of its varied expressions? Perhaps no other common theme is as prominent as the altar as a space and place for Pentecostal ritualizing. Many of these essays recognize “the altar” in many contexts. Aaron Freisen writes about the altar, altar calls, and altar workers in classical Pentecostalism in the U.S. (62). Among Myanmar's Chin people, Ross also notes the centrality of altar calls, citing Albrecht's *Rites in the Spirit* (1999) in identifying the altar call as the “climax” of Pentecostal ritualizing (175).

There are other, scattered references to the Pentecostal altar, but it is Wolfgang Vondey who weaves together a theology of Pentecostal sacramentality, and he does so in conversation with modern Catholic thinking on liturgy, ecclesiology, and eschatology. Vondey's move is stunning in itself, given the historical enmity and contemporary competition between Pentecostals and the Catholic Church. While admitting that the Eucharist is not the heart of Pentecostal liturgy and that Vatican II's *Sacrosanctum*

Concilium has few references to the Holy Spirit, Vondey nevertheless constructs a theology of Pentecostal sacramentality in conversation with this document.

The altar calls of Pentecostal preachers, the anointing and healings that take place in this space, the embodied expressions of Spirit-filled worshippers who run, dance, weep, or sing in the Spirit, even the celebrations of the Lord's Supper, are in Vondey's construction, held together "by the notion of a manifest divine-human encounter central to the Pentecostal liturgy and symbolized by the altar" (102), a space where the church meets the Holy Spirit "in eschatological orientation toward the heavenly altar" (104). Other scholars will argue with Vondey's method and conclusions, but still, these are audacious and convincing theological claims.

Of course no book, not even a collection of essays as excellent as this one, can provide everything we need. There is little about life-cycle rituals: We don't learn anything about how Pentecostals dedicate their babies, baptize their new believers, or bury their dead. There is some attention to how Pentecostal ritual leadership is gendered, but we need more. Some Pentecostal churches have provided an arena for women's participation in worship, as pastors and preachers, while others shut the doors to formal leadership. Still, in every case, women have been significant shapers and interpreters of ritual life, as Judith Casselberry has argued in her recent ethnography, *The Labor of Faith: Gender and Power in Black Apostolic Pentecostalism* (Duke University Press, 2017).

Another underdeveloped theme in these essays is the political and economic entanglements of Pentecostal ritual. Samuel Muindi's essay in this volume is one exception. Muindi notes the lack of attention to socio-economic and political matters in the preaching he hears among Kenyan Pentecostals. Yet we know from the work of Amos Yong and Samuel Cruz, among others, that Pentecostal worship and preaching often engage local and global political and economic realities, sometimes accommodating hegemonic power, and in other instances challenge the status quo.

Still, the essays in *Scripting Pentecost* will remain indispensable guides for surveying, theorizing, and theologizing global Pentecostal worship and liturgy, in all its shape-shifting dynamism.

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